

MISHLĒ/PROVERBS 11

Shalom,

In this article I will break down **Mishlĕ/Proverbs 11**, 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 that are 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!

Before we go into each verse, I simply want to remind the reader of what the term **‘proverbs’** means.

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

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

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

When we look at the pictograph of the Hebrew word for **‘proverbs’** - מִשְׁלָּה **Mishlĕ**, 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 then, that this letter also represents **‘water’**, we are 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!

This **Mishlë/Proverbs 11** continues with the same form, and type, of sayings that are found in **Mishlë/Proverbs 10**. As we consider the structure of the verses, in this collection of parables, we see that the most frequent structure found, in each verse, is a contrasting parallelism between the righteous and the wicked, or between the wise and the foolish, with clear observations regarding issues of belief and various moral values.
This collection of proverbs also contains sayings that compare one thing with another, with pairs of lines that make two independent statements, yet are essentially saying the same thing, or expressing the same idea to the hearer.

Verse 1:

“A false scale is an abomination to יהוה, but a perfect weight is His delight.”

This verse begins this collection, with a powerful proverb, by announcing to us very clearly what is an abomination to יהוה, and what is His delight!

The Hebrew word used here for *'abomination'* is the noun תועבה to'ebah – Strong's H8441 which means, *'abomination, abominable thing, detestable thing, object of loathing'*.

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

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

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

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

After Yosëph and his family had been fully reunited and would be presented before Pharaoh, we again see, in: **Berëshith/Genesis 46:34 “that you shall say, ‘Your servants have been men of livestock from our youth even till now, both we and also our fathers,’ so that you dwell in the land of Goshen, for every shepherd is an abomination to the Mitsrites.”**

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

This clearly pictures for us, how the worldly ways of man, will view those who walk in the commands of Elohim, as being an abomination to their fleshly ways of life!

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

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

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

The way to ‘endure’, is to make sure that abominations are kept out of our lives.

What is very clear here, is that the things that are an abomination to יהוה are not an abomination to the worldly, and vice versa.

We must ensure that we do not make ourselves friends with that which is not of Elohim!

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

The Greek word that is translated as ‘enmity’ comes from the root word *ἐχθρα echthra* – Strong’s G2189 which means, ‘enmity, hostility, hostile, antagonism’ and is also used in:

Romiyim/Romans 8:5-8 “For those who live according to the flesh set their minds on the matters of the flesh, but those who live according to the Spirit, the matters of the Spirit. 6 For the mind of the flesh is death, but the mind of the Spirit is life and peace. 7 Because the mind of the flesh is enmity towards Elohim, for it does not subject itself to the Torah of Elohim, neither indeed is it able, 8 and those who are in the flesh are unable to please Elohim.”

Those who do not subject themselves to the Torah of Elohim, reveal that they are walking in the flesh, despite their vain attempt at claiming to be spiritual, and as a result of having no regard for the Torah of Elohim, they are unable to please Him.

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

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

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

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

In a nutshell, these verses are a clear command to make sure that we keep our houses clean, and destroy any form or image of idol worship!

The reason why they were commanded to burn the idols, was to keep anyone from going after them to seek the gold and silver that may have been on them.

The Hebrew word translated as ‘false’, here in this first verse of **Mishlê/Proverbs 11**, is **מִרְמָה mirmah** – Strong’s H4820 which means, ‘deceit, treachery, dishonesty, falsehood’, and also is used in **Amos 8:5**, with reference to those who couldn’t wait for the Sabbath to be over, so that they could trade and falsify their scales by deceit!

Amos 8:4-6 “Hear this, you who are swallowing up the needy, to do away with the poor of the land, 5 saying, “When does the New Moon pass so that we sell grain, and the Sabbath so that we trade our wheat, to make the *ephah* small and the *sheqel* large, and to falsify the scales by deceit, 6 to buy the poor for silver, and the needy for a pair of sandals, and sell the chaff of the wheat?”

False measures are an abomination to יהוה.

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

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

Many today have falsified their obedience by adapting a standard that they have devised for themselves in order to justify any subtle compromises to walking in the perfect Truth!

The Hebrew word for ‘scale’ is מִזְנֵה mozen – Strong’s H3976 which means, ‘*balances, scale*’, and comes from the root word אָזַן azan – Strong’s H239 which means, ‘*to weigh, test, prove, consider*’.

What is clear here is that it is a clear abomination to test or prove something by means of a falsified measure or considered in dishonesty.

Wayyiqra/Leviticus 19:35-37 “**Do no unrighteousness in right-ruling, in measurement of length, in weight, or in measuring liquids. 36 ‘Have right scales, right weights, a right ephah, and a right hin. I am יְהוָה your Elohim, who brought you out of the land of Mitsrayim. 37 ‘And you shall guard all My laws and all My right-rulings, and do them. I am יְהוָה.’”**

Here, it is clear – we must not have different standards for different people or occasions or any dealings we may have, but we must uphold the Truth, in its purest form, continually.

Mishlĕ/Proverbs 20:10 “**Differing weights and differing measures, both of them are an abomination to יְהוָה.**”

Differing weights and measures, is a picture of deceit and greed and we are to have the same measure, or standard of right-ruling, in all situations.

A common abominable practice of the day, was to have differing weights and measures for different classes or groups of people.

We see in many places today, how tourists are often charged a greater fee than locals, at various tourist attractions around the world and what we must learn, is that while the world may operate according to differing standards, we are to keep His pure standard of maintaining a perfect weight and measure toward all.

For with the same measure we measure it shall be measured back to us!

“Do not cheat” is the clear command being given here and this instruction can, and must, be applied in **every aspect of our lives!!!**

The way to ensure that we never have false scales, is to do as **verse 37**, in **Wayyiqra/Leviticus 19** tells us, as we see above!

When you guard and do all off יְהוָה’s laws and right-rulings, in a proper and truthful manner, then you will not have any false scales operating in your life.

Many today, who claim that the Torah of יְהוָה is no longer valid, have falsified the scales of right-rulings and justice, so to speak, and in doing so, are executing abominable standards before יְהוָה our Elohim, as they are clearly walking according to the flesh and making themselves enemies of Elohim!

The way we are to test and prove the validity of any matter, in regards to our walk of faith in our Master and Elohim, is to measure ourselves against the pure plumb-line of His Torah, as we look intently into the mirror of the Word and allow the Word to prove us and weigh us, so that we may be found to be walking in complete set-apartness and upright in Messiah!

Those who have disregarded the Torah and have falsely believed the deception, that has been taught through traditions and dogmas of man, have simply falsified the scale of proper right-ruling and this is an abomination to Elohim!

A perfect weight is His delight!

The Hebrew word used here for ‘perfect’ is שָׁלֵם shalēm – Strong’s H8003– which means ‘*pure, complete, safe, at peace, perfect, whole, finished, blameless, full*’.

This is used, in the Hebrew, as an adjective, as in ‘**a perfect heart**’, in:

Melakim aleph/1Kings 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.**”

The Hebrew word used, in this first verse, for ‘weight’ is אֶבֶן eben – Strong’s H68 which means, ‘*stone, corner stone, differing weights, plumb line*’.

The Hebrew word that is translated here as **'delight'** 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 used here for **'well-pleasing'** is εὐάρεστος *euarestos* – 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. Amēn."**

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, 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 root word that is translated as **'pleasing'**, comes from the word רָצוֹן *ratson* – Strong's H7522, 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!

We are also able to see a powerful word play or rather, a powerful lesson, that we can learn from these words. When we see what pleases our Master and Elohim, we get further insight in understanding that when we simply guard to do His Torah and walk in his ways, we are His delight!

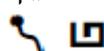
The use of a **'perfect weight'**, being His delight, we take note that this instruction certainly carries with it a literal and practical meaning, showing us that we are to always use right weights and measures in all matters, yet we also take note that this proverb presents to us a clear parable, that shows how we, as living stones, are to walk upright in Him and be His delight!

The Hebrew word for **'weight'**, as already mentioned, is עֵבֶן *eben* – Strong's H68, and comes from the root verb בָּנָה *banah* – Strong's H1129 meaning, **'to build, besieged, construct, fortify, rebuild, establish a family, build up'**.

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

Another noun in the Hebrew text that is derived from this primitive root בָּנָה *banah* is the word for **'son'**, which is בֶּן *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 בֶּן *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 - נ:

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

The combined meaning of these two letters mean:

THE CONTINUING OF THE HOUSE

When we consider how we are being built up, as living stones in our Master, and are the Dwelling Place of Elohim, we see that we can only be built up in the One who is to be praised, and can only be built up according to His wisdom - the wisdom that He has already made clear and by which all is made, for wisdom has already 'built Her house'. In other words, the design and pattern and function has been given and the continuing of the House of Wisdom can only be done according to Her standards as set forth in the Word of Elohim!

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

The Hebrew word  **banah** – Strong's H1129 which means, 'to build, besieged, construct, fortify, rebuild, establish a family, build up', therefore, looks like this:



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

Hey – ה:

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

The Hebrew word letter "hey" means "behold, breath, sigh", as when looking at a great sight, and can also give the understanding of '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!

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

Why I am mentioning these different words, is to simply highlight what our Elohim delights in, and that is in living stones that are being built up in the Master, by walking perfect before Him and are not falsifying scales by deceit! This verse certainly sets the tone for the rest of the verses in this Proverb, as we take note that with יהוה there is only one way that pleases Him and that is His way. Anything beyond this is an abomination to Him.

Verse 2:

"Pride comes, then comes shame; but with the humble is wisdom."

What is interesting here, is that with this clear comparison, between pride and humility, that is given straight after declaring what is an abomination to Elohim, and what He delights in, we take note of how many struggle with pride, as they refuse to let go of falsified scales of deceitful teachings, that have been handed down in error through traditions that have been taught as teachings, while the commands of Elohim have been neglected.

Those who humble themselves and submit to His Truth, find great wisdom and suffer no shame!

The Hebrew word translated as 'pride' in **verse 12** is זָדוֹן *zadon* – **Strong's H2087** which means, '*insolence, presumptuousness, arrogance, pride*', and comes from the root verb זָדַד *zud* - **Strong's H2102** which means, '*to boil up, seethe, act proudly or rebelliously, ne rebelliously proud*'.

So many 'boil up', so to speak, when they are simply told what the Torah teaches and instructs, especially when they do not want to 'change their ways' and do what is required!

Those who resist the Truth and reject those who are appointed over them to teach and give proper right-ruling will find themselves at risk of being put to death when the Master comes.

We see this word זָדוֹן *zadon* – **Strong's H2087** being translated as 'arrogantly' in:

Debarim/Deuteronomy 17:12 "And the man who acts arrogantly, so as not to listen to the priest who stands to serve there before יהוה *your Elohim, or to the judge, that man shall die. So you shall purge the evil from Yisra'el.*"

This is a clear warning against the pride of refusing to listen to the Truth!

The Hebrew root word for 'shame' is קָלוֹן *qalon* – **Strong's H7036** which means, '*dishonour, disgrace, shame*'.

What is clearly being presented here in the Hebrew is that before shame pride comes, and it literally renders the following: **comes pride, then comes shames (disgrace)!**

In some languages, pride and shame are expressed figuratively, where pride is understood as someone who walks with their nose in the air, while shame or disgrace is pictured or understood by one who walks with their eyes to the ground and their shoulders drooped.

What is being taught here is that if you are a proud person you will be shamed or disgraced!

Luqas/Luke 14:11 "For everyone who is exalting himself shall be humbled, and he who is humbling himself shall be exalted."

While shame is a sure and certain result for pride, we take note that with the humble there is wisdom.

This teaches us a couple of things.

Firstly, we take note that when walking in pride there is no wisdom, and secondly, we recognise that wisdom can only be obtained by those who are willing to humble themselves and submit.

The Hebrew root word that is used here for **humble** is צָנַע *tsana* – **Strong's H6800** meaning, '*to be modest or humble*'.

Mikah/Micah 6:8 "He has declared to you, O man, what is good. And what does יהוה *require of you but to do right, and to love kindness, and to walk humbly with your Elohim?*"

What does יהוה *require of us?*

Well, as we clearly see – that it is to do right, love kindness and walk humbly with our Elohim!

We are to actively and continually be walking in Messiah, and as Mikah tells us that we are required to walk 'humbly' with Elohim.

Here in **Mikah/Micah 6:8** it is expressed as follows: וְהִצַּנַּע לְכַת *'ve-ha-ts'nea leket'*, which literally expresses '*a making humble to walk*' or '*showing a humble walk*', again, emphasising that our humility is seen in our walk – that is our walk of obedience as we clearly see and understand the words in:

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

The Greek word for 'walk' is περιπατέω *peripateō* – **Strong's G4043** and carries the same meaning and that is, '*to walk, behaviour, to conduct one's self, to make one's way, to tread with the feet, to make one's life*'.

Why all the definitions?

To clearly reiterate that to walk as Messiah walked involves action and that action is to be in complete adherence with His walk and that is a walk of total obedience – which is the greatest expression of humility!

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

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



Het – ה:

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

Kaph - כ:

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

Mem - מ:

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

Hey – ה:

The ancient script has this letter pictured as , which is 'a man standing with his arms raised out'. The Hebrew word letter "hey" means "behold, breath, sigh", as when looking at a great sight, and can also give the understanding of '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!

Pride will stop one from being built up in the Master as the ability to properly submit is evident in one who is proud, for which there only remains the result of shame, unless they humble themselves and drop all pride and self!

Verse 3:

“The integrity of the straight ones guides them, but the slipperiness of the treacherous destroys them.”

This verse has the significant comparison between integrity and slipperiness, with the clear outcome for each of the actions.

True integrity guides while treacherous slipperiness destroys!

The Hebrew word for ‘integrity’ is תִּמְמוֹת **tummah** – Strong’s H8538 which comes from the word תָּמַם **tom** – Strong’s H8537, and carries the meaning of **‘completeness, prosperity, perfect integrity’**, 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 תָּמַם **tom** – Strong’s H8537 is a word we all should know... and that is the word תִּמְמִים **Tummim** – Strong’s H8550 which means **‘perfections’**, from which we get the word תַּמְיִם **tamiym** – Strong’s H8549 meaning, **‘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 יהוה.

The Hebrew word אֲוִרִים **Urim** – Strong’s H224 means **‘lights, illuminations’**, and is the plural of אֹרֶךְ **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 speaks of seeking the perfect truth from יהוה.

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

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

What are the urim and tummim?

They are the things that illuminate and perfect – it represents **‘The Perfect Light’**.

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

True integrity – that is walking in the true and pure light and perfection of the Torah of Elohim – guides the straight!

The Hebrew word translated as ‘straight’ is יָשָׁר **yashar** - Strong’s H3477, and means, **‘right, straight, upright and righteous’**. The **Book of Yasher**, commonly known to us as **‘Jasher’**, means the book of the ‘upright/straight’ or the Book of the ‘Righteous’.

We, as children of Elohim are called to walk upright and straight, called to walk and do what is ‘right’ in the eyes of יהוה – called to do what is ‘yashar’ – called to walk in righteousness and that is to walk in His Torah!

Debarim/Deuteronomy 12:28 “Guard, and obey all these words which I command you, that it might be well with you and your children after you forever, when you do what is good and right in the eyes of יהוה your Elohim.”

Mishlê/Proverbs 14:12 & 16:25 “There is a way which seems right to a man, but its end is the way of death”

Proverbs tells us that there is a way that seems ‘yashar/right to man’ – but that only leads to death – too many want to follow their own way of what they determine as living right according to their own man-made standards yet will sadly only find that any other way other than that of the Torah of Elohim simply leads to destruction!

Broad is the way that leads to destruction and many walks thereon – there are many ways of man – yet narrow is the path to life and few find it – that path is ‘in’ Messiah as we walk according to His instructions – The Torah which is life!

Tehillah/Psalm 7:10 “My shield is upon Elohim, who saves the upright in heart.”

It is the upright in heart that Elohim saves! But just what does it mean to walk upright or ‘yashar’?

The root of 'yashar' is employed in at least 3 ways:

A – Literally

As it means to go straight or direct in the way.

The root meaning of Torah comes from the Hebrew word 'Horah' which means 'to direct' or 'to teach' and is derived from the stem word 'yara' which means 'to shoot' or 'to throw'.

In other words, it means that you aim or point in the right direction and you move in that direction. So to walk upright or straight is to walk in the direction you have set your eyes upon and as those who 'stay in' Him we fix our eyes on יהושע Messiah and constantly walk straight!

The more intensive form of 'yashar', means to 'make a straight way', and that is to make a direct and level way that is free from obstacles as they would do in the days past when they would prepare the way to receive a royal visitor – making a level path for them to travel upon. In other words the intensive form of doing what is right in His eyes, carries with it great action and dedicated commitment in all we do:

Mishlê/Proverbs 3:6 "Know Him in all your ways, and He makes all your paths straight."

When we acknowledge Him in all our ways – guess what – He makes our paths straight that we can walk in the Torah of Freedom! But we have a part to play – our faith walk cannot be without works!

Yeshayahu/Isaiah 40:3 "The voice of one crying in the wilderness, "Prepare the way of יהוה"; make straight in the desert a highway for our Elohim."

'In the Wilderness' – as we know Bemidbar (Numbers) means 'in the Wilderness' and it literally means for us, 'the place of words or speaking'.

In other words, the Wilderness in a time for us to listen and hear His voice – hear His instructions – Hear – guard and do!

Hoshĕa/Hosea 2:14 tells us that He is alluring her (His Bride) into the Wilderness and shall speak to her heart – a place of listening! It is through the Wilderness journey, on our way to the Promise from exile, where He instructs us that we are able to make level paths and be a prepared Bride for His return!

Make straight – make 'yashar' in the desert a highway for our Elohim! We are to be making a straight way – literally getting our lives into living upright in His eyes for our King is coming – will He find faith – faith that is active and alive and upright?

B – Ethically

Uprightness speaks ethically of the manner of life as a characteristic quality of the blameless and discerning follower of יהושע:

Mishlê/Proverbs 11:5 "The righteousness of the perfect makes his way straight, but by his own wrongness the wrong one falls."

Tehillah/Psalm 119:128 "Therefore all Your orders I count as right; I have hated every false way."

One who walks in righteousness makes his way straight and in doing so all the commands or orders we count as right – as 'yashar' – and in the process we hate every false way!

You see, until you have repented of all falsehood and false ways of worship you cannot walk fully straight as you will always find yourself 'hanging on' to something of the past falsehood – let go – repent and walk upright!

C – As an idiomatic expression with eyes

That is, we see the word 'right' or 'yashar' being used as an expression with 'eyes' as in to be right in the eyes of a person simply means to have approval of the person by keeping their instructions!

To do what is right – 'ha yashar' – in the eyes of יהוה is linked with obedience to His commands and Covenant:

Shemoth/Exodus 15:26 "And He said, "If you diligently obey the voice of יהוה your Elohim and do what is right in His eyes, and shall listen to His commands and shall guard all His laws, I shall bring on you none of the diseases I brought on the Mitsrites, for I am יהוה who heals you."

Debarim/Deuteronomy 13:18 "when you obey the voice of יהוה your Elohim, to guard all His commands which I command you today, to do what is right in the eyes of יהוה your Elohim."

Debarim/Deuteronomy 6:17-18 "Diligently guard the commands of יהוה your Elohim, and His witnesses, and His laws which He has commanded you. 18 And you shall do what is right and good in the eyes of יהוה, that it might be well with you, and you shall go in and possess the good land of which יהוה swore to your fathers"

What we can clearly see here, is that to do what is right in His eyes – that is the eyes of יהוה is simply to do His commands and guard to keep them diligently! To not do so is to not walk right and therefore only walk by what is right in one's own eyes only to find that the path of self is destructive unto death!
A life of faith begins with obedience!

The straight have the assurance that יהוה makes His Covenant known to them and that His secret counsel in with them. Messiah says that he spoke to those outside in parables but to His taught ones He spoke plainly!

The Hebrew root word translated as 'guides' here in **verse 3** is נָהַח **nahah** – Strong's H5148 which means, **'to lead, guide, bring forth, govern'**.

This word is also used in:

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

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

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

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

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

What is abundantly clear is that the upright are guides in perfect integrity by the perfect Torah of Elohim, as we stay in our Master and Elohim, יהושע Messiah!

Dawid says 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."

In the first verse of this Psalm Dawid says, "... I have walked in my integrity...", and the term 'walked in my integrity', in the Hebrew text, is written as בְּתִמְיֵי הַלְכָתִי – 'b'thumi halaktiy'

The Hebrew root word that is translated here as 'walked' is הָלַךְ **halak** – Strong's H1980 meaning, **'to walk, to go, to live, manner of life, cause to live, manner of life (figuratively)'** and literally speaks of how one lives. It is used as a verb indicating that it is an active expression of one's life. The Hebrew root word translated as 'integrity' is תָּמַם **tom** – Strong's H8537, and carries the meaning of **'completeness, prosperity, perfect integrity'**.

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

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

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**).

In the Torah portion from **Bereshith/Genesis 6:9** we are told that Noah was a righteous man and perfect in his generations

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**.

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 word translated here in **Mishlê/Proverbs 11:3** 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!

In **Yehoshua/Joshua 7** we find that Aḵan is a good example for us of one who did not walk in integrity but was rather very slippery in his treacherous and deceitful ways.

He lacked true integrity as he took that which did not belong to him, and as a result the entire nation suffered a loss. Everything in Yerihō was 'put under the ban' as it was a 'first fruits' to יהוה, and by taking that which belonged to יהוה showed that he lacked integrity! We can learn much from this, as we consider that which many withhold from Elohim today, as they withhold or take that which is not theirs to have.

When people withhold from giving to יהוה what they should they simply show that they lack integrity and risk being destroyed in their treachery.

In fact, the slipperiness of those who twist the truth to what should be done will destroy them.

A sobering warning is heard, when considering the account of Aḵan, as יהוה told Yehoshua that Yisra'el had sinned, by taking that which is under the ban and, as a result, had become accursed.

יהוה then made it clear that He was not with them anymore, unless they destroyed that which is under the ban!!! יהוה was not with them anymore!!!

All due to one man's lack of integrity! אָכָן Aḵan – **Strong's H5912** means, **'troubler'**, which is from an unused root meaning, **'to trouble'**.

The primitive root word that is associated with this word is אָכַר aḵar – **Strong's H5916** which means, **'to trouble, stir up, disturb, cause disturbance'**, and it reflects the social dimension of an individual's action.

Many today claim to walk in the Master and walk according to His Torah, and claim to walk in integrity, yet they are very slippery, in regards to their called for obedience or lack thereof, in giving tithes and offerings as they ought to. The sin of Aḵan teaches us a clear lesson regarding that which is 'off limits', and one's first fruits and tithes is off limits for self-use and must be given to יהוה.

The sin of Aḵan also teaches that having anything in our lives that ought to be under the ban can cause the very presence of יהוה to not be with us until that which should not be is destroyed!!!

That which is to be under the ban can also refer to things that should not be in our lives, things that bring about a compromised and mixed worship, things that cause our hearts to slip away into complacency and sin, be it physical objects, or even thoughts, unacceptable actions or habits, wrong speech and deliberate negligence toward His Word due to the influence of others or troubling and trying circumstances!

How is your heart – slippery at times or continually steadfast in complete obedience regardless of the circumstances you find yourself in?

Messiah exposed the Pharisees for their hypocrisy, as they claimed an 'obedience with their lips' yet their hearts were far from being complete, as their actions proved their slipperiness!

The Hebrew word that is translated as **'treacherous'** is בָּגַד bagad – **Strong's H898** which means, **'to act or deal treacherously, act deceitfully, faithless, transgressor'** and this verb is used to denote unfaithfulness in several different relationships; and it is used in connection with unfaithfulness in marriage – and more specifically how Yisra'el had acted treacherously toward Elohim:

Yirmeyahu/Jeremiah 3:20 **"But indeed as a wife betrays her husband, so have you betrayed Me, O house of Yisra'el," declares יהוה.**"

This word **בָּגַד** **bagad** also carries the literal meaning of *'to cover (with a garment)'*, bringing about the figurative meaning of *'acting covertly'*.

And today, this is how we see so many that have transgressed the Covenant, acting covertly – and that is through the cover up of lies and the dogmas and traditions of man, that so many hold fast to while forsaking true obedience to the commands of Elohim.

The Hebrew word that is translated as **'destroys'** is the root verb **שָׁדַד** **shadad** – **Strong's H7703** which means, **'to deal violently with, despoil, devastate, completely destroy'**, from which we get the word **שַׁדַּי** **Shaddai** – **Strong's H7706** meaning, **'the Almighty'**, which when collectively used with **אֱלֹהִים** **Ēl** – **Strong's H410** is a compound title used for **יהוה** **Elohim** - **Ēl Shaddai** = **Ēl Almighty** – **The Mighty One who is Almighty** – The One who can completely destroy, and who deals violently with those who do not know Him, while being The All-Powerful One who protects His own that are known by Him!

The message is clear – when you upright and in integrity the perfect light of the Torah of Elohim will lead and guide you, yet when you act covertly and twist and distort the truth, then the Almighty One will destroy you!

Verse 4:

“Riches do not profit in the day of wrath, but righteousness delivers from death.”

This verse speaks loud and clear – no amount of money can save you!!!

The Hebrew word for **'riches'** is **הוֹן** **hon** – **Strong's H1952** which means, **'wealth, sufficiency, possession'**.

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

Tsephanyah/Zephaniah 1:14-18 **“Near is the great day of יהוה, near and hurrying greatly, the noise of the day of יהוה. Let the mighty man then bitterly cry out! 15 That day is a day of wrath, a day of distress and trouble, a day of waste and ruin, a day of darkness and gloominess, a day of clouds and thick darkness, 16 a day of ram’s horn and alarm – against the walled cities and against the corner towers. 17 “And I shall bring distress on men, and they shall walk like blind men – because they have sinned against יהוה, and their blood shall be poured out like dust and their flesh like dung. 18 Neither their silver nor their gold shall be able to deliver them in the day of the wrath of יהוה. And by the fire of His jealousy all the earth shall be consumed, for He makes a sudden end of all those who dwell in the earth.”**

The Hebrew term **'does not profit'** is written as follows **לֹא-יוֹעִיל** **lo yoaiyl** 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) **יָעַל** **ya'al** – **Strong's H3276** which means, **'to confer or gain profit or benefit, avail, furnish, that which is profitable and good'**. No amount of possession or wealth is going to benefit you in the day of the wrath of Elohim.

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.”**

Mattithyahu/Matthew 6:26 **“For what is a man profited if he gains all the world, and loses his own life? Or what shall a man give in exchange for his life?”**

What we must take clear note of here, is that these verses are not saying that there is something wrong with having the blessing of wealth and riches that comes from Elohim, but rather, that one must never put their trust in their riches or wealth, for they cannot save you or gain you any special treatment when the wrath of Elohim comes. The only protection we have against His wrath is to walk in righteousness, for that delivers us from death!

In **Tsephanyah/Zephaniah 1:15**, as quoted above, we are told that the great Day of **יהוה** is a Day of **wrath**, and the Hebrew word used here for **'wrath'** is **עִבְרָה** **ebrah** – **Strong's H5678** which means, **'wrath, fury, rage, outpouring, anger'**.

The Greek word used here in the LXX (Septuagint – Greek translation of the Tanak) for **'wrath'** is **ὀργή** **orgē** – **Strong's G3709** which means, **'impulse, wrath, vengeance, anger, indignation, anger exhibited in punishment'**.

This is the same Greek word that is used in the passage we read from **Hazon/Revelation 6:12-17**, when referring to the **'wrath of the Lamb'**!

As we consider this Hebrew word for **'wrath'** we are able to gain some great insight into our need for complete submission and obedience to the guarding of the commands of Elohim, and our need to keep His Sabbath and His Feasts as commanded!

This Hebrew word for **'wrath'** - עִבְרָה ebrah – Strong's H5678 means, **'wrath, rage, arrogance, overflow, fury, outburst'**.

This word comes from the Hebrew word עֵבֶר eber – Strong's H5676 which means, **'region across or beyond'**, which comes from the root verb אָבַר abar – Strong's H5674 which means, **'to pass over, pass through, cross over'**.

What is interesting to take note of here, is that a derivative of this word עֵבֶר abar – Strong's H5674 is the Hebrew word עִבְרִי Ibrī – Strong's H5680 which in English is **'Hebrew'** and means, **'the one from beyond, the one who crossed over'**.

Abram was the first person to be called a Hebrew (**Berēshith/Genesis 14:13**) and we recognise this by his **'crossing over'** of the Euphrates River, when leaving his father's house and going into the Promised Land at the call and instruction of Elohim! Our **'passing over'** or becoming a **'Hebrew'** entails our ability to clearly listen to the commands of Elohim and guard TO DO THEM!!

As we consider these words that are closely related, we are able to see a wonderful teaching and warning being given to us in Scripture!

"How can 'wrath' and 'Hebrew' be closely linked?", you may ask.

Well, as we consider these prophetic warnings being given, and hear the call to come out and be separate, we are able to see the clear warning, that if we do not come out and separate ourselves from that which defiles, then we shall face the coming wrath of Elohim.

We who were once not a people and without compassion are now, through the Blood of Messiah, the people of Elohim who have obtained compassion and are able to praise Him, who has called us out of darkness into His marvellous light!

We have **'crossed over'** or **'passed over'** by the Blood of the Lamb, and are hidden from His wrath and His **'passing over'** over His opponents in anger!

Shemoth/Exodus 12:23 "And יהוה shall pass on to smite the Mitsrites, and shall see the blood on the lintel and on the two doorposts, and יהוה shall pass over the door and not allow the destroyer to come into your houses to smite you."

In these clear instructions given to Yisra'el in regards to the application of the blood being applied to the doorposts, יהוה gave a very severe and clear warning that the houses which did not have the blood of the Passover Lamb on the doorposts, would face the death in the house, while those who had done as commanded would be **'passed over'**!

The Hebrew word that is translated here, in this verse, as **'pass on'**, in reference to the smiting of the Mitsrites, is עָבַר abar – Strong's H5674, from which the word for **'wrath'** - עִבְרָה ebrah – Strong's H5678 comes!

The Hebrew word that is translated as **'pass'**, in reference to יהוה passing over the door of the houses that applied the blood of the Passover Lamb, is פָּסַח pasah – Strong's H6452 which means, **'to pass or spring over'**, and it is from this verb, that we get the Hebrew word פֶּסַח pesah – Strong's H6543 which means, **'Passover, Passover offerings, the festival of Passover'**.

The warning here was clear back then, and the same warning still applies today.

יהוה would **'pass on'** and **'smite'** the Mitsrites, but **'pass'** over those who had been covered by the blood!!!

Herein lies a great truth – be covered by the Blood or be destroyed! We know that the Master יהושע Messiah tells us that unless we eat the flesh of the Son of Adam and drink His blood, we possess no life in ourselves, and it is through our immersion, in His Name, that we are given access to the partaking of the Passover Meal and Matzot, by which we are marked in our worship and sealed in Him, as long as we **'stay in Him'**.

Having been grafted in by the Blood of Messiah through our immersion and partaking of His Feasts, we stay in Him by guarding His word, keeping His Sabbath and Feasts and are able to stand firm before the Son of Adam.

As Abraham ‘crossed over’ the Euphrates and became the first ‘Hebrew’, we too realise that we who have ‘Come out of Babel’ (which is located ‘across the river’) have crossed over into the marvellous Light of the Master, and being hidden in Him are appointed deliverance and not wrath!

Tas’loniqim Aleph/ 1 Thessalonians 5:9 “Because Elohim did not appoint us to wrath, but to obtain deliverance through our Master יהושע Messiah”

As we consider the Day of the wrath of יהיה approaching near, we are able to hear the clear warning:

CROSS OVER OR YOU WILL BE CROSSED OVER

or

PASSOVER OR YOU WILL BE PASSED OVER

Those who neglect the urgent need to keep the Sabbaths and Feasts of יהיה do not possess life and the wrath of Elohim remains on them:

Yohanan/John 3:36 “He who believes in the Son possesses everlasting life, but he who does not obey the Son shall not see life, but the wrath of Elohim remains on him.”

This is a great verse that shows that ‘belief’ alone shall not save you, but the obeying of the commands will hide you in the day of His wrath!

Mal’aki/Malachi 3:2 “And who is able to bear the day of His coming, and who is able to stand when He appears? For He is like the fire of a refiner, and like the soap of a launderer.”

Righteousness delivers from death!

The Hebrew word for ‘righteousness’ is צדקה *tsedaqah* – Strong’s H6666 meaning, ‘*righteousness, righteous acts, merits, righteous deeds*’ and is the feminine form of צדק *tsedeq* – Strong’s H6664.

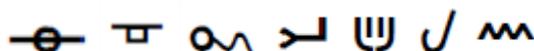
We are told in:

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

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

When looking at the word of מלכי־צדק *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 מלכי־צדק *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 I 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 Malkitsedeg, 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 for **‘delivers’** is  **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 word for 'death' is מָוֶת *maveth* – Strong's H4194 which means, '*death, plague*' and comes from the root verb מוּת *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!

Shelomoh makes it very clear here to us – it is righteousness that delivers from death!

Verse 5:

“The righteousness of the perfect makes his way straight, but by his own wrongness the wrong one falls.”

The first part of this verse, is a repetition of what has already been made clear, and is being clearly reiterated as we see that the clear truth of what **verses 3** and **4** have already declared is being summed up here in **verse 5**, which highlights that the straight-way of the perfect is marked by true righteousness – which is to guard to do the commands of Elohim.

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

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 punished in the day of His wrath!

And the first time this word is used in in:

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

Due to the sin of Aḏam and Ḥawwah, they were driven out of the garden of Ĕden, and driven from the presence of יְהוָה, with no access to **the way** to the tree of life!

Before they were driven out Elohim made for them coats of skin, and in this we are able to see the powerful shadow picture of the protection and covering we have in יְהוֹשֻׁעַ 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 יְהוֹשֻׁעַ Messiah is THE WAY!

This word - דֶּרֶךְ *derek* - in the ancient script looks like this:



Dalet – ד

The ancient script has this letter as כּ 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 as in head of a tribe or people as well as the one who rules the people.

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. 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 יְהוֹשֻׁעַ Messiah who is THE WAY.

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

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 "יהושוע therefore said to them, "Truly, truly, I say to you, unless you eat the flesh of the Son of Adam and drink His blood, you possess no life in yourselves. 54 He who eats My flesh and drinks My blood possesses everlasting life, and I shall raise him up in the last day. 55 "For My flesh is truly food, and My blood is truly drink. 56 "He who eats My flesh and drinks My blood stays in Me, and I in him."

This was a hard teaching for most and many turned away from following the Master, as they found these words too harsh to hear and understand. What Messiah was clearly teaching here is that unless we eat of the P'sah Meal, we have no access into life.

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

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

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

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

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 יהושוע Messiah was his Master and Elohim!

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

Messiah is THE WAY – the Outstretched Arm and Hand of Elohim that has been revealed, and we who partake in the Pēsah Meal and guard to keep all His Feasts, have access to the WAY He has called us to walk in!

By his own wrongness the wrong one falls!

The Hebrew word that is translated here as ‘wrongness’ comes from the root word רִשָּׁעִי rishah – Strong’s H7564 which means, ‘wickedness, evil-doer, wrongness, guilt’, which comes from the root word רָשָׁע rasha – Strong’s H7563 which means, ‘wicked, criminal, evil, offender’, which is the word used here in verse 5 and translated as ‘wrong’.

רָשָׁע rasha is frequently placed in Scripture, especially in Mishlĕ/Proverbs, as being in direct and unequivocal opposition to 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 Mishlĕ/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 root word that is used here for ‘falls’ is נָפַל naphal – Strong’s H5307 which means, ‘to fall, lie, abandon, fell down, cast down’, and is often used in Scripture to describe those who have fallen/died by the sword, unnecessarily or tragically, and not of someone who died of old age.

The נְפִלִים Nephilim – Strong’s H5303 – ‘giants’ is a word derived from נָפַל naphal, and speaks of ‘the fallen ones’ – a clear reference to falling from one’s created position due to disobedience, and suffering death and destruction as the consequence.

Verse 6:

“The righteousness of the straight ones delivers them, but the treacherous are caught by greed.”

This saying given here is very similar to that which we see in verse 3 as we see the clear contrast being given between that which delivers the straight versus that which catches the wrong!

We have already looked at the Hebrew root words for ‘righteousness’ - צְדָקָה tseḏaqah – Strong’s H6666, and for ‘straight’ - יָשָׁר yashar - Strong’s H3477, as well as for ‘treacherous’ - בָּגַד bagad – Strong’s H898 in verse 3.

We also looked at the Hebrew root word for ‘delivers’, which is נָצַל natsal – Strong’s H5337, in verse 4.

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

Most of the 121 uses of לָקַד lakad deal with men capturing or seizing towns, men, spoils, and even a kingdom: Shemu’el Aleph/1 Samuel 14:27 **“And Sha’ul took the reign over Yisra’el, and fought against all his enemies round about, against Mo’ab, and against the children of Ammon, and against Edom, and against the sovereigns of Tsoḅah, and against the Philistines. And wherever he turned, he inflicted punishment.”**

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

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

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

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

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

What catches the treacherous is greed!

The Hebrew word that is translated as ‘greed’ is חַוְוָה *havvah* – Strong’s H1942 which means, ‘*desire, chasm, destruction, calamity, craving, greed*’, which comes from the root word חָוָה *havah* – Strong’s H1933 which means, ‘*to become, get*’.

This word used here for ‘greed’ is used 16 times in the Word 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 7:

“When a wrong man dies, expectancy perishes, and the ambition of the wicked shall be lost.”

The ‘wrong’ man is a wicked man, as we see the term used here for ‘wrong’ is רָשָׁע *rasha* – Strong’s H7563, which we have already discussed as being the opposite of the righteous man!

The Hebrew 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!

Shelomoh makes it very clear here to us in **verse 4** that it is righteousness that delivers from death! We are also 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.**”

We also know, according to **Ib’rim/Hebrews 9:27** that it awaits men to die once, and after this the judgement; and what we therefore are able to clearly recognise is that it is not appointed for all to die twice!!!

The second death is the death of the wicked who after judgement are not found in the book of life, where they will be thrown into the lake of fire (**Hazon/Revelation 20:12-15**)

While we see Shelomoh making it clear to us, in **verse 4**, that it is righteousness that delivers from death, we recognise here that the wrong have no expectancy and shall not be delivered from death – that is the second death!

The Hebrew word that is used for ‘expectancy’ is תִּקְוָה *tiqvah* – Strong’s H8615 which means, ‘*longing, expectancy, hope*’, which comes from the root word קָוָה *qavah* – Strong’s H6960 meaning, ‘*to wait for, eagerly wait, expect, hopefully waiting*’.

The expectation of the wrong perishes, which is the 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 יְהוָה our Messiah, will be blotted out, while those who wait on יְהוָה shall look forward to the resulting joy of His soon return.

יְהוָה is the expectation of Yisra’el!

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](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 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** meaning, **'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, 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 or gathering of waters'**, looks like this:

מִקְוֵה

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:

Beṛēshith/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 "יהוה הו, 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 יהוה, the fountain of living waters."

In this verse, Yirmeyahu clearly calls יהוה הו, "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 יהוה הו, "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 יהוה הו 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 יהוה הו, the Home of righteousness, and the Expectation of their fathers: יהוה הו."

Even the enemies of Yisra'el knew who the expectation of their fathers of Yisra'el was – יהוה הו!

יהוה הו 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 “יהושע answered and said to her, “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.”

יהושע 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 יהושע:

Yoḥanan/John 8:6 “And this they said, trying Him, so that they might accuse Him. But יהושע, bending down, wrote on the ground with the finger, as though He did not hear.”

יהושע 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 – יהוה who saves, is our **מִקְוֵה** **miqveh**!

While this word carries a broader meaning of a collection of waters, it became commonly known to the Yehudim (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:

Galatyiim/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’**:

Melakim Bēt/2 Kings 5:14 “Then he went down and dipped seven times in the Yardēn, 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?

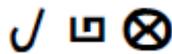
It was Na’aman, commander of the army of the sovereign of Aram, who had leprosy and at the advice of his wife’s Hebrew servant girl who had been captured on one of the Aramean raids on Yisra’el, went to Elisha the prophet at Shomeron.

He was told to go and wash in the Yardēn, 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'el**, 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 יהושע came from Galil to Yoḥanan at the Yardēn to be immersed by him."**

Our need to be immersed, in the expectation of Yisra'el, 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 יהושע 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 Pěsah (Passover) Meal, one has to be immersed in the Name of יהושע – that is - in the Name of יהוה our Saviour – **The Expectation of Yisra'ël!**

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'ël!

The reason for me highlighting this vital truth, is to truly unveil for you the power of our immersion in **The Expectation of Yisra'ël**, 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 יהושע Messiah, according to a command of Elohim our Saviour, and of the Master יהושע 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'ël, calls for a proper response, and a proper cleansing, that we must do:

Yoħanan 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'ël 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'ël, 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’ĔL – 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.”

יְהוָה 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!

Back to Mishlê/Proverbs 10:7

The ambition of the wicked is lost:

The Hebrew word that is translated here as ‘ambition’ is **תוֹהֵלֶת** **toheleth** – Strong’s H8431 which means, ‘*hope, expectancy*’, and comes from the root word **יָהַל** **yahal** – 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. The wicked have no sure ambition!

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

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

They were more afraid of losing their calf to the enemy than actually stripping away the lies!

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

And this became the focus of their worship – calf worship – they had not learnt from the incident in the Wilderness many years before when Aharon built a golden calf proclaiming a festival unto **יְהוָה**, while in **יְהוָה**’s eyes it was an abomination (**Shemoth/Exodus 32**). This time was no different – **יְהוָה** does not change!

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

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

What we see very clearly here is the fact that the **House of Ĕl** had now become the **House of iniquity!!!** False worship was taking place and the people leading the services were false priests!

The Hebrew root word that is used here for priests is **כֹּהֵן** **komer** – Strong’s H3649 which means, ‘*Idolatrous priests or priests in idol worship!!!*’

How did this happen?

Well remember that Yarob’am made anyone a priest and this is the result!!!

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

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

Why I am mentioning this, is to simply highlight that wickedness of the wrong, and that the wickedness of the twisted and corrupt worship of many who have been led astray by falsehood and lies, shall have no expectancy as it shall be lost and destroyed!

There are many who are very ambitious in their wickedness so to speak, as they have an expectation that will be lost, and this is where there will be severe weeping and gnashing of teeth, as the wicked will see that the expectation and ambition that they had was false and had no life, as they walked in the twisted traditions of lawlessness!!!

Verse 8:

“The righteous is delivered from distress, and the wrong one takes his place.”

The Hebrew word used here for 'delivered' is הָלַץ *halats* – Strong's H2502 and means, 'to draw out, rescue, be rescued, plunder, remove, tear out, delivered'.

Tehillah/Psalm 6:4 **“Return, O יהוה, rescue my life! Oh, save me for Your kindness' sake!”**

In the words of a song that Dawid sang to יהוה after יהוה delivered him from the hand of Sha'ul he declared in:

Tehillah/Psalm 18:19 **“And He brought me out into a large place; He delivered me for He delighted in me.”**

In a Psalm of Asaph, we see the words of יהוה being very clear:

Tehillah/Psalm 50:15 **“And call upon Me in the day of distress – Let Me rescue you, and you esteem Me.”**

The Hebrew root word that is used here for 'distress' is צָרָה *tsarah* – Strong's H6869 which means, 'affliction, anguish, distress, trouble, tightness' and is from the word, צָר *tsar* – Strong's H6862 that can mean, 'adversary, enemy, foe' and this word is also often translated as **tribulation** – and so we are able to see here a shadow picture of the days of distress that are coming as a result of the famine for the Word - the day of Ya'aqob's trouble, as pictured through the days of famine during Yosēph's days in Mitsrayim:

Berēshith/Genesis 42:21 **“And they said to each other, “Truly, we are guilty concerning our brother, for we saw the distress of his life when he pleaded with us, yet we did not listen, that is why this distress has come upon us.”**

Yosēph's brothers had now come to the realisation of their guilt of selling him into slavery and felt that they were now being punished for their wrongness and the distress that they were encountering now caused them to remember Yosēph's distress when he pleaded with them and they did not listen!

Tehillah/Psalm 20:1 **“יהוה does answer you in the day of distress! The Name of the Elohim of Ya'aqob does set you on high!”**

There is no better encouragement than hearing and knowing that יהוה hears your cry in times of trouble! So as we know that during the tribulation, we who are in Messiah have this wonderful promise!

יהוה will **defend** those who 'know' the Elohim of Ya'aqob!

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

In this Tehillah/Psalm 20:1 the term 'set you on high', which has also been translated in other translations as 'defend' or 'protect', comes from the Hebrew root word שָׁגַב *sagab* – Strong's H7682 which means, 'to be (inaccessibly) high, exalted, lifted, safe, set securely on high'.

Tehillah/Psalm 29:25 **“The fear of man brings a snare, but whoever trusts in יהוה is set on high.”**

Being crushed, in distressful times, can cause many to find themselves living in the fear of man, while lacking their ability to trust יהוה; yet we need to recognise that while we may have troubles and even be crushed by the times of distress – as we trust in יהוה, and find 'refuge' in Him, we are safe as He 'sets us on high' giving us the shalom we need to sojourn here amidst all the distress of the nations!

Shelomoh makes it clear here, that the distress that the righteous face, will not last, as they will be rescued from it, while the wrong ones, will take the place of the righteous and be greatly distressed, in their wickedness and face the punishment of their lawlessness and sin!

Verse 9:

“The defiled one destroys his neighbour with his mouth, but the righteous is delivered by knowledge.”

The Hebrew word that is translated as ‘defiled’ here, comes from the root word הָנֵפֵף *haneph* – Strong’s H2611 which means, ‘*profane, irreligious, hypocrite*’ and at its root means, ‘*to be polluted or defiled, to be a hypocrite, turn to hypocrisy and profanity*’, as it comes from the root verb הָנֵפֵף *haneph* – Strong’s H2610 meaning, ‘*to be polluted or profane, turn to lawlessness*’.

It is of vital importance that we cleanse ourselves and get rid of sin and all forms of hypocrisy.

Our words also cause us to become defiled, more often than we would care to recognise and Messiah tells us:

Mattithyahu/Matthew 15:18 “**But what comes out of the mouth comes from the heart, and these defile the man.**”

If our hearts are not cleansed then our speech becomes defiled and we risk defiling the Dwelling Place by infecting others with words that are not pure and clean!

It is through a lack of proper knowledge that the mouths of many are defiled in their speech, as they speak twisted teachings of lawlessness that destroys others from being built up in the truth. The righteous are delivered by knowledge!

The Hebrew word for knowledge is דָּעָה *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 for ‘rejected’ here in **Hoshĕa/Hosea** is מָאַס *mâ'as* – Strong’s H3988 means, ‘*reject, completely abhor, despise, refuse, cast away*’.

To reject הַתּוֹרָה’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?”**”

For more on the importance of not lacking a proper knowledge of Elohim please see the notes from a message called, “**Lack of knowledge leads to death – Ignorance is no excuse!**” which you can find on our site

(<http://atfotc.com>) under the **sermons 2014/2015** menu or by clicking the following link:

<http://atfotc.com/~atfotc/index.php/our-sermons/sermons-2014-2015/591-lack-of-knowledge-leads-to-death-ignorance-is-no-excuse>

Verse 10-11:

“When the righteous prosper, the city rejoices. And when the wrong perish, there is shouting. 11 By the blessing of the straight the city is exalted, but by the mouth of the wrong it is overthrown.”

Both of these verses highlight for us the concern Shelomoh expresses for the well-being of a city.

What he is making very clear here is that when a city is ruled according to proper righteousness then it will flourish and prosper, yet when it is governed by falsehood and the wrong rule it will be overthrown.

The Hebrew word that is translated as ‘prosper’ is the noun טוב tub – Strong’s H2898 which means, ‘*good things, goodness, prosperity, joy, gladness, comeliness, well, best things*’, and comes from the primary verb טוב tob – Strong’s H2895 and carries the meaning, ‘*pleasant, good, agreeable, beautiful, to be pleasing, done well*’.

In the true understanding of this word טוב tob – Strong’s H2895, we can see that it may best be translated, in most cases, as ‘functional’, for when יהוה said, in Berēshith/Genesis 1:31, that when He saw all that He had made, He said it was very good.

What He saw, was His creation **functioning** properly and working the way it should and this is why it was ‘good’. Sounds all good – yet, as we study further, into the Hebraic mind-set, in regards to this word, we get a fuller understanding of what טוב tob – Strong’s H2895 means.

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

In the ancient pictographic script - טוב tob – Strong’s H2895 - is pictured as:



Tet – ט:

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

Waw - ו:

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

Beyt - ב:

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

From this picture we are able to learn and see that:

WE, AS CLAY VESSELS, ARE MADE SECURE THROUGH THE BLOOD OF MESSIAH THAT HOLDS FOR US A SECURE COVENANT PROMISE, OF BEING MADE COMPLETE IN HIM AND BECOMING THE DWELLING PLACE OF THE MOST HIGH

.... where He that is Good - The Potter - may dwell with those He has created and called by name!

As we look at these letters, we find a great revelation, in terms of the Good News (Besorah), or rather ‘**טוב tob News!**’

This Good News has been made known to us and has been made readily available for us to find, for all who would seek for wisdom, as silver, and search for her, as fine treasures, would understand the fear of יהוה, and find the knowledge of Elohim!

Understanding this root word, we are able to see that Shelomoh makes it clear that when the righteous are functioning as they should, according to the clear Torah of Elohim, then the city will rejoice.

The Hebrew word for ‘rejoice’ is אִלַּץ alats – Strong’s H5970 – ‘*rejoice, exult, triumph*’, and this verb describes an emotional response of the righteous.

When the wicked are destroyed there is shouting!

The Hebrew word used here for ‘shouting’ is רִנָּה rinnah – Strong’s H7440 which means, ‘*a ringing cry, joyful shout, joyful singing*’, and comes from the root verb רָנָן ranan – Strong’s H7442 which means, ‘*to overcome, cry out, shout for joy, give a ringing cry, sing aloud*’, and is used in:

Tehillah/Psalm 145:7 “They send forth the remembrance of Your great goodness, and they sing of Your righteousness.”

I often think that we, at times, read these verses without recognising the intensity of the passion and love for Elohim that Dawid had, and at times, lack the fire for praise and singing and declaring that he had, hence the need for me to expand on the meaning of these most powerful words that ought to bring alive the desire to praise and shout aloud to our Great King!

It is often very easy to see, in the world, how so many will give a ringing cry and shout aloud for their ‘sporting heroes’ – just look at a rugby or soccer match and see how the ‘fans’ will scream and shout and get all ‘dressed up’ to shout and scream for their heroes.

Many will even know all the stats of their favourite players and talk about them to others while, when it comes to praising and giving a ringing cry of joy for יהוה they suddenly lose their tongue, which simply reveals what is in the heart!

We are to be a people who are willing to give a joyous ringing cry for our wonderful Maker and Creator, clothed continually in garments of righteousness and praise, and always ready to relate the ‘stats’ and facts of our Master and Elohim! How eager are you to shout aloud the praise of Elohim, and make know His deeds among the earth? For he has overcome the world – we shout be rejoicing and giving a ringing cry of unending joy unto our Great King!

By the blessing of the straight a city is exalted!

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 pictographic script has the Hebrew word for bless – בָּרַךְ barak – Strong’s H1288 pictured as follows:



Beyt – בְּ:

The ancient script has this letter as מ, 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 – רְ:

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 – כְּ:

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!**

We have already discussed the Hebrew word for ‘straight’ - יָשָׁר yashar - Strong’s H3477.

The Hebrew word translated as ‘exalted’ is רָם rum Strong’s H7311 which means ‘*to rise, raise up, be high and lifted, exalted*’.

The straight and functional city is lifted up by the Hand of Elohim, while a city shall be overthrown by the mouth of the wrong.

What we take note of here in this striking contrast between the blessing on the righteous and straight versus the clear curse of destruction on the wicked and wrong is the contrast between those who submit to, follow and walk in the Word of Elohim versus those who walk and follow in their own fabricated words that have been established as traditions that are taught as teachings!

The Hebrew word used for 'overthrown' is **סָרַח** *haras* – Strong's H2040 which means, '**throw down, break or tear down, pull down, utterly overthrow**'.

Messiah will crush and overthrow all that has exalted itself against the Most-High – and we are therefore warned and commanded to not bow down to falsehood and lies, but overthrow vain reasonings that nullify the need to walk in obedience!

Verse 12:

“He who lacks heart despises his neighbour, but a man of understanding keeps silence.”

He who lacks heart!

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

It is a heart thing!!!

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

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

Tehillah/Psalm 23:1 “יהוה יהי לי רועה; אי אכזב.”

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

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

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

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

The Greek word for 'heart' is **καρδία** *kardia* – Strong's G2588 and this word denotes the centre of all physical and spiritual life, and is understood as the centre and seat of the soul and mind; as it is the fountain and seat of the thoughts, passions, desires, appetites, affections, purposes, endeavours.

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

The Hebrew word for 'heart' is **לֵב** *leb* - Strong's H3820 which means, '**inner man, mind, will thought**', or is often also written as **לֵבָב** *lebab* – 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** *leb* - Strong's H3820 looks like this:



Lamed - **ל**:

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

Bet - ב:

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

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

It can clearly be expressed as:

THE RULES OF THE HOUSE

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

Even with the word for heart being expressed as  *lebab*, 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 Yehudah, that collectively make up the entire body of Messiah, or Tabernacle of Elohim, which we now are!

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

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

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

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

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

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

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

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

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

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

Despises his neighbour!

The Hebrew word translated as *'despised'* is  *buz* – Strong's H936 which means, *'to despise, scorn, hold in contempt, hold as insignificant'*.

To despise one's neighbour is totally against the Torah, as we are told to love our neighbour as yourself.

The Hebrew word for 'neighbour' is רֵעָא *rea* – Strong's H7453 which means, '*friend, companion, fellow, opponent*', and comes from the root רָעָה *ra'ah* – Strong's H7462 which means, '*to associate with, cultivate, companion*'.

We must never treat others with contempt and never despise our neighbours as this simply reveals that we lack heart and lack the proper application of the Truth that is to proceed from our hearts and mouths.

When Shelomoh is giving this parable here, and contrasting the despising of a neighbour, being done by one who lacks heart, versus an understanding one who keeps silence, we can be warned against speaking out of context, or speaking out of turn and saying things regarding matters we may not have the full knowledge of!

One of the biggest sicknesses we see in the world today, is that of gossip and slander, where almost everyone has something to say about another, and this so often leads to words that end up despising another, and here Shelomoh is teaching us that it is better to keep quiet and exercise a proper understanding of what it means to not slander or bring accusations against others without proper evidence!

The Hebrew word for 'understanding' is תְּבוּנָה *tebunah* – Strong's H8394 which means, '*understanding, discernment, reasonings, discretion, skill, intelligence*', and comes from the root word בִּין *bin* – Strong's H995 meaning, '*to discern, act wisely, consider carefully, understand, perceive*'.

We are to do our utmost at making sure that we present our lives as a daily living offering to Elohim, for this is our reasonable worship, and in doing so we must grow in our understanding of the Word and be able to discern the set-apart from the profane, becoming skilled in the Sword of the Spirit!

We are to trust יְהוָה with all our heart, which entails trusting Him with all of the understanding and wisdom that is contained in His Word and not seek out our own vain and selfish reasonings.

When our hearts and minds are filled with His Word and we meditate daily on His Torah, then our speech and actions will line up with the true plumb-line of His Word.

When we are neglecting to trust in Him and neglect to meditate day and night on His Torah, then what is in our heart – and if His Torah is not guarded in our heart... what will come forth?

Messiah makes this very clear:

Mattithyahu/Matthew 15:9 "*For out of the heart come forth wicked reasonings, murders, adulteries, whorings, thefts, false witnessings, slanders.*"

Unless the proper truth of His Torah is coming out of our mouths, we would do best to keep quiet, lest we find that we despise another through a lack of proper understanding!

The Hebrew root word that is used here for 'keeps silence' is חָרַשׁ *harash* – Strong's H2790 meaning, '*to be silent, dumb, speechless, deaf, say nothing*'.

This has been translated into some other translations as 'hold your peace', which is very fitting indeed as we recognise the deliverance our Master has worked for us and so we must guard and hold on to that peace without grumbling!

Our ability to hold our peace and keep silent in the midst of trouble shows that we walk in the understanding of His Word!

Verse 13:

"A slanderer is a revealer of secrets, but one with a trustworthy spirit conceals a matter."

The Hebrew root word translated here as 'slanderer' is רָכִיל *rakil* – Strong's H7400 which means, '*slander, slanderer, talebearer, informer, carry tales*', and comes from the root verb רָכַל *rakal* – Strong's H7402 which means, '*to go about (meaning dubious), trader, merchant, trafficker*'.

A 'slanderer' is a person who goes about spreading information, whether true or false, with the motive of diminishing another, and goes about telling everyone matters that should not be revealed but rather kept a secret.

Mishlê/Proverbs 20:19 “He who goes about as a slanderer reveals secrets; therefore do not associate with him who speaks smoothly with his lips.”

We are clearly instructed in the Torah to not go slandering:

Wayyiqra/Leviticus 19:16 “Do not go slandering among your people. Do not stand against the blood of your neighbour. I am יהוה.”

To stand against the blood of your neighbour is understood as bearing false witness and speaking against the life of another!

Ya’aqob/James 4:11 “Brothers, do not speak against one another. He that speaks against a brother and judges his brother, speaks against Torah and judges Torah. And if you judge Torah, you are not a doer of Torah but a judge.”

Shelomoh makes it clear here that a slanderer is simply a talebearer that goes and speaks things about others that should not be spoken.

The Hebrew word that is translated here as ‘secrets’ is סוד sod – Strong’s H5475 which means, ‘council, circle, company, assembly, fellowship, secret counsel, intimacy with El’.

The primary meaning of the word is “confidential speech”, and gives, in essence, the confidence one ought to have in seeking counsel among his friends and brothers, without fear of that counsel being revealed to those who are not involved or have any part in knowing about that which has been discussed in private!

We see that this term carries an essence of intimacy in relationship, where trust and confidence can be exchanged due to the nature of the closeness of the relationship.

In fact, we are also able to see that the ‘secret’ of יהוה is with those who fear Him:

Tehillah/Psalm 25:14 “The secret of יהוה is with those who fear Him, and He makes His covenant known to them.”

יהוה does no matter unless He reveals His secret to His prophets:

Amos 3:7 “For the Master יהוה does no matter unless He reveals His secret to His servants the prophets.”

What we can learn from this proverb, is that we are to be on guard against revealing confidential matters to people unto whom it has no purpose of bearing, and we are to watch our mouths from speaking about others, who we have had confidential matters discussed, to others who have no part to play in the matters!

Here Shelomoh contrasts the slanderer who divulges everything that should not be against the trustworthy one who conceals a matter!

The Hebrew word that is translated as ‘covers/conceals’ comes from the root word כסה kasa – Strong’s H3680 which means, ‘to cover, conceal, clothe, hide’, and it is written in the ‘piel’ verb form, which expresses an intensive or expressive action and therefore, can carry the meaning of, ‘to clothe, spread over or cover for protection’.

The Hebrew word for ‘trustworthy’ comes from the root word אמן aman – Strong’s H539 which means, ‘confirm, support, be established, be faithful, stand firm, trust, be certain, believe’.

When we consider these words, in showing us how the one with a trustworthy spirit conceals a matter, we take note of the clear reflection we are to be of our Master and Elohim, the perfect witness and trustworthy one who covers us and causes us to be concealed and hidden in Him.

A word that is derived from the root אמן aman – Strong’s H539, is the Hebrew word for ‘truth’, which is אמונה emunah – Strong’s H530 which means, ‘firmness, steadfastness, faithfulness, stability, trust, truthful’.

We serve a faithful and trustworthy Elohim – and in Him we find true stability, as we stand upon the Rock of Truth!

When looking at אמונה emunah – Strong’s H530 in the ancient pictographic script we are able to learn the clear characteristic of trustworthiness, as it looks like this:



Aleph - א:

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

Mem – מ:

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

Waw/Vav – ו:

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

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!

In the understanding of this word אמונה emunah – Strong’s H530 representing for us **‘trustworthiness’**, we can clearly see from these pictures the following:

THE COMPLETE AND SURE STRENGTH OF OUR MASTER WHO WASHES US AND SECURES FOR US THE PROMISE OF EVERLASTING LIFE, AS WE SUBMIT TO HIM AND PRAISE HIM WITH OUR ALL.

Our ability and strength to remain trustworthy servants comes as we allow The Word of our Master to wash us and secure us in Him, as we walk in total submission to Him, with hands lifted high in continual praise of our Master and Elohim.

Another word that comes from the root word אמן aman – Strong’s H539 is the adverb אמֵן amēn – Strong’s H543 which means, **‘truly, verily, truth, so be it’**.

In Yeshayahu Amēn is used as a clear reference to a title of Elohim as we see in:

Yeshayahu/Isaiah 65:16 “so that he who blesses himself in the earth does bless himself in the Elohim of truth. And he who swears in the earth does swear by the Elohim of truth. Because the former distresses shall be forgotten, and because they shall be hidden from My eyes.”

The Hebrew word translated here as **‘truth’** and in other translations, as **‘trustworthiness’**, is the adverb אמֵן amēn-Strong’s H543.

יהושיע Messiah made it clear to the believers in Laodikeia that He is the True One who is to be trusted and who is faithful and trustworthy!

Aměn is also often translated as 'trust'; and so we see that to trust or believe implies an action and not just a thought; but rather in one's acknowledgment of what has been written in the Word, the confirmation of one's 'aměn' implies that there will be an active trust and belief in doing what the Word says!

So many people today use the term 'aměn' very loosely and yet they do not understand what this implies and signifies!

In the ancient script the Hebrew word יהושיע aměn – Strong's H543 looks like:



Aleph – א:

The ancient pictographic script has this letter pictured as א, which is '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 יהושיע Messiah fulfilled!

Mem – מ:

The ancient pictographic script has this letter pictured as מ, which is '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 pictures that which washes and we know that The Word is likened to the Living Waters that cleanse, as represented in the water that was used in the Tabernacle, which the priests would, from the water in the bronze laver, wash their hands and feet with.

Nun – נ:

The ancient pictographic script has this letter pictured as נ, 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.

There are a few powerful pictures that we are able to interpret from the pictographic construction of this word יהושיע aměn, especially as we acknowledge and confirm our acceptance of the Word of our Master and Elohim, and that He is the Aměn.

MESSIAH, OUR HEAD AND OUR STRENGTH, HAS COME AND GIVEN US HIS EASY YOKE, AS HE PASSED THROUGH THE WATERS IN ORDER TO WASH US AND REDEEM US FROM THE CHAOS OF SIN, AS HE IS THE SEED OF THE PROMISE THAT WAS BORN OF A MAIDEN (VIRGIN), AND IN OUR IMMERSION IN HIM WE ARE GIVEN LIFE AND THE ASSURANCE OF OUR EXPECTATION OF EVERLASTING LIFE, AS CO-HEIRS OF THE PROMISE!

While many are saying aměn today, in their 'assumed innocence', they are simply 'puffed up' in a falsely twisted knowledge as they have whored away from the Truth, and are wasting away in their sin/lawlessness!

Those who are indeed a faithful remnant who endure in their confession of faith in the Master, as seen in their belief with works of obedience, shall indeed be found to have the seed of His Word firmly planted in – the seed that will cause the faithful to inherit everlasting life, when the Master comes in the day of His visitation!

True witnesses of The True Witness are those who put their confident trust in the Trustworthy One who fight for them!

Recognising this, we are to exercise great care in the words we speak, and be on guard against speaking any slanderous words about others who have spoken to us in complete confidence!

Eph'siyim/Ephesians 4:31-32 “Let all bitterness, and wrath, and displeasure, and uproar, and slander be put away from you, along with all evil. 32 And be kind towards one another, tenderhearted, forgiving one another, as Elohim also forgave you in Messiah.”

The Greek word used here for ‘slander’ is the noun βλασφημία *blasphēmía* – Strong’s G988 which means, ‘slander, abusive language, blasphemy’, and comes from the adjective βλάσφημος *blasphēmos* – Strong’s G989 means, ‘slandering, speaking evil, abusive, reproachful, reviler’.

You do not have to look too far to see many evil speaking and abusive slanderers!

What is very sad is that you will even find people like this among claiming believers!

When understanding that ‘blasphemy’ speaks of a clear irreverence toward Elohim, we must recognise the danger of speaking against our brothers, who are a part of the Bride of Elohim, lest we find that we are being found to show little respect toward the body of Messiah!

Sha’ul makes it clear to Titos that he was to remind those he taught to not be slanderers!

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.”

The Greek word used here for ‘slander’ is the verb βλασφημέω *blasphēmeō* – Strong’s G987 which means, ‘to slander, speak lightly or profanely of set apart things, hurl abuse, dishonour’.

The Merriam Webster’s Collegiate Dictionary defines ‘slander’ as:

- 1) “the utterance of false charges or misrepresentations which defame and damage another’s reputation”, and
- 2) “a false and defamatory oral statement about a person”

Shelomoh is teaching us to be trustworthy with our words and the words that are spoken to us in confidence, while also teaching us to make sure that we do not speak falsely about another!

Verse 14:

“Without guidance the people fall, but in a great counsellor there is safety.”

The Hebrew word translated here as ‘guidance’ is from the word תְּהַבִּילָה *taḥbulah* – Strong’s H8458 which means, ‘direction, counsel, guidance, wise counsel, wise guidance’.

In **Mishlě/Proverbs 1:5** we are told that “the understanding one gets wise counsel”, where we see תְּהַבִּילָה *taḥbulah* being translated as ‘wise counsel’.

What Shelomoh is making very clear to us is that without proper guidance and wise counsel people will fall.

The Hebrew word for ‘fall’ is נָפַל *naphal* – Strong’s H5307 meaning, ‘to fall, lie, abandon, fell down, cast down’, and is often used in Scripture to describe those who have fallen/died by the sword, unnecessarily or tragically, and not of someone who died of old age.

The Hebrew word used for ‘counsellor’ comes from the primitive root verb יָצַע *yaats* – Strong’s H3289 which means, ‘counsel, counsellor, consult, give advice’, and this word is used as a title given to our Master and Messiah, as seen in:

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

From this we get further confirmation in Scripture of how ‘counsel’ is Elohim’s and the True Counsellor is our Great Master and Elohim, יהושע *Messiah!!!*

The Hebrew root word that is translated as ‘safety’ is תְּשׁוּעָה *teshuah* – Strong’s H8668 which means, ‘deliverance, salvation, help, victory’, and comes from the root verb יָשַׁע *yasha* – Strong’s H3467 which means, ‘deliver, brought salvation, saviour, saves’, which is the word that is frequently translated in Scripture as ‘saviour’.

What Shelomoh is presenting to us in this proverb is a great parable that points to our Great Saviour, יהושע *Messiah!*

Without Him we shall fall, He is the One who guides us with the great counsel of His Word and in whom we find safety and refuge and deliverance in times of distress!

Tehillah/Psalm 37:39 “But the deliverance of the righteous is from יהוה, their strength in time of distress.”

Yirmeyahu/Jeremiah 3:23 “Truly, delusion comes from the high hills, the noisy throng on the mountains. Truly, in יהוה our Elohim is the deliverance of Yisra’el.”

Verse 15:

“He who is guarantor for a stranger suffers harm, but one who hates shaking hands in pledge is safe.”

The word translated as ‘guarantor’ is אָרַב arab - Strong’s H6148 which means, *‘to take on pledge, give in pledge, become surety, guarantor’*.

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

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

The danger of being a guarantor for a stranger is that we can suffer severe harm, simply because the real danger of being taken for a ride is a possibility with one who does not submit to walking in the clear ways of the Torah, giving us no guarantee that we can take a strangers word as something that can be trusted!

The Hebrew word that is translated as ‘shaking hands in pledge’ comes from the root word תָּקַע taqa – Strong’s H8628 that means, *‘to thrust, strike or clap hands, blow, give a blast, trumpeter, pledge oneself’*.

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

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

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

The Hebrew word that is translated here as ‘safe’ comes from the root word בָּטַח batah – Strong’s H982 which carries the meaning, *‘to trust, be bold, confident, be secure, courageous’*.

To put it plainly, Shelomoh is making it clear to us that you are safer when not shaking hands in pledge, as you keep yourself from any danger of suffering harm!

Verse 16:

“A woman showing favour obtains esteem, but ruthless men obtain riches.”

This proverb has been disputed by various interpreters, as many are not certain whether the contrast being drawn here is between a woman and a man, between esteem and riches or between favour and the violent ways of obtaining personal goals.

What is worth taking note of here, is that this is the only proverb where we are given a contrast between a woman and a man!

A woman showing favour gets esteem!

The Hebrew word for ‘woman’ is אִשָּׁה ishshah – Strong’s H802 which means, *‘woman, wife, female’*, and is depicted in Scripture as the physical counterpart of man, who is deserving of his unswerving loyalty.

We take note that this term is also used to reference the harlot whore, as well as a clear metaphor of a bride that remains spotless for her husband.

Metaphorically, a noble woman speaks of wisdom while a foolish woman represents that which is opposed to wisdom!

The Hebrew word for 'favour' is חֵן *hen* – Strong's H2580 meaning, '*grace, adornment, favour, gracious*' and comes from the primitive root חָנַן *hanan* – Strong's H2603 meaning, '*show favour, be gracious to, dealt graciously with, given to them voluntarily, shown favour*'.

The Hebrew word that is translated as 'obtains' comes from the root word תָּמַךְ *tamak* - Strong's H8551 which means, '*to uphold, retain, hold up, support*', and the Hebrew root word for 'esteem' is כָּבֹד *kabod* – Strong's H3519 which means, '*honour, esteem, reverence, splendid*', which comes from the root verb כָּבַד *kabed* – Strong's H3513 which means, '*to be heavy, weighty or burdensome, to give high esteem and respect and honour*', and is often translated as 'praise' that is to be given to יְהוָה!

Literally, we can see this verse declaring the following:

"A woman of favour holds up and retains the reverence of giving respect and honour..."

When we understand the favour that is given to us as the Bride of Elohim, we begin to understand our need to be upholding the respect and honour that is due to Elohim our Husband!

When contrasting this with ruthless men, we take note how our Husband and King, יְהוֹשֻׁעַ Messiah is a great Elohim of favour who shows us His unswerving loyalty to His Covenants of Promise!

The Hebrew word translated as 'ruthless men' is אָרָץ *arits* – Strong's H6184 which means, '*awe inspiring, terror striking, tyrant, violent men, ruthless ones*', and comes from the root verb אָרַץ *arats* – Strong's H6206 which means, '*cause to tremble, oppress, feel dread*'.

These ruthless ones lay hold of riches!

The Hebrew word for 'riches' is עֹשֶׁר *osher* – Strong's H6239 which means, '*riches, wealth*', and comes from the root verb עָשָׂר *ashar* – Strong's H6238 which means, '*to be or become rich, made rich, enriched*'.

What Shelomoh could be teaching us here is that it is better to show favour and get honour than to be violent and get riches. As discussed in **verse 4** – riches do not profit in the day of wrath – and therefore we can learn that, as the Bride of our soon coming King, we must walk in His favour and uphold the esteem of His Name by remaining true to the Covenant through surrendered obedience, instead of being like the violent who are chasing after riches that will not profit them when our Husband returns.

Verse 17:

"A lovingly-committed man is rewarding his being, but he who is cruel troubles his own flesh."

In Hebrew, the word that is translated as 'lovingly-committed' comes from the root word חֶסֶד *hesed* – Strong's H2617 which means, '*goodness, kindness, deeds of devotion, faithfulness*', and the Hebrew word for 'man' is אִישׁ *ish* – Strong's H376.

The Hebrew word for 'rewarding' is the root verb גָּמַל *gamal* – Strong's H1580 which can give us the meaning of, '*to deal fully or adequately with, reward, rewarding, deal out to, wean a child, ripen, bear ripe (almonds)*', and pictures for us a growing in maturity.

The Hebrew word for 'being' is נֶפֶשׁ *nephesh* H5315 which is '*a soul, a living being, the inner being of a man*'.

The Hebrew word that is translated here as 'cruel' is אֲכָזֵר *akzari* – Strong's H394 which means, '*cruel, cruel one, merciless, fierce*', and comes from the root אָכַזַר *akzar* – Strong's H393 which means, '*cruel, fierce, deadly*'.

אֲכָזֵר *akzari* – Strong's H394 is used 8 times in the Tanak, 4 times in Mishlë/Proverbs, once in Yeshayahu and 3 times in Yirmeyahu.

Cruelty is defined in **Mishlë/Proverbs 12:10** as being merciless, and even the mercies of the wicked are cruel.

The Hebrew word for 'troubles' is אָכַר *akar* – Strong's H5916 which means, '*to trouble, stir up, disturb, cause disturbance*', and it reflects the social dimension of an individual's action.

The Hebrew word for 'own flesh' is שֵׁר she'er – Strong's H7607 which means, *'flesh, blood relative, body, himself'*.

Be lovingly committed and you will be rewarded, but be cruel and you will be troubled!

From a Scriptural perspective, we can take note here that we are reminded of how we are called to not let loving-commitment and truth be forsaken, but that we are to bind them around our neck and write them on the tablet of our heart (**Mishlê/Proverbs 3:3**).

For in doing so we shall be rewarding the inner man!

The one who is cruel and forsakes loving-commitment brings trouble on his own life, and even puts his family at risk!

Let us run through a little more in-depth into what this Hebrew word for 'loving-commitment' - חֶסֶד *hesed* is all about and how important it is for us to realise our need to not forsake it!

The Hebrew root word חֶסֶד *hesed* appears 248 times in 241 verses in the Tanak (O.T.) - **5 times more than the Greek word translated as 'grace' in the Renewed Covenant (N.T.)!!!**

And this word חֶסֶד *hesed* is closely linked to another Hebrew word that is often translated as *'kindness, favour, grace'* – and that is the word חֵן *hen* – Strong's H2580 which means, *'grace, adornment, favour, gracious'* and comes from the primitive root חָנַן *hanan* – Strong's H2603 meaning, *'show favour, be gracious to, dealt graciously with, given to them voluntarily, shown favour'*.

These two words, חֵן *hen* and חָנַן *hanan*, are collectively used 141 times in the Tanak (O.T.).

What we must understand is that in the Tanak (O.T.) we see the link of **'grace and law'** being used in terms of that which we have been favourably given and are now required, as a covenant people, to walk in.

In Hebrew, the concept of חֵן *hen* and חֶסֶד *hesed* goes hand in hand, in understanding our loving relationship with יהוה. The root word חֵן *hen* can best be described as *'a gracious and favourable action passing from a superior to an inferior'* and is an action that cannot be forced upon or demanded!

This, in many ways, carries the same concept of the 'Christian' idea or concept of **'grace'**, as understood through the Greek word χάρις *charis* – Strong's G5485 meaning, *'grace, kindness, blessing, favour'*.

חֵן *hen* is poured out as a gift to a people who have no 'claim' to it as it is given freely and so we see that this certainly is not a 'new' concept as it is a continuous theme right through the Scriptures in the Loving Kindness extended by יהוה to Yisra'el, His Covenanted people!

What we must understand though, is that both חֵן *hen* and חֶסֶד *hesed* are uniquely related, in terms of understanding the fullness of our relationship with our Creator.

Although these two words are closely linked in relation to walking in a relationship with our Saviour, we note that חֶסֶד *hesed* is different to חֵן *hen*. We find both these words being used together, in:

Berēshith/Genesis 39:21 "But יהוה was with Yosēph and extended kindness to him, and He gave him favour in the eyes of the prison warden."

יהוה extended חֶסֶד *hesed* to Yosēph and gave him חֵן *hen* in the eyes of the prison warden.

What we find in Scripture is that חֶסֶד *hesed* is used only where there is a prior relationship bond, be it through family, marriage or kinship, and it is used in regards to a bond or relationship that produces in the bond itself a requirement or an obligation for action, where both parties share חֶסֶד *hesed* and can expect from each other and even demand in a sense, reciprocal responsibilities, and so חֶסֶד *hesed* is not a free gift!

Now we see that over and over חֶסֶד *hesed* is used to describe and express יהוה's relationship with Yisra'el, His Covenanted Bride and that includes all who are brought near and grafted in to these Covenants of promise by the Blood of Messiah!

What we must understand therefore, is that חֶסֶד *hesed* is a word that is often associated with the understanding of obligation and commitment and does not just simply mean unmerited favour alone!

Yisra'el and יהוה are obligated to each other, in marriage, as a result of the Covenants made by יהוה with Abraham, Yitshaq and Ya'aqob!

חֵן *hen* (favour, grace) certainly is the primary reason behind the establishment of the Covenants of Promise, however the moment the Covenants were made, obligation became attached to it by both parties.

And while Yisra'el constantly broke their obligation to the Covenants we see how lovingly committed יהוה is by extending His favour to us, an undeserving people and by His חֵן *hen* (being gracious toward us and adorning us with favour in His eyes) He has extended to us His Kindness - חֶסֶד *hesed* – His loving-commitment to the Covenants, which He remains faithful to, in being obligated and fully committed to; and thus, because of His חֵן *hen*, which is freely given to us, we too are now, by our acceptance of His free gift, also required to express true commitment, in understanding our obligation to guarding the Covenant!

How we do that, is by walking 'in' His Torah (often translated as 'law').

The Torah (law) of יהוה is His instructions for us on how we walk in His חֶסֶד *hesed*, and so the Torah (instructions) of Elohim is the articulation of the obligation we have to the Covenants of Promise by which we are freely and graciously grafted in to by the Blood of Messiah!

We did not earn the right to this Covenant – יהוה made the Covenant out of חֵן *hen*, and therefore we understand that the חֵן *hen* freely given entails חֶסֶד *hesed*, which now both parties are to be committed to and both have an obligation to keep its requirements.

If we reject the obligations and requirements of the Covenant, we are in fact rejecting the Kindness - חֶסֶד *hesed* – and by doing so are rejecting יהוה bonds to us given freely by His Own Blood!

To put it plainly, we could say that חֵן *hen* is 'grace poured out' and not חֶסֶד *hesed*.

Most of Scripture speaks clearly of חֶסֶד *hesed* as a result of חֵן *hen*; and even in the Renewed Writings (N.T.) we see a constant and continual thread of the understanding of the mutual obligations and requirements that are entailed in a 'bonded' relationship with יהוה by the Blood of יהושע Messiah. חֶסֶד *hesed*, in the Hebraic mind-set, characterises our identity as being a part of and walking 'in' the Kingdom of Elohim!

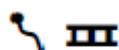
So, when understanding the concept of 'grace' and 'favour' we find that it is not a new concept, as we see that in the truest sense in the Hebraic understanding it entails giving the correct response of obedience in response to the free gift of life extended to us by the Hand of our Creator, and not just a receiving of the gift alone!

The Torah gives us the clear instructions how we respond to His free gift and how we are to live in Him, as a people who are in Covenant with Him!

Noah found favour - חֵן *hen* – in the eyes of יהוה and responded correctly, by being righteous and perfect, as he walked with Elohim – the very thing we are called to do, as we walk in Messiah, as a lovingly committed response to His favour extended to us by the Blood of Messiah!

As we consider these two very powerful words in the ancient pictographic script, we can grasp a better idea of what it means for us to be 'saved by grace (favour)' and our responsibility to responding to the 'favour and loving-commitment' of Elohim!

In the ancient pictographic script, the Hebrew word חֵן *hen* – Strong's H2580 meaning, '*grace, adornment, favour, gracious*' looks like this:



Het – ה

The ancient script has this letter as  which is a 'tent wall', and carries a meaning of 'separation', as a tent wall separates two halves of the tent; or it can also reflect the outside walls that separate the people inside from that which is outside and so can also symbolise protection and security to those inside, while picturing a cutting off of those who are outside. Hence this letter can mean 'established, secure' as well as 'cut off, separated from'. As a tent wall we are also able to recognise the picture of stones being built up to make a complete wall, and represents a 'boundary', or better understood as our 'boundaries' in recognising the need to walk within the boundaries of the Torah and not step outside of that which has been prescribed for us!

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.

By the clear loving-commitment of our Master, Saviour and Elohim we have been saved by His favour (grace) and when looking at this word in the pictographic symbols we are able to see that we are:

SEPARATED, BUILT UP AND ESTABLISHED BY THE SEED – WHICH IS MESSIAH!

The covenants of promise that we were once far off from us, as we were without Messiah and excluded from citizenship in Yisra'el, have been brought near by the Blood of Messiah!

Eph'siyim/Ephesians 2:11-13 "Therefore remember that you, once nations in the flesh, who are called 'the uncircumcision' by what is called 'the circumcision' made in the flesh by hands, ¹² that at that time you were without Messiah, excluded from the citizenship of Yisra'el and strangers from the covenants of promise, having no expectation and without Elohim in the world. ¹³ But now in Messiah יהושע you who once were far off have been brought near by the blood of the Messiah."

Galatyiym/Galatians 3:16 "But the promises were spoken to Abraham, and to his Seed. He does not say, "And to seeds," as of many, but as of one, "And to your Seed," who is Messiah."

Realising how we have been separated by The Seed, through the favour He has shown us, we also need to realise that, as living stones being built up in Messiah, that we are to make sure that we do not let loving-commitment and truth forsake us!

Mishlê/Proverbs 3:3 "Let not loving-commitment and truth forsake you – bind them around your neck, write them on the tablet of your heart"

In the ancient pictographic form, the Hebrew word for 'loving-commitment' -  HESED – Strong's H2617 looks like this:



Het – ה

The ancient script has this letter as  which is a 'tent wall', and carries a meaning of 'separation', as a tent wall separates two halves of the tent; or it can also reflect the outside walls that separate the people inside from that which is outside and so can also symbolise protection and security to those inside, while picturing a cutting off of those who are outside. Hence this letter can mean 'established, secure' as well as 'cut off, separated from'. As a tent wall we are also able to recognise the picture of stones being built up to make a complete wall, and represents a 'boundary', or better understood as our 'boundaries' in recognising the need to walk within the boundaries of the Torah and not step outside of that which has been prescribed for us!

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.

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.

When understanding **דָּוָר הֶסֶד** HESED in these ancient pictographic letters we are able to clearly see that the boundaries for the way in which we are to live have been established and the entrance to walking in **דָּוָר הֶסֶד** (loving-commitment) is by our coming to the Door – that is our Master and Saviour - **יְהוֹשֻׁעַ** Messiah!

WE AS LIVING STONES ARE TO GRAB HOLD OF AND CLING TO THE DOOR!

The commands that are to be written upon the doorposts, are there to remind us that we are to submit to the rules of the House and remember that His rules He has written upon the tablets of our hearts! And as we recall to mind the **דָּוָר הֶסֶד** HESED of **יְהוָה**, we can be comforted and encouraged to remain lovingly-committed to walking in and guarding His Covenant with us, unhindered by the vain threats and ridicule of others!

The importance of **דָּוָר הֶסֶד** hesed is vital for us to understand; as we see that those who hear, guard and do the commands of Elohim grow in wisdom and understand the loving-commitment of **יְהוָה**:

Tehillah/Psalm 107:43 "Who is wise? Then let him observe these matters! Let them understand the loving-commitment of יְהוָה."

For more on **'loving-commitment'** please see sermon notes on the message called, **'FORSAKE NOT LOVING-COMMITMENT'** under the sermons 2013/2014 menu from our site: <http://atfotc.com> or go to the following link: <http://atfotc.com/index.php/our-sermons/sermons-2013-2014/503-forsake-not-loving-commitment-jeremiah-2>

Verse 18:

"The wrong one earns false wages, but the one sowing righteousness, a true reward."

Once again, we see the clear contrast between the wicked and the righteous being given here.

The wrong/wicked – which is the Hebrew word **רָשָׁע** rasha – **Strong's H7563** which means, **'wicked, criminal, evil, offender'** earns false wages!

The Hebrew word for 'earns' is **עָשָׂה** asah – **Strong's H6213** and carries the meaning of **'to do, make, carefully observe to do, practice, work, execute'**. The work of their hands produces a false wage!

The Hebrew word for 'false' is **שֶׁקֶר** 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 Hebrew word that is used here for 'wages' is **פְּעֻלָּה** peullah – **Strong's H6468** which means, **'a work, recompense, labour, wages'**.

What is clearly being rendered here, is that the work of the wicked brings forth deceptive earnings, while the one sowing righteousness earns a true reward!

Shelomoh is making a clear distinction between that which the wicked work for and that which the righteousness work for!

The wicked may get worldly wealth, yet this is very deceptive as it gives false hope as the riches of the world will have no value and not be able to save the wicked in the day of the wrath of יהוה.

Tsephanyah/Zephaniah 1:18 “Neither their silver nor their gold shall be able to deliver them in the day of the wrath of יהוה. And by the fire of His jealousy all the earth shall be consumed, for He makes a sudden end of all those who dwell in the earth.”

Sowing righteousness brings a reward!

The Hebrew root word used here for ‘sowing’ is זָרַע zara – Strong’s H2232 meaning, ‘to sow or scatter seed, conceive, give birth, offspring’.

Hoshĕa/Hosea 10:12 “Sow for yourselves righteousness, reap according to kindness, break up your tillable ground, it is time to seek יהוה, till He comes and rains righteousness on you.”

The Hebrew word that is translated as ‘sow’ comes from the primitive root verb זָרַע zara – Strong’s H2232 meaning, ‘to sow or scatter seed’, and clearly implies a much need action of ‘doing righteousness’, which is ‘to guard all the command of Elohim’ (Debarim/Deuteronomy 6:25).

The Hebrew word that is translated as ‘break up’ comes from the root verb נִיר niyr – Strong’s H5214 which means, ‘till the soil, break up the soil, freshly plough or till’, and the word translated as ‘tillable ground’ is the noun נִיר niyr – Strong’s H5215 which means, ‘tillable, untilled, fallow ground’.

This root word is closely identical to נֵר ner – Strong’s H5216 which means, ‘lamp, candle, light’, with the idea of the gleam of a fresh furrow; and so, we see how vital it is to shine the light of the Truth, through a proper tilling of the soil of our hearts, that results in us bearing the fruits of righteousness!

The clear instruction and call to repentance is very loud here, in Hoshĕa/Hosea 10, as we see the next verse tells us the state that Yisra’el were in:

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

The Hebrew word that is translated as ‘ploughed’ is חָרַשׁ ħarash – Strong’s H2790 which means, ‘to cut in, engrave, plow, devise, scheme, plot’, and also has the meaning, ‘to be silent, dumb, speechless, deaf, say nothing’.

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

The fruit of our lives is a clear indication of the resulting actions of obedience or disobedience, and we must do our utmost to be bearing the fruit of repentance that results in set-apartness.

The Hebrew word that is translated as ‘reward’ comes from the noun שֶׂכֶר seker – Strong’s H7938 which means, ‘reward, hire, wages’, which shows us a clear picture here in that ‘true wages’ for righteousness is a reward whereas workers of wickedness receive ‘false wages’.

The Hebrew root word that is used here for ‘true’ is אֱמֶת emeth – Strong’s H571 which means, ‘truth, firmness, faithfulness’, and this word carries an underlying sense of certainty and dependability – and we know that The Word of יהוה is truth:

Tehillah/Psalm 119:142 “Your righteousness is righteousness forever, and Your Torah is truth.”

Tehillah/Psalm 119:151 “You are near, O יהוה, and all Your commands are truth.”

Tehillah/Psalm 119:160 “The sum of Your word is truth, and all Your righteous right-rulings are forever.”

Anyone who claims to serve יהוה without walking in and giving heed to follow His Torah, commands and instructions are not serving in Truth, and those who claim that the Torah/Law of Elohim has been done away with are sadly riddled with the leaven of the hypocrisy of man’s theologies and dogmas that seeks only to serve self rather than the Giver of Life, while claiming the opposite!

The one sowing righteousness – that is to guard to do all Elohim commands us to – will earn/receive a TRUE reward from the One who is The TRUTH and whose Word is TRUTH!

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

This word - אמת emeth – Strong's H571, in the ancient pictographic script, look 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!

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.

Taw – ת

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

As we consider these letters, in describing Messiah as being the **TRUTH**, we are able to clearly see that, it is by His strength and might that He has passed through the waters, in order to secure for us His Covenants of Promise! Messiah is the Aleph and the Taw – the first and the last, who came from from above (passing through the waters of the heavens and the earth), in order to redeem us, according to His Word!

He is the Truth and His Word does not return empty! His Word is Truth and His Word leads us in His Truth. His Word lights our WAY and as we walk in Him by walking in His Word we are assured that our feet are on His solid path! Our reward is a sure and dependable one – everlasting life!!!

Galatyiim/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 19:

"Thus righteousness leads to life, and one pursuing evil, to his own death."

Shelomoh has just made very clear, what the different wages for wickedness and righteousness are – and begins this verse with a conclusion to the clear point of what you should be sowing and earning!

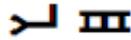
He starts this verse with a **'thus'**, which shows us that it is a continuation from the previous, and the Hebrew word used here at the beginning of this verse for **'thus'** is תכן ken – Strong's H3651 which is an adverb that can mean, **'so, thus, therefore'**.

With the contrast being given here of life and death being the outcome of what one pursues, we see that it is righteousness that leads to life while the pursuit of evil leads only to death!

The Hebrew term/phrase that is used here for 'to life' is **לְחַיִּים** *lehayim* and is written in the plural form of the root word for **life**, which is **חַי** *hay* – **Strong's H2416** which means, '**life, alive, living, flowing, fresh, running**'.

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

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



Het – ח

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

Yod – י

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

From this ancient pictographic lettering of the word for **LIFE**: **חַי** *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!

The Hebrew root word for '**pursuing**' is **רָדַף** *radaph* – **Strong's H7291** and carries the meaning, '**to pursue, chase, follow closely after, aim to secure, run after, hunt, persecute**' and in the context of pursuing and running after, we note that it is after righteousness that we are to be pursuing and not anything else.

The pursuit of anything else leads to death!

This word is used in:

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

Mishlê/Proverbs 12:28 "**In the way of righteousness is life, and in its pathway there is no death.**"

This makes it very clear – when you are pursuing righteousness, your path of pursuit is a sure path of life and therefore, to pursue righteousness, is to walk in Messiah and walk according to His commands diligently and with great delight.

He is the Living Torah – The word made flesh – so our path is guided by the Torah, which lights our way! Any other path is dark and is destined to death!

We '**pursue/follow**' righteousness alone, so that we may '**enter**' the land!!!

In other words, this is a call to '**go the distance**' and not stop short of the goal for any reason!!!

While we recognise that we have been redeemed and ransomed from bondage and enslavement, we also recognise that now we have been redeemed we have a responsibility to pursue or follow closely after righteousness – which is to guard to do all the commands of Elohim!

And we do this – not to be redeemed, for that we cannot do for ourselves, but rather we do it to enter into the Promised Land as we 'work out' our deliverance with fear and trembling!

We do not 'keep the Torah' to get saved but we do it because we are saved and because we are still sojourners here and we have a home to look forward to, which we cannot enter into if we do not guard the commands and pursue righteousness!!!

The unbelieving generation who disregarded the commands in the Wilderness were redeemed and set free from Mitsrayim, were washed through the Sea of Reeds, yet never entered the Promised Rest of יהוה because they did not pursue righteousness and disregarded the commands!

So many today, are doing the same thing in that they claim the Blood of Messiah, while they wilfully neglect to walk in His commands and guard to keep His Torah – they may get out of Mitsrayim but they will never enter the Promised Land!!!

We are also told to pursue apartness, as seen in:

Ib'rim/Hebrews 12:14 "Pursue peace with all, and pursue apartness without which no one shall see the Master."

Why I am mentioning this verse, is to highlight this vital fact being presented to us here – and that is – that without a proper pursuit of apartness, we will not see the Master!

The Greek word for 'pursue' is the verb διώκω diōkō – Strong's G1377 which means, 'to put to flight, pursue, persecute', and also carries the meaning to follow after or to run swiftly in order to catch a person or thing or earnestly endeavour to acquire and can also mean to suffer persecution!

Suffer persecution:

Timotiyos Bēt /2 Timothy 3:12 "And indeed, all those wishing to live reverently in Messiah יהושע, shall be persecuted."

Pursuing set-apartness will bring on persecution – and knowing this reality, the question is, "Will I obey the Torah of the House and be most set-apart?"

One could, in many ways, state that the opposite of pursuing apartness, would be to forsake apartness, and we are commanded to not forsake the Torah, which includes not forsaking the Torah of the House!

Yehezqël/Ezekiel 43:12 "This is the Torah of the House: Upon the mountaintop, all the boundary of it, all around, is most set-apart. See, this is the Torah of the House."

Twice in this verse we see the clear phrase, "This is the Torah of the House"

What is so very clear, in this verse, is the declaration of what **The Torah of the House** is and it is given between the repetition of this phrase, placing emphasis on recognising what the Torah of the House is, so that the hearer does not neglect to know what is the Torah of the House.

The Hebrew word that is translated as 'see', that is used before the repeated phrase, "this is the Torah of the House", is הִנֵּה hinneh – Strong's H2009 which means, 'Lo! Behold! Look! See!', which is the prolonged form of הִן hen – Strong's H2005, which is an interjection that demands attention and is mainly used to emphasise the information that follows.

Having declared 'this is the Torah of the House' and then expressed what it is, the interjection of הִנֵּה hinneh – Strong's H2009 is used to get one's attention, by making it clear that 'THIS IS the Torah of House'.

While it may sound like I am repeating myself, it is done so with good intention, in order to get your attention, as we embrace what the Torah of the House is!!!

THE TORAH OF THE HOUSE = SET-APARTNESS!

Due to the 'perfect' and 'complete' work of our Messiah and King (which this day reflects for us), we are able to be perfect and set-apart before Elohim, for that is what we are called to – to set-apartness!

And having been grafted into the Covenants of Promise, by the Blood of Messiah that cleanses and washes us, we are now called to be a called-out people who are 'perfecting' set-apartness in the fear of Elohim!

How then are we to 'perfect' our set-apartness in the fear of Elohim?

By walking in **THE PERFECT TORAH!!!**

Qorintiyim Bēt/2 Corinthians 7:1 "Having, then, these promises, beloved, let us cleanse ourselves from all defilement of the flesh and spirit, perfecting set-apartness in the fear of Elohim."

The main point I am putting across here, is that when one does not observe the command to have a set-apart gathering then the pursuit of apartness becomes null and void!

The Greek word used for 'perfecting' is ἐπιτελέω *epiteleō* – Strong's G2005 which means, **'to complete, accomplish, finished, perfected, performing'**, and therefore we recognise that we are in a race that we must complete, realising that it is Messiah in us that causes us to pursue and perfect set-apartness, as we stay in Him and walk, even as He did!

Many might claim that they have not neglected the Torah of the House, while they 'sit on the fence', so to speak, and legalistically tick off their boxes of an assumed obedience and minimum responsibility required for set-apartness, yet they lack the fruit of being **MOST SET-APART**, and becomes clearly evident of this fact, when they find themselves in the midst of those who are being zealous in their pursuit of being most set-apart!

We need to embrace the heart of Dawid:

Tehillah/Psalm 119:29-33 "Remove from me the way of falsehood, and favour me with Your Torah. 30 I have chosen the way of truth; Your right-rulings I have held level. 31 I have clung to Your witnesses; O יהוה, do not put me to shame! 32 I run the way of Your commands, for You enlarge my heart. 33 Teach me, O יהוה, the way of Your laws, and I observe it to the end."

How fit are you, in your pursuit of apartness?

Are you running the way of the commands of Elohim?

Are you running with exceeding joy and fervency, to the esteem of יהוה, or have you, at times, found that you have parked yourself in a position that no longer pursues apartness, because of a lack of breath, as the result of the worries of this age, the deceitfulness of wealth and desires for other non-set-apart matters that have come and choked out the very word of life from your being, leaving you short of breath?

When one gives way to the pursuit of apartness and slacks off, due to compromise, and becomes lazy and idle in duty, neglecting the proper gathering and fellowship, and neglecting the proper daily meditating and study of the Word, then what happens?

Well, what may come first, is the heartburn of compromise that eats away at one's inner most being, which will lead to envy and strife that can cause divisions in the House, after which, contentions may arise and false doctrines be entertained and believed, due to the slackened pursuit of set-apartness, while assuming to maintain a self-constructed image of apartness, that does not line up perfectly with the plumb line of the Torah!

What may happen as a result of this, is that the infected ones, who have neglected the Torah of the House and have strayed from the pursuit of apartness, will find the following creeping into their lives: lethargy, inactivity, conformity to worldliness and, if not corrected, will lead to a losing of their first love for Elohim and the House/Body of Messiah, causing them to turn away from true love for Elohim, which is to obey His commands!

Here, in Scripture, the Torah of the House is made very clear – set-apartness!

When one drifts from pursuing apartness, the House often experiences diminished gatherings, as the desire to be joined in unity, by some, grows colder and colder, to the point where they assume that they can walk a set-apart life on their own, thus deceiving themselves into thinking they do not need help, instruction or fellowship with others. To do this, is a breaking of the Torah of the House!

Taking set-apartness for granted, through the lack of a proper pursuit, can cause one to end up being alone and discarded, hence the need to ensure that the zeal for the pursuit of apartness never fails or fades!

The pursuit of righteousness leads to life, while the pursuit of evil leads to death!

The word 'evil', in Hebrew, is based on the root word רָע *ra* – Strong's H7451 meaning, **'bad, evil, wicked, harmful'**.

Evil is the exact opposite of the term 'good', and the Hebrew word for 'good' is טוֹב *tob* – Strong's H2895 which carries the meaning, **'pleasant, good, agreeable, beautiful, to be pleasing, done well'**.

In the true understanding of this word טוֹב *tob* we can see that it may best be translated in most cases as

'functional', for when יהוה said in **Bereshith/Genesis 1:31** that when He saw all that He had made, that He said it was very **good**.

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

Pursuing evil speaks of one who is being dysfunctional and pursuing another way that runs contrary to the functional way and design of Elohim, and this leads to death!

Verse 20:

“The perverse of heart are an abomination to יהוה, but the perfect in the Way are His delight.”

Shelomoh gives us a clear statement here of what is an abomination to יהוה and what is a delight to Him!
The Hebrew word used here for ‘abomination’ is the noun תולע־בה to’ebah – Strong’s H8441 which means, ‘*abomination, abominable thing, detestable thing, object of loathing*’, as already discussed in **verse 1**.

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

Debarim/Deuteronomy 32:5 “A twisted and crooked generation has corrupted itself, their blemish, they are not His children.”

A twisted and crooked generation has corrupted itself!

A very harsh statement indeed – yet very accurate in its clear wording!

We see this clear statement being made to a people who twist the straight Word of יהוה, and we are told in:

Mishlê/Proverbs 8:8 “All the words of my mouth are in righteousness, none of them twisted or crooked”

The Torah is to be in our hearts and in our mouths, to do it, and when one is not walking in the perfect way then the evidence that one does not have the Torah on their heart becomes clear, and they are an abomination to Elohim!

As discussed, in **verse 1**, the Hebrew word that is translated here as ‘delight’ comes from the root word רָצוֹן ratson – Strong’s H7522 which means, ‘*goodwill, favour, acceptance, desired, well-pleased*’, which comes from the primitive root verb רָצָה ratsah – Strong’s H7521 which means, ‘*to be pleased with, accept favourably*’.

The perfect way!

The Hebrew word for ‘perfect’ is the word תָּמִים tamiym – Strong’s H8549 which means, ‘*complete, whole, sound, perfect, without blemish, blameless*’.

When Dawid, in a poem to יהוה, asked who may sojourn in the Tent of יהוה and who may go up to His Set-Apart mountain, he answers by saying:

Tehillah/Psalm 15:2 “He who walks blamelessly, and does righteousness, and speaks the truth in his heart.”

Here it is made very clear – the one who walks ‘blamelessly’ does righteousness and speaks the truth in his heart!
Doing and speaking that which lines up with the perfect Truth!

The Hebrew word used here for ‘blamelessly’ is תָּמִים tamiym – Strong’s H8549, which comes from the primitive root word תָּמַם tamam – Strong’s H8552 meaning, ‘*to be complete, to be finished, be at an end*’.

In Yehoshua’s last address to the nation he made a clear call to Yisra’el and commanded them the following:

Yehoshua/Joshua 24:14 “And now, fear יהוה, serve Him in perfection and in truth, and put away the mighty ones which your fathers served beyond the River and in Mitsrayim, and serve יהוה!”

He proceeds to make it clear that if this does not seem right in their eyes then they had better choose who they would serve, but he and his house would serve יהוה!

There is only one way to serve יהוה, and that is to fear Him and serve Him in perfection and Truth and have nothing to do with vain and empty traditions of falsified worship.

The call to “**be perfect**” is often seen as a hard expectation if understood in the wrong way, but what is it to be perfect or have a perfect heart?

To not have a perfect heart often speaks of one who may have even began well, yet did not endure to the end – it can speak of one who does not carry on to completion that which they are called to!

It can be a ‘**doing right, but...**’ kind of scenario.

There are to be no ‘**buts**’ in our committed life unto יהוה!

So, when we are told to be תָּמִיִּם **tamiym** - ‘perfect’, we are told we are to be complete, and be mature in our thoughts and actions. We are to move on to maturity, which comes through the perseverance of trials, in order to be complete and not lack anything.

It is those who are immature – those who stay on the milk of the Word, who cannot walk perfect before יְהוָה. Although many ought to be teachers by now, they have not moved on to maturity in the Word and stumble continually through their inability to take responsibility of seeking, learning and growing in the Truth as they would either wait for others to spoon feed them continually, or hold fast to and rely upon the man-made traditions that have held people captive on milk.

What is in our heart will be revealed in our actions and the corresponding words we speak!

The Truth is to be on our hearts and it is the truth that is in our heart that we are to be speaking, followed up by a committed obedience to walking and serving in the Truth!

Verse 21:

“Hand to hand, the evil one does not go unpunished, but the seed of the righteous shall escape.”

This expression, ‘hand to hand’ which, in the Hebrew, is written as יָד לְיָד **yad leyad** and is used twice in Scripture: here and in:

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

Some translations render this as “**be assured**”, but this Hebrew idiom, is thought to be a phrase that resulted in the striking of hands together, when concluding an agreement.

When we also understand that one’s hands speak of one’s works or actions, we can take careful warning hear, that the works and actions of the evil one will not go unpunished, as they will be judged according to their works!

The Hebrew word that is translated as ‘unpunished’ comes from the root verb נָקָה **naqah** – Strong’s H5352 which means, ‘**to be empty or clean, acquitted, purged**’.

What is very clear here in that the one who does evil works will not be acquitted!

In giving the contrast of how the righteous shall escape, we are able to see the parable that Shelomoh is presenting here. Work for work – the wicked will be punished, but the righteous will not be!!!

Works of the wicked are punished, while the works of the righteous will cause them to escape the punishment!

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

We also see this word used in:

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

Verse 22:

“Like a ring of gold in a pig’s snout, is a lovely woman who lacks good sense.”

Gold rings were worn in women’s noses, for jewellery and not in the ‘snout’ of pigs, and so here, Shelomoh is likening the picture of what a beautiful woman, who has no sense, would look like!

It is not fitting for a pig to have a gold ring in its nose!

The pig is an unclean animal, and by that, I mean that it is an animal that was not permitted to be eaten and is not considered food.

A pig has a function, and it is not an animal given to us for food!

Understanding this, we are able to see what Shelomoh is making clear – a woman can be very beautiful, however, if she lacks good sense, then she is no different to a pig with a nose ring!

No matter how you may dress up a pig, it is unclean!

This teaches us a clear lesson of not putting on an outward show while our ability to have good sense is lacking! The Hebrew root word that is translated here as ‘good sense’ is טַעַם ta’am – Strong’s H2940 which means, ‘*taste, judgement, discernment, discretion*’ and comes from the root verb טַעַם ta’am – Strong’s H2938 which means, ‘*to taste, perceive, evaluate, decide*’, and is primarily concerned with what one eats, and Dawid uses this word in: Tehillah/Psalm 34:8 “Oh, **taste** and see that יהוה is good; blessed is the man that takes refuge in Him!”

Indiscretion is inappropriate for a beautiful woman and Shelomoh compares this unsuitableness to a valuable object being used as an adornment on an unclean animal – it just does not fit! With the analogy of a pig, being used here Shelomoh, he is highlighting the clear fact that without good sense and proper discretion, no amount of ‘outside cleaning’ will make one clean ‘on the inside’, as they will still return to unclean ways!

As the Bride of Messiah, we take note of this parable that teaches us to be a Bride who is adorned with the inner beauty of meekness and a peaceable spirit, living in complete submission to our Husband and King!

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

In speaking of those walking after the flesh in filthy lust and despising authority, Kěpha says in:

Kěpha Bět/2 Peter 2:22 “For them the proverb has proved true, “A dog returns to his own vomit,” and, “A washed sow returns to her rolling in the mud.”

The Hebrew word translated as ‘lacks’ is סוּר sur – Strong’s H5493 which means, ‘*turn, turn aside, depart from a way, avoid, be removed from, put away*’, and this is a verb that literally means to turn away and depart, which teaches us a vital lesson here in telling us that as a beautified Bride we must not turn away or depart from the proper discernment of Scripture, lest we be likened to an unclean pig that has been dressed up to try and look clean!

Verse 23:

“The desire of the righteous is only good, the expectancy of the wrong is wrath.”

Here we see a clear distinction of what is to be desired and expected, and the clear difference in the end result of the righteous versus the wrong.

The Hebrew word that is translated here as ‘desire’ comes from the root word תַּאֲוָה ta'avah – Strong’s H8378 meaning, ‘*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.”

The Hebrew word that is used here for ‘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 meaning, ‘*to wait for, eagerly wait, expect, hopefully waiting*’.

In **verse 7** we are told that the expectation of the wrong **perishes**, which is the 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*’, and here we are told that the expectancy of the wrong is ‘**wrath**’, which is the Hebrew word עִבְרָה ebrah – Strong’s H5678 which means, ‘*wrath, fury, rage, outpouring, anger*’, as discussed in depth in **verse 4**.

Shelomoh is, in many ways, repeating a clear parable, by making it vitally important for us to have the right desire that comes from walking in righteousness, for those who do not, can expect the severe wrath of Elohim!

Romiyim/Romans 2:2-11 “And we know that the judgment of Elohim is according to truth against those who practise such *wrongs*. ³ And do you think, O man, you who judge those practising such *wrongs*, and doing the same, that you shall escape the judgment of Elohim? ⁴ 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 24:

“There is one who scatters, yet increases more. And one who withholds more than is right, but it comes to poverty.”

Here we see a clear principle that is being declared and that is, that the one who gives freely get back abundantly, while the one who withholds more than he should by being selfish and stingy will end up having none!

The Hebrew word that is translated here as ‘scatters’ comes from the root word פָּזַר **Pazar** – Strong’s H6340 which means, ‘to scatter (freely), disperse, dispersed’.

This root is used 10 times and is used to also describe Yisra’el being a ‘scattered’ sheep:

Yirmeyahu/Jeremiah 50:17 “Yisra’el is a scattered sheep, the lions have driven him away. First the sovereign of Ashshur devoured him, and now, at last, this Nebukadretsar sovereign of Babel has broken his bones.”

With Yisra’el being scattered we also see a promise of the scattered returning, when the captivity is turned back! **Yo’el/Joel 3:1-2** “For look, in those days and at that time, when I turn back the captivity of Yehudah and Yerushalayim, ² then I shall gather all gentiles, and bring them down to the Valley of Yehoshaphat. And I shall enter into judgment with them there for My people, My inheritance Yisra’el, whom they have scattered among the gentiles, and they have divided up My land.”

With the promise of an increase we are able to see the prophetic language of a harvest to come – a harvest that is great and lacking workers:

Mattithyahu/Matthew 9:36-38 “And having seen the crowds, He was moved with compassion for them, because they were weary and scattered, as sheep having no shepherd. ³⁷ Then He said to His taught ones, “The harvest truly is great, but the workers are few. ³⁸ “Pray then that the Master of the harvest would send out workers to His harvest.”

The Book of **Hoshĕa/Hosea** certainly deals primarily with this whole concept of Yisra’el being scattered for disobedience and by the redeeming Hand of Elohim, the scattered seed that was sown among the nations would bring forth and increased harvest back to Elohim, who scattered!

What this proverb also teaches us, is that when we hold back from doing what is right, we will lack proper provision.

The Hebrew word that is translated as ‘withholds’ comes from the root word שָׁמַר **hasak** – Strong’s H2820 which means, ‘to withhold, refrain, hold back, restrain’, and the Hebrew word for ‘right’ is יָשָׁר **yosher** – Strong’s H3476 meaning, ‘straightness, uprightness, correctly, honesty’ and comes from the primitive root verb יָשַׁר **Yashar** – Strong’s H3476 meaning, ‘to be straight, smooth, upright’. What is clear here is that the one who refrains from uprightness will come to poverty.

The Hebrew word for ‘poverty’ is מַחְסוֹר **maḥsor** – Strong’s H4270 which means, ‘a need, thing needed, poverty, lack, want’. The lazy will see their needs come like an armed man – in other words it will be like a terrible battle that rages against your life, unable to satisfy the urgency of one’s needs.

We see that the Word is clear that for those who fear יְהוָה there is no ‘need’ or ‘lack’ or ‘poverty’:

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

Verse 25:

“The generous being is enriched, and he who waters is also watered himself.”

Shelomoh continues to emphasises the promise of enrichment given to the generous!

Both of these saying here in this verse are basically saying the same thing and line up with the idea of what was said in the first part of the previous verse.

The generous being – which is written, in Hebrew, as – נֶפֶשׁ בְּרַכָּה nephesh berakah, which can be literally rendered as – ‘a soul of blessing’.

The Hebrew word that is translated as **enriched** comes from the root verb דָּשַׁן dashen – Strong’s H1878 which means, ‘to be fat, grow fat, anointed, prosper’.

The soul that blesses will prosper!!!

The Hebrew word that is translated here as ‘waters’ comes from the root word רָוַח ravah – Strong’s H7301 which means, ‘to be saturated, drink one’s fill, satisfy, cause to drink’, and the Hebrew word that is used here for

‘watered’ comes from the root word יָרָח yarah – Strong’s H3384 which means, ‘direct, teach, instruct, throw, water, watered’.

To water and be watered is a clear idiom for bringing refreshing truth to others and being refreshed oneself.

When you satisfy the thirst of others and cause them to drink of the Living Water you will in turn be refreshed and watered!

As we allow the Living Waters of the Truth to flow from within and be given to others, we will be continually refreshed ourselves and be filled to give more!

Freely we have received and so freely we should give – be the soul of blessing to others and prosper in the Master who enriches you with His Living Water!

Mattithyahu/Matthew 10:8 “Heal the sick, cleanse the lepers, raise the dead, cast out demons. You have received without paying, give without being paid.”

Verse 26:

“The people curse him who withholds grain, but blessing is on the head of him who sells it.”

This verse presupposes a scarcity of grain, due to a poor harvest and when we read this, we cannot help but be drawn to the account of Yosēph when he was in Mitsrayim and how he was greatly blessed, in his proper administration as governor of Mitsrayim and how he provided a proper supply of grain to the world, during the severe famine!

Berēshith/Genesis 41:56 “And the scarcity of food was over all the face of the earth, and Yosēph opened all the storehouses and sold to the Mitsrites. And the scarcity of food was severe in the land of Mitsrayim.”

This famine can also be symbolic for us of a time where there is a famine for the Word – that is, a time 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 - יְהוֹשֻׁעַ 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!

In **Berēshith/Genesis 41:57** we are told that the famine was so severe that all the earth came to Yosēph to buy grain, and herein lies the powerful shadow picture of Messiah, who is the true Living Bread and sustainer of life – and all who come to Him shall find their supply and lack nothing, as long as they feed on Him. The power of the True Bread of Messiah, is that all the earth can come to Him, without silver:

Yeshayahu/Isaiah 55:1-2 “Oh everyone who thirsts, come to the waters. And you who have no silver, come, buy and eat. Come, buy wine and milk without silver and without price. 2 “Why do you weigh out silver for what is not bread, and your labour for what does not satisfy? Listen, listen to Me, and eat what is good, and let your being delight itself in fatness.”

The Hebrew word that is translated as **'withholds'** comes from the root word מָנַע *mana* – Strong's H4513 which means, **'restrain, withhold, held back, keep back'**, and herein lies a clear caution against keeping back from doing what we should, as we are to be taking the Good News to the nations!

Verse 27:

"He who earnestly seeks good, seeks what is pleasing; but to him who seeks evil, it comes to him."

The Hebrew word that is translated here as **'earnestly seeks'** comes from the root word שָׁחַר *shaḥar* – Strong's H7836 which means **'to long for, diligently seek, strongly desire something with a focus on a relationship with that which you seek'** and is an intensive verb which denotes that it requires exceeding effort.

The verb שָׁחַר *shaḥar* – Strong's H7836 we see being used in:

Tehillah/Psalm 63:1 "O Elohim, You are my ĒI; I earnestly seek You; my being has thirsted for You; my flesh has longed for You In a dry and thirsty land without water."

From this root verb שָׁחַר *shaḥar* – Strong's H7836 we get the noun of the word, which means, **'at dawn, early, daybreak'**.

Therefore, it is safe to say that what Dawid was actually declaring here was, **"I rise early to diligently seek you"**.

The LXX (Septuagint) translates this as **'I rise early for you'**.

What we have here, is the picture of **'seeking early'** as having the connotation of great diligence – **"I am seeking you really diligently"** – not with half measures!!!

And this he would do 'early', while it was still dark, at the breaking of dawn!!!

How many of you can say that?

Most of the time, the majority of people cannot even get out of bed early on a good day!

What about when you are in a tight spot, when things are all messed up and your circumstances look dismal – getting up early to seek יְהוָה *is*, for most, not even a consideration!

What we recognise, in this proverb, is that the whore will earnestly seek her foolish prey, and will certainly seek those who are in a tight spot and smooth talk them into her home and seduce them with lies and falsehood!

If you are not earnestly seeking יְהוָה, then be warned that the whore will be earnestly seeking you!

Yeshayahu/Isaiah 55:6 "Seek יְהוָה while He is to be found, call on Him while He is near."

The Hebrew word that is translated here in Yeshayahu as **'seek'** comes from the root word דָּרַשׁ *darash* – Strong's H1875 which means, **'to resort to, seek out, ask, avenge, consult, investigate, search carefully, make inquiry, question'**.

Now, when we see that this word carries more than simply just take a quick peek, but rather emphasises the need to be digging deep in seeking out carefully and with great diligence, through consultation, and asking.

Mattithyahu/Matthew 6:33 "But seek first the reign of Elohim, and His righteousness, and all these matters shall be added to you."

When we are told to **'seek'** first the Kingdom – we must recognise that this is not an instruction that gives the notion that you look at it and now that you have seen it you can go on your merry way – NO!

To seek His Kingdom requires hard work and discipline each and every day. Here we are being clearly instructed to **'seek'** יְהוָה and His strength.

We need to **'seek'** Him and this implies an inquiry after knowledge, advice, and insight into any situation or circumstance we find ourselves in.

A word that is derived from דָּרַשׁ *darash* is מִדְּרָשׁ *midrash* – Strong's H4097 which means, **'a study, record, writings or story, commentary'**.

A **'midrash'** speaks of the ability to search out something and often refers to that which is written to teach, and later became known as a Hebrew word relating to the in-depth study of the word, often done together.

The point is that we are to be a people who are earnestly growing in wisdom and understanding of the Scriptures so we can remember what we look like when we look intently into the mirror of His Word!

Ėkrah/Lamentations 3:25 “**יהוה is good to those waiting for Him, to the being who seeks Him.**”

We are to be seeking His face always:

Tehillah/Psalm 27:8 “**To my heart You have said, “Seek My face.” Your face, יהוה, I seek.**”

The Hebrew word that is used for the 2nd ‘seeks’ in this **verse 27**, as in ‘seeks what is pleasing’ is **בָּקַשׁ** baqash – **Strong’s H1245** which means, ‘**to seek, aim, search, look, inquire**’, and it is written in the ‘piel’ form which expresses an intensive or intentional action and could therefore be expressed as, ‘**seek earnestly or seek the face, seek to find, demand, desire, ask**’, and this kind of ‘seeking’ is an intense seeking with a purpose! As discussed in **verse 1** the Hebrew word 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 **רָצַח** ratsah – **Strong’s H7521** which means, ‘**to be pleased with, accept favourably**’.

The 3rd Hebrew word used in this verse, that is translated as ‘seeks’ as in ‘seeks evil’ is the word **דָּרַשׁ** darash – **Strong’s H1875** which means, ‘**to resort to, seek out, ask, avenge, consult, investigate, search carefully, make inquiry, question**’, as already mentioned here.

What we take note of here, is that while we are to earnestly seek out and study the Word of Elohim, we must be on guard against using the same energy, time and resources in seeking out and studying that which is evil!

Far too many believers busy themselves with evil things and various conspiracy theories, which they end up placing more emphasis on than on that which they ought to be seeking and studying through a diligent and proper meditating on the Torah, day and night!

What you will find, is that those who are earnestly seeking and studying things they should not be, will inevitably be trapped by those things and will, in a sense, find what they were looking for!

Sha’ul tells us to be ‘simple’ towards the evil in:

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

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

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

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

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

Seek the wrong way and the wrong will come to you:

Tehillah/Psalm 7:14-16 “**See, he who is bound with wickedness, and has conceived trouble and brought forth falsehood, 15 he has made a pit and dug it out, and falls into the ditch he made! 16 His trouble turns back upon his own head, and his wrongdoing comes down on the top of his head.**”

We can learn a great deal from Shelomoh’s words, as we should do our utmost to not consume our lives with fruitless and evil things, and rather be seeking after and studying that which is found in the Word of Elohim and think upon or meditate on that which is good as opposed to spending too much time thinking about that which is evil!

Pilipiyim/Philippians 4:8 “**For the rest, brothers, whatever is true, whatever is noble, whatever is righteous, whatever is clean, whatever is lovely, whatever is of good report, if there is any uprightness and if there is any praise – think on these.**”

What are you seeking?

We take note of the words that Shelomoh was clearly told by Dawid when he was to become king:

Dibre haYamim Aleph/1 Chronicles 28:9 “As for you, my son Shelomoh, know the Elohim of your father, and serve Him with a perfect heart and with a pleasing life, for יהוה searches all hearts and understands all the intent of the thoughts. If you do seek Him, He is found by you; but if you forsake Him, He rejects you forever.”

This Hebrew word שׁוֹרֵשׁ **darash** – **Strong’s H1875** can also carry the understanding of seeking out and learning information that was not previously known and it implies having a relationship!

By that, I mean that the information that is sought out, is done so through proper requests and petitions and the information sought out, is then carefully pondered upon and thought about, with a focus to think seriously and long about its meaning and ramifications that are expressed.

In other words, this kind of seeking can only be done with the proper attention and concentration that is required to grasp and meditate on in order to apply what is sought after and learnt!

This word שׁוֹרֵשׁ **darash** – **Strong’s H1875** is a verb that expresses an action of a careful attention and due diligence that is required in order to gain the knowledge sought after.

In the ancient pictographic script, the Hebrew word שׁוֹרֵשׁ **darash** – **Strong’s H1875** which means, **‘to resort to, seek out, ask, avenge, consult, investigate, search carefully, make inquiry, question’**, looks like this:



Dalet - ד:

In the ancient script this letter is pictured as ד, which is 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. We also recognise that יהושע Messiah is **The Door**, and whoever enters through Him, shall be saved, and shall go in and shall go out and find pasture.

The commands are also commanded to be put on our doorposts as a continual reminder that we are to guard His commands, as we go out and come in, submitting under the authority of The Door, through which we have been given access to being built up as a spiritual House for Elohim.

Resh - ר:

The ancient 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. 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!

Shin - ש:

This is the letter **‘shin’** which in the ancient script is pictured as ש, 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.

Looking at these pictographic letters that make up the root word שׁוֹרֵשׁ **darash** – **Strong’s H1875** we can, in terms of the command to seek יהוה and His strength, recognise that we are to come to The Door of the Head and **‘eat’** the Word, so to speak!

AT THE DOOR OF THE HEAD IS THE WORD!

When we gather together as commanded, on the Sabbaths and Appointed Times of Elohim then we are able to come and delight ourselves in Him as we meditate on His Word and Submit to our Head, which is Messiah, guarding to do all He has commanded us to, knowing that our coming in and going out shall be in peace!

Those who are not coming to **The Head** at **The Door** of Appointment are not truly seeking **The Word**!

Those who neglect to guard the Sabbaths and Feasts of יהוה are not seeking Him as they should and therefore have not properly heard the command to seek. Hearing they hear but do not understand!

Dawid sought יהוה and יהוה answered him! This emphasises the joy of knowing our Master and Elohim and the intimacy of a relationship that we are to have with Him who hears our prayers and answers us! It is through a proper seeking of יהוה that we get to know Him and are known by Him!

As we gather to our Head and seek Him with our all, we learn to hear His clear voice and follow Him in complete obedience to His Word that delivers us!

Ĕkkaḥ/Lamentations 3:25 “**יהוה is good to those waiting for Him, to the being who seeks Him.**”

We are to be seeking His face always:

Tehillah/Psalm 27:8 “**To my heart You have said, “Seek My face.” Your face, יהוה, I seek.**”

Verse 28:

“He who trusts in his riches falls, but the righteous flourish like a leaf.”

Trusting in anything other than יהוה will cause one to fall!!!

The Hebrew word for ‘trusts’ is בָּטַח bataḥ – Strong’s H982 which carries the meaning, ‘**to trust, be bold, confident, be secure, courageous**’.

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.”**”

In saying that the blessed man not only trusts in יהוה, but also that the blessed man’s trust is יהוה, we are able to see that to trust in יהוה is not just something that we do as an active response to a particular circumstance, but rather it is who we are – we are ‘trusters’ – who are continually trusting יהוה in all things, amēn!

What then is true ‘trust’? According to a dictionary definition, we see the following:

Trust is the assured reliance on the character, ability, strength or truth of someone or something. It is a dependence upon one, or one in which confidence is placed. It is the confidence, reliance and resting of the mind in the integrity/friendship of another person.

When you make the bold statement that you ‘trust in יהוה’, do you really mean it?

Or do you allow doubts and fears to come and cause you to waver in your ability to fully trust – especially when things do not seem to go your way?

Pure trust in יהוה results in the blessing of being stable and unshaken by unfavourable circumstances that we may find ourselves in.

As Yirmeyahu writes here – when יהוה is your trust you will not get affected by the heat or pressures of life – in other words when the heat is turned up and persecutions are on the rise or difficult circumstances and trials are hitting you from all sides – the true truster in יהוה stands unaffected!!!

Are you a true truster in יהוה, or are you easily shaken?

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

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

The Hebrew word that is translated as ‘shaken’ is מוֹט 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 are never shaken, shall inherit the earth, while those who waver shall not dwell in the earth.

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

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

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

This Hebrew root word for **'trust'** – בָּטַח batah – **Strong's H982** – in the ancient pictographic script looks this this:



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.

Tet – ט:

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

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.

When we look collectively at these pictographic letters that form this word, we are able to glean some valuable insight, into the encouraging message that is being given through this word, as the following meaning can be rendered from these pictures:

THE HOUSE OF THE BASKET IS SAFELY ESTABLISHED!

Our Master and Elohim has firmly established the end from the beginning and for this reason, we are able to put our complete trust in Him, and stay in Him, as He is coming to gather us to Himself and let His kingdom be firmly established forever, where He will rule and reign, with His adorned and capable Bride!

When you grasp that He has firmly secured the House – **His House** (which we are) – and all who are in it, then trusting in Him should be something we should do without hindrance and, in trusting Him, we are equipped to wait patiently.

The true believer who walks in righteousness trusts in יהוה, and will flourish like a leaf!

The Hebrew word for **'riches'** is עֹשֶׁר osher – **Strong's H6239** which means, **'riches, wealth'**, and comes from the root verb אָשַׁר ashar – **Strong's H6238** which means, **'to be or become rich, made rich, enriched'**.

When Dawid blessed יהוה before all the assembly, he made a clear declaration that riches and esteem come from יהוה:

Dibre HaYamim Aleph/1 Chronicles 29:12 **“And the riches and the esteem come from Your presence, and You rule over all. And in Your hand is power and might, and in Your hand to make great and to give strength to all.”**

It is יהוה who gives us the power to get wealth, and we must never forget that, lest we trust in our own riches and fall!

Debarim/Deuteronomy 8:18-20 “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. 19 “And it shall be, if you by any means forget יהוה your Elohim, and follow other mighty ones, and serve them and bow yourself to them, I have warned you this day that you shall certainly perish. 20 “Like the nations which יהוה is destroying before you, so you are to perish, because you did not obey the voice of יהוה your Elohim.”

The Hebrew word that is used and translated in this proverb as ‘falls’ is יפול – ‘yipol’ which is from the root word נפל naphal – Strong’s H5307 meaning, ‘to fall, lie, abandon, fell down, cast down’, and is often used in Scripture to describe those who have fallen/died by the sword, unnecessarily or tragically, and not of someone who died of old age.

The נפלים Nephilim – Strong’s H5303 – ‘giants’ is a word derived from נפל naphal, and speaks of ‘the fallen ones’ – a clear reference to falling from one’s created position due to disobedience, and suffering death and destruction as the consequence.

Putting trust in your own riches and ability to survive and succeed will result in one being cast down and lie abandoned to destruction!

On the other hand – the righteous – the צדיק tsaddiq – Strong’s H6662 which means, ‘just, righteous, blameless, lawful’ – will flourish like a leaf!

The Hebrew root word that is used here for ‘flourish’ is פרח parah – Strong’s H6524 which means, ‘to bud, sprout, shoot, blossom, flourish, break forth and send out shoots’.

Tehillah/Psalm 92:12-13 “The righteous one flourishes like a palm tree, he grows like a cedar in Lebanon. 13 Those who are planted in the House of יהוה flourish in the courts of our Elohim.”

The Hebrew word for ‘leaf’ is עלה aleh – Strong’s H5929 which means, ‘leaf, leafage, branches’, and comes from the root word עלה alah – Strong’s H5927 which carries the meaning of, ‘to go up, ascend, climb, offer, exalted’.

We know that the picture of flourishing like a leaf is picture of that which is able to be brought forth unharmed by outside influences. Dawid speaks of the man that meditates upon the Torah day and night is blessed and he would be like a leaf that does not wither!

Tehillah/Psalm 1:3 “For he shall be as a tree planted by the rivers of water, that yields its fruit in its season, and whose leaf does not wither, and whatever he does prospers.”

With the word for leaf, in Hebrew, coming from the root word that means ascend, we are able to see the powerful picture of a flourishing leaf that climbs up and ascends toward the warmth of the sun, being perfectly nourished and free from decay, as the root system from which it comes forth, is strong and established and well-watered!

In a rebuke given to Yisra’el who had forsaken יהוה and gone backward we see the words in **Yeshayahu/Isaiah 1** being very clear about the destruction of transgressors and sinners alike and that those who forsake יהוה would be consumed, being ashamed of the terebinth trees that they had chosen and be as ones whose leaf fades:

Yeshayahu/Isaiah 1:31 “For you shall be as a terebinth whose leaf fades, and as a garden that has no water.”

The Hebrew root word used for ‘fading’ is נבל nabel – Strong’s H5034 which means, ‘to be senseless, foolish, to sink or drop down, crumble, fade away, wither, lose heart’, which is a completely opposite picture of flourishing and ascending!

Guard righteousness and you will grow and not be moved by pressures and trials, but trust in your own provision and support and you will wither away and fall!

If you trust in your riches, you will become like a dry leaf, but the righteous – that is those who are doing righteousness which is to guard the commands of Elohim, will grow like healthy plants.

Verse 29:

“He who troubles his own house inherits wind, and the fool is servant to the wise of heart.”

This saying consists of two lines that clearly describe the fate of those who trouble their own houses, or cause trouble with their family! A good and proper inheritance is a clear and sure promise given to those who walk in Truth, while troublemakers will get nothing!

The Hebrew word that is translated here as ‘troubles’ comes from the root word **אָכַר** *akar* – Strong’s H5916 which means, **‘to trouble, stir up, disturb, cause disturbance’**, and it reflects the social dimension of an individual’s action. As discussed in **verse 3** we take note again of how the name **אָכַר** *Akan* – Strong’s H5912 which means, **‘troubler’**, and is derived from this root word, and how he certainly teaches us a great deal of how one troubles their own house!!!

The Hebrew word that is translated as ‘inherits’ comes from the root word **נָחַל** *nahal* – Strong’s H5157 which means, **‘to get or take as a possession, inherit, acquire, allotted, apportioned’**.

The trouble is appointed ‘nothing’!!!

If we take this proverb, as likening the troublemaker of a home to be a fool, as he does not walk in the wisdom of truth that builds the house, but rather troubles it, then he will definitely be the servant who is forced to serve, because he does not have anything, nor right of any ownership to anything!

The Hebrew root word that is translated as ‘fool’ is **עוֹלָם** *evil* – Strong’s H191 which means, **‘fool, foolish’**.

The Hebrew words that are rendered as **fool**, in **Mishlê/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 **עוֹלָם** *evil (fool)* identifies himself as soon as he opens his mouth! He would be wise to conceal his folly by keeping quiet (**Mishlê/Proverbs 17:28**).

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

While a wise man avoids strife, the fool quarrels at any time (**Mishlê/Proverbs 20:3**).

He cannot restrain himself and will “display his annoyance at once,” whereas a wise man overlooks an insult (**Mishlê/Proverbs 12:16**).

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

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

In Yirmeyahu we see the words of **הוֹרֵה** 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 wise of heart are those who walk in the wisdom of the Torah and by their actions are able to clearly show that the Torah is on their heart, as opposed to the fool who disregards the need to seek wisdom and be built up by the wisdom of Elohim!

The Hebrew word that is translated here as ‘wise’ comes from the root word **חָכַם** *hakam* – Strong’s H2450 which means, **‘expert, skilled, learned’** and comes from the primitive root word **חָכַם** *hakam* – Strong’s H2449 meaning, **‘to be wise, skilful, make wise’**.

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

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 hearing proper instructions that are given from the Father and living as a taught one of the Master.

Mishlê/Proverbs 1:5 **“The wise one hears and increases learning, and the understanding one gets wise counsel”**

Verse 30:

“The fruit of the righteous is a tree of life, and he who is winning lives is wise.”

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

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

This word also is used figuratively of children, as being the fruit of the womb; yet what we also find as a repeated theme throughout Scripture, is that this term for fruit many times refers to the meaning of, *“the result of an action”*; or better understood as, *“works”*.

Our lives, as set-apart children of Elohim, ought to be bearing the fruit of repentance – which is a clear resulting action of turning away from all falsehood and wickedness, and turning to righteousness:

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

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

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

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

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

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

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

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

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

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

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

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

Fruit of the righteous clearly speaks of the proper obedient living of the set-apart children of Elohim – and when one is walking in complete set-apartness then the fruit that you bear are a tree of life to many, as you bring the Good News of Messiah!

Adam and Hawwah were cut off from the tree of life in the garden of Ēden.

Two trees were in the midst of the garden – **the tree of life** and **the tree of the knowledge of good and evil**.

Man was commanded to not eat of the tree of the knowledge of good and evil, for in the day that he would eat of it he would die.

The tree of life they were permitted to eat, and after they ate of the wrong tree, they were kept from eating this tree of life, which we see in Hazon that this tree is once again made available for all to eat:

Hazon/Revelation 22:14 “**Blessed are those doing His commands, so that the authority shall be theirs unto the tree of life, and to enter through the gates into the city.**”

We also see in Hazon that the leaves of the tree of life are for the healing of the nations:

Hazon/Revelation 22:2 “**In the middle of its street, and on either side of the river, was the tree of life, which bore twelve fruits, each tree yielding its fruit every month. And the leaves of the tree were for the healing of the nations.**”

With Ađam and Hāwawah receiving ‘skins’ as a covering we see the clear picture of how we too, by the sacrifice of Messiah have been given the garments of righteousness as we clothe ourselves in Messiah, who is the Light of the world.

Romiyim/Romans 13:12-14 “**The night is far advanced, the day has come near. So let us put off the works of darkness, and let us put on the armour of light. 13 Let us walk becomingly, as in the day, not in wild parties and drunkenness, not in living together and indecencies, not in fighting and envy, 14 but put on the Master יהושע Messiah, and make no provision for the lusts of the flesh.**”

Galatiyim/Galatians 3:17 “**For as many of you as were immersed into Messiah have put on Messiah.**”

We are told to put on the complete armour of Elohim – which is a clear reference to His Torah, and this ‘skin’ covering is a great play on words that points directly to יהושע Messiah, the Lamb who was slain.

The fact that Elohim cut off access for Ađam and Hāwawah from the Tree of Life was to protect them until the fullness of the redemption could be fulfilled at the fullness of time.

With Ađam and Hāwawah now in their sinful nature they were in danger of being forever in their sin if they had now, in their fallen state, eaten of the Tree of Life.

This certainly is a wonderful picture of the mercy of יהוה Elohim – this was to protect them from being forever in their sin!!!

יהוה protected man from being forever in a double-minded state until the true process of repentance could be recognised and understood and the necessary sacrifice met in order that sin and death be defeated by the sacrifice of יהוה Himself!

We have now the choice set before us – life and death – blessing and curse and when we choose obedience and repent of all our wickedness and sin and turn to Messiah, get immersed in Him and are clothed in Him and daily choose to lovingly walk in the Torah, we gain access back to the Tree of life and in turn we can be the salt and light of the earth. In Messiah we have been given access back to the presence of Elohim from which sin had cut us off from having access to and we know that what we have now is a deposit of what is to come.

Mishlě speaks of the tree of life as being referred to as wisdom, the fruit of the righteous and a healing tongue:

Mishlě/Proverbs 3:18 “**She is a tree of life to those taking hold of her, and blessed are all who retain her.**” – the ‘She’ is wisdom!

Mishlě/Proverbs 11:30 “**The fruit of the righteous is a tree of life, and he who is winning lives is wise.**”

Mishlě/Proverbs 15:4 “**A healing tongue is a tree of life, but perverseness in it crushes the spirit.**”

Now in Messiah that we are able to walk fully in the Torah we can walk in wisdom, bear the fruit of righteousness and bring the healing of His Besorah to the nations!

As we are bringing the Word of Truth to the nations by walking in the pure wisdom of Elohim, we recognise that the goal of our faith is the deliverance of lives, for the one winning lives is wise!

Kěpha Aleph/1 Peter 1:9 “**obtaining the goal of your belief: a deliverance of lives.**”

Verse 31:

“See, the righteous in the earth shall be rewarded, how much more the wrong and the sinner!”

Shelomoh concludes this **Chapter 11** with a clear statement that the righteous shall be rewarded, and so too will the wrong and the sinner!

This similar language of a sure fate on the wrong and wicked we see in:

Ib'rim/Hebrews 10:28-29 “**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?**”

The Hebrew word for ‘sinner’ comes from the root word **חָטָא** *hata* – Strong’s H2398 meaning, ‘**to miss the mark, do wrong, incur guilt, fail to reach**’, and when understanding the root meaning of the word **תּוֹרָה** *Torah* – Strong’s H8451 which means ‘**utterance, teaching, instruction or revelation from Elohim**’ which is derived from the word **יָרָא** *yara* – Strong’s H3384 which means, ‘**to shoot or throw or flow**’, one can clearly see that to sin is to walk against, or walk contrary to, the Torah, for:

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

The sinner is one who is walking contrary to the Torah and is not aiming in the right direction, and the reward for sin or lawlessness is destruction and death, while the reward of the righteous is everlasting life!

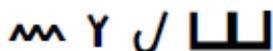
The Hebrew word that is translated here as ‘rewarded’ comes from the primitive root **שָׁלַם** *shalem* – Strong’s H7999 which means, ‘**to be complete or sound, rewarded, make full restitution**’, and it is from this root word that we get the word **שְׁלוֹמִים** *shalom* – Strong’s H7965 – ‘**wholeness, completeness, soundness, welfare, peace, health, prosperity, well-being, safety, protection**’.

The root meaning of **shalom** is to be whole or sound, and this leads to various translations, that speak of completeness, wholeness, well-being, welfare and peace.

Shalom also includes the idea of vigour and vitality in all dimensions of life.

Shalom carries a wealth of meaning that is almost impossible to summarise in a few sittings, yet the concept of shalom entails a completeness and wholeness in our Master and Elohim, who has redeemed us from enslavement to the chaos of sin!

In the ancient pictographic text, the word **שְׁלוֹמִים** *shalom* looks like this:



Shin - שׁ:

This is the letter ‘shin’ which in the ancient script is pictured as, **ש**, 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 **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.

Waw/Vav - ו:

This is the Hebrew letter ‘waw’ or ‘vav’ which in the ancient script is 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**’ as well as ‘**bind**’.

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'.

Now, when looking at this word, in the ancient pictographic script, we are able to recognise what the true Shalom of Elohim brings and does for us, for its ancient meaning could be rendered, among others, as follows:

That which destroys or breaks the false authority that bound us to the chaos of the nations!

It further renders the meaning:

The Word of the Good Shepherd that secures for us a complete cleansing!

This word speaks of a complete restoration of what was lost and broken, and ensures the provision for what is needed to make one whole and complete, lacking nought! For we have been given all we need for life and reverence, having been grafted into the Covenant of Peace by the Blood of Messiah!

The reward of the righteous is the shalom of our Master and the wrong have a reward too, which is not the shalom of our Master, but rather, His wrath! Let us therefore guard righteousness and His shalom, lest we found to be on the wrong side of His judgement that is coming on the wrong!

Kěpha Aleph/1 Peter 4:17-19 "Because it is time for judgment to begin from the House of Elohim. And if firstly from us, what is the end of those who do not obey the Good News of Elohim? 18 And if the righteous one is scarcely saved, where shall the wicked and the sinner appear? 19 So then, those who suffer according to the desire of Elohim should commit their lives to a trustworthy Creator, in doing good."

As we consider the great and powerful lesson we can glean from the wise words and parable of Shelomoh, I thought it best to end this collection of teachings on this **Mishlê/Proverbs 11** with a powerful Psalm of Dawid that gives a great summary of much that has been explained herein!

Tehillah/Psalm 62:1-12 "My being finds rest in Elohim alone; from Him is my deliverance. 2 He alone is my rock and my deliverance, my strong tower; I am not greatly shaken. 3 How long would you assail a man? You crush him, all of you, like a leaning wall, a tottering fence. 4 They plotted to topple him from his high position; they delight in lies; they bless with their mouth, but in their heart they curse. Selah. 5 My being, find rest in Elohim alone, because my expectation is from Him. 6 He alone is my rock and my deliverance, my strong tower; I am not shaken. 7 My deliverance and my esteem depend on Elohim; the rock of my strength, my refuge is in Elohim. 8 Trust in Him at all times, you people; pour out your heart before Him; Elohim is a refuge for us. Selah. 9 Sons of Adam are but a breath, sons of men are a lie; if weighed in the scales, they are altogether lighter than breath. 10 Do not trust in oppression. And do not become vain in robbery; if riches increase, do not set your heart on them. 11 Elohim has spoken once, twice I have heard this: that strength belongs to Elohim. 12 And loving-commitment is Yours, O יהוה; for You reward each one according to his work."

יהוה bless you and guard you; יהוה make His face shine upon you and show favour to you; יהוה lift up His face upon you and give you shalom!