

MISHLĚ/PROVERBS 9

Shalom,

In this article I will break down **MishlĚ/Proverbs 9**, 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 that are used in other commentaries, and therefore, this commentary can be used as a stand-alone study, for the relevant proverbs that are 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 all of these Proverbs of Shelomoh!

The Hebrew word for ‘**proverbs**’ is the noun מִשְׁלָּה **mashal** – Strong’s H4912 which means, ‘**a proverb, parable, a byword**’ which in its primitive root form means, ‘**to compare, to represent, be like**’, and comes from the root verb מָשַׁל **mashal** – Strong’s H4911 which means, ‘**to use a proverb, speak in parables or sentences of poetry**’.

That is why we are able to understand the words of Messiah, when He spoke in parables by using terms such as, “**The reign of the heavens is like...**”, or, “**The reign of the heavens shall be compared to...**”.

A ‘**parable**’ actually presents the truth very clearly by putting a fresh light on the matter, as it is often presented in a ‘**story**’ format that represents the message being given, using imagery known to the hearer, in order to illustrate and shed light on the result of past, current and even future events as determined by choices that are made.

When we look at the pictograph of the Hebrew word for ‘**proverbs**’ - מִשְׁלָּה **MishlĚ**, we are able to clearly see the powerful work of redemption that our Master has brought us, through His Blood, as we see this word being depicted in the ancient script as follows:



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**’.

Shin - ש:

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

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.

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!

And this letter also pictures for us the **outstretched Arm** and working Hand of Elohim, that is not too short to save! When we consider this pictograph for the word that means ‘parables’, we are able to recognise the following, being declared:

CLEANSED BY THE WASHING OF THE WORD OF THE SHEPHERD’S WORK OF REDEMPTION

Our Master and Good Shepherd came to cleanse us, through the washing of His Word, coming in the flesh, revealing to us the arm of יְהוָה, which is given to us in order to know the secrets of the reign of Elohim, for the light is for those in The House!

This **Chapter 9** is such a great collection of proverbs (parables), that pictures for us two very contrasting invitations to a feast.

In **verses 1-6** we see how ‘Wisdom’ is calling out to the ignorant, to come to her banquet that has been prepared; while, in **verses 13-18** we see how ‘Folly’ is inviting them to her counterfeit banquet.

Between these 2 invitations, we see the comparison given, in **verses 7-12**, between the scoffer and the wise.

What we can deduce from this collection of parables, is the clear lesson that has reached the point of invitation – the tables are set and the invitations are being cried out:

WISDOM VS. FOLLY – WHO ARE YOU LISTENING TO?

In these collective proverbs of Shelomoh we are able to see a progressive building up from **Mishlĕ/Proverbs 1** through to **Mishlĕ/Proverbs 8**, that brings us to the setting for this **Mishlĕ/Proverbs 9**.

In seeing the message being threaded from Chapters 1-8, we could, in many ways, summarise the first 8 chapters or proverbs of Shelomoh, as follows:

The purpose of this book is to make you wise and it begins with the fear of יְהוָה, and to beware of sinners.

Be diligent in hearing the words of wisdom, as she speaks aloud; and seek after her with your all, in order to know what is right. In the process of proper attentive hearing, avoid wicked people and the immoral woman, for there are rewards for the righteous and punishments for the wicked.

Esteem the Wisdom of Elohim, which is from the beginning and is forever; for wisdom will give you an abundant life, teaching you how to behave and shows us how יְהוָה deals with both the good and the evil.

So listen to Him, for His Wisdom will protect you, as you enjoy life in Him, avoiding adultery at all costs, remaining faithful, as a spotless bride, for we know the fate of the wicked, so do not be lazy and know what He hates, so as to avoid doing that which He hates; for in obeying Him, there is great reward.

And remember to avoid adultery, for the results of such have been decreed; and wisdom will keep you from adultery, so as to not be a foolish youth enticed by a seductive woman, who has already led many astray!

So, avoid her or die – for wisdom speaks aloud and wisdom is from the beginning.

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

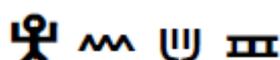
Let us now take a closer look at each verse as we progressively dig into this powerful lesson on making sure our ears are attentive to the true wisdom of Elohim and not be side-lined and caught away by falsified words of folly!

Verse 1:

“Wisdom has built her house, she has hewn out its seven columns”

The Hebrew word for ‘wisdom’ is חֵכְמָה **hokmah** – Strong’s H2451 meaning, ‘wisdom, skill’ and is from the primitive root word חָכַם **hakam** – Strong’s H2449 meaning, ‘to be wise, skilful, make wise’.

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

As we consider these 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 therefore render the pictographic 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!

Wisdom has built her House! – חִכְמוֹת בְּנִתָּהּ בַּיְתָּהּ – hokmoth banethah beythah

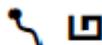
The Hebrew root word used for 'built' is בָּנָה banah – Strong's H1129 meaning, 'to build, besieged, construct, fortify, rebuild, establish a family, build up'.

A word that is derived from this root word, through the meaning to build, is עֵבֶן ehen – Strong's H68 meaning, 'stone, corner stone, differing weights, plumb line'.

We are therefore able to see how it is יהוה who builds us up as living stones; and being built up in Him, we are able to stand strong and stand firm in any circumstance, with the full assurance that the Rock upon which we stand will stand firm and not be moved or shaken!

Another noun in the Hebrew text that is derived from this primitive root בָּנָה **banah** is the word for 'son', which is בֵּן **ben** – Strong's H1121 which means, '*son, grandson, child, member of a group, children (plural for both male and female)*'.

In the ancient pictographic Hebrew alphabet the word בֵּן **ben** – Strong's H1121 looks like this:



Beyt - בֵּ:

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

Nun - נִ:

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

The combined meaning of these two pictographic letters mean:

THE CONTINUING OF THE HOUSE

When we consider how we are being built up, as living stones in our Master, and are the Dwelling Place of Elohim, we see that we can only be built up in the One who is to be praised, and we can only be built up according to His wisdom – the wisdom that He has already made clear and by which all is made, for wisdom has already 'built Her house'.

In other words, the design, pattern and function has been given and 'the continuing of the House', of Wisdom, can only be done according to Her standards, as set forth in the Word of Elohim!

This gives fuller meaning and clarity to us when we look at the word for built in the ancient text:

בָּנָה **banah** – Strong's H1129 meaning, '*to build, besieged, construct, fortify, rebuild, establish a family, build up*', therefore looks like this:



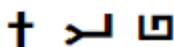
You will notice that there is one additional letter that is added here to this word that differs from the word for 'son'. This additional letter is the letter:

Hey – הֵ:

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

Recognising the clear pictures of this word, we can see that 'the continuing of the House', of Elohim, that He has built by His wisdom, is only made possible by the One who is to be praised – that is our Head, יהושע Messiah!!!

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



Beyt - ב:

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

Yod - י:

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

Taw - ת

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

HIS 'FLOOR PLAN' FOR HIS CREATION, IS SEALED BY HIS COVENANTS OF PROMISE BY THE WORK AND AUTHORITY OF HIS MIGHTY OUTSTRETCHED ARM AND HAND, AND AS LIVING STONES ARE BEING BUILT UP IN HIM BECOMING HIS DWELLING PLACE!

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

She has hewn out its seven columns!

The Hebrew root word that is translated as 'hewn' is **הָצַב** *hatsab* - Strong's H2672 and is written in the 'qal active' tense which means, 'to hew, hew out, to dig, dive, cleave'.

In **Tehillah/Psalm 29** Dawid tell us in:

Tehillah/Psalm 29:7 "The voice of יהוה cuts through the flames of fire."

The Hebrew word used here for 'cuts' is **הָצַב** *hatsab* - Strong's H2672, and this carries a great lesson, in reminding us that יהוה is a consuming fire, and by the power of His voice, He builds His House, and we are told to look to the Rock we were hewn from, in:

Yeshayahu/Isaiah 51:1 "Listen to Me, you who pursue righteousness, seeking יהוה: Look to the rock you were hewn from, and to the hole of the pit you were dug from."

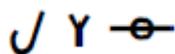
His powerful voice causes us to be formed and shaped into His image, by the consuming fire of His jealousy for us, as His voice cuts away that which does not belong, burning away the dross of our lives, as we submit to refining fire of His Voice!

The Word of יהוה has gone out and does not return empty, for it accomplishes all that He has spoken through the Torah, the Prophets and Writings spoken – and here, Dawid makes clear the power of the voice of יהוה that brings us back to Him.

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

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

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



Quph – ק:

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

Waw/Vav – ו:

This is the Hebrew letter 'waw' or 'vav' which in the ancient script is pictured as Y, which is a peg or 'tent peg', which was used for securing or tying the tent or other items.

The possibility of it having a Y-shape is to show that it prevents the rope from slipping off.

The root meaning of this letter is 'to add, secure or hook' as well as 'bind'.

Lamed - ל:

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

These letters combined, can give the understanding of:

GATHERING TO THE SECURE STAFF OF THE GOOD ETERNAL SHEPHERD

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

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

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

Wisdom has built her house and has hewn out 7 columns:

The number 7, as we know, is a very significant number, representing completeness and although we can relate many well founded pictures that could represent for us what these 7 columns are, I believe it simply represents the completed House that stands firm forever and if I had more time I could go on to give you various "7 pillar" presentations, that would all be uplifting and beneficial, however, after meditating upon this a great deal, in seeking out 7 pillars of wisdom, with such things like: Fear, Trust, Integrity, Generosity, Diligence, Community and Set-Apartness, which are certainly great pillars of walking in wisdom, as we too remember the Rock from which we have been hewn and of which we have clearly seen being taught and described in **Mishlě/Proverbs 1-8**, what I do see fitting, as what can represent the 7 pillars, are in fact the 7 Feasts of יְהוָה.

And why I say that is, simply because of this: as we hear, guard and do His commands and keep His Feasts and His Appointed Times, our wisdom and understanding increases, allowing us to be built up together, in Him, as He brings His Body together – that is, he brings "His House" together according to His Appointed schedule:

Pēsah – Matzot – Waving of the Sheaf of the first – Shabū'ot – Yom Teruah – Yom Kippur – Sukkot

7 Feasts that I see, as truly been that upon which we can be sure of being a secure House built on a firm foundation, while we keep His Shabbat, which is also His Feast, giving us weekly reminder of what is to come – an eternal rest in Him, amēn!

We must remember to keep His Shabbat – to guard it, delight in it and not be found doing our own ways!

I found a very interesting verse, in what is called **'The Book of Thomas'**, which I read and did various searches finding various translations that all agree – whether it be a restored names version or from multiple sources on opposite ends of the scales of differing theologies – all have the same wording with no discrepancies.

Whether or not it is a valid translation of an original letter, there is nothing in there that disagrees with Scripture and what I found very clear in it, is what it says in **verse 27**, which states the following:

If you do not fast the world you will not find the (Father's) domain; if you do not keep the Sabbath as the Sabbath you will not see the Father!

Very striking words indeed....!

Words that should remind us, just how important it is to live set-apart lives, as we 'fast the world', so to speak, and how critical the Sabbath is and the importance of proper Sabbath keeping!

We best be reminded of this fact – as today I fear that somehow, there are many who are claiming to live an obedient Torah observant lifestyle, yet they are in fact neglecting the full importance of the Sabbath and the reverence we are to have in coming together in Him, as they are 'keeping the Sabbath' however they see fit in their own eyes and are not keeping the Sabbath as the Sabbath!

The Hebrew word used here for **'7 (Seven)'** is שִׁבְעָתַיִם shibathayim – Strong's H7659 which means, **'seven, sevenfold, seven times'**, which is the dual (adverbially) of the word שֶׁבַע sheba – Strong's H7651 which means, **'seventh'** which comes from the primitive root verb שָׁבַע shaba – Strong's H7650 which means, **'to swear, exchange oaths, take an oath, vow'**.

7 can also represent for us fullness or completeness. Understanding this, helps us further understand our need to heed the complete message given to the complete assembly as pictured through the 7 lampstands in

Hazon/Revelation, and the messages that are given to the 7 assemblies.

There is a promise of entering into the rest of Elohim, for those who do not harden their hearts and are faithful in submitting to guard to do all He has commanded us to and keep His Feasts and Sabbaths – clear columns of completeness that have been hewn out for us to abide in, and keep, giving us the full assurance that, as we do so, we stay in our Master and He in us, so that He makes His Dwelling in us!

Yohanan John 14:23 **“הַדּוֹשָׁע” answered him, “if anyone loves Me, he shall guard My Word. And My Father shall love him, and We shall come to him and make Our stay with him.”**

The Hebrew root word translated as **'pillars'** is עַמּוּד amud – Strong's H5982 which means, **'a pillar, column, post'**, and comes from the primitive root verb אָמַד amad – Strong's H5975 which carries the meaning, **'to take one's stand, present oneself, abide, appoint, arise, stay, be steadfast, remain, be or become a servant'**.

The Greek word used in the LXX (Septuagint – Greek translation of the Tanak – O.T.) for **'pillars'** is στῦλος stulos – Strong's G4769 which means, **'pillar, pillars'**, and when understanding that we are built up in the master, if we stay in Him and overcomes, we can see the power of understanding that He has hewn out the design for His House by His Wisdom, and those who overcome will be secure pillars in His House, as seen in the message given to the assembly in Philadelphia:

Hazon/Revelation 3:12 **“He who overcomes, I shall make him a supporting post in the Dwelling Place of My Elohim, and he shall by no means go out. And I shall write on him the Name of My Elohim and the name of the city of My Elohim, the renewed Yerushalayim, which comes down out of the heaven from My Elohim, and My renewed Name.”**

From this opening verse of this powerful **Mishlê/Proverb 9** we are able to clearly see the truth that wisdom has laid out the perfect design and pattern for being built up as living stones, and we would do well to have ears that are attentive to wisdom's call!

Verse 2:

“She has slaughtered her meat, She has mixed her wine, She has also prepared her table.”

Wisdom has not only built her house and hewn out her secure foundation and pillars, but she has also prepared the necessary provision to have the meal required in order to be a part of her house!

The Hebrew word for ‘slaughtered’ is the primitive root verb טָבַח *tabah* – Strong’s H2873 which means, ‘to slaughter, slay, butcher, prepared’, with the noun טֶבַח *tebah* – Strong’s H2874 meaning, ‘slaughtering, slaughter, animal, food’, being translated here as ‘meat’.

The Hebrew word translated as ‘prepared’ is אָרַךְ *arak* – Strong’s H6186 which means, ‘to arrange or set in order, draw up in formation, prepared, set’, and clearly speaks to us of something that has been properly prepared and set in order according to a proper plan and design.

This is a verb of preparation, and having spent over 16 years in the hospitality industry, my understanding of ‘preparing tables’ is very clear, as one needs to ensure that all is set in order, before a function or banquet can take place, and nothing can be ‘out of place’, for if it is the event would be a disaster!

What wisdom is clearly declaring here is that all has already been prepared and set!

The Hebrew word for ‘table’ is שֻׁלְחָן *shulhan* – Strong’s H7979 which certainly means ‘table’, yet what we see in Scripture is that this word is used in referring to a table that is spread with food.

This word is used to describe the showbread table in the tabernacle and temple, where the showbread was to be placed. It is also used to describe the sovereigns table where a meal would be eaten with the sovereign!

The importance of the use of this word is to invoke the picture of fellowship, shared by those seated at the table, such as the beautiful family scene that is described in:

Tehillah/Psalm 128:3 “Let your wife be as a fruit-bearing vine within your house, Your sons like olive plants all around your table.”

While this word can denote for us a table of unity and is frequently used to refer to a sovereign’s table, we take note that this can reference to a ‘wrong’ table of fellowship.

That is to say, that the wicked also have a table of fellowship, of which we are not to be partakers of. False worship can also be seen through the wrong or perverted use of the true table of the Master!

Scripture tells us of ‘the prophets of Asherah’, who ate at Izebel’s table (**Melakim Aleph/1 Kings 18:19**), which is a classic picture of a false table of worship and a corrupted fellowship!

Look at the following verse:

Yeshayahu/Isaiah 65:11 “But you are those who forsake יְהוָה, who forget My set-apart mountain, who prepare a table for Gad, and who fill a drink offering for Meni.”

This is a clear rebuke for abominable worship and falsified lifestyles that clearly forsake יְהוָה and His Covenant!

Forsaking יְהוָה and forgetting His set-apart mountain speaks of neglecting His Word and His provision of deliverance and redemption and neglect the Pēsah/Passover of יְהוָה.

But what does ‘prepare a table for Gad and fill a drink offering for Meni’ mean?

At first glance, when having no insight into the original text, one can lose the stern warning contained for us today.

‘Gad’ was the name of one of the sons of Ya’aqob, but here, in this text, this is not who it is referring to and this verse is part of an end time prophecy, where יְהוָה warns of the great apostasy of His people.

It is well known and understood that ‘Gad’ was the name of a pagan deity, and so was Meni.

גַּד **Gad** – Strong’s H1408 means ‘fortune, good fortune’ and was a Babelonian deity of ‘fortune’, often interpreted as the Syrian or Kena’inite deity of ‘Good Luck’ – a sobering reality check for many of us who have often found ourselves saying these words to others, while we should rather be encouraging them in the strength of Messiah!

מְנִי **Meni** – Strong’s H4507 means ‘award, fate or fortune’ and was the name of a pagan deity of ‘destiny’ who was sadly, also worshipped by many Yehudi, while exiled in Babelon.

Gad is often referred to, by many pagan definitions, as the Sun-deity and the name of **Gad** is applicable in its referring back to Nimrod, who was characterised by Semiramis (also Ishtar, Astarte, Easter), his wife, as being that of a Sun-deity. And while **Gad**, being referred to as the Sun-deity, **Meni** was, and still is, by many today, regarded as ‘The Lord Moon’.

The ancient Egyptian view, renders **Gad** as the Sun-deity of fortune and **Meni** as the lunar goddess of fate.

What becomes clear, as we dig into the powerful words of Scripture, is that a ‘prepared table’ speaks of worship and fellowship, which can either be done in obedience and perfection of the Truth, having pure fellowship in the Body of the Master, or it can be done in abominable worship of falsified practices that have corrupted and perverted the truth for vain traditions and dogmas of man.

When understanding this, the words of Sha’ul become very clear for us, when he says the following, in:

Qorintiyim Aleph/ 1 Corinthians 10:21 “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.”

One cannot be partaking of the Feasts and Sabbaths of יהוה and still partake of false feasts of man, such as Christmas and Easter or any other abominable worship practice that involves a meal or feast of some sort!

Wisdom has slaughtered her meat and mixed her wine and prepared her table! What this shows us is that by the life, death and resurrection of our Master, we have His table being perfectly prepared for us to be partakers of and unless we eat of the flesh and drink of the blood of Messiah, which is to partake in His Pësaḥ Meal and drink of His Cup and Eat the Bread of His Body, we cannot have any part or fellowship in Him!

As sojourners here, we need not fear the threatening tables of the enemy, for יהוה has prepared His Table, in the midst of our enemies, and therefore we can partake of His Feasts with joy and confidence, without threat or fear of what the world may do!

Tehillah/Psalm 23:5 “You spread before me a table in the face of my enemies; You have anointed my head with oil; my cup runs over.”

The importance of our need to sit and eat at the Master’s prepared table, which is collectively seen in the partaking of all His Sabbaths and Feasts, is vital for the life of the body and Bride of Messiah.

What Shelomoh is making clear here is that wisdom has prepared and made ready her table, teaching us that we need not look for another!

Sadly we find that man, in his foolishness, developed vain traditions, in partaking in tables that have been prepared in falsehood and have not been set, or prepared, by the true and pure wisdom of Elohim!

Verse 3:

“She has sent out her young women, She cries out from the highest places of the city”

The Hebrew word for ‘sent out’ comes from the root word שָׁלַח *shalah* - Strong’s H7971 which means, ‘to send, bid farewell, let go, put forth, stretch out, direct, urgently send’, and in the LXX (Septuagint), which is the Greek translation of the Tanak (O.T.), the Greek word that is used here, is a construct from the root word ἀποστέλλω *apostellō* – Strong’s G649 which means, ‘to send forth, set-apart and send out (on a mission), ordered to go to a place appointed, send away’, and is a technical term for the sending of a messenger with a special task.

We see how יהוה continually sent forth His prophets to speak to His people, yet they would not listen:

Yirmeyahu/Jeremiah 7:25-26 “From the day that your fathers came out of the land of Mitsrayim until this day, I have even sent to you all My servants the prophets, daily rising up early and sending them. 26 “But they did not obey Me or incline their ear, but stiffened their neck. They did evil, more than their fathers.”

Dibre haYamim Bět/2 Chronicles 36:15-16 “And יהוה Elohim of their fathers sent to them, by His messengers, rising up early and sending them, for He had compassion on His people and on His dwelling place. 16 But they were mocking the messengers of Elohim and despising His words and scoffing at His prophets, until the wrath of יהוה arose against His people, until there was no healing.”

Yeḥezqël/Ezekiel 2:3 “And He said to me, “Son of man, I am sending you to the children of Yisra’ël, to a nation of rebels who have rebelled against Me. They and their fathers have transgressed against Me, until this day.”

In this verse, we see the clear commission given to Yeḥezqël, the one who is strengthened by Elohim! יהוה told this prophet that He was sending him to the children of Yisra’ël, that is to a nation of rebels that have rebelled against Elohim!

With this command given to Yeḥezqël as, ‘Son of Man, I am sending you to the children of Yisra’ël...’, we are able to see a clear prophetic shadow picture of our Master and Elohim, יהושע Messiah, who was sent for the lost sheep of Yisra’ël!

Mattithyahu/Matthew 15:24 “And He answering, said, “I was not sent except to the lost sheep of the house of Yisra’ël.”

As His body, we too must recognise our mission – and that is: to go stand up and speak the Master’s Word to the lost and rebellious Yisra’ël!

Yehezqël was given this command, around 130 years after the northern 10 tribes of the House of Yisra'ël had been exiled into Ashshurian captivity and scattered over the face of the earth, and he was being sent to speak to the children of Yisra'ël, who, by now, had become a nation of rebels who were so mixed with the world!

Yeshayahu/Isaiah 6:8 “**And I heard the voice of יהוה, saying, “Whom do I send, and who would go for Us?” And I said, “Here am I! Send me.”**”

In the Hebrew, the word used here is שָׁלַח *shalah* and in the Septuagint, the Greek word ἀποστέλλω *apostellō* is used. You may be asking why I am showing you the Greek translation of this Hebrew word, and the reason for this, is that when we look at the Renewed Writings (N.T.), we see, in the Greek texts, that we have the very same word being used, of which I will highlight some of these verses, in order to show how, just as 12 spies were sent out to spy and bring a good report, so too are we to be bringing the Besorah (Good News) to a people who need to taste and see that יהוה is Good and that, in Him, we find our deliverance/salvation through the Living Torah – יהושע Messiah!

Mattithyahu/Matthew 10:5-6 “**יהושע sent these twelve out, having commanded them, saying, “Do not go into the way of the gentiles, and do not enter a city of the Shomeronites, 6 but rather go to the lost sheep of the house of Yisra'ël.”**

יהושע ‘sent’ - ἀποστέλλω *apostellō* – the 12 out with the clear instruction to go to the ‘lost sheep of Yisra'ël’!

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

יהושע Himself clearly stated that He too had only come on an appointed mission – and that was to redeem **the lost sheep of the House of Yisra'ël**, and this is the message that we have been given, to go and proclaim and declare – the Besorah (Good News) that יהושע is Messiah and our deliverer and He is the One who will take us into the Good Promises of His Word.

There are many who need to hear the Besorah (Good News) and we, as disciples/talmidim of Messiah, are tasked with the responsibility of being ‘sent forth’, to proclaim the Good News, and encouraging one another with the good report of the Truth:

Romiyim/Romans 10:13-15 “**For “everyone who calls on the Name of יהוה shall be saved.” 14 How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without one proclaiming? 15 And how shall they proclaim if they are not sent? As it has been written, “How pleasant are the feet of those who bring the Good News of peace, who bring the Good News of the good!”**

The Hebrew word used in **Mishlë/Proverbs 9:3** for ‘young women’ is נַעֲרָה *naarah* – **Strong’s H5291** which means, ‘**a girl, maiden, young lady**’, which corresponds to the Greek word used here in the LXX (Septuagint), which is the word: παρθένος *Parthenos* – **Strong’s G3933** which means, ‘**a maiden, virgin**’, and is used to describe the 10 maidens/virgins in the parable that Messiah gave, of the 5 wise and 5 foolish maidens/virgins (**Mattithyahu/Matthew 25**)!

Recognising this, makes clear the call for us to be like the wise maidens, who have trimmed their lamps and have oil in their lamps and are ready to be the clear voice of Elohim, calling many to repentance, in order to partake of the Table of the Master!

Wisdom cries out from the highest places of the city!

The Hebrew word that is translated as ‘cries out’ comes from the root word קָרָא *qara* – **Strong’s H7121** which means, ‘**to call, proclaim, read, make a proclamation, summons, read aloud, i.e., to speak aloud something, reciting what has been written down**’.

She speaks aloud that which has been written!!!

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

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

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

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

As ambassadors of the Kingdom reign of Messiah, we are called to proclaim His reign and do so with boldness and clarity, wherever we are!

We are told in the previous proverb that wisdom shouts from the top of the heights!

Mishlê/Proverbs 8:2-3 “On the top of the heights along the way, between the paths she has taken her stand. 3 Beside the gates, leading to the city, at the entrances, she shouts:”

The Hebrew word that is translated as ‘top’ is ראש rosh – Strong’s H7218 which means, ‘head, beginning, top, chief’, and the Hebrew word for ‘heights’ is מְרוֹם marom – Strong’s H4791 which means, ‘height, above, exalted, haughty, lofty, proudly’ and comes from the word רוּם rum – Strong’s H7311 meaning, ‘to be high or exalted, to become proud, rebelled’.

What we take note of here, is that despite man’s haughtiness in trying to lift up his own rebellious voice, as a self-measured standard for living, wisdom’s voice is higher and is the top and head of all.

So, when we see that wisdom speaks on the top of the heights, we recognise that by hearing the clear words of wisdom, as given through the Torah and commands, we are able to hear and understand, as we guard to do, all that wisdom instructs us, and in the process, be able to rightly divide the truth and reject any false voices that man has tried to raise up, on their own manufactured heights!

Many cultic and pagan worship practices were performed on the heights or high places, with the assumption that their worship would incite their false mighty ones to speak to them, and so, the higher they would set up a high place of worship, the better they thought they would hear and be heard, yet here, Shelomoh makes it very clear to us that wisdom speaks from the highest of heights and is the only true authority by which we can live and walk, in complete understanding.

Verse 4-5:

“Who is simple? Let him turn in here!” As for him who lacks heart, she says to him, 5 “Come, eat of my bread and drink of the wine I have mixed.”

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

The clear call, from wisdom, is given to those who lack wisdom, for those who have found wisdom should already be in the house and growing in wisdom!

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

What is clear, in this loud call of wisdom to the simple, is that they are to turn away from that which they have been listening to, as they hear the clear invitation of wisdom!

In order to correctly ‘turn in to’ wisdom’s house, the simple one has to turn away from and depart from that which he/she was previously dwelling/walking in!

This word implies the concept of:

TURN AWAY – LEAVE – DEPART – COME OUT FROM AMONG THEM!!!

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

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

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

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

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

We are to lay aside, and turn away from, all dysfunctional ways as we fear יהוה and do not try to be wise in our own eyes!

When we do this we can truly turn in to the house of wisdom as a pure response to wisdom's call!

To the one who lacks heart!

The Hebrew word that is translated as 'lack' comes from the root word חָסַר ḥaser – Strong's H2637 which means, **'to lack, need, decrease, deprived, scarce, be lacking, be without, made lower, fail'**.

The one who lacks clearly has no Shepherd for Dawid tells us in:

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

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

'Lacking heart', is a clear picture of one who has no true and proper guide, and their simple actions of lawlessness, reveals that the Torah is not on their hearts.

In **Mishlê/Proverbs 6:32** we are told that the one who commits adultery lacks heart!

This is a clear reference to following falsified and abominable worship.

Wisdom is making a clear call and invitation to those who lack heart!

The Hebrew word for 'heart' is לֵב leḅ - Strong's H3820, which means, **'heart, inner man, mind, will thought'**.

It is a heart thing!!!

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

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

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

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

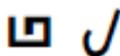
Romiyim/Romans 6:17 "But thanks to Elohim that you were servants of sin, yet you obeyed from the heart that form of teaching to which you were entrusted."

The Greek word for 'heart' is καρδιά 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', as mentioned, is לֵב leḅ - Strong's H3820 which means, **'inner man, mind, will thought'**, or, is also often written as לֵבָב 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 pictographic script, the Hebrew word לֵב leḅ - Strong's H3820 looks like this:



Lamed - ל:

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

Bet - ב:

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

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

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

Even with the word for heart being expressed as לֵבָב *lebab*, we are able to see, in the ancient text, a second 'bet' letter – ב – ב , showing us the clear picture of the True authority for both Houses of Yisra'el and Yehudah, that collectively make up the entire body of Messiah, or Tabernacle of Elohim, which we now are!
The one who commits adultery **lacks heart**, and is not submitted to the True House of Elohim!

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.”**

The invitation to those who lack heart, that is to those who know not the Torah of Elohim, is clear:

“Come and eat and drink of the Truth that has been prepared and established!”

All of us, who were once enslaved by false traditions and corrupt worship practices, and are now walking in the true wisdom of Elohim, heard the clear call of wisdom's invitation, to come and partake of the heavenly gift!

The invitation to come and eat at the Master's table has been called out, to all that are lacking heart!

Yohanan/John 6:53 “**יהושע therefore said to them, “Truly, truly, I say to you, unless you eat the flesh of the Son of Adam and drink His blood, you possess no life in yourselves.”**

The 'eating of the flesh and drinking of the blood' of our Master is to partake in the P'sah Meal, and continue in obedience in guarding all His Sabbaths and Feasts!

Those who refuse to come to the prepared Table of the Master and refuse to hear the call of wisdom will remain as simple ones who lack heart and never be able to find true wisdom!

What is very clear in this proverb is that the invitation has gone out to all!

Mattithyahu/Matthew 22:1-13 “**And יהושע** responded and spoke to them again by parables and said, **2** The reign of the heavens is like a man, a sovereign, who made a wedding feast for his son, **3** and sent out his servants to call those who were invited to the wedding feast. But they would not come. **4** “Again he sent out other servants, saying, ‘Say to those who are invited, “See, I have prepared my dinner. My oxen and fattened cattle are slaughtered, and all is ready. Come to the wedding feast.”’ **5** “But they disregarded it and went their way – this one to his field, that one to his trade. **6** “And the rest, having seized his servants, insulted and killed them. **7** “But when the sovereign heard, he was wroth, and sent out his soldiers, destroyed those murderers, and set their city on fire. **8** “Then he said to his servants, ‘The wedding feast, indeed, is ready, but those who were invited were not worthy. **9** ‘Therefore go into the street corners, and as many as you find, invite to the wedding feast.’ **10** “And those servants went out into the street corners and gathered all whom they found, both wicked and good. And the wedding hall was filled with guests. **11** “And when the sovereign came in to view the guests, he saw there a man who had not put on a wedding garment, **12** and he said to him, ‘Friend, how did you come in here not having a wedding garment?’ And he was speechless. **13** “Then the sovereign said to the servants, ‘Bind him hand and foot, take him away, and throw him out into the outer darkness – there shall be weeping and gnashing of teeth.’”

The reason I have quoted this parable here, is to highlight the clear lesson, that those who do not hear the invitation of wisdom, shall not enter into the reign of the Master!

Verse 6:

“Leave the simple ones and live, and walk in the way of understanding.”

In this clear call by Wisdom, to the simple who lack heart, the way to respond correctly is spelt out very clearly! In order to leave the falsehood behind, the call is clear – leave the simple ones and live! This clearly shows us that the path of the simple leads to death and if one does not respond to this call then death is inevitable!

The call to the simple is to leave the simple! So many people cannot let go of the traditions that they were brought up and taught in, and the only way to truly walk in the wisdom of Elohim is to leave the simple behind! This speaks of a clear decision that needs to be made, and a decision that will certainly come with much persecution and resistance from those you leave!

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

We are told not to forsake the loving-commitment and truth of יהוה, and in doing so we see here that we are clearly told to leave/forsake the simple ones!

This word **עָזַב azab** - **Strong’s H5800** I would like to look at a little closer, as we can learn a lot from this little word, which in the ancient pictographic script is written as follows:



Ayin - ע:

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

Zayin – ז:

The ancient pictographic script has this letter pictured as , which is a **mattock** (a sharp digging tool such as an axe or pick) and carries the meaning of **‘a weapon or tool that cuts, farming instrument’**. A mattock would be a tool that was also used to dig up the soil so that seed could be planted.

As we continue to remember to guard His Sabbath and His Appointed Times, and remembering to keep His commands, we are able to break up the tillable soil of our hearts and allow His Word to be worked in us, allowing His Word to cut away any dross or weeds that arise and allow the fruit of righteousness to spring forth!

Beyt - ב:

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

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

In terms of the need to leave the simple ones, we can see from these letters, that it takes a proper insight and understanding to cut away from the simple ways, or house that one was accustomed to dwelling in, in order to enter in to the true dwelling of our Master!

Many want to embrace the benefits and blessings of wisdom yet are unwilling to leave and cut away that to which they are joined to in simplicity and foolishness!

To enter in wisdom's house calls for a leaving the foolish and simple house, in order to live (which speaks of the promise of eternal life)!

Marqos/Mark 10:29-30 "דְּוָשַׁע said, "Truly, I say to you, there is no one who has left house or brothers or sisters or father or mother or wife or children or lands, for the sake of Me and the Good News, ³⁰ who shall not receive a hundredfold now in this time, houses and brothers and sisters and mothers and children and lands, with persecutions, and in the age to come, everlasting life."

The Hebrew word for 'live' is חַיָּה haya – Strong's H2418 which means, '**to live, kept alive, keep alive**', and corresponds to the verb חַיָּה hayah – Strong's H2421 which means, '**to live, came to life, restored to life, revived**'. Our ability to be revived and kept alive is by our guarding of the commands of Elohim:

Debarim/Deuteronomy 32:45-47 "And when Mosheh ended speaking all these words to all Yisra'el, 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 Yarden to possess."

The Word made flesh is our life!!!

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.

Tehillah/Psalm 36:9 "For with You is the fountain of life; in Your light we see light."

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

With יְהוָה is the FOUNTAIN OF LIFE!!!

Tehillah/Psalm 68:6 "Bless Elohim in the assemblies, יְהוָה, from the fountain of Yisra'el."

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

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

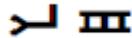
Mishlê/Proverbs 13:14 "The Torah of the wise is a fountain of life, turning one away from the snares of death."

Mishlê/Proverbs 14:27 "The fear of יְהוָה is a fountain of life, to turn away from the snares of death."

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

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

In the ancient pictographic symbols of this word, we are given a greater insight in understanding how יהושה׳ Messiah is THE LIFE! This word - ךַּיּ hay – Strong’s H2416 in the ancient script look like this:



Het – ךַּ

The ancient script has this letter as ךַּ 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 – ךַּ

The ancient script has this letter as ךַּ 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: ךַּיּ hay – Strong’s H2416, we are clearly able to see how by the work of Messiah – the outstretched arm and hand of Elohim, we as living stones, are built up in Him as the Dwelling Place of the Living Elohim and have been separated to serve and worship Him in Spirit is Truth.

These two pictographs can render for us the clear meaning:

SEPARATED TO SERVE

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

WALK IN THE WAY OF UNDERSTANDING!

One can only begin to walk in the way of understanding, when they have truly forsaken the simple!

You cannot walk in the way of understanding if you still have one foot in the simple way!

So many people lack the proper understanding of the Word, as they still hold fast to walking in vain traditions and hold fast to the false theologies and dogmas of man.

The Hebrew word that is translated here as ‘walk’ comes from the primitive root verb אָשַׁר *ashar* – Strong’s H833 which means, ‘blessed, lead, guide, to go straight on, advance, make progress, to be advanced, to be led forth’.

What is worth taking note of here is that the noun that is derived from this root and is translated as ‘blessed’ is the word אֶשֶׁר *eshar* – Strong’s H835 which means, ‘happiness, blessedness, bliss’.

In a manner of speaking, we can see that the wording here can clearly teach us that it is a blessing for us to walk in the way of understanding!

There are two verbs in Hebrew that render the meaning ‘blessed’: This one we have just mentioned - אָשַׁר *ashar* – Strong’s H833 and the one we all know - בָּרַךְ *barak* – Strong’s H1288 which means, ‘to kneel down, bless, abundantly bless’.

What is worth taking note of when looking at the primary difference between these two words that both mean blessed, is that בָּרַךְ *barak* – Strong’s H1288 is used by Elohim when He blesses somebody or even a nation, but nowhere do we find the use of אָשַׁר *ashar* – Strong’s H833 coming from the lips of Elohim!

When man blesses Elohim the word בָּרַךְ *barak* – Strong’s H1288 is used and never אָשַׁר *ashar* – Strong’s H833.

יהוה׳ never pronounces man אָשַׁר *ashar* – Strong’s H833, and it should be pointed out that when בָּרַךְ *barak* – Strong’s H1288 is used, the initiative comes from Elohim.

Therefore, with Dawid’s words here, in saying that ‘blessed is the man who takes refuge in Him’, we are able to see that for man to be אָשַׁר *ashar* – Strong’s H833, man has to do something!!

Hence the blessing for taking refuge in יהוה!

There is a clear action of obedience involved! A 'blessed' - אֲשֶׁר esher – Strong's H835 – man is one who takes refuge in יהוה, and one who trusts in יהוה completely, and who submits under the authority of His Torah:

Mishlê/Proverbs 29:18 "Where there is no vision, the people are let loose, but **blessed** is he who guards the Torah."

It is also a blessing for man to not follow wrong advice:

Tehillah/Psalm 1:1-2 "**Blessed** is the man who shall not walk in the counsel of the wrong, and shall not stand in the path of sinners, and shall not sit in the seat of scoffers, 2 but his delight is in the Torah of יהוה, and he meditates in His Torah day and night."

Those who walk in the wisdom of Elohim and leave the simple way behind are blessed in their walking in the way!!!

It is a blessing to walk in the wisdom of Elohim and walk in His Torah. Those who say that the Torah is a curse simply reveal that they lack true understanding and have not responded to the call of wisdom!

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

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

Due to the sin of Aḏam and Ḥawwah, they were driven out of the garden of Ĕden, and driven from the presence of יהוה, with no access to **the way** to the tree of life! Before they were driven out Elohim made for them coats of skin,

and in this we are able to see the powerful shadow picture of the protection and covering we have in יהושע

Messiah, the Passover Lamb that was slain for us, in order that we can once again be brought near to the presence of Elohim and have access to the tree of life and have the full assurance of an everlasting life with our Master who shall come and receive us to Himself!

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

This word - דֶּרֶךְ derek – Strong's H1870 - in the ancient pictographic script, looks like this:



Dalet – ד

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

Resh - ר

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

Kaph - כ:

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

As we consider these three pictures in making up the Hebrew word דֶּרֶךְ derek – Strong's H1870, in reference to this meaning THE WAY, we can clearly see how it is יהושע Messiah who is THE WAY.

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

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

As one understands the design and service of the Tabernacle, then we are able to understand perfectly the clear words of our Master.

It was at the door of the Tabernacle that the people would bring their offerings to the Priest, and before they were able to enter, they needed to be washed. Looking at this ancient pictographic of the word that renders for us the meaning of THE WAY, we are also able to see the clear work of our Master, who is the Lamb that was slain, and it was His hands that took the nails for us, and in doing so, released us from the dogmas which stood against us! His shed blood covers us from the punishment of death, as long as we remain in Him!

The Houses that applied the blood of the lamb to the doorposts of their homes would not be visited by the Messenger of death, but would be passed over, as the final plague in Mitsrayim swept over the land, killing every first born of those homes that did not have the blood on their doorposts!

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

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

This was a hard teaching for most and many turned away from following the Master, as they found these words too harsh to hear and understand.

What Messiah was clearly teaching here, is that unless we eat of the Pěsaḥ Meal, we have no access into life.

The Passover Meal and the Feast of Matzot is a sign on our hands and our foreheads, showing that we belong to the Master and that we abide in Him and He in us, and that we have come to the Door and confessed our sins, having been immersed in Him and washed by His Blood, and are now able to have access into the House into which we must abide, as we are built up in Him as living stones!

The WAY for us to return from sin and destruction, is to come to the Door and acknowledge the work of the Master as we guard to keep His Feasts.

When Messiah showed Himself to His taught ones, after His resurrection, T’oma was not there the first time and he said that unless he sees, in the Master’s hands, the mark of the nails, and be able to put his finger into the imprints of the nails and into the Master’s side, that he would not believe.

When the Master appeared a second time, while T’oma was present we see the following in:

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

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

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

Messiah is **THE WAY** – the Outstretched Arm and Hand of Elohim that has been revealed, and we who partake in the Pěsaḥ Meal and guard to keep all His Feasts, have access to the WAY He has called us to walk in! For He has fully proclaimed The Way through His life, death and resurrection and leaves no excuse for anyone to be ignorant of the True Way that wisdom shouts from above!

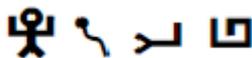
Understanding in Hebrew is the word בִּינָה **biy nah** – Strong’s H998 meaning, **‘an understanding, consideration, discernment’** and comes from the primitive root verb בִּין **bin** – Strong’s H995 which means, **‘to discern, act wisely, clever, diligently consider’**, and is used in:

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

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

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

In the ancient pictographic script, the Hebrew word **בִּינָה** **biynah** – Strong's H998 which means, '**an understanding, consideration, discernment**', is depicted as follows:



Beyt – ב:

In the ancient script this letter is pictured as , pictured as a '**tent floor plan**', and means, '**house**' or '**tent**'. It represents '**family**' and the importance of those who are inside the tent as opposed to the tent structure itself. We, as living stones are built up in the Master, and are the Dwelling Place of Elohim.

Yod – י:

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

Nun – נ:

The ancient pictographic script has this letter pictured as , which pictures a '**sprouting seed**' and gives the idea of continuation or an offspring or an heir, speaking of that which sprouts forth to be the heir of the promise of continuation, and represents one's life expectancy.

Hey – ה:

The ancient script has this letter pictured as , which is a '**man standing with his arms raised out**'. This word can mean, "**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 this Hebrew root word for '**understanding**', in its pictographic form, we are able to recognise how important it is for us to be 'doing' righteousness and letting our belief be a 'living belief, with works of obedience to the Master', as we are His Dwelling Place that is to guard the good deposit of life that He has given us.

These pictographs can render for us the following, in terms of understanding the meaning of 'understanding', as:

THE HOUSE WORKS THE LIFE OF HIM WHO IS TO BE PRAISED

The Torah is not a worthless word, for it is our life!

And as we consider the need for us to be living stones being built up in the Master, we can clearly identify that understanding comes in the proper doing of His Word, equipping us to lift up hands that are set-apart, in complete obedience to the One who gives us life, and life abundantly!

True **understanding** comes in **the doing of the Torah** – that is to say, that a true and proper ability to rightly discern and divide the Truth, can only come when one actually walks in the way of the Truth, as given to us through the Torah and commands of Elohim, and the only way to truly walk in the Way, is to leave the simple way behind!

Verse 7-8:

“He who reproves a scoffer gets shame for himself, and he who rebukes a wrong one gets himself a blemish. 8 Do not reprove a scoffer, lest he hate you; reprove a wise one, and he loves you.”

What is clear from these two verses, is that we must exercise great caution, in regards to who we reprove and rebuke!

A very vital lesson that we must learn, on the Torah walk, is that we have a clear responsibility toward each other within the body of Messiah, as we must be bold and courageous enough to reprove and rebuke a brother when needed, as well as have the humility in receiving a reproof or rebuke, from a brother, when necessary!

Having said that, we must also learn to exercise restraint when it comes to people who are not on this walk and who refuse to walk in the clear commands of Elohim, as we may find that all we get back is abuse and hatred!

What is a scoffer?

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

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

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

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

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

Those who scoff at Elohim and the need to walk in obedience to His Torah, He will scoff at, when He comes in vengeance:

Mishlê/Proverbs 3:34 “**He certainly scoffs the scoffers, but gives favour to the humble.**”

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

The Hebrew root word רָשָׁע **rasha** is frequently placed in Scripture, especially in Proverbs, as being in direct and unequivocal opposition to the צַדִּיק **tsaddiq** – Strong’s H6662 which means, ‘**just, righteous, blameless, lawful**’ and comes from the primitive root צַדִּיק **tsadeq** – Strong’s H6663 which means, ‘**to be just or righteous, justified, properly restored**’.

It is from this contrast, that we are able to get the clearest profile of the רָשָׁע **rasha** – Strong’s H7563 (wicked) kind of people!

The book of **Mishlê/Proverbs** contains a great deal of antithetical parallelism, which contrasts the רָשָׁע **rasha** and the צַדִּיק **tsaddiq**, in black and white terms.

The focus is on both the quality of lifestyle and the results of these two ways of living.

Whereas the wicked forsake יְהוָה, the righteous cling to him.

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

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

The Hebrew word that is used here for ‘reprove’ comes from the primitive root verb יָכַח **yakah** – Strong’s H3198 which means ‘**to decide, prove, judge or correct**’, and we see this word being used in:

Yeshayahu/Isaiah 1:18 “**Come now, and let us reason together,**” says יְהוָה. “**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 וְנִיבְכַחְהוּ **venivakehah**, and comes from the root word יָכַח **yakah** – Strong’s H3198, and in effect what יְהוָה is saying here to a sinful nation is:

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

Here יְהוָה is using court like language, that clearly shows how He 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 יְהוָה has spoken.**”

The Hebrew word that is translated as ‘eat’ and ‘devoured’ comes from the same root word, which is אָכַל **akal** – H398 which means ‘**eat, consume, devour or be devoured**’.

So, in essence, what is being declared here is simply this:

If you submit and obey you will eat and enjoy the good of the land – if you rebel and refuse to submit and obey you will be eaten by the sword – that is – His Word that will consume you up and devour you in judgement, according to His righteous right ruling!

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

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

EAT RIGHT AND LIVE OR LIVE WRONG AND BE EATEN:

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

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

The Greek word that is used here in the LXX (Septuagint) of Mishlĕ/Proverbs 1:23 for ‘reprove’ is the verb ἐλέγχω *elegchō* – Strong’s G1651 which means, ‘**to expose, convict, reprove, reprimanded, rebuke**’, and the noun that comes from this verb is ἔλεγχος *elegchos* – Strong’s G1650 which means, ‘**reproof, test, conviction**’, and is used in: **Timotiyos Bĕt/2 Timothy 3:16-17** “**All Scripture is breathed by Elohim and profitable for teaching, for reproof, for setting straight, for instruction in righteousness, 17 that the man of Elohim might be fitted, equipped for every good work.**”

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

יהושיע *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 just reprove another when we do not like the way they do things, when 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 root word for ‘shame’ is קלון *qalon* – Strong’s H7036 which means, ‘**dishonour, disgrace, shame**’.

The Hebrew word translated as ‘blemish’ is מום *mum* – Strong’s H3971 which means, ‘**blemish, defect, spot, stain**’ and can represent both a physical defect as well as a moral stain.

The Greek word used in the LXX (Septuagint) for ‘blemish’ is μῶμος *mōmos* – Strong’s G3470 which means, ‘**blemish, blame, disgrace, insult, of men who are a disgrace to society**’, and this word is only used once in the Renewed Writings when speaking of this being used in the objective and concrete sense of false teachers, who by reason of their moral libertinism are felt to be “defacing blemishes”, as they revel in their own deceptions while feasting with set-apart ones!

Kěpha Bět/2 Peter 2:12-13 “**But these, like natural unreasoning beasts, having been born to be caught and destroyed, blaspheme that which they do not know, shall be destroyed in their destruction, 13 being about to receive the wages of unrighteousness, deeming indulgence in the day of pleasure, spots and blemishes, revelling in their own deceptions while they feast with you**”

Blemished worship is no worship unto יהוה at all!!!

What we see here, in this Proverb of Shelomoh, is that when we reprove the wicked and scoffers, we will be disgraced in their eyes and be seen to them as a disgrace, and we should not be surprised at this, for they clearly refuse to walk as we walk in the Master!

The wrong will even ‘hate’ you!

The Hebrew word for ‘hate’ is שׂוֹנֵא *sane* – **Strong’s H8130** which means, ‘*to hate, detest, turn against*’, and those who detest Elohim, by not guarding His commands, love death!

We have taken careful note, that love for Elohim is to guard His commands, and therefore, anyone who detests His Torah and refuses to walk in obedience to His commands, makes Himself a hater of Elohim and a lover of death, which is that which awaits the lawless!

However, when we reprove a wise one, he will love us for it – why?

Because, in wisdom, he will see that you were actually being faithful in looking out for him!

Tehillah/Psalm 141:4-5 “**Let not my heart be inclined to evil, to practise deeds of wrongness with men working wickedness, and let me not eat of their delicacies. 5 Let the righteous one smite me or reprove me in kindness – it is oil on my head. Let my head not refuse it. My prayer is still against their evil deeds.**”

Dawid is very clear here – he wanted reproof to come from the righteous, so that he would be kept from the evil way!!!

Wayyiqra/Leviticus 19:17 “**Do not hate your brother in your heart. Reprove your neighbour, for certain, and bear no sin because of him.**”

Verse 9:

“Give instruction to a wise one, and he is wiser still; teach a righteous one, and he increases in learning.”

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

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

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

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

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

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

This is a powerful instruction that shows us that our learning must never stop, and our growing in wisdom can never stop, for we are to increase our learning each and every day, so that we can walk in pure righteousness and guard the set-apart garments of righteousness with our all, as we keep our garments clean and pure by the proper hearing, guarding and doing of the commands of Elohim!

Verse 10:

“The fear of יהוה is the beginning of wisdom, and the knowledge of the Set-apart One is understanding.”

The first part of this verse, in the Hebrew, looks like this: תְּחִלַּת חִכְמָה יִרְאַת יְהוָה – ‘tehillath ḥakmah yirath יהוה’, and literally expresses the following: **“The beginning of wisdom is the fear of YAHWEH!**

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

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

The fear of יהוה is written with two nouns – “יִרְאַת יְהוָה” = **“yirat Yahweh”**.

In Hebrew, when a noun precedes another noun, the first noun is in ‘the construct state’, meaning that it is connected to the second noun—that means that these two words are grouped together forming one concept. Are you with me so far?

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

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

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

Why am I telling you all this?

Simply to raise the question that ‘if **The Fear of יהוה**’ is the construct phrase of ‘fear’, as being that of יהוה’s fear, then, why should we think that this fear is ‘ours’ and not His?

Now, we are all attentive listeners and we know for a fact that Elohim does not ‘fear’, as we come to understand the concept of fear, right?

However, if you recall, I mentioned that the root word יָרָא **‘yara’** means a **“flowing out of the gut”**; therefore, the question becomes, **“What flows out of the gut of יהוה?”**

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

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

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

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

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

I hope you are still with me – because, understanding this, we can once again ask what flows out of the gut of יהוה? It is His teachings and His character!!!

When understanding this, we can go back to **Mishlē/Proverbs 2:5** and get a clearer understanding and, in essence, could see this being translated as:

“Then you would understand The flowing’s of יהוה, and find the knowledge of Elohim.”

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

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

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

The beginning of wisdom IS the fear of יהוה!

It is both, the complete reverence we are to have for Him and His Word, and at the same time, recognising that without the breath of His Word – that is His Spirit – His instructions that He has clearly spoken and commanded for us to guard and do, we can never begin to know, understand or walk, in the wisdom of Elohim!

In Hebrew, the root word for ‘knowledge’ is יָדָעַת da’ath – Strong’s H1847 and comes from the root word that is used in **Yeshayahu/Isaiah 6:9**, when describing those who are ‘seeing’ but do not ‘know’, which is the Hebrew word יָדָעַת yada – Strong’s H3045 which means, ‘to know’.

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

As we meditate on the Torah, day and night, we are further equipped to guard the Word of Truth and the knowledge of the Set-Apart One!

People who disregard the need to guard the knowledge, by casting aside the Torah of Elohim, can never be prosperous in the walk of set-apartness and will perish due to the lack of knowledge being carefully guarded in their mouths, for the Torah is to be in our hearts and mouths – to do it!

‘To know’ Elohim is ‘to guard His commands’, commands that we are to be meditating on day and night.

Those who are not doing so will perish and cease to be, as they will be violently cut off!

Yeshayahu/Isaiah 6:9 describes for us those who are ‘seeing’ but do not ‘know’!

It is one thing to look and see, but to truly ‘know’ Elohim is to Guard and DO His commands!

Yoḥanan Aleph/1 John 2:3-5 “And by this we know that we know Him, if we guard His commands. 4 The one who says, “I know Him,” and does not guard His commands, is a liar, and the truth is not in him. 5 But whoever guards His Word, truly the love of Elohim has been perfected in him. By this we know that we are in Him.”

Yoḥanan Aleph/1 John 3:24 “And the one guarding His commands stays in Him, and He in him. And by this we know that He stays in us, by the Spirit which He gave us.”

Yoḥanan Aleph/1 John 5:2-3 “By this we know that we love the children of Elohim, when we love Elohim and guard His commands. 3 For this is the love for Elohim, that we guard His commands, and His commands are not heavy”

Yoḥanan could not be any clearer than this – to know Elohim is to guard His commands – which means ‘DO’ them as we should!

What we must recognise here, is that the knowledge of Elohim comes in the guarding and doing of His commands, and our understanding of Him, can only come in the doing of His Word.

If you do not understand Him, then you do not know Him, because you do not do what He says, and if this is the case, you will die for lack of knowledge and be unable to have an excuse for ignorance!

The clear knowledge of Elohim has been revealed through Messiah, who came to fully proclaim the Torah and the Prophets and lead us as we walk as He walked!

He has appointed some to equip the body, so that the body can be perfected, until we all come to a unity of belief and of the knowledge of the Son of Elohim!

The problem is, that most do not want to listen to those that the Master has appointed, but will rather listen to ear tickling liars who puff their hearers up with the arrogant pride of a false knowledge, which is no knowledge of Elohim at all, as they teach a lawlessness and a rejection of the Torah!

Messiah gave Himself for us, to redeem us from lawlessness and to cleanse us for Himself as a possession that is ardent for good works! (**Titos/Titus 2:14**).

In other words, He gave Himself for us so that we can know Him and find the knowledge of Him, that we had once lacked through ignorance and sin, and now, as He commands everyone everywhere to repent, there is no more ignorance that can be claimed! If you lack knowledge you will die!

If anyone who claims to know Him, does not guard His Torah and continues in their lawlessness that He came to redeem us from, then they will die and He will clearly declare that He did not know them:

By wisdom, our days become many, and the Hebrew root word that is used here for ‘many’ is רָבַח *rabah* – Strong’s H7325 which means, **‘to be or become much, many or great; abundance, greatly multiply’**.

This word is used in the promise that was given to Yitshaq, in:

Berēshith/Genesis 26:4-5 “And I shall increase your seed like the stars of the heavens, and I shall give all these lands to your seed. And in your seed all the nations of the earth shall be blessed, 5 because Abraham obeyed My voice and guarded My Charge: My commands, My laws, and My Torot.”

The Hebrew root word used for ‘increase’ is רָבַח *rabah* – Strong’s H7325.

This would have most certainly been a comforting word, in the face of a famine – not only would יהוה establish His oath with Abraham, He would increase the seed of Yitshaq – and in His seed all the nations of the earth shall be blessed!!!

This is a great covenant promise and was as a result of Abraham’s obedience, and this promise was being further narrowed down to the line of Yitshaq and, as we know, was in the line of Ya’aqob and not Ėsaw, which reminds us that the children of the promise, or rather, the true seed of Abraham, are those who do the works of Abraham:

Yoḥanan/John 8:39 “They answered and said to Him, “Abraham is our father.” יהושע said to them, “If you were Abraham’s children, you would do the works of Abraham.”

There are some who are of the ‘seed’ of Abraham, which are not children of the promise (Ėsaw) – those who run after the flesh and neglect to walk in belief, guarding to do all the commands of Elohim.

Those who, like Abraham, obey the voice of Elohim and guard His charge will be blessed:

Tehillah/Psalm 112:1-2 “Praise Yah! Blessed is the man, who fears יהוה, who has greatly delighted in His commands. 2 Mighty in the earth shall be his seed, the generation of the straight ones shall be blessed.”

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

Verse 12:

“If you have become wise, you have become wise for yourself, and if you have scoffed, you alone bear it.”

This verse carries a very sobering reality, and that is that, when we truly become wise, by seeking the wisdom of Elohim with all our being, and are growing in the wisdom of Elohim, then we become wise for ourselves!

Herein lies the reality that we must each work out our own deliverance, with fear and trembling, for then, by the wisdom of Elohim that I become wise in, it cannot make another who scoffs at wisdom, wise!

The one who scoffs at the need for the wisdom of Elohim, will bear the ramifications of that foolishness themselves, and no one else can be blamed for another’s scoffing at the wisdom of Elohim!!!

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 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:

Berēshith/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 Mishlĕ/Proverb it is no different, the assumed concept of the conditional participle being used is as a result of one becoming wise, alongside the clear conditional clause being given to the one who scoffs at becoming wise!

We have already looked at these two words for ‘wise’ and ‘scoff’ and therefore, we can simply get a clear understanding of how important it is for us to choose correctly – and that is, to become wise, lest we find ourselves bearing the consequences of scoffing at the wisdom of Elohim, and by that, I mean scoffing at the need to walk in His Torah!

Those who say that the Torah is no longer valid and applicable and that they do not have to guard and keep the Sabbaths and Feasts of Elohim, are clearly showing that they are scoffing at the need to become wise and, as a result, they will bear the consequences for being foolish, and as long as they remain foolish, in their scoffing, they risk the clear danger of facing the wrath of Elohim, that will be poured out on the disobedient!

Yeshayahu/Isaiah 28:22-23 “**And now, do not be scoffers, lest your bonds be made strong. For I have heard from the Master יהוה of hosts, a destruction decreed upon all the earth. 23 Give ear and hear my voice, listen and hear my Word.**”

Yehezqël/Ezekiel 18:20 “**The being who sins shall die. The son shall not bear the crookedness of the father, nor the father bear the crookedness of the son. The righteousness of the righteous is upon himself, and the wrongness of the wrong is upon himself.**”

The Hebrew root word for ‘bear’ is נָשָׂא *nasa* – Strong’s H5375 which means ‘*lift up, carry, take up, exalt, and accept*’, and what is being made clear here in this Proverb is that the one who scoffs at becoming wise will have to accept what will come their way!

Verse 13:

“A foolish woman is loud, simple, and without knowledge.”

Having presented the clear fact that wisdom has built her house, prepared her table and called out for the simple to hear and come in, with the appeal to not be those who scoff at wisdom, we are now given a clear picture of what the counterfeit looks like.

By this we must be soberly warned, so that we do not find ourselves listening to falsified and twisted voices, that to the one who is not growing in wisdom, may sound true and cause them to be led to the broad path of destruction, to death!

The foolish woman is a clear reference to the counterfeit whore, who seduces her prey with lies that are sugar coated, with deception that sounds sweet and true, yet is nothing more than poisonous substance that kills those who are seduced, by her foolish flattery!

The Hebrew word that is translated as ‘foolish’ is כְּסִילּוּת *kesiluth* – Strong’s H3687 which means, ‘*stupidity, folly, foolishness*’, and comes from the root verb כָּסַל *kasal* – Strong’s H3688 which means, ‘*to be or become stupid, foolish*’.

The Hebrew word translated as ‘loud’ is הַמָּה *hamah* – Strong’s H1993 which means, ‘*to murmur, growl, roar, be boisterous, noisy, cry out, make a loud noise*’.

Yeshayahu/Isaiah 17:12 “**Woe to the uproar of many people who make a noise like the roar of the seas, and to the rushing of nations that make a rushing like the rushing of mighty waters**”

Here, the root word הַמָּה *hamah* – Strong’s H1993 is used twice for emphasis, and here, in Yeshayahu, we see how Babelon, the great whore, is linked not only with Babelon the city, but also with all the nations that she has made drunk, with the wine of her adulteries!

This is the whole world system that unifies in opposition to יהוה when He has declared that His Anointed One is now to reign on the earth.

The whore is noisy and stirs up a great noise against the truth!

So many, in churches today, are being stirred up against the hearing of the clear and undefiled truth!

The more that the Truth becomes known, and made more available for all to see, the more the whore and all her false systems of worship, raise their voice, in order to drown out the call being given to come out of her!

The Hebrew root word translated as 'simple' is פִּתְיּוּת *pethiyyuth* – Strong's H6615 which means, '*simplicity, naïve*', which comes from the word פִּתְיּוּ *pethi* – Strong's H6612 which means, '*open minded, foolish, simple, naïve*', which comes from the root verb פָּתַח *pathah* – Strong's H6601 and means '*easily deceived, enticed, to be simple or to be in a state of holding a wrong view about a situation*', and can also mean, '*to be spacious, wide or open, enlarge, gossip*'.

What we see from this, a clear picture of how loud and wide and naïve the Christian church is today, as it belts out a very loud and boisterous sound, of falsified worship, that draws many to her wide path of destruction, as she is without knowledge, which causes those who follow her, to be without knowledge, and for this reason, many perish! The foolish woman knows nothing!!!

Yet, she is making a very loud noise and attracting a large crowd of simple ones, who lack proper wisdom and knowledge!

The foolish woman makes a loud noise, so that all can hear, yet this noise is simple and lacks knowledge! For example, you do not have to go too far when it comes to the loud noise that is made for false feasts of Easter and Christmas.

Wherever you go, you hear terrible sounds of false worship and song, with huge promotions that are done in every shop. Very loud noise indeed, yet with absolutely no knowledge of the Truth, nor any knowledge being given to the hearers of the origins of these pagan rooted feasts, of abominable fertility worship.

The foolish woman is making her sound heard far and wide, as we can see that it is very rare to hear a True Torah based message of the kingdom reign, yet much will be heard all over about many falsified systems of worship, disguised as being true, catching all the foolish who lack true knowledge of Elohim!

Verse 14-15:

“For she has seated herself at the door of her house, on a seat by the highest places of the city, ¹⁵ to call to those who pass by, who go straight on their way”

The foolish woman has a house of her own, and she sits at her door!

In Hebrew, the idea of 'sitting', is best understood as a place of learning and a 'door' is the place where one would go to learn!

The Hebrew word that is used here for 'seated' comes from the root word יָשַׁב *yashab* – Strong's H3427 which means, '*sit, dwell, remain, abide, inhabit, sitting still*' and a modern word derived from this word which is translated as school is 'yeshiva'.

And 'sitting', in the Hebraic mind-set, is an idiom for learning; and it is at the Master's Feet that we come and sit and drink of His Pure and Clear Living Water and get great clarity and insight and strength to sojourn with joy!

The idea of sitting in the Hebrew mind-set here is to learn, and not to simply sit and vegetate but rather sit and pay attention to the instructions of their teacher.

The Hebrew word that is translated as 'entrances' comes from the root word פָּתַח *pethah* – Strong's H6607 which means, '*opening, doorway, entrance*', and speaks of the place of coming in and going out and that under which you abide and follow.

Messiah is the way and the entrance to everlasting life, for He is the only True Door and we recognise that wisdom has declared The True Way and our entrance, into the reign of Elohim, certainly depends on our ability to have ears that hear what the Spirit says to the assemblies and then does what is required, being true doers of The Word and note hearers only!

What we recognise from this assumed position of the foolish woman, is that she has a counterfeit door and place of learning that is loud and simple!!!

Her door is not the true door, yet many simple ones find themselves being drawn to the loud call of the foolish woman and will go and sit and learn her twisted dogmas and theologies that nullify the Truth of the Torah!

She sits on a 'seat' by the highest places of the city!

The Hebrew word that is translated as 'seat' comes from the root word כִּסֵּה *kisse* – Strong's H3678 which means, '**seat of honour, throne, authority, official seat**', and once again, we can see how Christianity has seated herself as the official seat of honour and authority, for the majority of the 'westernised Greco-Roman' world, especially as the Catholic Church, the mother whore of Christianity, sought to create a one world religion and enforce her doctrines on the masses.

The term 'Catholic' means 'universal', and you will clearly see, in most parts of the world, that there will be some sort of Church or cathedral building that is seen in almost every city, town and even small villages!

Even in some of the most rural of places, where people do not stay in brick houses, you will find a church with a steeple! This is because the foolish woman has seated herself, as an authoritative role, over the highest places, in order to call those who pass by!

We are also able to see how this trend, for Muslim temples and mosques, are being built up all over the place and in every city, where the loud cries of their false worship can be heard from the early hours of the morning!

No matter the religion, the foolish woman has placed herself all over the world and is making her simple and loud voice, that lacks knowledge, to be heard.

She is calling to all who pass by and who go straight in the way!

In other words, she is doing her utmost to get people off of the true path of righteousness, and she does so in a very boisterous and simple manner, that can often attract many weary travellers, who are not guarding the way of uprightness and are not growing in knowledge!

The Hebrew word that is translated here as 'way' comes from the root word אֶרַח *arah* – Strong's H734 which means, '**a way, path, highway, course**', and figuratively speaks of the way of living, and comes from the root verb אָרַח *arah* – Strong's H732 which means, '**to wander, journey, go, travel, traveller**'.

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

In the ancient script the word אֶרַח *arah* – Strong's H734 which means, '**a way, path, highway, course**' looks like this:



Aleph – א:

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

Resh - ר:

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

Het – ה:

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

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

The pictograph **א** is a picture of the head of a man, the **ח** is a picture of wall that separates the inside from the outside. Combined these mean "**man outside**".

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

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

This word can also render for us:

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

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

The Hebrew root verb for 'straight' is **יָשַׁר** yashar – Strong's H3474 which means, '**straight, right, pleasing, be level, upright, just and lawful**'.

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

What is very clear here, is that the foolish woman will seek to catch many, while they are walking in their daily routines and lure them to come into her abominable house.

If one is not finding strength in Elohim alone, the words of the foolish woman may sound refreshing, to a wounded and tired traveller, who has been overwhelmed by the daily battles of life!

And when we take heed of the clear warning that is given, in this proverb, we must do our utmost in making sure that we guard the Truth and knowledge of Elohim and not turn to the right or the left, but keep walking in the prescribed way of the Torah of Elohim, and not in the falsified and perverted prescribed way of the adulterous whore, who has made nations drunk with her maddening adulteries!!

Verse 16-18:

"Who is simple? Let him turn in here." And as for him who lacks heart, she says to him, 17 stolen waters are sweet, and bread eaten in secret is pleasant." 18 But he does not know that the dead are there, her guests are in the depths of the grave."

I have grouped these last 3 verses, to collectively summaries the clear warning, against the folly of foolishness! What you will notice here, is that the foolish woman will use the similar sounding words, as wisdom uses, for she also says to the simple "**turn in here**".

Yet, what she has to offer is not the pure bread and wine of sincerity and truth, but is a mixed poison of muddied water, that is disguised as truth!

She says to the one who lacks heart, that stolen waters are sweet and bread in secret is pleasant!

This is a perversion of the truth and is a poisonous substance that is presented as sweet and pleasant yet is seriously deadly, and the simple who lack heart do not know it!

Let us briefly summarise the clear difference between **wisdom and folly**:

Wisdom has prepared a meal:

Ib'rim/Hebrews 10:5 “Therefore, coming into the world, He says, “Slaughtering and meal offering You did not desire, but a body You have prepared for Me.”

Yohanan/John 6:53 “**דְּרוֹשֵׁנִי** therefore said to them, “Truly, truly, I say to you, unless you eat the flesh of the Son of Adam and drink His blood, you possess no life in yourselves.”

Folly has stolen her meal that she is so arrogantly offering!

Wisdom has mixed her wine – all is now ready – He offered the cup of His Blood and it is done – the invitation to enter has gone out!

Folly has ‘stolen’ water – that is, she has muddied the waters of Truth through lies and hypocrisy and has counterfeited the offer with that which she has stolen and mixed with lies.

The Hebrew word that is translated as ‘stolen’ comes from the root verb **גָּנַב** **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 the Torah forbids, and we take hold of that which is clearly commanded against, we are considered as a thief and an adulterer!

The adulterous whore has ‘stolen’ the water of Truth and is presenting a muddied version that kills!

Wisdom sends out her servants – how many times do we read in the prophets – “I sent to you all My servants the prophets, rising early and sending them...”

Folly on the other hand, has simply been loud and noisy – simple and without knowledge – yet because of her loudness she lures many in!

She is loud, profane and ... stupid! Yet so many listens to her, at what she says - why?

Because what she offers ‘looks good’, yet she does not tell you that it will kill you as we have clearly been shown in the preceding proverbs, we have just overviewed!

So many organisations today, are causing the masses to flock to the house of Folly, through that which tickles the senses of the people, making them ‘feel good’, while they do not realise that they are being made drunk, on the maddening adulteries of the whore, through her cup of whorings!

What is interesting to note, between that which is drunk at Pěsaḥ and that which the whore offers, is this – the Cup of Messiah is the ‘Fruit of the Vine’ and is pure and without yeast, for the Feast of Matzot does not allow any yeast to be in the House – yeast as representing sin or lawlessness.

The whore, on the other hand – Folly – has mixed her cup with much yeast – that is “much lawlessness” – declaring that the Torah is null and void and the masses are drinking it up by the gallon and are intoxicated with, lies and false traditions of man, that are taught as teachings and sadly, those who are drinking of her are headed for a destructive death!

Wisdom appeals to the mind – the intellect – as we renew our minds daily taking captive every thought and bringing it into obedience to Messiah – as we earnestly and diligently seek and learn and meditate day and night on The Torah and the satisfaction that wisdom brings is eternal.

Folly simply appeals to the senses, where it is easier to excite the senses of the flesh – and the truth is this – the pleasures of folly are only temporal.

Wisdom calls to those on the wrong path to walk in wisdom, to repent and get washed and walk in Truth!

Folly calls to anyone – be it those who are walking on the straight path or those who are already ignorant to come in to her and so has a ‘we accept all’ theology where sin is not dealt with and moral standards of righteousness are covered over with lies and a muddied mixture of deadly wine.

She is undisciplined and allows for an undisciplined ‘feel good’ approach to worship so as to be able to be filling her house of whorings!

We must avoid her and her secret bread at all costs, which is the tainted and corrupt theologies and doctrines of man that are designed to control the masses through the perceived inability of all being able to have a clear understanding unless they have been taught by those who have weaved webs in darkness and secret:

Qolasim/Colossians 2:8 “See to it that no one makes a prey of you through philosophy and empty deceit, according to the tradition of men, according to the elementary matters of the world, and not according to Messiah.”

Despite having much more to share with you, on this chapter and collection of wisdom-filled parable, the essence of the message is this: Life and death have been set before us: Wisdom is Life; while Folly is death – and each of us must choose which we will listen to and into which House we will enter in and feast at.

Qorintiyim Aleph/1 Corinthians 10:21 “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.”

Both Wisdom and Folly make their call – while Folly may be loud – may we have ears to hear and be attentive to listen to the still small voice of Elohim and stay far from the door of the house of folly.

Wisdom vs. Folly – Who are you listening to?

He who has ears let him hear what the Spirit is saying!

יהוה bless you and guard you; יהוה make His face shine upon you, and show favour to you; יהוה lift up His face upon you, and give you peace.