

MISHLĚ/PROVERBS 10

Shalom,

In this article I will break down **MishlĚ/Proverbs 10**, 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!

Verse 1:

“Proverbs of Shelomoh: A wise son makes a father rejoice, but a foolish son is his mother’s sorrow.”

Proverbs of Shelomoh:

This is the title that is used for the sayings that follow, and we see this being used in **MishlĚ/Proverbs 1**, here in this **MishlĚ/Proverbs 10** and again, we see the term being used in **MishlĚ/Proverbs 25**.

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 מִשַּׁל **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  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 יהוה, 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!

The name of שלמה Shelomoh – Strong's H8010 means, '*peace, his peace*' and comes from the word שלם shalem – Strong's H7999 which means, '*to be complete or sound, to finish, fulfil*'.

Having seen the collection of proverbs, from **Chapter 1-9**, setting up for us the clear evidence of 'a call of wisdom', that is made versus the counterfeit 'call of the foolish woman', we now come to a clear section, that spans over a number of chapters, that depict for us some vital lessons which show us the contrasting differences between righteous and wicked living.

As you will therefore notice, from this proverb onwards, that there is a clear contrast drawn, within each verse or collection of verses, highlighting the difference between the wise and the foolish, or the righteous and the wicked.

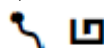
A wise son makes a father rejoice!

The Hebrew word that is used here for '*wise*' comes from the root word חָכַם ḥakam – Strong's H2450 which means, '*expert, skilled, learned*' and comes from the primitive root word חָכַם ḥakam – Strong's H2449 meaning, '*to be wise, skilful, make wise*'.


To be wise, means to be one who is skilled or learned and this takes time, determination and discipline!
The evidence of one being wise, is seen in how one is increasing in their learning, as they give their ear – that is their full attention – to the proper hearing of the instructions that are given from the Father and as such, are living as a taught one of the Master.

The Hebrew root word that is used here for '*son*' is the root word בֵּן ben – Strong's H1121 which means, '*son, grandson, child, member of a group, children (plural for both male and female)*'.


In the ancient pictographic Hebrew alphabet the word בֵּן ben – Strong's H1121 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.

Nun - ן:

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

The combined meaning of these letters means:

THE CONTINUING OF THE HOUSE

This speaks of one who continues the family line.

When we consider this, we are able to see why a 'wise son' makes a father rejoice!

There is nothing more rewarding to a father than this, and that is to see his son walking in the clear wisdom of his instructions and continuing the clear pattern and design for his family, to the next generation!

The Hebrew word for 'rejoice' is the root verb שׂמַח 'samah' – Strong's H8055 and means, 'to rejoice, be glad, be joyful, delight in and be elated'.

It is written in the 'piel' verb tense, which expresses an intensive or intentional action, and therefore can also carry the meaning 'to brighten up', showing us how we, as sons and daughters of the Most-High Elohim, can cause our Heavenly Father to be glad and rejoice in us, as we walk in the clear wisdom of His Word!

The Hebrew word for 'father' is אב ab - Strong's H1 which means, 'father'.

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

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

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

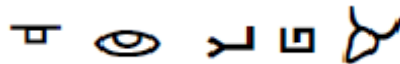
Let us look at this term, 'father of continuity', as it is written in **Yeshayahu/Isaiah 9:6 (in Hebrew text it is 9:5):**

אָבִי עַד – 'abi ad' – which is literally rendered as 'My Father forever'. The two Hebrew root words used here are:

אב ab - Strong's H1 which means, 'father', and עַד ad - Strong's H5703 which means, 'perpetuity, continually, eternal, forever, perpetual'.

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

The term אָבִי עַד – 'abi ad', which proclaims, "My Eternal Father" or "My Father Everlasting", looks like this:




The two words, individually, look like this:

MY Father – אָבִי abi:




Aleph - א:


The ancient script has this letter as  and is pictured as 'the head of an ox', and represents 'strength', meaning 'muscle' as the ox is the strongest of the livestock animals.

This also carries the meaning of 'yoke', as an ox is placed in a yoke in order to plough or pull a heavy load in the right direction. This can also picture for us the 'red heifer' sacrifice that יהושע Messiah fulfilled!

Beyt - ב:

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

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!

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


Eternal - עולָם ad:



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'.

Dalet – ד:

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

Combined these two letters mean:

SEE THE DOOR

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

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

Messiah, the Door, is the outstretched arm and Hand of Elohim, who is called 'our Father forever'!

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

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

The understanding of who יהושע Messiah is, is often lost when people follow the inherited lies and deception of the Truth of Him being the Everlasting Father – for יהושע Messiah is the Master יהוה.

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

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

Our responsibility, as “**wise sons**” of Elohim, must be to listen to His discipline, so that we can stay in Him and He in us, in order for us to bear much fruit that lasts and cause Him to rejoice over us!

The opposite to being wise, is being foolish, and we take note of the clear contrast given in this first verse of **Mishlê/Proverbs 10**, and that is that while a wise son makes a father rejoice, we see the opposite of this being displayed by the fool:

But a foolish son is his mother’s sorrow!

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

So, we can clearly see that while we are able to become ‘wise’, if we pay attention to the proper hearing, guarding and doing of the Word of Elohim, we also realise that we can quickly become **stupid**, if we do not listen to and obey His Word, and can therefore, be a **fool**, if we refuse to accept the disciplining of His Word.

Qoheleth/Ecclesiastes 5:4 “When you make a vow to Elohim, do not delay to pay it, for He takes no pleasure in fools. Pay that which you have vowed.”

יְהוָה takes NO Pleasure in fools!!!

The Hebrew word that is translated here as ‘pleasure’ comes from the root word הִפְחֵץ *hephets* – Strong’s H2656 which means, ‘**delight, pleasure, desire, longing, purpose**’, and comes from the primitive the root verb הִפְחֵץ *hephets* – Strong’s H2654 which means, ‘**to delight in, desire, take pleasure in**’.

We can see very clearly that יְהוָה does not delight in the fool and his ways – but who then does He take pleasure in?

Tehillah/Psalm 147:11 “יְהוָה takes pleasure in those who fear Him, in those who wait for His kindness.”

The Hebrew word that is translated as ‘pleasure’, here in this Tehillah, comes from the primitive root verb רָצַח *ratsah* – Strong’s H7521 which means, ‘**to be pleased with, accept favourably**’.

A foolish son does not cause his father to rejoice and is his mother’s sorrow!

The Hebrew root word that is used here for ‘sorrow’ is תִּגַּח *tugah* – Strong’s H8424 which means, ‘**grief, sorrow, heaviness**’, and comes from the root verb יָגַח *yagah* – Strong’s H3013 which means, ‘**to suffer, afflicted, caused her grief, torment**’.

The primary meaning of this root verb is ‘**a mental troubling resulting from affliction**’, and stresses mental sorrow in affliction!

The noun תִּגַּח *tugah* – Strong’s H8424 expresses the emotional sadness of grief.

It is this kind of grief that comes to a foolish son’s parents and we also see that the state of the perverse man’s heart, results in ‘**heaviness**’:

Mishlê/Proverbs 14:13 “Even in laughter the heart is in pain, and the end of that joy is heaviness.”

Dawid recognised that the only relief one can get from this state of grief in one’s heart and mind is from the Word of Elohim:

Tehillah/Psalm 119:28 “My being has wept from grief; strengthen me according to Your word.”

The Hebrew root word for ‘mother’ is אִם *em* – Strong’s H517 which means, ‘**mother, point of departure**’.

This word is used 202 times and is always used to express mother, except for once when it is used in:

Yehezqël/Ezekiel 21:21 “For the sovereign of Babel shall stand at the parting of the way, at the fork of the two ways, to practise divination. He shall shake the arrows, he shall ask the household idols, he shall look at the liver.”

Here, the word that is used primarily for ‘mother’, is translated here as ‘**the parting**’, meaning the ‘**source of departure**’, and in a clear metaphoric sense, we are able to see that the sovereign of Babel standing at ‘**the parting**’ of the way, in order to practice divination and witchcraft, is a clear picture of departing from the source of nourishment and training of a mother, in order to resort to abominable matters that will cause a mother grief!

Hawwah is figuratively referred to the אִם *em* (mother) of all living, in **Berëshith/Genesis 3:20**.

Deborah is referred to as the אִם *em* (mother) of Yisra’el, in **Shophetim/Judges 5:7**, in a time when leadership had ceased, and she arose as a mother!

The term 'mother' is also used figuratively, in describing a city, as a mother to its inhabitants, and the clear rebuke that is given to her for causing her inhabitants to turn away from the right ruling of Elohim, is very clearly expressed. (Yeshayahu/Isaiah 50:1 // Yehezq'el/Ezekiel 16:44 // Hosh'ea/Hosea 2:2).

As one studies the contexts, in which this term for mother – אִמָּה em – is used, we are able to glean some further insight as to the role and duties of a mother, as portrayed, both literally and figuratively, in The Word!

A mother is:

- **A comforter:**

Yeshayahu/Isaiah 66:13 **"As one whom his mother comforts, so I comfort you. And in Yerushalayim you are comforted."**

- **A Teacher:**

Mishl'e/Proverbs 31:1 **"The words of Sovereign Lemu'el, a message which his mother taught him"**

- **A Discipliner:**

Zekaryah/Zechariah 13:3 **"And it shall be, when one prophesies again, then his father and mother who brought him forth shall say to him, 'You shall not to live, because you have spoken falsehood in the Name of יהוה.' And his father and mother who brought him forth shall pierce him through when he prophesies."**

We must also take careful note of what 'her' children owe her, and that is, to respect and honour her, show obedience to her teaching and instructions, and must never dishonour her nor forsake her Torah!!!

Mishl'e/Proverbs 1:8 **"My son, heed the discipline of your father, and do not forsake the Torah of your mother"**

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

Having said that, we see how the discipline of a father and the Torah of a mother, is a clear picture, in Scripture, of being brought up correctly in the Word of Elohim.

The purpose of the Torah, is to train us to maturity and we see that we are told that the Torah is our 'trainer' unto Messiah!

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

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

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

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

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

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

Verse 2:

"Treasures of wrongness are of no value, but righteousness delivers from death."

The Hebrew root word that is used here for 'treasures' is אוֹצָר otsar – Strong's H214 which means, 'storehouse, treasury, armoury' and comes from the root verb אָצַר atsar – Strong's H686 meaning, 'to lay up, store up, appointed'.

While treasures are indeed a great and precious 'treasure' to us, we take note that treasures of wrongness have no value whatsoever!

The Hebrew word that is translated as 'wrongness' comes from the root word רָשָׁע resha – Strong's H7562 which means, '*wicked, evil, a state or condition of evil, with a focus on the violation of moral or civil law by evil deeds*'.

Any 'treasure' or gain that is gotten, through acts of lawlessness and a total disregard for the Torah, has no value! Many people desire to gain, and store up or acquire, worldly treasures and think that they will somehow give them a form of security and a better identity.

Messiah clearly tells us to not store up that which can and will be destroyed!

Luqas/Luke 12:15-21 "And He said to them, "Mind, and beware of greed, because one's life does not consist in the excess of his possessions." 16 He then spoke a parable to them, saying, "The land of a certain rich man yielded well. 17 "And he was reasoning within himself, saying, 'What shall I do, because I have no room to store my crops?' 18 "And he said, 'I am going to do this: pull down my storehouses and build greater, and store all my crops and my goods there, 19 then say to myself, "Life, you have many goods laid up for many years, take your ease, eat, drink, rejoice." ' 20 "But Elohim said to him, 'You mindless one! This night your life shall be demanded from you. And who shall own what you have prepared?' 21 "So is he who is storing up treasure for himself, and is not rich toward Elohim."

Mattithyahu/Matthew 6:19-21 "Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal, 20 but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal. 21 "For where your treasure is, there your heart shall be also."

The Hebrew term 'no value' is written as follows – לֹא-יֹעִילוּ – 'lo yoaiylu' and comes from the two root words:

- 1) לֹא lo – Strong's H3808 which is the primitive adverb that means, '*not, no, never, neither*', and
- 2) יַעַל ya'al – Strong's H3276 which means, '*to confer or gain profit or benefit, avail, furnish, that which is profitable and good*'.

Gaining treasures, in the wrong way, will not benefit the fool!

In a clear contrast to 'treasures of wrongness', we see Shelomoh making it clear to us that **righteousness delivers from death!**

The Hebrew root word for 'righteousness' is תְּדָקָה tsedaqah – Strong's H6666 which means, '*righteousness, righteous acts, merits, righteous deeds*' and is the feminine form of the root word תְּדַקַּח tsedeq – Strong's H6664 which means, '*righteous, just, righteousness*'

The clear definition of **righteousness**, is given to us in:

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

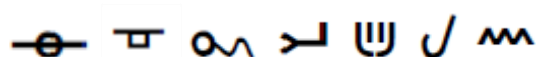
We are also told in:

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


To follow **righteousness alone**, is to follow our Master, Elohim, and King of Righteousness, יהושע Messiah, who is our High-Priest and King, in the order of Malkitsedeq.

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


The Hebrew word מַלְכֵי־צְדָק Malkitsedeq – Strong's H4442 which means, '*my king is righteous*', is pictured in the ancient pictographic 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'**.


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.


Kaph - כ:

The ancient pictographic script has this letter pictured as  - which is a picture of an **open palm of a hand** and can symbolise that to which submission is given - **'under the hand'**. This also can picture for us a palm or palm branch, from the curved palm shape, picturing our praise to the One to whom we submit.


Yod - י:

In the Ancient Script, this is the letter **'yad or yod'** which is pictured as  - which is the picture of **an arm and hand** and carries the meaning of **'work, make, throw'** from the primary functions of the arm and hand and also represents worship or giving thanks in the extending of hands as a gesture of this. This also reveals to us a stretched-out arm and hand.


Tsadey - צ:

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

Dalet - ד:

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

Quph - ק:

In the ancient script this letter is pictured as , a **'horizon'** and depicts the elements of **'time'**, as it pictures the sun in its rising and setting. It therefore carries the meaning of **'circle'** or **'to go around'**, representing for us both, appointed cycles or times as well as eternity. This can very well picture for us **'consistency'** in guarding the commands without compromise, as we do not neglect to adhere to the commands of the House!

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

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

Or

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

True righteousness – that is to guard to do all that our Master, Redeemer and King has commanded us to do, through His Torah and commands – delivers from death!

The Hebrew root word that is translated as ‘delivers’ is נָצַל natsal – Strong’s H5337 meaning, *‘to strip, plunder, deliver oneself, be delivered, snatch away, deliver, recover, escape’*.

This is also written in the causative ‘hiphil’ form which can render the meaning, *‘to take away, snatch away, to rescue, recover, to deliver (from enemies or troubles or death), to deliver from sin and guilt’*.

Tehillah/Psalm 18:17 “He delivered me from my strong enemy, and from those hating me, for they were stronger than I.”

The Hebrew root word for ‘death’ is מָוֶת maveth – Strong’s H4194 which means, *‘death, plague’* and comes from the root verb מָוַת muth – Strong’s H4191 which means, *‘to die, bring about my death, put to death’*.

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

As we walk in obedience to the commands, we see in Debarim/Deuteronomy, as part of the blessings for obedience, that His good ‘treasure’ of the heavens are opened to us:

Debarim/Deuteronomy 28:12 “יהוה opens to you His good treasure, the heavens, to give the rain to your land in its season, and to bless all the work of your hand. And you shall lend to many nations, but you do not borrow.”

We are to guard the ‘treasure’ of Elohim in our hearts and walk in the righteousness of His Word that delivers from death, as we work out our deliverance, with fear and trembling.

The Greek word that is used here for ‘treasure’ is θησαυρός thēsauros – Strong’s G2344 which means, *‘treasure, storehouse, magazine, repository’*, and refers to, *‘the place in which good and precious things are collected and laid up’*.

The English word ‘thesaurus’, in general use, is a reference work that lists words grouped together according to similarity of meaning (containing synonyms and sometimes antonyms).

The main purpose of such reference works, is to help the user **“to find the word, or words, by which [an] idea may be most fitly and aptly expressed”**.

Do you see what treasure we have been given – it is not just some random words, but the very living Words of our Master that He has put in us, in helping us ‘find’ the proper words and actions, that can be most fitly applied to every situation!

He has put His thesaurus in us, so to speak!!!

His Word is so powerful that it enables us to rightly divide and discern the Truth, so that we can behave and live as true set-apart ones, in complete righteousness, even whilst we are in exile and are faithfully enduring, looking for the blessed expectation and esteemed appearance of the great Elohim and our Saviour יהושע Messiah!

Having said that we recognise that there is a ‘thesaurus’ of ‘wrongness’ too, and we must be on guard against the wickedness of the enemies ‘thesaurus’, that does not profit!

By that I mean, that we must be on guard against the many ear tickling dogmas and commands and teachings of man that have taught a lawless approach to walking in righteousness!

Christianity has many ‘words’ and common phrases, that are generically used, in relation to the twisted lawless teaching of a falsely claimed righteousness, that presumes and teaches that the requirement to observe the Torah of Elohim, guard His Sabbaths and Feasts is no longer applicable.

This ‘treasure’ of wrongness will not profit them, on the day that the wrath of Elohim is poured out on the sons of disobedience!

What becomes increasingly evident here, as one meditates on this proverb, is that we must exercise great care in guarding the Truth and not allowing a treasury of wrongness to be that which we follow.

There are many today, who assume to have a vast amount of Scriptural knowledge, while their clear disregard to keep the Sabbaths and Feasts of יהוה, simply reveals that their treasury of knowledge, is a treasure of wrongness, that is based on the traditions of man that have nullified the commands of Elohim, through their vast teachings! Shelomoh makes it very clear that it is righteousness that delivers from death!

Verse 3:

“יהוה does not let the being of the righteous go hungry, but He thrusts away the desire of the wrong.”

Continuing with the theme of contrasts, we see here, in this verse, the clear difference between the righteous and the wrong.

‘The being of the righteous’ – נֶפֶשׁ צַדִּיק – the two Hebrew words used here are:

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

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

The very being of those who abide in the Word and guard to do all that Elohim commands are assured of this great and clear promise, for they will never go hungry!

The Hebrew root word that is used here for ‘hungry’ is רָעַב raeb – Strong’s H7456 which means, *‘famished, to be hungry, suffer hunger’*.

The first time that this root word is used is in:

Berēshith/Genesis 41:55 “But when all the land of Mitsrayim **hungered, and the people cried to Pharaoh for bread, Pharaoh said to all the Mitsrites, “Go to Yosēph, do whatever he says to you.”**

Understanding this promise, given here in this proverb of Shelomoh, to the righteous, we are able to see a very clear shadow picture of Messiah, through the life of Yosēph, who would be the one who would satisfy the hunger of the people that came to him and did what he told them!

The 7 years of famine had begun and had extended to all the nations and when the people began to cry out, in hunger to Pharaoh, he told them to listen to Yosēph and do whatever he would tell them to do!

This famine can also be symbolic for us of a time where there is a famine for the Word – that is, a times when most are being starved for lack of nourishment through the Word, due to neglect and inherited lies and false traditions that are being taught as truth.

It is important for us to recognise how, during this ‘time of famine’, so to speak, that we listen to our Master - יהושע Messiah, who is the Bread of life and do whatever He commands us to (that is to obey His Torah and walk in it) – for then, we will survive and be assured that our being shall never hunger!

Man does not live on bread alone:

Deh̄arim/Deuteronomy 8:1-3 “Guard to do every command which I command you today, that you might live, and shall increase, and go in, and shall possess the land of which יהוה swore to your fathers. 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. 3 “And He humbled you, and let you suffer hunger, and fed you with manna which you did not know nor did your fathers know, to make you know that man does not live by bread alone, but by every Word that comes from the mouth of יהוה.”

Messiah made it clear to Satan this very truth, when being tempted:

Mattithyahu/Matthew 4:4 “But He answering, said, “It has been written, ‘Man shall not live by bread alone, but by every word that comes from the mouth of יהוה.’”

We must take note that the righteous shall not suffer hunger, and the righteous are those who are earnestly seeking יהוה and guarding to do His Word without compromise!

Tehillah/Psalm 34:10 “Young lions have lacked and been **hungry; but those who seek יהוה lack not any good matter.”**

Tehillah/Psalm 37:25 “I have been young, and now I am old; yet I have not seen the righteous forsaken, Or his seed begging bread.”

With the wrong this is not so... for He thrusts away the desire of the wrong!

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

The term רָשָׁע rasha is frequently placed in Scripture, especially in Mishlê/Proverbs, as being in direct and unequivocal opposition to the term צַדִּיק tsaddiq – Strong’s H6662 which means, ‘just, righteous, blameless, lawful’.

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

The book of 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 primitive root verb that is translated as ‘thrusts’ is הִדָּח hadaph – Strong’s H1920 which means, ‘to thrust, drive, push, push away, reject’.

The promise of Elohim, to drive out the wrong, was clearly given to Yisra’el, before they were to enter into the Promised Land. And as long as they would be faithful, in guarding the commands of Elohim, then their enemies would be thrust away, and Yehoshua reminded them of this, in his farewell speech:

Yehoshua/Joshua 23:5 “And יְהוָה your Elohim thrust them out from before you, and shall drive them out from before you, and you shall possess their land, as יְהוָה your Elohim has promised you.”

In the Word of יְהוָה that came to Yirmeyahu concerning the nations we see that the wrong will not stand!

Yirmeyahu/Jeremiah 46:15 “Why were your strong ones swept away? They did not stand because יְהוָה drove them away.”

It is the desire of the wrong that Elohim will thrust away, and the Hebrew word used here for ‘desire’ is חָוָה havvah – Strong’s H1942 which means, ‘desire, chasm, destruction, calamity, craving, greed’, which comes from the root word חָוָה havvah – Strong’s H1933 which means, ‘to become, get’.

This word that is used here for ‘desire’, is used 16 times, in Scripture, and is primarily used to describe calamity or describing the physical state of falling, and when understood that this comes from the root meaning ‘to become’, we recognise how wicked man’s desire to be or become like Elohim will fail and he will fall.

It is יְהוָה who is the One who causes us to be, and any wicked desire of man to become the causer of his own existence will be thwarted and he will be thrust away!

The wicked who rely upon themselves will find that they will fail and fall hard, while the righteous who cling to יְהוָה shall always be satisfied!

Verse 4:

“Poor is he who works with a lazy hand, but the hand of the hard worker makes rich.”

The Hebrew word that is translated here as ‘poor’ comes from the root verb רָשַׁח rush (roosh) – Strong’s H7326 which means, ‘to be in want or poor, destitute, poor man, needy, one who pretends to be poor’.

This is a clear state that results in one being lazy!

To work with a lazy hand, implies one who is not putting in the required effort, in order to produce required results and fruit, and with a lazy hand, we are able to recognise a picture of those who will give an appearance of working but will try to do as little as possible, in a vain attempt at scaring by through doing the bear minimum.

The Hebrew root word for 'works' is עָשָׂה *asah* – Strong's H6213 which means, '**to do, work, make, produce, ta act with effect, to observe, to bring about, institute**', and is a clear reference to what one physically and practically does.

The Hebrew word that is translated here as 'lazy' is רַמְיָהּ *remiyyah* – Strong's H7423 which means, '**deceit, treachery, slothful, slack, idle**', which comes from the root verb רָמָה *ramah* – Strong's H7411 which means, '**to beguile, betray, deal treacherously with**'.

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

In the ancient pictographic Hebrew alphabet, the word כַּף *kaph* – Strong's H3709 looks like this:



Kaph – כַּ:

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

Pey – פֿ:

This letter in the ancient script is pictured as פֿ , which is an '**open mouth**' and carries the meaning of '**speak and blow**', from the functions of the mouth, and can have the meaning of '**scatter**' by blowing. It can also mean sword or beard as in things with edges, as well as a region in depicting a place with edges or boundaries. It also can represent that which has been spoken forth from the words of one's mouth, as being established!

With these two letters being grouped together we have the meaning, '**palm open**', and we recognise the clear caution that this word teaches us from these two letters, and that is, that our words must always line up with our actions, and **by extending an open palm to another**, implies the clear responsibility of following through with the relevant actions that have been promised with the mouth!

Working with a lazy hand implies one who is deceitful and slack, and does not fulfil the proper actions required and openly agreed to.

There are many people today, who have verbally confessed their commitment to Elohim, yet their lack of proper works of righteousness clearly reveal the '**actions of deceit**' being lived out by a '**lazy hand**', being slothful in their need to guard the Torah of Elohim and submit to His Torah!

This proverb has both, a practical and metaphorical lesson for us, as do most proverbs, and that is, that when one does not work hard, they will not reap the proper benefits of working diligently.

When one tries to cut corners and take as many shortcuts as they can, in trying to do as little as possible, then the result will be one of poverty!

Honest work pays off!

The Hebrew root word that is used here for 'hard worker' is חָרַץ *haruts* – Strong's H2742 which means, '**diligent, sharp, threshing sledge**', and is the passive participle of חָרַץ *harats* – Strong's H2782 which means, '**to sharpen, cut, decide, act promptly, decisive, determined**'.

What we are also able to recognise, from this proverb, is the clear lesson of our requirement in being skilled in the Word, so as to rightly divide the Truth!

Timotiyos Bět/2 Timothy 2:15 "Do your utmost to present yourself approved to Elohim, a worker who does not need to be ashamed, rightly handling the Word of Truth."

The worker who diligently acts promptly, to doing what is commanded, as he studies and meditates upon the Torah day and night, will be successful, while, the one who is lazy in their approach toward learning, studying and meditating on the Word, will be a poor and needy man, and will never being satisfied and content in all circumstances!

In the parable of the talents, Messiah tells us of the one who did not use the talent that he was given and how he went and hid it, and we see the result of being lazy and not guarding to do what is required, with what the Master has equipped us with:

Mattithyahu/Matthew 25:24-30 “**And the one who had received the one talent also came and said, ‘Master, I knew you to be a hard man, reaping where you have not sown, and gathering where you have not scattered seed, 25 and being afraid, I went and hid your talent in the ground. See, you have what is yours.’ 26 “And his master answering, said to him, ‘You wicked and lazy servant, you knew that I reap where I have not sown, and gather where I have not scattered seed. 27 ‘Then you should have put my silver with the bankers, and at my coming I would have received back my own with interest. 28 ‘Therefore take away the talent from him, and give it to him who possesses ten talents. 29 ‘For to everyone who possesses, more shall be given, and he shall have overflowing; but from him who does not possess, even what he possesses shall be taken away. 30 ‘And throw the worthless servant out into the outer darkness – there shall be weeping and gnashing of teeth.’”**

The Greek word that is used here for ‘lazy’ is ὀκνηρός oknēros – Strong’s G3636 which means, ‘*slothful, lazy, troublesome, lagging behind, idle, timid*’, and comes from the word ὀκνέω okneō – Strong’s G3635 which means, ‘*shrink back, hesitate, delay*’.

Sha’ul reminds us that we are to NOT be **idle**, which is the Greek word ὀκνηρός oknēros – Strong’s G3636 used in: **Romiyim/Romans 12:11** “**not idle in duty, ardent in spirit, serving the Master**”

A clear theme that we see running throughout Scripture, is one of servanthood and the clear requirements of what proper servanthood in the Body of Messiah entails, with the sober warning being given to those who are lazy, idle and timid in their neglect for the Word.

Those who work unto the Master with their all, guarding and meditating daily on His Word will be prosperous in all their ways!

Verse 5:

“He who gathers in summer is a wise son, he who sleeps in harvest is a son who causes shame.”

As in **verse 1**, we are able to see this verse giving us a clear contrast between two sons.

A wise son versus a son who causes shame.

The wise son is one who is doing what he should and he is doing it at the right time, whereas a son who causes shame, is asleep and neglecting his duties!

The Hebrew word that is translated here as ‘**wise**’ comes from the root verb שָׂקַל saqal – Strong’s H7919 which means, ‘**to be prudent, act wisely, comprehend, consider, discern, give attention, wisely understand and prosper**’. Some translations have rendered this into English as ‘**prudent**’.

Prudence, according to the Merriam Webster’s Collegiate Dictionary, carries the meaning of, ‘**the ability to govern and discipline oneself by the use of reason, skill and good judgment in the use of resources, caution or circumspection as to danger or risk**’.

To be prudent, in the positive sense, is to be marked by wisdom or judiciousness, which is the ability to exercise or be characterized by sound judgment!

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

The ‘**wise son**’ is one who is able to discipline themselves and faithfully act in accordance with what is expected and required.

The Hebrew word for ‘**gathers**’ is אָגַר agar – Strong’s H103 which means, ‘**to gather**’, and is used 3 times in Scripture.

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

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

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

It is used here, in this **Mishlĕ/Proverbs 10:5**, and is very well suited, as a verse that highlights a clear message of warning against laziness, as well as the reward for proper functionality and application of wisdom.

It is also used in:

Mishlĕ/Proverbs 6:8 **“Go to the ant, you lazy one! See her ways and be wise”**

The ant gathers her food in the harvest!

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

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

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

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

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

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

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

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

Summer is the time when the harvest is ripe for picking and gathering and a wise son does not neglect the importance of the need to gather in the harvest.

Understanding this farming principle, we can take the words of Messiah more seriously, when He makes it clear that the harvest is ripe and the workers are few!

Luqas/Luke 10:2 **“Then He said to them, “The harvest indeed is great, but the workers are few, therefore pray the Master of the harvest to send out workers into His harvest.”**

Yoĥanan/John 4:35 **“Do you not say, ‘There are still four months, and the harvest comes’? See, I say to you, lift up your eyes and see the fields, for they are white for harvest – already!”**

We cannot be lazy workers, or sons who are sleeping, while the harvest is great and ready for gathering!!!

The Hebrew word that is used here in **Mishlĕ/Proverbs 10:5** for ‘harvest’ is קָצִיר *qatsir* – Strong’s H7105 meaning, **‘harvest, harvest time, gathering’**, and comes from the root verb קָצַר *qatsar* – Strong’s H7114 which means, **‘to reap, harvest’**.

The Hebrew word used here for ‘sleeps’ is רָדַם *radam* – Strong’s H7290 which means, **‘to be in or fall into a heavy sleep, sound asleep, deep sleep’**.

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

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

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

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

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

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

The son who sleeps causes ‘shame’, which is from the Hebrew root word שׁוֹבֹשׁ bosh – Strong’s H954 which means, *‘be ashamed, act shamefully, disconcerted, disappointed’*.

Those who walk in the stubbornness of their own ways and try to falsely accuse our good behaviour, shall stand ashamed before the Master one day!

Kěpha Aleph/1 Peter 3:14-17 *“But even if you suffer for righteousness’ sake, you are blessed. “And do not fear their threats, neither be troubled.” 15 But set apart אֱלֹהִים Elohim in your hearts, and always be ready to give an answer to everyone asking you a reason concerning the expectation that is in you, with meekness and fear, 16 having a good conscience, so that when they speak against you as doers of evil, those who falsely accuse your good behaviour in Messiah, shall be ashamed. 17 For it is better, if it is the desire of Elohim, to suffer for doing good than for doing evil.”*

When we walk in total obedience to the clear instructions of Elohim, we shall not stand ashamed, nor act shamefully:

Kěpha Aleph/1 Peter 4:14-16 *“If you are reproached for the Name of Messiah, you are blessed, because the Spirit of esteem and of Elohim rests upon you. On their part He is blasphemed, but on your part He is praised. 15 For do not let any of you suffer as a murderer, or thief, or doer of evil, or as a meddler. 16 But if one suffers being Messianic, let him not be ashamed, but let him esteem Elohim in this matter.”*

Verse 6:

“Blessings are on the head of the righteous, but violence covers the mouth of the wrong.”

Blessing on the righteous – violence on the wrong!

The Hebrew word for ‘blessing’ is בְּרָכָה berakah – Strong’s H1293 which means, *‘a blessing, benefit, blessings, generous’* and comes from the primitive root - בָּרַךְ barak – Strong’s H1288 and means, *‘to abundantly bless’* and literally carries the meaning, *‘to kneel or bow down, to show respect, to bring a gift to another while kneeling out of respect’*.

The ancient script has the Hebrew word for **ble**ss – בָּרַךְ barak – Strong’s H1288 pictured as:



Beyt – בֵּית:

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.

Resh – רֶשֶׁת:

The ancient pictographic script has this letter pictured as ר, which is *‘the head of a man’* and carries the meaning of *‘top, beginning, first, chief’*, as in being the top of the body or the head of a tribe and the one who rules; and also speaks of possession or inheritance that is decided by the chief.

Kaph – כֶּף:

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

Once again, we are able to clearly see who it is who blesses us –

THE HOUSE/ASSEMBLY OF ELOHIM IS BLESSED AS THE HEAD/CHIEF, COMES DOWN AND EXTENDS HIS OPEN AND REVEALED HAND TO HIS OWN!

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

This verse spells out very clearly, that the blessing of Elohim is for the righteous, and with the blessing being on the head of the righteous we are further equipped in recognising how we are blessed as we stay in our Master, Redeemer and Elohim, **יְהוֹשֻׁעַ** Messiah, who is our Head!

This verse contrasts the difference between the righteous and the wicked and the second part of this verse, could best be literally translated as, “... **but the mouth of the wicked conceals violence**”.

The Hebrew word for ‘wrong/wicked’ is **רָשָׁע** rasha – Strong’s H7563 which means, ‘**wicked, criminal, evil, offender**’, which we have already discussed in this commentary, highlighting the fact that **Mishlě/Proverbs** repeatedly contrasts the difference between the righteous and the wicked.

The Hebrew word that is translated as ‘violence’ comes from the root word **חָמָס** hamas – Strong’s H2555 which means, ‘**violence, wrong, malicious**’.

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

When people turn aside from the Torah, their lives inevitably resort to a violent and malicious stand against the need to walk according to the Torah.

The Hebrew word that is translated as ‘covers/conceals’ is **כָּסָה** kasa – Strong’s H3680 which means, ‘**to cover, conceal, clothe, hide**’, and is written in the ‘piel’ verb tense which renders an intentional or intensive action.

This shows us clearly, how ‘aggressive’ the wicked can get with their words, against the need to walk in the Truth. Most Christians today, want to receive the blessings of the Word of Elohim, yet their clear violent hatred toward the Truth, or rather the slanderous rejection of the need to walk in the Torah simply renders them as being wicked and not righteous.

Verse 7:

“The remembrance of the righteous is blessed, but the name of the wrong ones rot.”

The Hebrew root word that is used here for ‘remembrance’ is **זָכַר** zekar - Strong’s H2143 which means, ‘**a memorial. Remembrance, memory, remembered**’, which is from the root verb **זָכַר** ‘zakkar’ – Strong’s H2142 which means ‘**to remember, or be mindful, or bring to remembrance**’.

Tehillah/Psalm 110:4 “He has made His wonders to be remembered; יהוה shows favour and is compassionate.”

In speaking of the good and righteous man who fears יהוה, we see the following promise:

Tehillah/Psalm 112: 6 “For he is never shaken; the righteous is remembered forever.”

In speaking of the mouth of the wrong that have spoken evil against the righteous we see in:

Tehillah/Psalm 109:14-16 “Let the crookedness of his fathers be remembered before יהוה, and let not the sin of his mother be blotted out. 15 Let them always be before יהוה, and let Him cut off their remembrance from the earth; 16 because he did not remember to show kindness, but persecuted the poor and needy man; and the broken-hearted, to put to death.”

What we are able to clearly see, from various passages in Scripture, is that the remembrance of the righteous is blessed, while the remembrance of the wrong is not!!!

What we also take note of here, is that the clear truth of how we are blessed as we ‘remember’ to guard to do all that has been commanded us, in order that we may walk in the abundant blessing of life that our Righteous Elohim and Saviour has given us to walk and abide in!

The Hebrew word used here for ‘rot’ is **רָקַב** raqeb – Strong’s H7537 which means, ‘**rot, decay, rottenness**’, and is used in direct contrast to being blessed!

The names of the righteous will be continually remembered, just as we are able to learn from the names that are mentioned in **Ib’rim/Hebrews 11**, while the wicked will be forgotten like a thing that decays and disappears.

The woman who came and took an alabaster flask of perfumed oil and anointed the Head of Messiah, will be forever remembered:

Marqos/Mark 14:9 “Truly, I say to you, wherever this Good News is proclaimed in all the world, what this woman did shall also be spoken of, to her remembrance.”

What is important to take note of here, is that this woman’s name may not be known, yet her acts of righteousness is forever blessed, in her remembrance of what she did!

The wrong are desperate to have their names remembered and will even erect statues and monuments to names of people that man has praised.

Many streets and town will be called after the names of what the world determine to be great people, yet what they do not realise, is that their name will rot away and be forgotten, whereas the works of the righteous will be a blessing forever!

Ib’rim/Hebrews 6:10 “For Elohim is not unrighteous to forget your work and labour of love which you have shown toward His Name, in that you have attended to the set-apart ones, and still attend.”

Verse 8:

“The wise in heart accepts commands, but one with foolish lips falls.”

The wise in heart!!!

The Hebrew word for ‘wise’ is חָכָם ḥakam – Strong’s H2450 which means, ‘*expert, skilled, learned*’ and comes from the primitive root word חָכַם ḥakam – Strong’s H2449 meaning, ‘*to be wise, skilful, make wise*’, which we have already discussed in **verse 1**.

The Hebrew word translated as ‘heart’ is לֵב leḅ - Strong’s H3820 which means, ‘*inner man, mind, will thought*’, or is often also written as לֵבָב leḅab – Strong’s H3824 which means, ‘*inner man, heart, mind, understanding*’; and what is interesting to take note of here, is that these two letters for ‘heart’, in the ancient Hebrew pictographic Script, make it clear that the rule and authority of Elohim is to be upon our hearts!

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



Lamed - ל:

The ancient script has this letter as 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.

It can clearly be expressed as:

THE RULES OF THE HOUSE

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

Even with the word for heart being expressed as לֵבָב leḅab, we are able to see in the ancient text a second ‘bet’ (house), showing us the clear picture of the True authority for both Houses of Yisra’el and Yehudāh, that collectively make up the entire body of Messiah, or Tabernacle of Elohim, which we now are!

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

How is your heart?

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

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

The wise in heart **accepts commands!**

The Hebrew word for ‘accepts’ is לקח laqah - Strong’s H3947 which carries the meaning, ‘**take, fetch, lay hold of, seize, snatch away, take away, lead**’.

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

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

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

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

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

The Hebrew word for 'commands' is מִצְוֹת – 'mitsvot'- and is the plural of the word מִצְוָה mitzvah – Strong's H4687 which means, '**commandment, command, obligation, precept**', which comes from the primitive root צָוָה tsavah – Strong's H6680 which means, '**to lay charge (upon), give charge to, command, order, appoint, commission, ordain**'.

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

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

The opposite to a wise in heart, who guards the commands, is clearly contrasted here, in describing those who disregard the commands of Elohim, as ones with foolish lips that will fall!

So many people today, are claiming a righteousness that is apart from the Torah of Elohim and they think that they are standing, yet by the foolishness of their lawless mouths they will fall!

The Hebrew root word that is translated as 'lips' is שָׂפָה saphah – Strong's H8193 which means, '**lip, speech, language**', and the Hebrew root word translated as 'foolish' is אָוִיל evil – Strong's H191 which means, '**fool, foolish**'.

The Hebrew words rendered as **fool** in **Mishlě/Proverbs**, and often elsewhere in the Tanak, denote one who is morally deficient.

Such a person is lacking in sense and is generally corrupt.

The אָוִיל **evil (fool)** identifies himself as soon as he opens his mouth!

He would be wise to conceal his folly by keeping quiet (**Mishlě/Proverbs 17:28**).

When he starts talking without thinking, ruin is at hand (**Mishlě/Proverbs 10:14**).

While a wise man avoids strife, the fool quarrels at any time (**Mishlě/Proverbs 20:3**). He cannot restrain himself and will "display his annoyance at once," whereas a wise man overlooks an insult (**Mishlě/Proverbs 12:16**).

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

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

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

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

The soul that sins dies! To those that are bound in transgression we see in:

Iyob/Job 36:10-12 **"And He opens their ear for discipline, and commands that they turn back from wickedness. 11 If they obey and serve, they complete their days in blessedness, and their years in pleasantness. 12 But if they do not obey, they perish by the sword, and die without knowledge."**

In the absence of discipline, that is, lack of self-control, and the inability to say no to fleshly desires, leads to death!

Dawid acknowledged that יהוה knew his foolishness:

Tehillah/Psalm 69:5 **"O Elohim, You Yourself know my foolishness; and my guilt has not been hidden from You."**

The first step to our healing, from our foolishness and guilt, is to acknowledge it before Elohim and turn back to Him and serve Him with our all!

Yoḥanan Aleph/1 John 1:9 **"If we confess our sins, He is trustworthy and righteous to forgive us the sins and cleanse us from all unrighteousness."**

The Hebrew word that is translated as 'falls' is לָבַט labat – Strong's H3832 which means, **'to thrust down, out or away, ruin'**.

What is very clear in Scripture, is that the foolish will be thrust down and thrust out!

Many have foolish lips that assume to be doing what is right, yet have quickly turned aside to the teachings and traditions of man and neglected or cast aside the Torah of Elohim.

Those who have foolish lips and say that the Torah is no longer valid shall fall – they shall be thrust down in the wrath of Elohim!

Mattithyahu/Matthew 7:21-27 **"Not everyone who says to Me, 'Master, Master,' shall enter into the reign of the heavens, but he who is doing the desire of My Father in the heavens. 22 "Many shall say to Me in that day, 'Master, Master, have we not prophesied in Your Name, and cast out demons in Your Name, and done many mighty works in Your Name?' 23 "And then I shall declare to them, 'I never knew you, depart from Me, you who work lawlessness!' 24 Therefore everyone who hears these words of Mine, and does them, shall be like a wise man who built his house on the rock, 25 and the rain came down, and the floods came, and the winds blew and beat on that house, and it did not fall, for it was founded on the rock. 26 "And everyone who hears these words of Mine, and does not do them, shall be like a foolish man who built his house on the sand, 27 and the rain came down, and the floods came, and the winds blew, and they beat on that house, and it fell, and great was its fall."**

The one's with **'foolish lips'** may even **'recite the commands'** in an assumption that their recital of them makes them righteous, while they clearly reject the required obedience to doing what they recite!

For example, there are many Christian denominations, that will recite the '10 Commandments' each week, yet they have cast aside the need to guard the Sabbath – this is nothing more than the lips of fools!

Many Christians claim to be a covenant people while they cast the words of Elohim behind them by saying that they are no longer valid, and this is what יהוה says:

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

Verse 9:

"He who walks in integrity walks safely, but he who perverts his ways becomes known."

In this verse, we are given the contrast between walking in integrity and perverting one's walk!

The Hebrew root word that is used here for 'walk' is הָלַךְ halak - Strong's H1980 which carries the meaning, **'to walk, to live, manner of life, cause to live'** and literally speaks of how one lives.

It is used as a verb indicating that it is an active expression of one's life.

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

The Hebrew root word for 'integrity' is תָּמַם tom – Strong's H8537, and carries the meaning of **'completeness, prosperity, perfect integrity'**.

We see Dawid making it clear in:

Tehillah/Psalm 26:1 **"Rule me rightly, O יהוה, for I have walked in my integrity. And I have trusted in יהוה, without wavering."**

When facing intense persecution for one's faith and trust in יהוה this Psalm of Dawid can be a great encouragement to stand firm in being steadfast in one's trust of our great Master and Elohim.

In the first verse of this Tehillah/Psalm Dawid says, "... I have walked in my integrity...", and the term **'walked in my integrity'**, in the Hebrew, is written as בְּתִמְי הָלַכְתִּי – **'b'thumi halaktiy'** – from the two root words:

1) הָלַךְ halak - Strong's H1980 and

2) תָּמַם tom – Strong's H8537

In another Tehillah/Psalm, Dawid says:

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

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

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

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

The Hebrew word for 'integrity, as I have already mentioned, is תָּמַךְ tom – Strong's H8537, and this comes from the primitive root word תָּמַם tamam – Strong's H8552 meaning, 'to be complete, to be finished, be at an end, blameless'.

The plural of תָּמַךְ tom – Strong's H8537 is a word we all should know... and that is the word תְּמִימִים Tummim – Strong's H8550 which means 'perfections', from which we get the word תְּמִיִּם tamiym – Strong's H8549 which means, 'complete, whole, sound, perfect, without blemish, blameless'.

The Urim and the Tummim was to be placed into the breastplate of the high priest and be on his heart when he went in before יְהוָה.

The Hebrew word אֲנִיִּים Urim – Strong's H224 means 'lights, illuminations', and is the plural of אֵשׁ ur – Strong's H217 which actually means, 'a flame, fire, fires, light' or 'light of fire'.

While there is no evidence to clearly tell us what the Urim and Tummim consisted of, be it stones or any other substance, what we can see, is that the High Priest would use these in order to get right-ruling and so, they speak of seeking the perfect truth from יְהוָה.

What is very interesting and worthy of noting is that the first letter of 'Urim' is the א 'aleph' and the first letter of Tummim is the ת 'taw':

Ḥazon/Revelation 1:8 "I am the 'Aleph' and the 'Taw', beginning and end," says יְהוָה "who is and who was and who is to come, the Almighty."

What are the urim and tummim?

They are the things that illuminate and perfect – it represents 'The Perfect Light'.

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

What Dawid was basically declaring here, is that he walked in the perfect light!

How complete are you?

How is your walk, or better put, your manner and way of life?

We are called to be perfect as He is perfect!

How is your integrity?

יְהוָה told Abraham to walk before Him and be perfect (Berēshith/Genesis 17:1), and he commanded all Yisra'el to be perfect before Him (Deḇarim/Deuteronomy 18:13).

After praying to יְהוָה Shelomoh stood up and blessed the assembly and he said in:

Melaḳim Aleph/1 Kings 8:61 "Let your heart therefore be perfect to יְהוָה our Elohim, to walk in His laws and guard His commands, as at this day."

Dawid said in:

Tehillah/Psalm 119:80 "Let my heart be perfect in Your laws, so that I am not put to shame."

What becomes clearer to us, as we go through the Word of Elohim, is that to be perfect can only be done when one walks in and guards the laws and commands of Elohim, which ought to be upon our hearts!

While we are told by our Master that the meek shall inherit the earth, we know that the meek are those who are perfect:

Mishlê/Proverbs 2:21 "For the straight shall dwell in the earth, and the perfect be left in it"

Shelomoh makes it clear here in Mishlê/Proverbs 10:9 that the one who walk in integrity walks safely!

The Hebrew word that is translated as 'safely' is בֵּטָח betah – Strong's H983 which means, 'security, confidence' and comes from the root בָּטַח bataḥ - Strong's H982 which means, 'to trust, rely on'.

We can put our firm trust in our Master and Elohim, as we 'walk in Him and walk as He walked'!

According to the **Merriam Webster's Collegiate Dictionary**, the word **'integrity'** means:

1: firm adherence to a code of especially moral or artistic values, and speaks of incorruptibility.

2: an unimpaired condition, which speaks of soundness.

3: the quality or state of being complete or undivided, speaking of completeness and honesty.

Asaph sang of the integrity of Dawid's heart, for shepherding Yisra'el and leading them according the skill of his hands (**Tehillah/Psalm 78:72**).

Iyob said in **Iyob/Job 27:5** that he would not turn aside from his **integrity** until he died!

In **chapter 1:1** he is called a man that was perfect and straight and one who feared Elohim and turned aside from evil.

While Iyob never claimed to be sinless, what he shows us is that his wholehearted commitment to יהוה and His requirements showed true integrity, a true integrity that is also seen in how he humbled himself in repentance before יהוה in **chapter 42:6**.

Mishlê/Proverbs 11:3 **"The integrity of the straight ones guides them, but the slipperiness of the treacherous destroys them."**

Integrity speaks of steadfastness and the ability to stand firm, whereas the opposite can be rendered as **'slipperiness'**!

Integrity guides the straight while slipperiness destroys!

The Hebrew root word that is translated here as **'slipperiness'** is סֶלֶף **seleph** – **Strong's H5558** which means, **'crookedness, perverseness, crooked dealing'**, and comes from the root verb סָלַף **salaph** – **Strong's H5557** which means, **'to twist, pervert, overthrow'**.

The opposite of integrity is crookedness and the twisting and perverting of the Truth!

He who perverts his ways becomes known!

Nothing is hidden from Elohim, and all will be made known!

Those who walk in integrity walk in safety and are at rest with the Master, and those who find refuge in Him are not guilty, whereas those who pervert their ways will be found out!

Those who walk in integrity have no fear of 'being found out', as there is nothing to be hidden from Elohim!

The Hebrew root word that is used for **'ways'** 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, and every step that we take – and our 'ways' we are to commit to יהוה.

Any ways that are not completely committed to walking the clear commands and instructions of Elohim are perverted ways that will be made known!

The Hebrew word that is translated as **'perverts'** comes from the root word אָקַשׁ **aqash** – **Strong's H6140** which means, **'to twist, distort, make crooked, pervert'**.

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

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

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

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

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

The mouth speaks from the overflow of the heart – your heart will be revealed in your words and corresponding actions!

The perversion of the wrong will be found out!

The Hebrew word for **'becomes known'** comes from the root word יָדָע **yada** – **Strong's H3045** meaning, **'to know, to acknowledge, clearly understand, to perceive, distinguish and discern'**, and written in the **'niphal'** verb tense it carries the meaning of, **'to be made known, become known, revealed'**.

Luqas/Luke 12:1-3 “Meanwhile, when an innumerable crowd of people had gathered together, so that they trampled one another, He began to say to His taught ones, first, “Beware of the leaven of the Pharisees, which is hypocrisy. 2 “And whatever is concealed shall be revealed, and whatever is hidden shall be known. 3 “So, whatever you have said in the dark shall be heard in the light, and what you have spoken in the ear in inner rooms shall be proclaimed on the house-tops.”

Qorintiyim Aleph/1 Corinthians 4:5 “So do not judge any at all before the time, until the Master comes, who shall bring to light what is hidden in darkness and reveal the thoughts of the hearts. And then each one’s praise shall come from Elohim.”

Verse 10:

“He who winks with the eye causes sorrow, and one with foolish lips falls.”

In this verse, Shelomoh continues to describe the resulting actions of the wrong.

He who winks with the eye, is referred to as being a man of *beliya’al*, in **Mishlê/Proverbs 6:13**, and tells us how the corrupt and wicked will **‘wink with the eye, make signals with his feet and point with his fingers’**.

All of which describes, or represents, for us sinister body language, and can often reflect actions that contradict the words they speak.

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

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

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

Our yes must be yes and our no must be no, anything beyond this is of the devil!

How do your words and actions line up when mirrored against the true plumb-line of the Torah?

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

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

The Hebrew word that is translated as ‘winks’ comes from the root word **קָרַץ** *qarats* – **Strong’s H7169** which means, **‘to nip, pinch, compress, wink’**, and refers to a **‘pinching together’**, and is applied to describing eyes, lips and clay.

At its root, it is associated with an “insidious malicious gesture”.

Tehillah/Psalm 35:19 “Let not my lying enemies rejoice over me; or those who hate me without cause wink their eyes.”

Winking may not often express the true meaning for us, as this root word better represents for us a deceitful and malicious look!

This idea is further supported by the verse we see in:

Mishlê/Proverbs 16:30 “Winking with his eye to plot perversity, moving his lips he shall bring about evil.”

The clear intent here is to depict a harsh man whose eyes are closed to others’ troubles and who bars (compresses) his lips in hard cruelty.

To **‘wink with the eye’** can therefore represent for us those who turn away from seeing the clear needs of others! The perverse and wrong will easily and deliberately shut their eyes from being witness to the urgent needs of the poor and fatherless.

This is something we all must be on guard against as we must not be found to be ‘winking our eyes’ at the pressing needs of other, especially when it is in our ability to help!

A winking eye causes sorrow as the need that could have been met is not!

The Hebrew root word that is used here for ‘sorrow’ is **אֲטַסְבֵּת** *atstsebeth* – **Strong’s H6094** which means, **‘hurt, injury, pain, trouble, sorrow’**, and comes from the root word **אֲטַסַּב** *atsab* – **Strong’s H6087** which means, **‘to hurt, pain, grieve, distort, displease’**.

The first time we see this root verb **אֲטַסַּב** *atsab* – **Strong’s H6087** being used is in:

Berēshith/Genesis 6:6 “And יהוה was sorry that He had made man on the earth, and He was grieved in His heart.”

This is a very sobering thought to consider as we read these words, as we can be warned here against selfishness and pride that can often be the cause of many who will **‘turn a blind eye’** so to speak and not do what is required or expected of them.

יְהוָה was grieved in His heart over the depravity of man, and when we see the sorrow and grief that this caused our Creator, we are cautioned against causing that sorrow due to ignorance and wilful neglect of seeing the needs of our brothers met.

This can further be understood at how many turn a blind eye toward the truth and quickly turn aside to compromising their walk and what we need to be soberly reminded of here, is how that grieves our Creator deeply!

This ‘winking with the eye’ is not limited to lack of meeting the needs of others, but also encompasses the reality of what so many are doing today, as they turn their eyes, ears and mouths away from the proper hearing, guarding, doing meditating and speaking of the Torah of Elohim, which grieves the Spirit of Elohim!

The Greek noun that is used here in **Mishlè/Proverbs 10:10** in the **LXX** (Septuagint – Greek translation of the Tanak – O.T.) for ‘sorrow’ is λύπη lupē – **Strong’s G3077** which means, ‘*pain of body or mind, grief, sorrow*’, from which we get the verb λυπέω lupeō – **Strong’s G3076** which means, ‘*to grieve, to distress, cause sorrow*’, and this verb is found in:

Eph’siyim/Ephesians 4:30 “**And do not grieve the Set-apart Spirit of Elohim, by whom you were sealed for the day of redemption.**”

When we are able to match these relevant Greek and Hebrew words, we are clearly warned against turning a blind eye towards the clear commands, instructions and Torah of Elohim, lest we find that we are grieving the Set-Apart Spirit of Elohim!

Shelomoh makes it clear here in this proverb – the one who winks with the eye causes sorrow, and the one with foolish lips falls. He repeats the fate of the wrong, as we discussed from **verse 8**, and what we take note of here, is that the one who turns their ears and eyes away from the Torah and so easily speaks foolishly against the Torah of Elohim, will fall!

Verse 11:

“The mouth of the righteous is a fountain of life, but violence covers the mouth of the wrong.”

Here we are able to see Shelomoh repeating the reality of how wicked words come from the mouth of the wrong, as in **verse 6**, and here, in this verse, he contrasts it to the words that come from the mouth of the righteous!

There is a clear difference, in the words that are brought forth from the mouths of the righteous, as opposed to those words of violence, that proceed from the mouths of the wrong!

What is made clear, in this verse, is that the righteous speak the Truth and proceed to speak that which comes forth from the Living Word of Elohim, for with Elohim is the fountain of life:

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

The Word made flesh is our life!!!

In Hebrew, the word for ‘life’ is חַיַּי hay – **Strong’s H2416** and means, ‘*life, alive, living, flowing, fresh, running*’ which comes from the primitive root verb חָיָה hayah – **Strong’s H2421** which means, ‘*to live, came to life, restored to life, revived*’.

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.

The Hebrew word for **fountain** is - מַקְוֶה 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 13:14 “The Torah of the wise is a fountain of life, turning one away from the snares of death.”

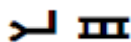
Mishlê/Proverbs 14:27 “The fear of יהוה is a fountain of life, to turn away from the snares of death.”

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


יהושע is The Word made flesh and in essence portrays for us the pure example of the Life that the Torah is to us and in many ways is often regarded as being the “Living Torah” and our source of Life, or more appropriately put – He is the Life of the Torah - and when we drink of Him – the FOUNTAIN OF LIFE - Living Waters 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 יהי hay – **Strong’s H2416**, we are given a greater insight in understanding how יהושע Messiah is THE LIFE!

This word יהי hay – **Strong’s H2416**, in the ancient pictographic script, look 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.

Yod – י

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

The work of one’s hands is the basic meaning of this letter!

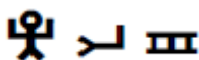
From this ancient pictographic lettering of the word for LIFE: יהי hay – **Strong’s H2416**, we are clearly able to see how by the work of Messiah – the outstretched arm and hand of Elohim, we as living stones, are built up in Him as the Dwelling Place of the Living Elohim and have been separated to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

When we look at the root verb יהי hayah – **Strong’s H2421**, in its pictographic form, we can glean even more understanding, in regards to what it means to live and walk in the light of the Torah of our Master and Elohim, as we see this primitive root verb pictured as follows:



As you will notice here, with this root verb, from which we get the noun for ‘life’, is that there is the additional letter ‘hey’ at the end.

Hey – הַ:

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

From this pictograph, which renders the verb 'live' or 'to live', we are able to see the following being declared:

SEPARATED TO SERVE THE ONE WHO IS TO BE PRAISED

Or

**SEPARATED TO SERVE WITH LIFTED HAND, THAT ARE SET-APART,
IN PRAISE FOR HIM WHO GIVES US LIFE!**

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!

Ḥazon/Revelation 21:6 "And He said to me, "It is done! I am the 'Aleph' and the 'Taw', the Beginning and the End. To the one who thirsts I shall give of the fountain of the water of life without payment."

When we remain in Him and continually drink of His Living Water as we keep rank and gather at the Appointed Times and are nourished and refreshed by the Living Water of His Word, we too become a deep source of His wisdom as His Word becomes an everlasting stream:

Mishlê/Proverbs 18:4 "The words of a man's mouth are deep waters; the fountain of wisdom is a flowing stream."

If we forsake Him and allow His water to become muddied then He will dry up the fountain; and we see this clear prophetic warning given in Hoshĕa when the crookedness of Ephrayim is being rebuked:

Hoshĕa/Hosea 13:15 "Though he bears fruit among his brothers, an east wind comes, a wind from יהוה comes up from the wilderness, and it dries up his fountain, and his spring becomes dry – it plunders a treasure of all desirable objects. ¹⁶ "Shomeron is held guilty, for she has rebelled against her Elohim – they fall by the sword, their infants are dashed in pieces, and their pregnant women ripped open."

A dried-up fountain for rebellion - and that was what Shomeron was guilty of, and at Shekĕm, יהושע comes to bring a call of restoration restore a lost Bride at Shomeron and, in effect, He 'opened the fountain', so to speak, as a prophetic shadow picture of what was to come!

Zekaryah/Zechariah 13:1 "In that day a fountain shall be opened for the house of Dawid and for the inhabitants of Yerushalayim, for sin and for uncleanness."

This 'fountain' being spoken of here is a reference to a flow of blood in a woman during her monthly cycle or after childbirth, but also it is speaking of a wellspring that gushes out when opened up. And in the context of the previous chapter it relates to the piercing of יהושע (Zekaryah/Zechariah 12:10 – where they will look on Him whom they have pierced!), after which blood and water flowed from His side (Yohanan/John 19:34), as it relates to the purification and cleansing of Yisra'el from her uncleanness, as the FOUNTAIN OF LIFE brings forth the LIVING WATERS that heal, restore and cleanse a lost and broken Bride!

This woman at the well responded with great zeal and caused a great many to believe by her testimony of יהושע – the Great I AM!

This encounter with the Messiah changed her life and she had great Living Waters flow from within, as she drank from the FOUNTAIN OF LIFE!

Here, standing before her, was the Husband of Yisra'el, which at first, she did not recognise, until He revealed who He was and she responded the way we ought to be – she went and caused many to believe in Him!

The harvest is ripe – we cannot say 'still another 4 months' - the harvest is ripe and we are to be like this woman who, by drinking of the True FOUNTAIN OF LIFE let others taste of the LIVING WATER that flowed from within her as she held to the testimony of Messiah, firmly believing His Word and guarding it in action:

Ḥazon/Revelation 14:12 "Here is the endurance of the set-apart ones, here are those guarding the commands of Elohim and the belief of יהושע."

THE FOUNTAIN OF LIFE – ARE YOU DRINKING?

Then be as this Shomeroni woman – guard the commands and the belief of Messiah and proclaim as a bride to a lost and thirsty sheep – “COME!!!”

Verse 12:

“Hatred stirs up strife, but love covers all transgressions.”

Kěpha Aleph/1 Peter 4:8 “And above all have fervent love for one another, because love covers a great number of sins.”

In this proverb, Shelomoh highlights for us the contrasting difference between love and hatred!

It is of vital importance that we understand the clear difference between these two words.

Under a falsified system, of the dogmas of man, love has become something that is mistaken for an emotional feeling, rather than an action, in response to the love that has been poured out for us by our Master and Elohim.

As we look at the root meaning of hate and love, the clear words of Yoḥanan become very clear to us, as we see in:

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”

These two verses make it abundantly clear to us, what love for Elohim is, and by telling us what love for Elohim is, it is also making it abundantly clear to us, what love for Elohim is not!

To put it as simple as Yoḥanan did – to love Elohim is to obey Him!

If you do not obey Him you cannot love Him and can therefore be classed as one who hates Him!

Let us take a look at these root words to get a clearer understanding of the great wisdom of Shelomoh!

The word ‘hatred’ is translated from the Hebrew root word **שָׂנֵא** *sinah* – Strong’s H8135 which means, ‘*hatred, malice, i.e., a very strong dislike, with accompanying feelings of hostility and actions of opposition*’, and comes from the primitive root word **שָׂנָה** *sane* – Strong’s H8130 which means, ‘*to hate, detest, turn against*’.

To hate is to have, or show, intense hostility and turn away from someone or something, usually derived from fear, anger or a sense of injury, as one feels that they have been wronged and have no need to show respect or credence to another’s advice or instructions.

Mishlě/Proverbs 26:24-26 “He who hates, pretends with his lips, and lays up deceit within him; 25 though he speaks kindly, do not believe him, for there are seven abominations in his heart. 26 Hatred is covered by deceit. His evil is disclosed in the assembly.”

The Hebrew root word translated as ‘deceit’ in **Mishlě/Proverbs 26:24** is **מִרְמָה** *mirmah* – Strong’s H4820 which means, ‘*deceit, treachery, dishonesty, falsehood*’, and is used in **Amos 8:5**, with reference to those who couldn’t wait for the Sabbath to be over, so that they could trade and falsify their scales by deceit!

What **verse 24**, here in **Mishlě/Proverbs 26**, is saying, is that the one who hates, gives a vain lip service and his heart is filled with deceit; which is the total opposite as to what should be in the heart!

The Torah is to be in our heart and in our mouths – to do it:

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

Many today, are rendering a vain lip service, in their falsified confession of faith, while their actions reveal otherwise, as their lack of walking in the Torah, reveals that the Torah is not in their mouth, nor in their heart; and if the Torah is not laid up in one’s heart then what is? Deceit!!!

יהושע Messiah made it clear that no one is able to serve two masters:

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

What we can clearly recognise, is the clear fact that hatred and love are complete opposites and we also are told that ‘love for Elohim’ is to obey His commands; therefore we can understand, that the purest expression of our love for our Master, is seen through our obedience to His commands, as outlined in the Torah – and to Him we cleave, despising the way of falsehood and deceit.

Those who are not expressing their love for Elohim, through obedience to the instructions of Elohim, by walking according to His commands, as outlined in the Torah, prophets and writings, yet proclaim to love Him, are clearly doing what we are reading about, here in **Mishlë/Proverbs 26:24** – and that is, that they are ‘**pretending**’ with their lips, as they disguise themselves, under a false appearance that has been constructed by man-made dogmas and theologies.

Many who disregard the Torah and declare it to be of no effect, and very boldly make the claim that they are not required to walk in subjection to the Torah of Elohim, quickly develop a strong dislike to those who obey the commands of Elohim and are actually walking in the Torah.

As a result, the disobedient tend to harbour feelings of hostility toward the obedient, and wilfully act in opposition to what is clearly commanded in the Torah, as they cleave to a ‘lawless’ system that claims a right of inheritance in the True Master, yet totally disregards his instructions!

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

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

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

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

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

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

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

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

LOVE –

In Hebrew, the root word that is used here for ‘**love**’ is the noun אָהַבָה **ahabah** – **Strong’s H160** and comes from the root verb אָהַב **ahab** – **Strong’s H157** meaning, ‘**to love, dearly loved, friend, friends, lover**’, and is an expression of choice in action, rather than just an emotional feeling!

We must be so captivated by the love for Elohim that we make no friendship with the world!

The Greek word that is used here, in the **LXX** (Septuagint), is φιλία **philia** – **Strong’s G5373**, which means, ‘**friendship**’, and is only used in one verse in the Renewed Writings:

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

Friendship with the world, involves the adopting of the interests of the world as one’s own and speaks of being rooted into the world’s ways and following the trends and customs of what society dictates, rather than following the clear Torah of Elohim.

This word φιλία **philia** – **Strong’s G5373** comes from the Greek word for ‘**friend**’ which is φίλος **philos** – **Strong’s G5384** which carries with it more than being an acquaintance, as it speaks of being a close companion who shares the same ideas, values and beliefs and will protect, serve, offer complete support and love at all times!

To become a ‘friend’ of the world, means that one adheres to, supports, promotes and validates what the world dictates, as being the accepted norm or standard of living based on majority thought and practice which is primarily determined by the lust of the eyes, the lust of the flesh and the pride of life; and whoever intends to be a friend the world and it’s passions makes themselves enemies of Elohim!

Being captivated by being a friend of Elohim, implies a constant and continual devotion to walking with Him and fixing our eyes on His Word that all else fades in comparison to His great love for us!

Our walking in love – that is in complete submitted obedience to His Torah – is what covers all our transgressions!

The Hebrew word that is used here for ‘**transgression**’ comes from the root word פֶּשַׁע *pesha* – Strong’s H6588 which means, ‘**rebellion, breach of trust**’, and speaks of one’s outright breach of trust and rebellion to walking in the Truth!

While most of us, in fact all of us, were in complete breach of trust, as we walked in rebellion, by not guarding the Torah of Elohim, we are able to see, that by His great love for us, our Master and Saviour has given us the ability to walk upright in Him and be covered in His Blood that cleanses us, as we walk in Him and stay in Him, which is to love Him as we guard His commands!!!

The Greek word that is used here for ‘**hate**’ is μισεῖω *miseō* – Strong’s G3404 which means, ‘**hate, hatred**’ and is seen as the opposite of having the ability ‘**to love**’ or ‘**to be a friend**’ and is the equivalent of not loving or to “**love less**”!

For more of an in-depth study on what love is, I encourage you to please take a look at a message I did called, ‘**WHAT IS LOVE? – WHERE IS THE LOVE?**’, which can be found on our site (<http://atfotc.com>) under the **sermons 2018/2019** menu or by using/clicking on the following link:

<http://atfotc.com/index.php/our-sermons/sermons-2018-2019/742-what-is-love-where-is-the-love>

Verse 13:

“Wisdom is found on the lips of him who has understanding, but a rod is for the back of him who lacks heart.”

The literal rendering of the first part of this verse, from the Hebrew, could be expressed, in English, as follows:
“**On the lips of the understanding, wisdom is found**”

What we take note of here, is the clear fact that the one who has understanding has wisdom!

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

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

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

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

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

Understanding comes in the doing of the Word, and the simple reason that you will find wisdom, on the lips of one who has understanding, is because they have earnestly sought-after wisdom of Elohim in order to know how to walk and live in complete obedience to His Word!

From this root verb בִּין *bin* – Strong’s H995, we get the noun בִּינָה *biynah* – Strong’s H998 which means, ‘**an understanding, consideration, discernment**’.

When we can **understand** the meaning of these words then we can clearly see that without guarding and doing what is required of us, we would not be able, or be equipped, to display any wisdom or understanding, but instead we would be shown up as fools drowning in our own folly!

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

Iyob/Job 28:28 “And He said to man, ‘See, the fear of יהוה, that is wisdom, and to turn from evil is understanding.’”

The fear of יהוה is often not understood and as a result many sadly stray from walking in the wisdom that His Torah brings.

Please see sermon notes on a message called, “**THOSE FEARING ELOHIM, LISTEN!**” (an overview of what ‘fearing Elohim’ means) under the ‘**sermons 2011/2012**’ menu on our site (<http://atfotc.com>) or by clicking on the following link:

<http://atfotc.com/index.php/our-sermons/sermons-2011-2012/192-those-fearing-elohim-listen>

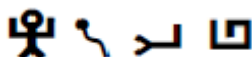
Ya’aqob/James 3:13 “Who is wise and understanding among you? Let him show by his good behaviour his works in meekness of wisdom.”

Ya’aqob asks this simple question and then says that we are to show the wisdom and understanding that the Torah brings as we guard to do all the clear commands of Elohim, through our ‘good behaviour of good works’.


Please see sermon notes on a message called, “**WHO IS WISE AND UNDERSTANDING?**” (Shemu’el Aleph/1 Samuel 25) under the ‘**sermons 2011/2012**’ menu on our site (<http://atfotc.com>) or by clicking on the following link:

<http://atfotc.com/index.php/our-sermons/sermons-2011-2012/202-who-is-wise-and-understanding-1-samuel-25>


In the ancient pictographic script, the Hebrew word בִּינָה **biy nah** – 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.

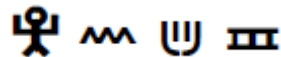
These pictographs can render for us the following, in terms of understanding the meaning of ‘understanding’, as:

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!

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


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




Het – ח:

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


Kaph - כ:

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

Mem - מ:

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

Hey – ה:

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

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!

'Lips', like the mouth, can refer both to the words and thoughts of a person, and the meaning of 'understanding', can also reflect intelligence, good sense and good judgement, that is closely related to wisdom, at its core, and the fact that wisdom is found on the lips, clearly implies the active expression of the wisdom that displays that the one doing the Word, understands the wisdom of the Word!

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

With the concept of being able to find something reveals that it needs to be sought after. Not that it is lost but that it needs to be discovered and learnt. While in many ways the Word was lost to us while being right in front of us, we thank יהוה for opening our eyes that we may seek and find! As we guard the commands and watch over the Torah and do not let loving-commitment and truth be forsaken, we shall find favour!

Mishlê/Proverbs 7:15 "Therefore I came out to meet you, to earnestly seek your face, and I found you."

How earnestly are you seeking יהוה?

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

How earnest is your seeking of יהוה and His Righteousness?

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

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

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

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

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

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

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

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

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

Wise lips on the understanding one... BUT... a rod for the back of him who lacks heart!

To the one who lacks heart!

The Hebrew word that is translated as 'lack' comes from the root word חָסַר **haser** – 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, reveal that the Torah is not on their hearts.

In **Mishlĕ/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 **leb** - **Strong's H3820** which means, '**heart, inner man, mind, will thought**'.

It is a heart thing!!! (as already mentioned)

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 and endeavours.

It refers to the innermost part of a man – that which drives and directs a man's steps, thoughts and purpose!

The Hebrew word for 'heart' is לֵב **leb** - **Strong's H3820** which means, '**inner man, mind, will thought**', or is often also written as לֵבָב **lehab** – **Strong's H3824** which means, '**inner man, heart, mind, understanding**'; as already discussed in **verse 8**.

In **verse 8** we are told that the wise in heart accepts commands, making it therefore, very clear to us that the one who lacks heart, has no wisdom is his heart and understanding will not be on their lips!

The result of lacking heart is clear – a rod on the back!

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

The rod on one's back is a picture of severe discipline!

We are told in:

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

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

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

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

There is certainly great wisdom in true discipline!

This root word for 'discipline', מוֹסֵר **musar** – **Strong's H4148**, being used 50 times in Scripture, can highlight for us a powerful picture of release, as we know that the number 50 is also a representation, in Scripture, of the Yobel release, which is a picture of the completion of our redemption, which is what true discipline in the Word will accomplish in our lives, as we work out our deliverance with fear and trembling, becoming well-disciplined in the Word!

With this root word מוֹסֵר **musar** – **Strong's H4148** being used 30 times in the book of **Mishlĕ/Proverbs**, we are also able to see how this can cause us to be reminded to fix our eyes on our true Prince and Perfecter of our belief, יְהוֹשֻׁעַ Messiah, who is our High-Priest and King, as we also take note that 30 is the age where a priest would start to serve in their appointed position, and as we know, Messiah, at 30 years of age, began His ministry, as the Good Shepherd who came to deliver us and call us to be His disciples (disciplined ones)!!!

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

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

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

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

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

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

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

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

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

The Greek word that is used for a ‘taught one’ or ‘disciple’ of Messiah, is **μαθητής** mathētēs – Strong’s G3101 which means, **‘disciple, pupil, student, taught one or one who is learning’**, which comes from the word **μανθάνω** manthanō – Strong’s G3129 which means, **‘learn by use, practice’** and the basic meaning of this Greek word is understood as, **‘to experience’**, and the use of this word implies an intellectual concern, which can therefore also render for us the understanding of, **‘seek to experience’** or, **‘learn to know’**; and this word is also used in the Greek language with the understanding of, **‘learning skills under instruction’**.

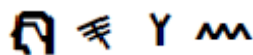
This word comes from the root **μαθ-** math which means, **‘to learn, educated, receive instruction’**.

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

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

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

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




Mem - מ:

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

Waw/Vav – ו:


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

Samek - ס:

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

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

Resh - ר:

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

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

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

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

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

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

Let me ask you – how disciplined are you?

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

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

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

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

What we clearly see being contrasted here in **Mishlĕ/Proverbs 10:13**, is the difference between the wise and foolish!

The wise understand and are able to speak and do the Word with joy and clarity, while the fool despises the Word and will be severely disciplined, for that is what is needed for the one who lacks understanding – the Rod of The Word!

Verse 14:

“The wise treasure up knowledge, but the mouth of a fool is near ruin.”

The Hebrew word that is translated here as ‘treasure’ comes from the root word **צָפַן** *tsaphan* – Strong’s H6845 which means, ‘to hide, treasure up, store, save’, and we see Dawid saying in:

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

Those who treasure up His Words in their heart shall be hidden by Yah.

The name of the prophet **צְפַנְיָהוּ** *Tsephanyah* – Strong’s H6846 which means ‘Hidden by יהוה’ or ‘Treasured by יהוה’, comes from the word **צָפַן** *tsaphan* – Strong’s H6845.

Tsephanyah is often a book that is regarded by many as the ‘hottest book’ in Scripture, as it speaks more about the coming Day of יהוה than any other prophet – in fact, the entire book’s message is centred around the coming Day of יהוה, with the call to repentance being given to all who are walking in darkness through their rebellious and lustful living.

The more I read through this book, the more I come to grips just how alive it is for us today, and how important it is for the true sons of Elohim to be found treasuring up The Word of יהוה in our hearts!

Now, treasuring up does not signify a collection of wisdom that is hidden away and never used, but rather, it symbolises the devotion a true child of Elohim has, toward the hearing, guarding and doing of His Word, for the treasuring up of His Word, in our hearts, will equip us to walk humbly before Him and live set-apart lives, according to His treasured Word!

The Hebrew root word for **knowledge** is **דָּעַת** *da’ath* – Strong’s H1847 and comes from the word used in

Yeshayahu/Isaiah 6:9 for describing those who are ‘seeing’ but do not ‘know’, which is the Hebrew word - **יָדָע** - *yada* – Strong’s H3045 meaning, ‘to know’.

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

People who disregard the need to 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!

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

We are to ‘guard’ knowledge and not ‘reject’ it!

The Hebrew word that is translated as ‘rejected’ here, in **Hoshĕa/Hosea**, comes from the root word **מָאָס** *mâ’as* – Strong’s H3988 means, ‘reject, completely abhor, despise, refuse, cast away’.

To reject יהוה’s Torah, His Laws and right-rulings, takes a clear choice to despise, and refuse to obey, what has been commanded!

Today, so many have cast away His Torah, as they render it null and void in their hearts and mouths and, as a result, they do not realise the consequences that this rejection of His laws will bring upon them, lest they repent.

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

The mouth of a fool brings near ruin, and the Hebrew word that is translated as ‘ruin’ comes from the root word **מְהִיטָה** *meħittah* – Strong’s H4288 which means, ‘terror, destruction, ruin’, and this comes from the primitive root word **הָתַת** *hathath* – Strong’s H2865 which means, ‘to be shattered, dismayed, broken into pieces, abolished, afraid, break down or be scared’.

Yehoshua is told in **Debarim/Deuteronomy 31:8** to not be discouraged, which is translated from the root word **הָתַת** *hathath*, and so, what we can see here, is the clear instructions for the wise to not be discouraged, as they treasure up knowledge, with the clear warning, that the fools who lack knowledge and the ability to treasure up the truth of Elohim in their hearts, to do it, shall bring ruin, terror and destruction near!

The words that the fools speak, will bring about a ruin and sudden destruction, for the words they speak are words of falsehood and lies, and carry no life, whereas the wise speak life and bring about great knowledge of Elohim!

Mattithyahu/Matthew 13:52 “**And He said to them, “Therefore every scholar of Scripture taught in the reign of the heavens is like a householder who brings out of his treasure matters, renewed, and old.”**”

True servants bring out the true treasure of the reign of the heavens, bringing out Truths from Scripture that are from the beginning, whereas the fools will perish for lack of knowledge as they disregard the need to bring out both the ‘renewed’ (N.T.) along with the ‘old’ (Tanak – Torah and Prophets and Writings – O.T.)

Verse 15:

“The rich man’s wealth is his strong city; the ruin of the poor is their poverty.”

The rich find their refuge and safety in their wealth, and the poor who do not find refuge in the Master, will find that their poverty is their ruin.

A strong city was a walled city that gave protection to those inside the city, and what Shelomoh is saying here is that too many think that if you have wealth you have safety, and the rich use their money to get what they want.

While the rich may assume to have safety and a secure future, we see that יהוה makes it clear to us, in **Yirmeyahu/Jeremiah 9:23**, that the rich must not boast in their wealth.

While there is certainly nothing wrong with being rich, what one must be careful of, when becoming rich, is that one must never put their trust, in their riches.

The Greek word that is used here for ‘rich man’ is πλούσιος plousios – Strong’s G4145 which means, ‘**wealthy, rich man, rich people**’.

Messiah teaches us very clearly that it is harder for the rich to enter into the reign of the heavens:

Mattithyahu/Matthew 19:23-24 “**And יהושע said to His taught ones, “Truly, I say to you that it is hard for a rich man to enter into the reign of the heavens. 24 And again I say to you, it is easier for a camel to go through the eye of a needle than for a rich man to enter into the reign of Elohim.”**”

These words He said, after a rich man could not sell all that he had and give to the poor and follow Messiah, for he had many possessions and while he thought that he had done well, all his life, by guarding the commands, he still lacked one thing – and that was that he had put his trust, security and identity in his riches and was unable to let go of them!

There were some rich men that did great things and used their wealth for kingdom purposes, and one of them was Yoseph from Ramathayim, who became a taught one of יהושע Messiah.

He was the one who went and asked Pilate for the body of יהושע, and having taken the body, wrapped it in clean linen and laid it in his new tomb that he hewn out of the rock.

Sha’ul told Timotiyos the following:

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

These words clearly summarise the charge given to those who are rich!!!

It is יהוה who gives the ability to get wealth:

Debarim/Deuteronomy 8:18 “**But you shall remember יהוה your Elohim, for it is He who gives you power to get wealth, in order to establish His covenant which He swore to your fathers, as it is today.”**

The power to get wealth, comes from יהוה, and anyone who gets wealth must never forget this, for we recognise that the danger to forget is very real, as many who are wealthy, do begin to trust in their own riches and neglect to do good to others, as commanded, and in the process, become so self-secured in their own wealth, as they build a city, so to speak, around themselves, thinking that nothing will harm them, as they think that they do not need anything!

Remember who it is who gives you the power to get wealth!

This verse from **Debarim/Deuteronomy 8:18**, is often misquoted in many marketing strategies of the world, as they try to catch many in buying in to their schemes of making money and twist these words to their own destruction!

While it is true, that it is יהוה who gives us the ability to get wealth, what we must recognise is that this is not necessarily referring to monetary growth alone.

The word for 'wealth', here in the Hebrew, is חַיִּיל hayil – Strong's H2428 which means, *'strength, efficiency, wealth, army, ability, capability, excellence'* and comes from the root word חִיל hil – Strong's H2342 which means, *'to be firm, strong, endure, prosper'*.

The Hebrew word that is used here in this verse for 'power' is כֹּחַ ko'ah - Strong's H3581 which means, *'strength, power, ability, might, wealth'*.

When we understand these words in the greater context, we can then learn and know that יהוה strengthens us to be capable and endure – so this is not only related to material wealth!!!

We must be cautious of those who teach or assume that His Right Hand (יְהוֹשֻׁעַ) and His Power (Spirit) gives material prosperity, because we must also recognise that Satan can make people who bow down to him rich too! The "prosperity gospel" falsely leads people away from obedience to the Torah while claiming their right to material prosperity – and this is no different to the temptation that יהוה faced in the Wilderness, when Satan told יהוה to throw Himself down from the 'Set-Apart' place, after having tempted Him with the kingdoms of this world if He bowed in worship to Satan.

The false message today, is doing the same thing – it is telling people to 'throw themselves off of the Set-Apart Place' (which is a picture of falling away and forsaking the Torah), while erroneously telling them that they will be protected by falsely promising them material security, that they claim they have a right to receive.

Throwing oneself off of the Set-Apart place is a picture of forsaking the commands of Elohim and rejecting the Torah (instructions) for set-apart living and in the process, being led astray by Satan who promotes the material over the spiritual!

What we need to recognise is that no matter how hard we work – we have all that we have because יהוה makes it possible – and it is not all about materialism!

Sha'ul learnt to be content not matter what circumstances he found himself in – whether in plenty or in lack.

Our circumstances do not determine our contentment; but rather recognising that it is יהוה who gives us the strength to endure and overcome any circumstance with great joy and peace while walking in the fear of יהוה – That is great gain:

Timotiyos Aleph/1 Timothy 6:6 "But reverence with contentment is great gain."

Messiah warned the assembly in Laodikeia who thought that they were rich:

Ḥazon/Revelation 3:17-18 "Because you say, 'Rich I am, and I am made rich, and need none at all,' and do not know that you are wretched, and pitiable, and poor, and blind, and naked. 18 "I advise you to buy from Me gold refined in the fire, so that you become rich; and white garments, so that you become dressed, so that the shame of your nakedness might not be shown; and anoint your eyes with ointment, so that you see."

The opposite end of the scale here that Shelomoh highlights for us is seen in how the poverty of the poor is their ruin.

On one hand he is saying that the rich assume that they are secure and need nothing, yet the poor are ruined in their state of poverty.

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

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

The Hebrew root word that is translated as 'poor' is דָּל dal – Strong's H1800 which means, *'low, weak, poor, thin, depressed, needy'*, and comes from the word דָּלַל dalal – Strong's H1809 which means, *'to hang, brought low, distress'*.

When one is in want depression is a very serious poison that can cripple a person and bring them to a place of ruin. In this proverb, we see the contrast of two very opposite mind-sets.

The one is self-sufficiency, which Elohim clearly warns us against, and the other is self-destruction, where one gets so low that they can never see a way out of their ruined state.

To the assembly who were in Smyrna Messiah said the following:

Ḥazon/Revelation 2:9 **“I know your works, and pressure, and poverty – yet you are rich – and the blasphemy of those who say they are Yehuḏim and are not, but are a congregation of Satan.”**

There is a very real danger of neglecting to put complete trust in יהוה, when one is either rich or poor, and here Shelomoh is highlighting for us the effects of what both riches and poverty can do, and we are to guard ourselves against this as we put our trust in יהוה completely and lack no good matter, being content in all!

Verse 16:

“The wage of the righteous is for life, the increase of the wrong is for sin.”

Here, in this proverb, the Hebrew word that is translated as ‘wage’ is פֶּעֻלָּה peullah – Strong’s H6468 which means, **‘a work, recompense, labour, wages’**.

What is clearly expressed here, is that the work of the righteous is for life – that is to say, that our committed obedience to guarding to do all that Elohim commands us to do, will ensure that we hold fast the full assurance of the life we have in Messiah.

In Yeḥezqēl/Ezekiel 18 we are given a clear message, that plainly tells us that the being that sins shall die, however when a sinner turns from unrighteousness and guards to walking in righteousness, which is to guard to do all that Elohim commands us to, all his unrighteousness shall be forgotten and in his righteousness he shall live:

Yeḥezqēl/Ezekiel 18:21-22 **“But the wrong, if he turns from all his sins which he has done, and he shall guard all My laws, and shall do right-ruling and righteousness, he shall certainly live, he shall not die. 22 “All the transgressions which he has done shall not be remembered against him – in his righteousness that he has done, he shall live.”**

Yeḥezqēl/Ezekiel 18:27-28 **“And when the wrong turns away from the wrong which he has done, and he does right-ruling and righteousness, he keeps himself alive. 28 “Because he sees and turns away from all the transgressions which he has done, he shall certainly live, he shall not die.”**

Our wages for righteousness is life! Unrighteousness leads to death!

The Hebrew word that is translated as ‘increase’ is תְּבוּאָה tebuah – Strong’s H8393 which means, **‘increase, revenue, produce, crops, yield’**, and in essence refers to what one earns or produces through work.

The Hebrew root word that is translated here as ‘wrong’ is רָשָׁע rasha – Strong’s H7563 which means, **‘wicked, criminal, evil, offender’**, as already discussed.

The Hebrew word that is used here for ‘sin’ comes from the root word חַטָּאת ḥatta’ah – Strong’s H2403 which means, **‘sin, sinful thing, sin offering’**.

This word is often used to refer to the condition of sin, and appears many times, alternating in meaning between sin: the reality of disobedience to יהוה, and sin-offering: which is the means of removing the guilt and penalty of sin before יהוה through the required sacrifice.

This word comes from the root word חָטָא ḥata – Strong’s H2398 which means, **‘to miss the mark, do wrong, incur guilt, fail to reach’**, and when understanding the root meaning of the Hebrew word Torah, one can clearly see that ‘to sin’, is to walk against, or walk contrary to, the Torah, for:

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

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

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

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

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

Sin is lawlessness!

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

We also know, yet I will once again remind you, that the Greek word used for 'lawlessness' is **ἀνομία anomia** – Strong's G458 meaning, '*lawlessness or lawless deeds, unrighteousness*' and comes from the word **ἄνομος anomos** – Strong's G459 meaning, '*lawless or without law, transgressors*'.

This verse in **Yoḥanan Aleph/1 John 3:4** spells it out very plainly, for those who seem to miss the fact that to not walk in the Torah is sin!

It is as though Yoḥanan was spelling out this fact very bluntly and was being very straightforward, for those who struggle with a Greek mind-set and see no need to walk in the Torah!

Well, right here in the Greek, it is clear – If you are lawless (that is to walk contrary to the Torah) then you are indeed sinning!

ἁμαρτία hamartia – Strong's G266 is **ἀνομία anomia** – Strong's G458

Titos/Titus 2:11-14 "For the saving Gift of Elohim has appeared to all men, ¹² instructing us to renounce wickedness and worldly lusts, and to live sensibly, righteously, and reverently in the present age, ¹³ looking for the blessed expectation and esteemed appearance of the great Elohim and our Saviour **יהושיע** Messiah, ¹⁴ who gave Himself for us, to **redeem** us from all lawlessness and to cleanse for Himself a people, His own possession, ardent for good works."

The Greek word that is translated here as 'redeem' comes from the root word **λυτρόω luroō** – Strong's G3084 which literally means, '*to release by paying a ransom, redeem*'.

In other words, Messiah has paid the price for us and Has released us from lawlessness, by paying the ransom for our lives, with His Blood.

Sha'ul tells us in:

Romiyim/Romans 6:18 "And having been **set free from sin**, you became servants of righteousness."

So, in other words, we can see that The Master **יהושיע** Messiah has redeemed us, and set us free, from all lawlessness and sin, in order that we never wander from, or violate, the Torah, again.

What we must also take note of, is that unrighteousness is sin:

Yoḥanan Aleph/1 John 5:17 "All **unrighteousness** is sin, and there is a sin not unto death."

The Greek word that is used here for 'unrighteousness' is the noun **ἀδικία adikia** – Strong's G93 which means, '*unrighteousness, iniquity, wrong, deed violating law and justice*' and, as an adjective, it speaks of one who is wicked and unjust.

ἀδικία adikia – Strong's G93 is **ἁμαρτία hamartia** – Strong's G266

The Greek renders a very clear message, that many do not realise, in their stubbornness to walking in the Torah, and their rejection of the Torah makes them 'lawless', as they are doing 'lawlessness', which the wages thereof, shall be death, for the wages of sin is death!

Understanding this, we are able to clearly see the following:

ἀδικία adikia – Strong's G93 is **ἁμαρτία hamartia** – Strong's G266, which is **ἀνομία anomia** – Strong's G458

UNRIGHTEOUSNESS is SIN which is **LAWLESSNESS**

What is clearly being expressed here, in this proverb, is the complete contrast between the wages for righteousness, which is to guard to do all the commands and Torah of Elohim, and the wages for unrighteousness, which is lawlessness and sin!

Life and death – walk in righteousness and your wages shall be life!

Wages for wickedness is sin, which leads to death!

Yeshayahu/Isaiah 3:10-11 "Say to the righteous it is well, for they eat the fruit of their doings. ¹¹ "Woe to the wrong – evil! For the reward of his hand is done to him."

Romiyim/Romans 6:23 "For the wages of sin is death, but the favourable gift of Elohim is everlasting life in Messiah **יהושיע** our Master."

Sha'ul encourages us in his letter to the believers in Corinth to be steadfast in righteousness, knowing that our labour of loving obedience will not be in vain, for the wage of the righteous is life:

Qorintiyim Aleph/1 Corinthians 15:58 "Therefore, my beloved brothers, be steadfast, immovable, always excelling in the work of the Master, knowing that your labour is not in vain in the Master."

He also tells us in:

Galatians 6:7-9 **“Do not be led astray: Elohim is not mocked, for whatever a man sows, that he shall also reap. 8 Because he who sows to his own flesh shall reap corruption from the flesh, but he who sows to the Spirit shall reap everlasting life from the Spirit. 9 And let us not lose heart in doing good, for in due season we shall reap if we do not grow weary.”**

Verse 17:

“He who heeds discipline is in the way of life, but he who refuses reproof goes astray.”

This verse could be literally rendered, in English, as:

“The way of life is to heed discipline, but to reject reproof is to go astray”

THE WAY OF LIFE: אֹרַח חַיִּים – ‘**orah lehayim**’.

The Hebrew word that is translated as ‘**way**’ comes from the root word אֹרַח **orah** – Strong’s H734, and figuratively speaks of the way of living, and comes from the root verb אָרַח **arah** – Strong’s H732 which means, ‘**to wander, journey, go, travel, traveller**’.

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

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



Aleph – א:

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

Resh - ר:

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

Het – 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 אר – 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 pictograph ה is a picture of **‘a wall’** that separates the inside from the outside. Combined these mean **“man outside”**.

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

With the letter **א** – **Aleph** – **א** – at the beginning of this word, we are able to see the strength we have, in our Master and Elohim, to sojourn here, in the prescribed path given for us, through His Torah, as we await His soon return!

The ox, representing a yoke, speaks of being driven or guided in a prescribed direction, under the hand of a master. This word can also render for us:

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

In Hebrew, the word for 'life' is **חַיִּים** **hay** – **Strong's H2416** and means, '**life, alive, living, flowing, fresh, running**', as already mentioned in this article.

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

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

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


The one who refuses to walk in the way of life and rejects reproof goes astray!

The Hebrew word translated as 'rejects' is **אָזַב** **azab** - **Strong's H5800** and means, '**to leave, forsake, loose, loosen, abandon, leave behind, reject, neglect**'.


This primitive root verb **אָזַב** **azab** - **Strong's H5800** is what I would like to take a closer look at, as we can learn a lot from this little word, which, in the ancient pictographic script, is written as follows:



Ayin - אָ:


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 – זָ:

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 - בָּ:

This is the letter '**beyt**' (בָּ), 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:




FORSAKE/FORSAKEN/REJECT

This is why I say this:

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

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

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

- 1 -  - like they have no insight or understanding and cannot make head or tails of what they are facing? Why?...
- 2 -  - because it feels like they have been cut deeply!!! And without knowledge, understanding and insight of the Word, a person in pain, or a state of panic, will find that:
- 3 -  - they have no dwelling place to truly rest in, as they feel like they are in a dark place in their lives and all alone with none to help.

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

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

Have you ever felt yourself dwelling in the house of the forsaken, so to speak?

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

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

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

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

Can you identify with this in any way?

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

What is worth taking note of, is that in Scripture, we are able to see that the antidote, for feeling forsaken, can actually be found in the very same root word, believe it or not!

We have just looked at the ‘**dark**’ aspect of this word עָזַב **azab** - **Strong’s H5800**, so to speak, and we are warned of the result of being in this place; however, this same root word is used in another passage of Scripture, where we find that the very same root letters having another meaning!

The root verb עָזַב **azab** - **Strong’s H5800** is used during the rebuilding of the Temple walls, as seen in:

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

The Hebrew word that is translated as ‘**and they restored**’ is וַיַּעֲזְבוּ **vaya’azabu**, which is from the root word עָזַב **azab** - **Strong’s H5800** and here, we see it having the meaning of ‘**restoring, repair or being fortified**’.

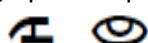
The same construct of this word – וַיַּעֲזְבוּ **vaya’azabu** – is also found in:



Shophetim/Judges 2:11-12 “**Then the children of Yisra’el did evil in the eyes of יהוה, and served the Ba’als, 12 and forsook יהוה Elohim of their fathers, who had brought them out of the land of Mitsrayim, and went after other mighty ones, of the mighty ones of the people who were all around them, and they bowed down to them, and provoked יהוה.**”

Here, in this verse from **Shophetim/Judges 2:12**, the word וַיַּעֲזְבוּ **vaya’azabu** is translated as ‘**and forsook**’, highlighting for us that when Yisra’el served the Ba’als, they forsook יהוה!

Please bear with me, as I want to highlight a clear lesson, teaching us to be on guard against forsaking יהוה.

The word אַז **az** – **Strong’s H5794** which means, ‘**strong, mighty, fierce, power**’, as well as meaning, ‘**raging, insolent, greedy**’, is displayed as follows, in the ancient pictographic script:



As already discussed, the meaning of the letter **ayin**, in its pictographic form –  – can have the meaning of ‘**knowing, knowledge**’ and the meaning of the letter **zayin**, in its pictographic form –  – can have the meaning of ‘**a tool that cuts, weapon**’, which can be used to either build or destroy. These 2 letters combined, can render the meaning of:

KNOW THE WEAPON/TOOL

When we therefore, consider this root word **עָזַב azab - Strong’s H5800**, as being that which can describe a ‘**forsaking**’ as well as a ‘**restoring**’, we can look at the pictograph of this word once again:



From this, we can ask ourselves the question of whether I am building or breaking! Am I looking to destroy the House or am I looking to build the House?

Where are you looking?

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

The Greek word that is translated here as ‘**looking**’ is **ἀφοράω – aphorao - Strong’s G872** which means ‘**to look/ to turn eyes away from all other things and fix them on something**’.

Metaphorically speaking, it means ‘**to fix the mind upon/ give full attention/ looking intently upon/ to take heed**’, and it can also carry the meaning, ‘**to consider carefully, attentively look at**’.

This word **ἀφοράω – aphorao - Strong’s G872** comes from the two Greek words:

- 1) **ἀπό apo – Strong’s G575** which is a preposition and participle that means, ‘**from, away from, at, in, to**’ and
- 2) the word **ὄραω horaō – Strong’s G3708** which means, ‘**to see, perceive, attend to, take heed, see with the mind, beware, to see – as in becoming acquainted with by experience**’.

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

- 1) **PRINCE** – this is from the Greek word **ἀρχηγός - archēgos – Strong’s G747** which means, ‘**prince, captain, chief leader and author**’ and describes ‘**one that takes the lead in anything and thus affords an example, a predecessor in a matter, pioneer**’.
- 2) **PERFECTER** – this is from the Greek word **τελειωτής - teleiōtēs – Strong’s G5051** – this is the only place in Scripture that this Greek word is found and denotes a ‘**finisher, completer, perfecter**’ and describes ‘**one who has in his own person raised faith to its perfection and so set before us the highest example of faith**’.

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

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

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

We are to look to Messiah and careful consider our ways; and we are, at the same time, to make sure that our eyes are not looking elsewhere, as we ‘**take heed**’ of the dangers of the corrupt teachings of man-made dogmas and traditions that lead people astray.

If we are not looking to our Master, Saviour, Elohim and King then our eyes may be dangerously looking at that which cannot save us!

As odd as this may seem, what we can see from this, is that while what we are feeling or going through, may seem like we are forsaken and forgotten; it could just be that **יהוה** is actually restoring and repairing us, if we are keeping our eyes fixed upon Him, that is.

We see two aspects to this root word **עָזַב azab - Strong’s H5800**, that ought to both warn us and also encourage us.

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

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

Forsaking/rejecting the Torah of Elohim is a forsaking/rejecting of Elohim too!

We see, in the following account of the first wicked king of the House of Yehudah:

Dibre haYamim Bet/2 Chronicles 12:1 “**And it came to be, when Rehāb’am had established the reign and had strengthened himself, that he forsook the Torah of יהוה, and all Yisra’el with him.**”

Then we see in **verse 5**, the following, when Shemayah, the prophet, came and spoke these words:

Dibre haYamim Bet/2 Chronicles 12:5 “**And Shemayah the prophet came to Rehāb’am and the rulers of Yehudah, who had been gathered in Yerushalayim because of Shishaq, and said to them, “Thus said יהוה, ‘You have forsaken Me, and therefore I also have left you in the hand of Shishaq.’”**

The reason for me highlighting these two verses, is to point out a very clear fact: When you forsake the Torah of יהוה, you forsake יהוה!

Fools reject reproof!

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

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

The term/phrase, ‘*let us reason together*’ is written in the Hebrew text as: וְנִיבְכַחֵהּ ‘venivakeḥah’, and comes from the root word יָכַח yakah – Strong’s H3198, and in effect, what יהוה is saying here, to a sinful nation is:

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

Here, He is using court like language, where 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 to use this verse on its own, but do not proceed to the next and do not understand the seriousness of the stain of sin and lawlessness!

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

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

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

If you submit and obey, you will eat and enjoy the good of the land! And...

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 Mishlê/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: Timotiyoṣ Bêt/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!

יְהוָה יִשְׁעוּ reproveth 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:

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

We are to also reprove the works of darkness:

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

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

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

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

We must not reprove another when we do not like the way they do things, while 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 יְהוָה.

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 of Elohim brings.

The one who rejects and forsakes reproof goes astray.

The Hebrew word that is translated as 'go astray' comes from the root word תָּעָה *ta'ah* – Strong's H8582 which means, 'to err, deceived, go astray, misled, wander, wandered'.

This is a severe warning for us to take heed of, as what we see in Scripture is clear – if you go astray, you will not enter into the rest of Elohim, just as the rebellious generation, in the Wilderness, did not enter into the Promised Land:

Tehillah/Psalm 95:10-11 "For forty years I was grieved with that generation, and said, 'They are a people who go astray in their hearts, and they do not know My ways.' 11 "As I swore in My wrath, 'If they enter into My rest...'"

Amos 2:4 "Thus said יְהוָה, "For three transgressions of Yehudaḥ, and for four, I do not turn it back, because they have rejected the Torah of יְהוָה, and did not guard His laws. And their lies after which their fathers walked lead them astray."

Ib'rim/Hebrews 3:16-19 "For who, having heard, rebelled? Was it not all who came out of Mitsrayim, led by Mosheh? 17 And with whom was He grieved forty years? Was it not with those who sinned, whose corpses fell in the wilderness? 18 And to whom did He swear that they would not enter into His rest, but to those who did not obey? 19 So we see that they were unable to enter in because of unbelief."

Who didn't enter in? THOSE WHO DID NOT OBEY!!!

Here, in the letter to the Hebrews, we are able to clearly see a vital TRUTH being proclaimed, and that is that those who do not obey, do not have proper belief. Unbelief is likened to disobedience, which therefore helps us identify that true belief is represented by our obedience to the Torah and commands of Elohim!

Walking in the false traditions of the fathers, who cast the Torah aside, is causing many to be led astray and in danger of not entering into the rest of the Master!!!

Verse 18:

“He who hides hatred has lying lips, and he who sends out a slander is a fool.”

We have already discussed what **hatred** is, in **verse 12**, which, in a nutshell, is the clear opposite of love. We also know that Scripture is clear, in telling us that love for Elohim is to guard His commands, and we are therefore, able to see how many people, who claim to love Elohim, yet refuse to submit to walking in His Torah, as they choose to follow the teachings of man and vain traditions, while setting aside the commands of Elohim, are simply rendering a lip service that is false. By doing this, their lying lips are hiding their hatred!

In **verse 6**, we discussed the root word for ‘hides’.

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

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

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

A lying tongue, speaks of one who makes promises but does not keep them!

Have you made promises you did not keep?

Have you said yes for something but meant no, or vice versa?

This is an abomination to יהוה and if one is found to have a lying tongue, then they stand the risk of not being a part of the House – for יהוה is cleaning His Bride and He will not allow an abomination in His House!

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

There are many who are bringing the Name of יהוה to nought and by their lawless speech, they are hiding their hatred with lying lips!

To those who are wrong, and refuse to walk in His Torah, as they have so easily cast His word behind them, under the misguided teachings of vain traditions handed down in error, He says this:

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

The Hebrew root word that is used in this proverb for ‘slander’ is דִּבְבָהּ dibbah – Strong’s H1681 which means, **‘whispering, defamation, evil report, bad report, slander’**.

This is the word that is used to describe the ‘evil report’ that the 10 spies brought back to the Yisra’elite camp in: **Bemidbar/Numbers 13:32** **“And they gave the children of Yisra’el an evil report of the land which they had spied out, saying, “The land through which we have gone as spies is a land eating up its inhabitants, and all the people whom we saw in it are men of great size.”**

What we see here, is that the negative 10 spies, literally ‘slandered’ the land and gave it a bad name, as they stretched the truth to the point of lying to the people, so much so, that they people believed their report!

This evil report was infectious and this we must learn from, in that we must not use slander or speak evil of the Good Word over our lives, as this is a very infectious sickness, that can cause many to not inherit the Promises of Deliverance and Salvation!

Tehillim/Psalm 31:13-14 **“For I hear the evil report of many; fear is from all around; when they take counsel together against me, they plot to take away my life. 14 But I, I have put my trust in You, O יהוה; I have said, “You are my Elohim.”**

We have a choice each and every day – to trust in יהוה and believe His Word and walk in it with great boldness and courage and declare this Good News or we can hear the evil report of many and fall into the fear that the evil report brings and so, defame the character of the Living Elohim, of which the end result will be a cutting off from His promises and death!

An evil report can also be stirred up, through the whisperings and backstabbing talk of the negative, which is very infectious like a deadly disease which the majority will contract, and any slander and ‘whispering negativity’ simply reveals a lack of submission to the Truth and willingness to obey:

Titos/Titus 3:1-2 “Remind them to be subject to rulers and authorities, to obey, to be ready for every good work, 2 not to slander anyone, not to be quarrelsome, to be gentle, showing all meekness to all men.”

Anyone who slanders the Truth is a fool, and we have looked at the Hebrew word for fool in **verse1**.

Verse 19:

“When words are many, transgression is not absent, but he who restrains his lips is wise.”

This verse is both a caution and an instruction, as we are clearly warned against speaking too many words, out of context and we are also to be on guard against the many words of the foolish!

We are also instructed to watch our words and learn to exercise restraint, as we walk in the wisdom of Elohim!

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

The Hebrew word used here for ‘**many**’ is רַב **rob** – Strong’s H7230 which means, ‘**multitude, abundance, greatness, many, extensively**’, which comes from the primitive root רָבַב **rabab** – Strong’s H7231 which means, ‘**to be or become much or many, abound, increase**’.

The Hebrew word that is used here for ‘**transgression**’ comes from the root word פָּשַׁע **pesha** – Strong’s H6588 which means, ‘**rebellion, breach of trust**’, and speaks of one’s outright breach of trust and rebellion to walking in the Truth!

What we are able to clearly learn from this caution, given by Shelomoh, is that when somebody comes with many words, that is, their own words, then be on guard, for a breach of trust is not absent!

This is not a reference to the speaking of the Word of Elohim, but rather, man’s constructed words of falsehood!

The Hebrew word that is translated as ‘**restrains**’ comes from the root word חָשַׁק **hasak** – Strong’s H2820 which means, ‘**to withhold, refrain, hold back, restrain**’, and the Hebrew word that is translated here as ‘**wise**’ comes from the the root verb שָׂכַל **sakal** – Strong’s H7919 which means, ‘**to be prudent, act wisely, comprehend, consider, discern, give attention, wisely understand and prosper**’.

Some translations have rendered this into English, as ‘**prudent**’.

Prudence, according to the Merriam Webster’s Collegiate Dictionary, carries the meaning of, ‘**the ability to govern and discipline oneself by the use of reason, skill and good judgment in the use of resources, caution or circumspection as to danger or risk**’.

To be prudent, in the positive sense, is to be marked by wisdom or judiciousness, which is the ability to exercise or be characterized by sound judgment!

Being prudent by letting one’s words be restrained shows a disciplined wisdom in application, so as to know when to speak and when to keep quiet.

Mishlê/proverbs 17:27-18 “He who has knowledge spares his words, and a man of understanding is cool of spirit. 28 Even a fool keeping silence is regarded as wise, as understanding, when he closes his lips.”

Qoheleth/Ecclesiastes 10:12-14 “Words of a wise man’s mouth show favour, but the lips of a fool swallow him up; 13 the beginning of the words of his mouth is foolishness, and the end of his talk is wicked madness. 14 And a fool increases words; a man knows not what shall come to be; and who declares to him what shall be after him?”

Tehillah/Psalm 39:1 “I have said, “Let me guard my ways against sinning with my tongue; let me guard my mouth with a muzzle, while the wrongdoer is before me.”

Ya’aqob/James 1:19-20 “So then, my beloved brothers, let every man be swift to hear, slow to speak, slow to wrath, 20 for the wrath of man does not work the righteousness of Elohim.”

The verses above are just a few that I am mentioning, in order to highlight the clear warning against speaking many words, when we should learn to exercise restraint when required.

Engaging into verbal battles over the Torah is fruitless and may cause one to speak too many words and, in the process, allow transgression to become a product of words spoken in anger.

The simple explanation of this verse teaches us to be sensible and watch what you say, lest you find yourself transgressing against the pure Word of Elohim!

Verse 20:

“The tongue of the righteous is choice silver; the heart of the wrong is of little value.”

The Hebrew root word that is translated as ‘tongue’ is לָשׁוֹן *lashon* – Strong’s H3956 which means, ‘*tongue, language, tongue shaped*’.

The Hebrew root word for ‘choice’ is בָּחַר *baḥar* – Strong’s H977 and means, ‘*to choose, choicest, selected, preferred*’, and this word is used to express that choosing which has ultimate and eternal significance.

The language of the righteous is of eternal significance!

And what confirms this here, is the use of the word ‘silver’, which is the Hebrew word כֶּסֶף *keseph* – Strong’s H3701 which is translated as, ‘*silver, money, purchase price*’ and comes from the root word כָּסַף *kasaph* – Strong’s H3700 which means, ‘*to long for, eager, shame*’.

Silver, in Scripture, is often symbolic of redemption, as we see silver is used in Scripture as redemption money. It speaks of the price יְהוֹשֻׁעַ has paid for us.

Silver was used in service of the Tent of Meeting for the Atonement of Yisra’el as a remembrance before יְהוָה.

Shemoth/Exodus 30:16 “And you shall take the silver for the atonement from the children of Yisra’el, and give it for the service of the Tent of Meeting. And it shall be to the children of Yisra’el for a remembrance before יְהוָה, to make atonement for yourselves.”

The Tabernacle stood upon sockets of silver.

Both Yosēph and יְהוֹשֻׁעַ were sold for silver. Yehuḏah was paid off in silver as the Scriptures said.

Silver is redemption money.

Silver is symbolic of the redemption that comes through יְהוֹשֻׁעַ Messiah and Him alone.

It prefigures the preciousness of Messiah as the ransom for sinners.

Silver also speaks of service and giving of oneself – the perfect work of Messiah:

Marqos/Mark 10:45 “For even the Son of Adam did not come to be served, but to serve, and to give His life a ransom for many.”

We also see another wonderful picture of the symbolism of silver, as it is also likened to the pure Word of Elohim, that has been tried:

Tehillah/Psalm 12:6 “The Words of יְהוָה are clean Words, silver tried in a furnace of earth, refined seven times.”

Tehillah/Psalm 66:10 “For You, O Elohim, have proved us; You have refined us as silver is refined.”

The one thing we can be sure of is, that the Word of יְהוָה is proven and trustworthy!

We are able to fully trust His Word – for it is the only ‘word’ that can be trusted.

How many times have you found that the words of friends, families, colleagues and even strangers have failed to meet up with what they spoke?

The Word of יְהוָה never fails!!!

The language of the righteous is the language of redemption, as we are to be proclaiming the Good News of our Messiah, and declare His pure and clean Words!

Our words must be the Words of our Master, so that, in everything we speak and do, we do it in His Name, as a good and faithful ambassador of His coming Reign!

The purest silver does not tarnish, and most silver products we see being used today has an alloy mix of up to 92.5% silver and another metal to make up the rest to produce a product that is a little harder and easier to work with.

When looking at this verse above, the concept of silver – pure silver – and the words of יְהוָה being clean struck me in a major way as to what we see happening today!

His Word is pure and clean and is likened to silver that has been tried in the furnace of earth and refined totally – there are no other metals therein and this is just what His Word is to us – it is unadulterated truth.

Sadly, we see that in the world today, His word has been tarnished by some, due to the taking away and adding that is strictly forbidden, and so, as many dogmas of man and various theologies and doctrines have been formulated, they have each diminished the purity of the silver of His Word, by stripping it of its worth and adding in other words that twist the purity of the Truth and therefore, cause the silver to now become susceptible to becoming tarnished.


When this happens, more and more work is required to polish up that which is not pure, in an attempt to present it as pure, through the institution of programmes and formulas of worship, that is contrary to the design and service of the Tabernacle.

For us to be a Tabernacle for His Spirit to dwell, we cannot have a tarnished Word that has manipulated the purity of it, in order to control the masses, but rather, we need to strip away the impurities of false traditions and lies and turn back to the pure Truth – then we will be built up, according to His pattern shown!

The Hebrew word for 'silver' - כֶּסֶף *keseph* – Strong's H3701 is pictured in the Early Script as:




Kaph - כּ:


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

Samech – ס:

The modern name for this letter is samech, yet it is also known in the ancient script as 'sin'.

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

Pey – פ:

This letter in the ancient script is pictured as , which is an 'open mouth' and carries the meaning of 'speak and blow', from the functions of the mouth, and can have the meaning of 'scatter' by blowing. It can also mean sword or beard as in things with edges, as well as a region in depicting a place with edges or boundaries. It also can represent that which has been spoken forth from the **words** of one's mouth, as being established!

When we consider these 3 letters in the understanding of the word 'silver', when considering this as representing the redemption price, brought to us by the Blood of Messiah we are able to see from these pictures, the following:

THE OPEN HAND OF ELOHIM, AS REVEALED TO US THROUGH יְהוֹשֻׁעַ MESSIAH, WAS PIERCED FOR OUR TRANSGRESSION AND TOOK THE THORN (SIN) UPON HIMSELF, HAVING BEEN NAILED IN HIS HANDS AND FEET, BECOMING A SHIELD TO THOSE WHO CALL UPON HIM AND GRAB HOLD OF HIS COMMANDS, AS SPOKEN IN HIS WORD!

After His resurrection, when Messiah showed T'oma (Thomas) His hands that took the nails, T'oma acknowledged the redemptive work of יְהוֹשֻׁעַ Messiah and called Him His Master and Elohim.

T'oma now fully believed the Word of Elohim, and he was told that those who believe and have not seen:

Yohanan/John 20:27-29 "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!" 29 יְהוֹשֻׁעַ said to him, "T'oma, because you have seen Me, you have believed. Blessed are those who have not seen and have believed."

Our True redemption is in יְהוֹשֻׁעַ Messiah, who is the open hand of Elohim that took our sin upon Himself, as spoken in His written Word that does not return empty!

The Word of יְהוָה is to be in our heart and our mouths to do it (**Debarim/Deuteronomy 30:14**), but for the wrong it is not so, as they have hardened their hearts to the Truth and their words are of little value!!!

The Hebrew word that is translated as 'little value' comes from the root word מְאֵת me'ath – Strong's H4592 which means, 'a little, fewness, brief, few, small', and comes from the root verb מָאֵת ma'ath – Strong's H4591 which means, 'to be or become small, diminish, bring to nothing'.

What we must take from this, is the clear warning against the placing of great value on the words of the wrong! There are many 'ear tickling' teachers today, whose words are of little value, as they are preaching and teaching, as teachings, the commands of men, while the commands of Elohim are being cast aside, as being of no value today!

The words of the righteous however, have great eternal value!

Mattithyahu/Matthew 12:34-37 "Brood of adders! How are you able to speak what is good – being wicked? For the mouth speaks from the overflow of the heart. ³⁵ "The good man brings forth what is good from the good treasures of his heart, and the wicked man brings forth what is wicked from the wicked treasure. ³⁶ "And I say to you that for every idle word men speak, they shall give an account of it in the day of judgment. ³⁷ "For by your words you shall be declared righteous, and by your words you shall be declared unrighteous."

For it is out of the overflow of our hearts that we speak – and often a true indication of what is going on in a person's heart is reflected in their words, and how their actions either line up with their words or not.

Mishlê/Proverbs 18:21 "Death and life are in the power of the tongue, and those loving it eat its fruit."

This verse makes it clear to us, that death and life are in the power of the tongue – in other words, the very words we speak are of vital importance.

How often do you find yourself so easily saying one thing and yet doing another?

How often do you recollect on the promises you have made to keep and yet have found that you have simply forgotten you even made them?

What we are also able to deduce, from this proverb, is that we should be able to rely on the words of the righteous, whereas the words of the wrong cannot be relied upon.

How many times have people said things that they would do and never followed through and did it?

This reveals a wrong heart and not one that is walking in righteousness!

The words of the righteous will be yes and no, whereas the words of the wrong will never truly be known, whether a yes is yes or whether it is no, in any given situation!

Qoheleth/Ecclesiastes 5:4-5 "When you make a vow to Elohim, do not delay to pay it, for He takes no pleasure in fools. Pay that which you have vowed. ⁵ It is better not to vow than to vow and not pay."

Mishlê/Proverbs 20:25 "It is a snare for a man to say rashly, "It is set-apart," and only later to reconsider his vows."

יְהוָה teaches us that we must keep our word by letting our yes be yes and our no be no!

Mattithyahu/Matthew 5:34-37 "But I say to you, do not swear at all, neither by the heaven, because it is Elohim's throne; ³⁵ nor by the earth, for it is His footstool; nor by Yerushalayim, for it is the city of the great Sovereign; ³⁶ nor swear by your head, because you are not able to make one hair white or black. ³⁷ "But let your word 'Yea' be 'Yea,' and your 'No' be 'No.' And what goes beyond these is from the wicked one."

What יְהוָה was saying here is not that you cannot make a vow, for He didn't nullify His Torah, but rather He was saying that when you make any form of vow do not do it falsely.

Don't say yes when you really mean no and vice versa.

One thing we see today is that people keep their options open by saying 'maybe'.

We need to learn to commit to yes and no being yes and no, anything other than that is falsehood and falsehood is from the evil one!

To swear falsely is to profane the Name of יְהוָה!

Can others place great value on your words or not?

Verse 21:

"The lips of the righteous shepherd many, but fools die for lack of heart."

In continuing with the theme of **words**, Shelomoh makes a clear distinction between the 'words of the righteous' compared to 'the hearts of fools'!

As mentioned already, Messiah tells us that it is out of the overflow of the heart that a man speaks, and so we are able to see this verse making it clear, that the righteous will speak and do what is right, while fools will perish away from the need to encourage and help others!

The Hebrew word that is translated here as 'shepherd' is יָרְעוּ **yireau** which comes from the root word רָעָה **ra'ah** – **Strong's H7462** which has the meaning of 'shepherd' as well as, 'to pasture, graze, consume, feed', and clearly points to יהושע – Our Good Shepherd – Our Strong Head, that was lifted up and exalted on High, as in Tehillah/Psalm 80:1 – רֹעֵה – 'Ro'eh' (Shepherd) of יִשְׂרָאֵל **Yisra'el** or, in Tehillah/Psalm 23 – יהוה = יהוה רֹעֵי 'ro'i' – **Strong's H7473** which means, יהוה is 'my Shepherd'.

As a righteous body of Messiah, The Good Shepherd, we are to make sure that we too are shepherding others with His nourishing Word!

The words of fools bring about death, which is the Hebrew word מוֹת **muth** – **Strong's H4191** which means, 'to die, bring about my death, put to death', due to a lack of heart, which we have already discussed!

The lips of the righteous, that shepherd many, clearly refers to the counsel, advice, teaching, encouragement and instruction that is given to others, in order to nourish and feed them, according to the strengthening and healing Word of Elohim!

Mishlê/Proverbs 15:4 "A healing tongue is a tree of life, but perverseness in it crushes the spirit."

יהוה made it very clear through Yirmeyahu, when giving the clear call to a backsliding Yisra'el to return, that He would give proper shepherds, who would feed them properly!

Yirmeyahu/Jeremiah 3:15 "And I shall give you shepherds according to My heart, and they shall feed you with knowledge and understanding."

We see Kěpha making this appeal for proper shepherding to happen in the body, in his first letter:

Kěpha Aleph/1 Peter 5:2-3 "Shepherd the flock of Elohim which is among you, serving as overseers, not by compulsion but voluntarily, not out of greed for filthy gain, but eagerly, neither as being masters over those entrusted to you, but being examples to the flock."

While the word is made readily available to all, there are many fools who despise the Word and, as a result, will die, for many are perishing for lack of knowledge, despite the reality that יהוה has a remnant righteous bride that is feeding many!

Many like to get fed and get fat and never grow in maturity, in order for them to feed others, and this, in itself, is a foolish thing!

We who walk in righteousness, by guarding the Torah of Elohim, have been made righteous, in our Master, by His Blood, and therefore, we carry the words of life, that must feed the many.

How are you doing at feeding others?

Are the words from your mouth nourishing others, equipping, instructing and training them in righteousness or have you, through a lack of heart, lost heart and become foolish in your talk!

Verse 22:

"The blessing of יהוה makes one rich, and He adds no pain with it."

This verse does not bear a contrast between the righteous and the fool, but clearly defines for us the Truth that our abundant provision for life comes from יהוה, and with His blessing of life, there is no pain!

The Hebrew word that is translated here as 'rich' comes from the root verb אָשַׁר **ashar** – **Strong's H6238** which means, 'to be or become rich, made rich, enriched'.

Shemu'el Aleph/1 Samuel 2:7 "יהוה makes poor and makes rich, He brings low and lifts up."

Deḥarim/Deuteronomy 8:18 "But you shall remember יהוה your Elohim, for it is He who gives you power to get wealth, in order to establish His covenant which He swore to your fathers, as it is today."

Remember who it is who gives you the power to get wealth!

We have already discussed this verse.

The Hebrew word that is translated as 'pain' comes from the word אֶצֶב **etseb** – **Strong's H6089** which means, 'toil, pain, sorrow, hurt, hardship, hard-earned goods', and comes from the root word אָצַב **atsab** – **Strong's H6087** which means, 'to hurt, pain, grieve, distort, displease'.

The blessing of יהוה does not hurt or bring grief and sorrow, but rather brings a proper contentment and reverent joy that strengthens us to stand!

Verse 23:

“To work out wicked schemes is like sport to a fool, but wisdom is for a man of understanding.”

Now, we see a slight change, in this Proverb, as we see that in **verses 23-25**, that while there is still a clear contrast being given between the righteous and the wrong, what we take note of here, in these verses, is that the negative is mentioned first!

Doing wickedness is like a sport to a fool. T

The Hebrew word used here for ‘**sport**’ comes from the root word שְׂחֹק *sehōq* – **Strong’s H7814** which means, ‘**laughter, sport, enjoyment, mock, sport**’, which comes from the root verb שָׂחַק *saḥaq* – **Strong’s H7832** which means, ‘**to laugh or celebrate, play, rejoice, scorn**’, and can even be understood here, in this context that fools enjoy making crude jokes, or working out hurtful pranks!

The Hebrew word for ‘**wicked schemes**’ comes from the root word זִמְמָה *zimmah* – **Strong’s H2154** which means, ‘**a plan, device, wickedness, acts of lewdness, evil intent**’, which comes from the primitive root זָמַם *zamam* – **Strong’s H2161** meaning, ‘**scheme, devise, plot**’.

What is worth taking note of, is that the people who were as tall as the Anaqim, that יהוה destroyed, were called the Zamzummim by the Ammonites and were also known as the Repha’ites. (**Debarim/Deuteronomy 2:20-21**)

The word **Zamzummim** – זִמְזָמִים – **Strong’s H2157** means, ‘**plotters, schemers**’.

Tehillim/psalm 37:12 “The wrong plots against the righteous, and gnashes his teeth at him.”

The Hebrew word that is translated here as ‘**plots**’ is the word זָמַם *zamam*, and we recognise how the wrong are always ‘**plotting, scheming, or devising**’ plans, against the righteous and they ‘**gnash**’ their teeth, in speaking out lies and hatred toward the Truth and against full compliance to the Torah.

Those who did not like the words of Stephanos as he presented the Truth of the fact that they have not guarded the Torah ‘gnashed their teeth at him:

Ma’asei/Acts 7:54 “And hearing this they were cut to the hearts and gnashed the teeth at him.”

The ‘**plotters**’ of today, are always doing their utmost to devise new schemes of retaining the masses, in following their twisted worship practices and will speak out against the Truth, as they are confronted with the True Sword that cuts to the heart!

Mishlĕ/proverbs 26:18-19 “Like a madman who throws sparks, arrows, and death, 19 so is a man who deceived his neighbour, and says, “I was only joking!”

To mock someone and treat them with contempt and ridicule, is a game to the wicked, whereas the man of understanding exercises complete wisdom at all times.

What we must learn from this, is that we must never make foolish pranks on people, especially if we are not 100% sure of how they will react.

Having fun is not against Scripture, but being crude and hurtful is, and it takes proper wisdom to discern when something is classed as fun and uplifting and when something is to be avoided at all costs, as it can render much hurt and shame!

Verse 24:

“What the wrong one fears comes upon him, but the desire of the righteous is granted.”

In this verse, we are given the clear contrast between the anticipation of two kinds of people.

The anticipation of the wrong versus the anticipation of the righteous!

The Hebrew word that is translated here as ‘**fears**’, in reference to the fears of the wrong, comes from the word מִגֹּרָה *megorah* – **Strong’s H4034** which means, ‘**fear, terror, what they dread**’, and this comes from word מָגַר *magur* – **Strong’s H4032** which means, ‘**fear, terror, panic**’, coming from the word that expresses a living or dwelling in fear!

There are many today, who are literally living in fear, and will soak up every conspiracy theory that they can find and will be a messenger of doom and gloom, as they pass on the junk of what they hear!

Modern day society has groomed the culture of the world today, to live in fear of what may or may not happen to a person.

Hence the increase in the marketing of life insurance policies, disability benefits, funeral plans and much more, that is sold on the basis of **“what if ... was to happen to you?”**

While I am certainly not speaking out against anyone, for having various life policies and plans in place, what I am trying to highlight, is that due to a drive of fear, these things have become a strong marketing tool, in the hand of the wrong.

Much marketing, of the sales of many policies today, is done on the sole basis of the fear of what may happen to you or not. This is a fairly modern trend for mankind, and what has happened, in the process, is that many have put their trust in policies and schemes and have neglected to look to the clear Creator, Provider and Sustainer of all life.

Once again, this is not a ploy to refute anyone for having any kind of policy.

What I want to highlight, is that nothing should ever be done out of the fear of the unknown, and all actions and decisions, for any true believer, should, and must, be done from the clear foundation of knowing יהוה and being led by His Word, in every action and decision that is made.

The Hebrew word that is translated here as ‘desire’ is תַּאֲוָה taavah – Strong’s H8378 which means, **‘a desire, longing, craving, lusting, intense greed’**.

This word can have a positive, as well as a negative meaning, as it can emphasise that deep longing and craving for something, according to the flesh, that should not be desired, as well as the deep desire for that which satisfies and nourishes!

Tehillah/Psalm 21:1-2 “The sovereign rejoices in Your strength, O יהוה; and how greatly he exults in Your deliverance! 2 You have given him the desire of his heart, and You have not withheld the request of his lips. Selah.”

Tehillah/Psalm 38:9 “יהוה, all my desire is before You; and my sighing has not been hid from You.”

When the Yisra’elites lusted after meat, in the wilderness, יהוה brought them what they desired and it did not turn out well!

Tehillah/Psalm 78:29-31 “So they ate and were completely satisfied, for He brought them what they desired. 30 They had not turned away from their desire, their food was still in their mouths, 31 when the wrath of Elohim came against them, and He slew among their fat ones, and He struck down the choice ones of Yisra’el.”

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

Yohanan Aleph/1 John 5:14-15 “And this is the boldness that we have in Him, that if we ask whatever according to His desire, He hears us. 15 And if we know that He hears us, whatever we ask, we know that we have the petitions that we have asked of Him.”

Verse 25:

“As the whirlwind passes by, the wrong one is no more, but the righteous has an everlasting foundation.”

The Hebrew root word for ‘whirlwind’ is סוּפָהּ suphah – Strong’s H5492 which means, **‘storm wind, gale, tempest, whirlwind’**, which comes from the root verb סוּף suph – Strong’s H5486 which means, **‘to come to an end, cease, fade, remove, snatch away’**, and is similar to the root word used for the Sea of Reeds: יַם־סוּף yam-suph, which is from the two root word:

1) יַם yam – Strong’s H3220 which means **‘sea’** and

2) סוּף suph – Strong’s H5488 which means **‘reeds, rushes’** and in its primitive root form (H5486) it can also mean, **‘to be fulfilled, to come to an end, cease’**.

It is known as the **Sea of Reeds** but, is also known as the **‘sea of the end’**.

This stop/departure point, of the Wilderness journey, is symbolic of how we must come to the end of our self and put to death our flesh.

We must take up our execution stake and follow יְהוֹשֻׁעַ.

Prophetically, those who overcome do so by the **“blood of the lamb, word of their testimony, and not loving their life until the death,”** Hazon/Revelation 12:11.

We also know, that the passing through the Sea of Reeds is symbolic of our immersion, and that when we are immersed in Messiah, we are, in fact, making a public confession and declaration, that we have died to self and have been raised to new life, in Messiah.

We have therefore put an end to that which we were and take up our new life in Messiah and walk boldly in Him.

This ‘passing through the sea’, is also a picture of the first resurrection, and we are told in:

Hazon/Revelation 20:6 “Blessed and set-apart is the one having part in the first resurrection. The second death possesses no authority over these, but they shall be priests of Elohim and of Messiah, and shall reign with Him a thousand years.”

All who have ‘come to an end’ of themselves, so to speak, and have ‘died to self’ and are immersed to new life in Messiah and ‘remain in Messiah’, will not be affected by the ‘second death’.

Sadly, we can also see how those who did not ‘remain/stay in’ the truth after having passed through the sea did not make it into the Promised Land die to their disobedience and rebellion to the commands of Elohim.

Getting immersed alone, will not bring about the full deliverance, but rather, when we repent – that is to turn away from sin – which is what Yisra’el did by leaving Mitsrayim – and were immersed in the Sea of Reeds, they were then brought into the Wilderness, where they would learn to hear the True voice of their deliverer and would receive instructions on how to live their new life of Freedom from bondage to sin!

What this proverb therefore teaches us, is that those who are not ‘in’ Messiah, will be destroyed by His coming storm of wrath, while those who are wise builders and are steadfast on The Rock, shall not be moved by the big storm of Elohim that is coming!

The Hebrew wording/phrase for ‘everlasting foundation’ is written as: יְסוּד עוֹלָם yesod olam, which comes from the two words:

1) יְסוּד yesod - Strong’s H3247 which means, **‘foundation, base’**, and comes from the root word יָסַד yasad – Strong’s H3245 which means, **‘to establish, fix, firmly place, foundations laid, begin’**.

When יְהוָה spoke to Iyob and told him to stand on his feet like a man, יְהוָה asked him:

Iyob/Job 38:4 “Where were you when I laid the foundations of the earth? Declare, if you have understanding.”

In a Psalm of Dawid we see the following:

Tehillah/Psalm 24:1-2 “The earth belongs to יְהוָה, and all that fills it – the world and those who dwell in it. 2 For He has founded it upon the seas, and upon the waters He does establish it.”

In a prayer of the afflicted we see, in:

Tehillah/Psalm 102:25 “You did found the earth of old, and the heavens are the work of Your hands.”

And:

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

Our foundation on our Rock and Messiah, is an everlasting One that has no beginning or end and this gives us full assurance, that as long as we are firmly set on the Rock of our deliverance, we shall not be shaken by a passing storm!

Verse 26:

“As vinegar to the teeth and smoke to the eyes, so is the lazy one to those who send him.”

This verse does not contain a comparison, but rather states what a lazy one is like.

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

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

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

The lazy one will not accomplish what he was been sent to do, and this is like vinegar to the teeth and smoke to the eyes!

On a literal level, we take note that both vinegar to the teeth and smoke to the eyes, are extremely unpleasant! Vinegar irritates the teeth and smoke irritates the eyes, and so, a lazy one irritates the one who has sent him to do a task!

The Hebrew word for **'vinegar'** comes from the noun חֲמֵץ *ḥamets* – Strong's H2558 which comes from the verb חָמַץ *ḥamets* – Strong's H2556 which means, **'to be leavened, sour, bitter, grieved'**.

Another noun that comes from this root verb, is the Hebrew word חֲמֵץ *ḥamets* – Strong's H2557 which means, **'that which is leavened'**, which we are commanded not to consume during the Feast of Matzot/Unleavened Bread!

It is no coincidence that this word is closely related, as it pictures for us the great work of our Master, who removed the bitterness of sin!

Tehillah/Psalm 69:21 "And they gave me gall for my food, and for my thirst they gave me vinegar to drink."

This verse was a clear prophetic wording of that which would be done to the Master, when he was on the stake, as we see in:

Yohanan/John 19:29 "A bowl of sour wine stood there, and they filled a sponge with sour wine, put it on hyssop, and held it to His mouth."

Here we are able to see a clear picture of the removal of the last of the **'leavened/soured'** product, representing our sin and lawlessness, as after this, we see in the next verse, the clear words of Messiah, declaring that the cleansing has been done, as He Himself had caused leaven to cease, before the great Feast:

Yohanan/John 19:30 "So when יהושע took the sour wine He said, "It has been accomplished!" And bowing His head, He gave up His spirit."

The Greek word that is used here for **'sour wine'** is ὄξος *oxos* – Strong's G3690 and is the word that is used in the LXX (Septuagint – Greek translation of the Tanak), as the equivalent for the Hebrew word חֲמֵץ *ḥamets* – Strong's H2558.

Messiah took the vinegar to His teeth, in order to pay for our terrible laziness, and redeem us from all lawlessness, so that we can, by His life, death and resurrection, be cleansed in His Blood and serve in Spirit and Truth and never be lazy in our called for commission of set0-apartness and the need to proclaim the Good News!

The Hebrew word for **'teeth'** is שֵׁן *shen* – Strong's H8127 which means, **'teeth, sharp'**, and is used in a variety of expressions, that form vivid and colorful descriptions of various emotions and situations.

The expression of **'a tooth for a tooth'** implies a righteous standard of right-ruling and justice, which renders a proper settlement for any matter.

To break someone's teeth, is to rob him of his power, as Tehillah/Psalm 3:7 expresses how יהוה has broken the teeth of the wrong.


Without teeth, one's sustenance could be in danger, as the teeth play a vital role in eating food; and back then, they did not have fillings and false teeth, to replace ones that had been broken or decayed!

Yirmeyahu says in **Ėkkaḥ/Lamentations 3:16**, that his teeth had been broken; and when we look at the ancient pictographic letters of the Hebrew word for **'teeth'**, we can recognise the impact of his words!


In the ancient pictographic script, the word שֵׁן *shen* – Strong's H8127, looks like this:



Shin - שׁ:

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.

Nun – ן:

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 will be the heir of the promise of continuation, and represents one’s life expectancy.

When combined, these two letters can simply render for us the meaning of, ‘**TEETH CONTINUE**’, and better put, it expresses the clear picture of a functional mouth, and Yirmeyahu was basically saying that his mouth was no more functional!

His teeth were broken and, in a manner of speaking, he expressed that the words he was to be speaking – that is, the words of the Way the Truth and the Life, were rendering no effect, on a rebellious and stiff-necked people!

In fact, all it brought was rebuke and mockery!

Have you ever felt like your teeth have been broken, as you do not know what else to say to a people who refuse to hear that which you meditate day and night upon and proclaim?

Well, here we are able to see a great comforting truth, that Yirmeyahu clearly recognises; and that is that the Word of Elohim is not broken, for His Word stands forever!!!

Yeshayahu/Isaiah 40:8 “**Grass shall wither, the flower shall fade, but the Word of our Elohim stands forever.**”

We have been commissioned and sent by our Master, to go and make taught ones of all nations, and to immerse them in His Name and teach them how to walk in His Word and guard His commands.

If we become lazy and neglect to do this, we are like vinegar to His teeth again, which in many ways, can be symbolic of having a total disregard for His sacrifice for our sins, and anyone who tramples the work of our Master underfoot will be severely punished and killed!

Ib’rim/Hebrews 10:28-31 “**Anyone who has disregarded the Torah of Mosheh dies without compassion on the witness of two or three witnesses. 29 How much worse punishment do you think shall he deserve who has trampled the Son of Elohim underfoot, counted the blood of the covenant by which he was set apart as common, and insulted the Spirit of favour? 30 For we know Him who has said, “Vengeance is Mine, I shall repay, says יהוה.” And again, “יהוה shall judge His people.” 31 It is fearsome to fall into the hands of the living Elohim.**”

In the Parable of the talents, our Master makes it abundantly clear that the lazy and worthless servants, who do not do what they have been sent to do, shall be thrown out and destroyed!

Mattithyahu/Matthew 25:24-30 “**And the one who had received the one talent also came and said, ‘Master, I knew you to be a hard man, reaping where you have not sown, and gathering where you have not scattered seed, 25 and being afraid, I went and hid your talent in the ground. See, you have what is yours.’ 26 And his master answering, said to him, ‘You wicked and lazy servant, you knew that I reap where I have not sown, and gather where I have not scattered seed. 27 ‘Then you should have put my silver with the bankers, and at my coming I would have received back my own with interest. 28 ‘Therefore take away the talent from him, and give it to him who possesses ten talents. 29 ‘For to everyone who possesses, more shall be given, and he shall have overflowing; but from him who does not possess, even what he possesses shall be taken away. 30 ‘And throw the worthless servant out into the outer darkness – there shall be weeping and gnashing of teeth.’”**

Verse 27:

“The fear of יהוה prolongs days, but the years of the wrong ones are shortened.”

The Fear of יהוה:

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 יִרָאָה **yirah** – Strong’s H3374 which means, ‘**fear, awesome, reverence**’, and is derived from the primitive 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: יִרָאָתָּהּ יהוה **yirat Yahweh**

When a noun precedes another noun, the first noun is in the construct state, meaning it is connected to the second noun—two words together forming one concept. Are you with me so far?

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

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

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

Why am I telling you all this?

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

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

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

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

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

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

2 – Mīkah/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 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 by 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 to **Mishlē/Proverbs 2:5** and get a clearer understanding, as this verse, in essence, could be translated into English, as

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

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

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

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

Life proceeds from יהוה, and so it is clear that length of days comes from Him, and the true fear of יהוה gives us the assurance of an abundant life and prolonged days!

The days of the wrong will be shortened, and the Hebrew word that is used here for **‘shortened’** is from the root verb קָצַר **qatsar** – Strong’s H7114 which means, **‘to reap, harvest, shorten’**.

This makes perfect sense, as we recognise how the righteous will dwell in the earth, but the wrong will be harvested out, or better put... cut off!

Mishlē/Proverbs 2:21-22 “For the straight shall dwell in the earth, and the perfect be left in it; 22 but the wrong shall be cut off from the earth, and the treacherous ones plucked out of it.”

The idea that Shelomoh is picturing for us here, in **Mishlĕ/Proverbs 10**, of the days of the wrong being shortened, is one of being cut off, as the reapers will come and cut down the proud and wrong, and cut off their life, while the days of the righteous shall be prolonged, for eternity!

Verse 28:

“The righteous look forward to joy, but the expectancy of the wrong ones perish.”

The Hebrew word that is translated here as ‘look forward’ is תוֹהֵלֶת toḥeleth – Strong’s H8431 which means, ‘**hope, expectancy**’, and comes from the root word יָהַל yaḥal – Strong’s H3176 which means, ‘**to wait, wait expectantly, have hope**’ and implies the hope that is the solid ground of expectation for the righteous.

Tehillim/Psalm 147:11 “יְהוָה takes pleasure in those who fear Him, in those who wait for His loving-commitment.”

This further encourages us, in the sure hope that we have, as we sojourn here as sojourners and pilgrims, abstaining from the fleshly lusts which battles against the life!

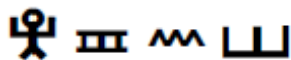
This further stresses, the emphasises we are to have in waiting on Elohim!

It is not a sitting on your butt and waiting for better days, but is an earnest waiting that seeks Him with our all, listening to His clear and powerful voice, that teaches us how to hear and fear and live set-apart lives unto Him, holding firm to the hope we have, in the great loving-commitment of Elohim!

As we faithfully wait, we can be strengthened with the joy of our Master, with the full assurance we have in Him giving us the true joy to be faithful ambassadors of that which we eagerly await!

The Hebrew word that is translated as ‘joy’ is שִׂמְחָה simḥah – Strong’s H8057 which means, ‘**joy, gladness, delight, festival, pleasure**’, and comes from the root שָׂמַח samah – Strong’s H8055 and means, ‘**to rejoice, be glad, be joyful, delight in and be elated**’, and can also carry the meaning ‘**to brighten up**’, giving us the picture how we are to carry His joy as the light of the world and let praise and rejoicing abound!

In the ancient pictographic script this word שִׂמְחָה simḥah – Strong’s H8057 looks like this:



Shin - שׁ:

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

Mem – מ:

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


We are also able to understand this letter as representing **the nations**, for the nations are often likened to the seas in Scripture. This also carries for us the picture of washing, as we understand the function of water being that which cleanses us and sustains us, showing us how we are washed and sustained by the Living Waters of the Word!

This letter also can represent any liquid, especially **blood**!

Het – ה:

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

Hey – ה:

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

When looking at this word in its pictographic form, in terms of our command to rejoice, we are able to see why we are able to rejoice as we recognise the following:

BEHOLD, THE WORD THAT WASHES US HAS SEPARATED US AND SECURED US AND IS TO BE PRAISED!

This is a clear reason to serve with gladness, for as long as we allow the Word to wash us and keep us clean, we are able to confidently make our boast in Elohim, whom we give continual thanks and praise to with much gladness, as we are built up as living stones in the Master; living stones that offer up our lives as a daily living offering with rejoicing praise and obedient thanksgiving!

In contrast, the wicked do not have it so.

The Hebrew word that is translated as ‘**expectancy**’ comes from the root word תִּקְוָה *tiqvah* – Strong’s H8615 which means, ‘**longing, expectancy, hope**’, which comes from the root word קָוָה *qavah* – Strong’s H6960 which means, ‘**to wait for, eagerly wait, expect, hopefully waiting**’.

The expectation of the wrong **perishes**, which is translated from the root word אָבַד *abad* – Strong’s H6 which means, ‘**to perish, destroy, lose, put to death, blot out, do away with, to give up as lost, vanish, be lost or strayed**’.

What we are able to see here, in this verse, is a powerful play on root words, for those who do not put their hope in יהוה our Messiah, will be blotted out, while those who wait on יהוה, shall look forward to the resulting joy of His soon return.

יהוה is the expectation of Yisra’el, as we are clearly told, in!

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

These were the words of Yirmeyahu, after the word of יהוה came to Yirmeyahu, concerning droughts and the fact that there would be no rain, due to lack of obedience.

Yirmeyahu appeals to יהוה to act for His Name’s sake, and says, “**though our crookednesses witness against us**” and acknowledges and says, “**our backslidings have been many, we have sinned against You.**” (Verse 7).

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

The Hebrew word that is translated as ‘**its Saviour**’ is מוֹשִׁיעוֹ *moshiyao*, which is another variant, in the structure of the Hebrew term מוֹשִׁיעַ *Moshiya*, used to highlight who our Saviour is – and having said that – it highlights who our “**Messiah**” is (as an English transliteration of the term)!

For more detailed information on this vital truth please see the article called **YHWH our Saviour**, which can be found on our site (<http://atfotc.com>) under the ‘**articles**’ menu or by clicking on the following link:
<http://atfotc.com/index.php/2012-04-19-08-30-28/view/512-yhwh-our-saviour>

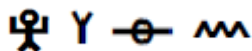
The Hebrew word that is translated here, in **Yirmeyahu/Jeremiah 14:8**, as ‘**expectation**’, is the noun מִקְוֵה *miqveh* – Strong’s H4723 which means, ‘**hope, expectation**’, as well as being translated as ‘**a collection or gathering of waters**’.

It comes from the root verb קָוָה *qavah* – Strong’s H6960 which means, ‘**to wait for, eagerly wait, expect, hopefully waiting**’, and when we are instructed to ‘**wait on יהוה**’, it carries the intensity of being commanded to look eagerly for the soon return of our Light, Saviour and Refuge, in who we continually trust and praise and are taught by.


For when we wait on יהוה our strength is renewed – and waiting on יהוה requires our active response to who He is, waiting with great intensity.

The Expectation of Yisra'el **is** the Saviour of Yisra'el – the One who saves and brings to us the Living Waters!
 As we look at the ancient pictographic rendering, of this word for 'expectation', we are able to fully confirm and see what is clearly being expressed in prophecy here.


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




Mem - מ:

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


Quph - ק:

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

Waw/vav - ו:

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

Hey - ה:

The ancient script has this letter pictured as , which is 'a man standing with his arms raised out'. The Hebrew word "hey" means "behold", as when looking at a great sight. This word can also mean "breath" or "sigh" as when one sighs in amazement when looking at a great sight. It also carries for us the meaning of surrender, as we lift up our hands and submit to יהוה as we lift our hands in praise, declaring His authority under which we humbly submit!

As we look at these letter pictures, we are able to see the fuller meaning of the word used for 'expectation' in referring to the One who is our Saviour! The collection of these letters can render for us the meaning of:

THE WATERS THAT ARE FOREVER SECURED IN THE ONE WHO IS TO BE PRAISED!

or:

THE WASHING THAT IS FOREVER SECURED IN THE ONE TO BE PRAISED!

Or, when considering that the waters can be a reference to the nations that will come forth and be delivered out of the chaos of sin and destruction, we could see the meaning of:

BEHOLD THE ONE WHO SECURES THE GATHERING OF THE NATIONS!

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

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

Here, the root word מִקְוֵה **miqveh** – Strong's H4723 is translated as 'collection', in referring to the gathering of the waters and the root word קָוָה **qavah** – Strong's H6960 is used in verse 9, where He commanded the 'gathering' of the waters, so that the dry land could appear!

This is a powerful picture being set forth here for us as we see the word of Elohim that brings order out of chaos by the gathering of the seas to bring forth the land from which He would form and fashion man in His image!

Sin brought forth chaos to that which was made good and, as a result, the Expectation had to come, in order to restore order and bring back a restoration to His image in man!

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

And here, in Yirmeyahu, we see clear evidence that **“The Expectation of Yisra'el”** is the Messiah – The one who would come and save us and wash us completely from our sin!

We further see the confirmation of who the expectation is, as we take a look at another couple of verses in Yirmeyahu/Jeremiah:

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

In this verse, Yirmeyahu clearly calls וַיְהוָה, **“The Expectation of Yisra'el”**, and anyone who would forsake Him would be put to shame and those who depart from **“The Expectation of Yisra'el”** would be written in the earth!

Here in this verse, is another clear title being given to וַיְהוָה, **“The Expectation of Yisra'el”**, and that is **“The Fountain of Living Waters”!!!**

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

I hope you see what I am highlighting here, as we see Scripture being very clear to us, in telling us that it is וַיְהוָה who is **“The Expectation of Yisra'el”**, He is **“The Messiah”**, and He is **“The Fountain of Living Waters”!**

Yirmeyahu/Jeremiah 50:7 “All who found them have devoured them. And their adversaries have said, ‘We are not guilty, because they have sinned against וַיְהוָה, the Home of righteousness, and the Expectation of their fathers: וַיְהוָה.”

Even the enemies of Yisra'el knew who the expectation of their fathers of Yisra'el was – וַיְהוָה!

וַיְהוָה our Elohim is the One who Yisra'el was waiting for, in great expectation of a sure deliverance!

As we see these clear prophetic words of Yirmeyahu we are able to unveil the revelation of Messiah who came in the flesh to save, as we see that Messiah is the Living Waters:

Yoḥanan/John 4:10 “וַיַּשָּׂא וַיֹּאמֶר לָהּ, “If you knew the gift of Elohim, and who it is who says to you, ‘Give Me to drink,’ you would have asked Him, and He would have given you living water.”

וַיַּשָּׂא Messiah made it clear to this woman at Shomeron that He was the One whom they were expecting!

We are told that those who departed from Him, the Living Waters, would be written in the earth!

Understanding this, let me remind you of the account of the scribes and Pharisees who brought a woman caught in adultery before וַיְהוָה:

Yoḥanan/John 8:6 “And this they said, trying Him, so that they might accuse Him. But וַיַּשָּׂא, bending down, wrote on the ground with the finger, as though He did not hear.”

וַיַּשָּׂא The Messiah and Fountain of Living Waters did not listen to them, and He wrote on the ground!!!

What was He writing?

I am certain, that in accordance with the clear revelation of prophecy, that He was writing the names of these religious ones, who had forsaking the Expectation of Yisra'el, that had bent down before them as a witness against them, in making it clear that He, the Expectation and Saviour of Yisra'el had come down and had written their names in the earth!!!

With the Hebrew term מִקְוֵה **miqveh** – Strong's H4723 coming from the root קָוָה **qavah** – Strong's H6960 meaning, **‘to wait for, eagerly wait, expect, hopefully waiting’**, we are able to clearly recognise that the מִקְוֵה **miqveh** is the **expectation** that we have been looking for and been expectant to come!

In other words – וַיְהוָה who saves, is our מִקְוֵה **miqveh**!

While this word carries a broader meaning of a collection of waters, it became commonly known to the Yehuḏim (Jews), as the word to describe ‘a bath or pool used for the purposes of ritual cleansing’, and is primarily understood today as the Hebrew word that is commonly referred to when speaking of one’s ‘immersion, baptism’.

When we recognise this, we are able to understand more fully how important ‘immersion’ is!!!

Immersion in His Name cleanses us from all our sin!

The enemy has been very crafty, for a very long time, in redirecting people, through false traditions and futile lies, to being immersed in a false name that cannot save!

Sha’ul tells us, in:

Galatim/Galatians 3:27 “For as many of you as were immersed into Messiah have put on Messiah.”

The Greek word that is translated as ‘immersed’ is the verb βαπτίζω baptizō – Strong’s G907 which means, ‘to baptize, immerse, to dip, sink, ceremonially wash, to cleanse by dipping or submersion’.

What is interesting to take note of, is that this Greek verb is used in the LXX (Septuagint) in the following verse, and is translated as ‘dipped’:

Melaḳim Bēt/2 Kings 5:14 “Then he went down and dipped seven times in the Yardeḅ, according to the word of the man of Elohim. And his flesh was restored like the flesh of a little child, and he was clean.”

Can you remember who this was, that went down and dipped?

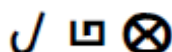
It was Na’aman, commander of the army of the sovereign of Aram, who had leprosy and at the advice of his wife’s Hebrew servant girl who had been captured on one of the Aramean raids on Yisra’ēl, went to Elisha the prophet at Shomeron.

He was told to go and wash in the Yardeḅ, which he refused to do at first, but after having done as instructed, he was cleansed!


He dipped 7 times, picturing for us a complete cleansing, and with 7 being a significant number for us, in representing the complete work of Messiah, as pictured through His 7 Feasts, we recognise that our immersion into His Name, is critical as it cleanses us from sin, in order that we partake of His Feasts and are grafted in to His House and built up in Him as Living Stones that the Living Waters has cleansed!

The Hebrew word that is translated here as ‘dipped’ comes from the primitive root verb טָבַל tabal – Strong’s H2881 which means, ‘to dip, plunge’.


In the ancient Hebrew pictographic alphabet, this word looks like this:




Tet – ט:

The original pictograph for this letter is , which is pictured as ‘a container made of wicker or clay’. Containers were a very important item among the nomadic Hebrews. They were used for storing grains and other items. Wicker baskets were used as nets for catching fish. The meaning of this letter is ‘basket, contain, store and clay’. It can also mean surround as a basket is used to ‘surround’ something to be protected and secure.

Beyt - ב:

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

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.

When looking at these pictographic letters we can get the meaning,

‘SURROUND THE HOUSE WITH AUTHORITY’

In terms of understanding this word **טָבַל tabal – Strong’s H2881**, in representing a ‘dipping’ or ‘immersion’, we can see the understanding of the function, and purpose, of our immersion in Messiah, and that is, to gather us, as an *ēphah* basket, into His House and be under His authority, as we take on His easy and light yoke and ‘stay in Him’, and be the ripe basket that submits, as opposed to the rotten one that rejects His Authority and His Torah for His House!

The first time that this Hebrew word **טָבַל tabal – Strong’s H2881** is used, is in:

Berēshith/Genesis 37:31 “So they took Yosēph’s robe, killed a male goat, and **dipped the robe in the blood**”

Here, we are able to see the clear shadow picture of Messiah’s immersion and death, that would bring life to those who are immersed in Him!

Messiah Himself went to Yoḥanan to be immersed, as pictured here, in Yosēph’s coat being dipped, in preparation for His work of deliverance!

Yosēph’s coat was dipped, and this shadow pictures **יְהוָה**, the expectation of Yisra’ēl, coming in the Flesh and being immersed, as preparation for His work of deliverance that would come through His Blood, as He would die for our sins and cleanse us completely, and be raised to life so that we too can have newness of life.

Mattithyahu/Matthew 3:13 “Then **יְהוֹשֻׁעַ** came from Galil to Yoḥanan at the Yardēn to be **immersed by him.**”

Our need to be immersed, in the expectation of Yisra’ēl, is critical to us walking in newness of life, lest we reject an immersion into His Name and die in our sin!

Romiyim/Romans 6:3-4 “Or do you not know that as many of us as were immersed into Messiah **יְהוֹשֻׁעַ** were immersed into His death? 4 We were therefore buried with Him through immersion into death, that as Messiah was raised from the dead by the esteem of the Father, so also we should walk in newness of life.”

The Hebrew word **טָבַל tabal – Strong’s H2881** is used 16 times in the Tanak, and besides being used in reference to Yosēph’s coat being dipped in blood, it is also used in describing the hyssop that was to be dipped in blood and then used to strike the lintel and the two doorposts, so that **יְהוָה** would pass over the door that had done this and not allow the destroyer to enter in!

It is also used in describing the work of the anointed priest, that would ‘dip’ his finger in the blood of the sin offering and sprinkle it seven times before **יְהוָה**, in front of the veil of the Set-Apart place.

We know that the blood of bulls and goats could never take away sin, hence it being sprinkled in front of the veil of the Set-Apart place!

But now, through the blood of Messiah, who, having offered one slaughter offering for sins for all time, has torn the veil, so that by His Blood we may come boldly to the throne of favour in our time of need!

But our access to His presence, begins with our repentance and immersion into His Name!

We know from Scripture, that in order to eat of the Pēsah (Passover) Meal, one has to be immersed in the Name of **יְהוֹשֻׁעַ** – that is - in the Name of **יְהוָה** our Saviour – **The Expectation of Yisra’ēl!**

Shemoth/Exodus 12 & 13 gives us clear guidelines and instructions, in making it very clear, in teaching us that Passover and Unleavened Bread can only be partaken of by those who have been immersed in Messiah, and that these Feasts become a sign on our hands and foreheads forever!

Messiah made it clear, that if we do not eat of His Flesh and drink of His blood, we possess no life in ourselves and have no part in Him, and He was clearly referring to the correct partaking of His Feasts, by which we can only have access into through our immersion in His Name – in the Name of The **Expectation** of Yisra’ēl!

The reason for me highlighting this vital truth, is to truly unveil for you the power of our immersion in **The Expectation of Yisra’ēl**, our Saviour!

Because, when we understand this, it becomes clear, that immersion cannot be something that is delayed for a true seeker of deliverance – **He is our מִקְוֵה miqveh!!!**

HE IS OUR EXPECTATION!

Timotiyos Aleph/1 Timothy 1:1 “Sha’ul, an emissary of **יְהוֹשֻׁעַ** Messiah, according to a command of Elohim our Saviour, and of the Master **יְהוֹשֻׁעַ** Messiah, our **expectation**”

The Greek word that is used here, in this introduction of Sha’ul’s letter to Timotiyos, is the word **ἐλπίς elpis** – **Strong’s G1680** which means, ‘**expectation or hope**’, which I have already mentioned at the beginning of this message.

Having an expectation, or hope, in the Expectation of Yisra'el, calls for a proper response, and a proper cleansing, that we must do:

Yohanan Aleph/1 John 3:3 “**And everyone having this expectation in Him cleanses himself, as He is clean.**”

Romiyim/Romans 5:1-2 “**Therefore, having been declared right by belief, we have peace with Elohim through our Master יהושע Messiah, 2 through whom also we have access by belief into this favour in which we stand, and we exult in the expectation of the esteem of Elohim.**”

The expectation of Yisra'el is He, who is its foundation – that is – Messiah our Rock and Saviour!!!

As we consider the urgency, of the plea of Yirmeyahu given to יהוה, The Expectation of Yisra'el, its Saviour, may we take warning to not be people who lack restraint and waver in opinions, but stand firm and steadfast in יהוה our Rock and Expectation – our מִקְוֵה **miqveh**!!!

Our Expectation – our מִקְוֵה **miqveh**, came in the flesh and was rejected and forsaken by most, while the remnant few received Him and were immersed in Him, committing their lives to being a steadfast priesthood that did not waver in compromise and kept themselves clean, in the cleansing that His immersion brings, and here is the call for us to do the same today!!!

“THE EXPECTATION OF YISRA'ĒL – Immersion unveiled!”

I hope that by this very brief study, on some very key Hebrew and Greek words, that a fuller understanding of immersion in the Name of our ONE EXPECTATION AND SAVIOUR is better understood, so that we do not defile the cleansing that He has brought us.

יהוה The Expectation – The מִקְוֵה **miqveh** – came to give us an everlasting cleansing for an eternal life in Him – do not waver in unbelief and do not lack restraint for your **feet**, which teaches us to not forsake the gathering of the set-apart ones, as some are in the habit of doing, teaching us to guard to keep His Sabbaths and Feasts as we should: **Ib'rim/Hebrews 10:23-27** “**Let us hold fast the confession of our expectation without yielding, for He who promised is trustworthy. 24 And let us be concerned for one another in order to stir up love and good works, 25 not forsaking the assembling of ourselves together, as is the habit of some, but encouraging, and so much more as you see the Day coming near. 26 For if we sin purposely after we have received the knowledge of the truth, there no longer remains a slaughter offering for sins, 27 but some fearsome anticipation of judgment, and a fierce fire which is about to consume the opponents.**”

“THE EXPECTATION OF YISRA'ĒL – Immersion unveiled!”

How clean is your life?

Having been cleansed through immersion in Messiah, our מִקְוֵה **miqveh**, are you keeping clean, or have you wavered in compromise through sin and lawlessness?

Understanding this clear ‘unveiling of immersion’, let us hold firm to our Expectation and stay in Him, with feet having been cleansed and set on Him, our Rock!

Tehillah/Psalm 40:2 “**And He drew me Out of the pit of destruction, out of the muddy clay, and He set my feet upon a rock, He is establishing my steps.**”

יהוה is our מִקְוֵה **miqveh** – how true to His cleansing are you keeping?

The expectation of the wrong perishes, but the expectation of the righteous has been made secure!

Verse 29:

“**The way of יהוה is a stronghold for the perfect, but ruin to the workers of wickedness.**”

The Hebrew root word that is used here 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, and every step that we take – and our ‘ways’ we are to commit to יהוה.

Any ways that are not completely committed to walking the clear commands and instructions of Elohim are perverted ways that will be made known!

And the first time this word is used in in:

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

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

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

In the ancient pictographic symbols of this word, we are given a greater insight in understanding how יהושע

Messiah is THE WAY! This word - דֶּרֶךְ derek – Strong’s H1870 - in the ancient script looks like this:



Dalet – ד

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

Resh - ר

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

Kaph - כ:

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

As we consider these three pictures, in making up the Hebrew word דֶּרֶךְ derek – 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.

Yohanan/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:

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. 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 P’saḥ 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:

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

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

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

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

Walking in THE WAY is a sure stronghold for us!

The Hebrew word that is translated as ‘stronghold’ comes from the word **מָעוֹז** ma’oz – Strong’s H4581 which means, ‘**a place or means of safety, protection, defence, fortress, helmet**’, and Dawid declares, in **Tehillah/Psalm 27:1**, that **יהודה** is the ‘refuge’ of his life, which is this word **מָעוֹז** ma’oz – Strong’s H4581.

Based on this sure declaration, he could boldly declare that with **יהודה** being his stronghold and refuge, he did not need to be in dread or fear of his enemies!

This is the clear assurance that the perfect have!

The Hebrew word that is translated here as ‘perfect’ comes from the root word **תָּמ** tom – Strong’s H8537, and carries the meaning of ‘**completeness, prosperity, perfect integrity**’, as discussed in **verse 9**.

While THE WAY is a stronghold for the perfect, we take note here that THE WAY is ruin for the workers of wickedness.

The Hebrew word that is translated as ‘ruin’ is **מְהִיטָה** mehittah – Strong’s H4288 which means, ‘**terror, destruction, ruin**’, and comes from the root word **הָתַת** hathath – Strong’s H2865 which means, ‘**to be shattered, dismayed, broken into pieces, abolished, afraid, break down or be scared**’.

There is no partiality with Elohim, His same word is a stronghold for the perfect while a ruin to the wicked!

Romiyim/Romans 2:4-11 “Or do you despise the riches of His kindness, and tolerance, and patience, not knowing that the kindness of Elohim leads you to repentance? 5 But according to your hardness and your unrepentant heart you are treasuring up for yourself wrath in the day of wrath and revelation of the righteous judgment of Elohim, 6 who “shall render to each one according to his works”: 7 everlasting life to those who by persistence in good work seek for esteem, and respect, and incorruptibility; 8 but wrath and displeasure to those who are self-seeking and do not obey the truth, but obey unrighteousness; 9 affliction and distress on every human being working what is evil, of the Yehudite first, and also of the Greek; 10 but esteem, respect, and peace to everyone working what is good, to the Yehudite first and also to the Greek. 11 For there is no partiality with Elohim.”

Verse 30:

“The righteous is never shaken, while the wrong shall not dwell in the earth.”

In continuing to give a clear contrast between the righteous and the wrong, Shelomoh makes it clear that the righteous have a sure foundation that will never be shaken, while the wrong will have no place here in the earth!

The Hebrew word that is translated as ‘moved’ comes from the root word מוט *mot* – Strong’s H4131 which means, *‘removed, to waver, slip, fall, shake, totter’*.

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

The Hebrew word used here for ‘dwell’ in Mishlĕ/Proverbs 10:30 is שָׁכַן *shakan* – Strong’s H7931 which means, *‘to settle down, abide, dwell, establish, make or cause to dwell’*, which further confirms that there is no permanent dwelling here for the wrong, while the steadfast sojourners and never moved and will inherit the earth and dwell with our Rock and Mighty Deliverer - יהושע Messiah!!!

How secure are your feet in יהושע Messiah, our Head?

Have you been moved and shaken by afflictions and troubles?

Have you been moved from your steadfast position due to compromise when a little heat came your way?

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

Recognising our need to be faithful and steadfast sojourners that are never moved, I urge you all to be urgent in excelling, still more, in perfecting set-apartness, as we ‘dwell’ – that is sojourn, here as strangers and pilgrims, and abstain from fleshly lusts which battle against our life, knowing that our labour, in the Master, is not in vain, as we faithfully wait for Him to take us to His set-apart mountain!

Verse 31:

“The mouth of the righteous brings forth wisdom, but the tongue of perverseness is cut out.”

I find these words of Dawid very fitting, to summarise this proverb for us, very plainly indeed:

Tehillah/Psalm 37:27-40 “Turn away from evil, and do good; and dwell forever. 28 For יהוה loves right-ruling, and does not forsake His kind ones; they shall be guarded forever, but the seed of the wrongdoers is cut off. 29 The righteous shall inherit the earth, and dwell in it forever. 30 The mouth of the righteous speaks wisdom, and his tongue talks of right-ruling. 31 The Torah of his Elohim is in his heart; his steps do not slide. 32 The wrong one is watching for the righteous, and is seeking to slay him. 33 יהוה does not leave him in his hand, or let him be declared wrong when he is judged. 34 Wait on יהוה and guard His way, and He shall exalt you to inherit the earth – when the wrongdoers are cut off, you shall see it. 35 I have seen the wrongdoer in great power, and spreading himself like a native green tree. 36 Yet he passed away, and see, he was not; and I sought him, but he was not found. 37 Watch the perfect, and observe the straight; for the latter end of each is peace. 38 But the transgressors shall be destroyed together; the latter end of the wrong shall be cut off. 39 But the deliverance of the righteous is from יהוה, their strength in time of distress. 40 And יהוה does help them and deliver them; He delivers them from the wrongdoers and saves them, because they took refuge in Him.”

The Hebrew root word that is used here for ‘perverseness’ is תַּהֲפֹּךְ *tahpukah* – Strong’s H8419 which means, *‘perversely, what is perverted’*, and comes from the root word הִפְךָ *haphak* – Strong’s H2015 which means, *‘to turn, overturn, change, pervert’*.

We are told in:

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

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

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

Out of the overflow of one's heart, so a man speaks and so, we recognise that the perverse mouth, is a mouth that changes, and perverts, the Truth to suit their own fleshly desires.

Most of the false traditions and man-made doctrines, that we were brought up in, are simply laws of man that have come from a perverse mouth.

Kěpha tells us that many perverts and twist the writings of Sha'ul to their own destruction, and this we see time and time again, as many are perverting the Truth and teaching these perverted truths, declaring perversion rather than truth, which יהוה utterly hates! The perverse tongue will be cut off!

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

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

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

Understanding this 'cutting', we recognise that those who are not grafted into the Covenants of promise by the Blood of Messiah and neglect to guard to keep His commands, shall be 'cut off' completely and have no access to life!

Verse 32:

"The lips of the righteous know what is pleasing, but the mouth of the wrong speaks perverseness."

Shelomoh ends this powerful proverb, with the clear fact that the righteous know what is pleasing and what pleases our Elohim, while the wrong only speaks perverseness, for which they shall be cut off!

The Hebrew word that is translated here as 'pleasing' is the word רָצוֹן ratson – Strong's H7522 which means, '**goodwill, favour, acceptance, desired, well-pleased**', and comes from the primitive root verb רָצָה ratsah – Strong's H7521 which means, '**to be pleased with, accept favourably**'.

Romiyim/Romans 12:1-2 "I call upon you, therefore, brothers, through the compassion of Elohim, to present your bodies a living offering – set-apart, well-pleasing to Elohim – your reasonable worship. 2 And do not be conformed to this world, but be transformed by the renewing of your mind, so that you prove what is that good and well-pleasing and perfect desire of Elohim."

The Greek word that is used here for 'well-pleasing' is εὐάρεστος euairestos – Strong's G2101 which means, '**acceptable, pleasing, well-pleasing**'.

Romiyim/Romans 14:17-18 "For the reign of Elohim is not eating and drinking, but righteousness and peace and joy in the Set-apart Spirit. 18 For he who is serving Messiah in these matters is well-pleasing to Elohim and approved by men."

Eph'siyim/Ephesians 5:8-10 "For you were once darkness, but now you are light in the Master. Walk as children of light 9 for the fruit of the Spirit is in all goodness, and righteousness, and truth – 10 proving what is well-pleasing to the Master."

Ib'rim/Hebrews 13:20-21 "And the Elohim of peace who brought up our Master יהושע from the dead, that great Shepherd of the sheep, through the blood of the everlasting covenant, 21 make you perfect in every good work to do His desire, working in you what is pleasing in His sight, through יהושע Messiah, to whom be esteem forever and ever. Aměn."

The reason for highlighting these verses, is to simply show us a few passages of Scripture, that make it clear how the righteous know what is pleasing to the Master, as we walk in righteousness and guard to do all He has commanded us to, for then we find that pleasing Him, becomes a very joyous and pleasing thing to do!

Tehillah/Psalm 19:14 “Let the words of my mouth and the meditation of my heart be pleasing before You, O יהוה, my rock and my redeemer.”

Here the Hebrew word the word רָצוֹן **ratson** – **Strong’s H7522** is used, as well as in:

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

Without the Torah being in our hearts, in order to do it, we can never delight in doing that which pleases our Master and Elohim!

As we heed the wonderful wisdom of the great parables of Mishlê/Proverbs 10, we need to carefully consider our ways and ensure that as we walk in THE WAY and stay in our ROCK, guarding to do all He had commanded us to, for then we will know that we know Him and know what pleases Him, and guard our mouths and walk, from any form of perverseness and compromise!

Shalom!

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