

MISHLĒ/PROVERBS 12

Shalom,

In this article I will break down **Mishlĕ/Proverbs 12**, 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!

Verse 1:

“Whoever loves discipline loves knowledge, but he who hates reproof is stupid.”

In this first verse, we are given a clear contrast between one who accepts discipline, in order to increase knowledge, and the one who despises discipline and is regarded as being stupid!

The root word for *'love'*, in Hebrew, is אהב אהב - Strong's H157 which means, *'to love, show your love'* and is an expression of choice in action, rather than just an emotional feeling!

An interesting side note that is worth mentioning, is that the numerical value for this word for love – אהב אהב is *'8'* – which speaks of fullness, complete and everlasting!

In the Hebrew alphabet, each letter has a unique numerical value.

The letter א (aleph) has the numerical value of *'1'*, while the letter ה (hey) is *'5'* and the letter ב (beyt) is *'2'*, equalling a total numerical value of **8**!

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

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

Here, in **verse 8**, of this chapter in **Yeshayahu/Isaiah 41**, we see that יהוה refers to Abraham as being one who *'loved'* Him and this Hebrew root word that is translated as *'loved'*, is אהב אהב – Strong's H157 which means, *'to love, dearly loved, friend, friends, lover'*.

Here, this word is written in the *“qal, active, pure noun participle”*, which can also therefore render the intense love between two friends and so, we can see why so many translations actually translate this as *'...Abraham my friend...'* and Messiah tells us that the greatest love anyone can have, is to lay down his life for his friend!

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

יהוה Himself took on the nature of flesh by bearing His Right, Outstretched Arm and proved His love for us by redeeming us through His Blood – He is our Redeemer and the Set-Apart One of Yisra'el – He is our refuge whom shall we dread?

We are His friends if we love Him... for Yoħanan makes it clear for us what love for Elohim is:

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

Loving discipline reveals that one loves knowledge, and what Shelomoh is highlighting very clearly for us here is that it is a love for the proper discipline of Elohim that shows a proper love for the knowledge of Elohim.

To Love Elohim IS to guard His commands and we are also told that we shall know that we know Him, **WHEN** we guard His commands, and this take a proper disciplined walk of obedience.

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

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

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

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

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

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

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

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

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

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

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

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

At the beginning of **Mishlĕ/Proverbs** we are told straight up in **1:2-3** that these proverbs of Shelomoh are for knowing wisdom and discipline, and for receiving the discipline of wisdom, and in **1:7** we are told that fools despise wisdom and discipline!

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

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

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

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

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

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

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

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

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

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



Mem - מ:

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

Waw/Vav – ו:

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

Samek - ס:

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

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

Resh - ר:

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

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

For: **It is through the disciplined continual washing of water by the Word that secures and establishes us, that we are enabled to turn our eyes to our Master and grab hold of His word!**

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

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

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

Let me ask you – how disciplined are you?

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

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

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

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

The Hebrew root word for knowledge is דעת 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 - ידע yada – Strong's H3045 meaning, **'to know'**.

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

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

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

We are to 'guard' knowledge and not 'reject' it!

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

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

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

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/index.php/our-sermons/sermons-2014-2015/591-lack-of-knowledge-leads-to-death-ignorance-is-no-excuse>

He who hates reproof is stupid!

The opposite to loving discipline and knowledge is to hate that which discipline brings!

The Hebrew root word for 'hated' is שָׂנֵא *sane* – Strong's H8130 which means, '*to hate, detest, turn against*'. To 'hate' is to have or show intense hostility and turn away from someone or something, usually derived from fear, anger or a sense of injury, as one feels that they have been wronged and have no need to show respect or credence to another's advice or instructions.

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

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

The term/phrase that is translated as '*let us reason together*' is written in the Hebrew as: וְנִיבְכַחְתֶּם *venivakeḥah*, and comes from the root word יָכַח *yakaḥ* – Strong's H3198, and in effect, what יהוה is saying here, to a sinful nation, is: "Come let Me prove to you... that you will be cleaned up... if you ..."

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

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

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

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

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

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

And...

If you rebel and refuse to submit and obey, you will be eaten by the sword –

That is:

His Word that will consume you up and devour you in judgement, according to His righteous right ruling!

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

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

EAT RIGHT AND LIVE OR LIVE WRONG AND BE EATEN:

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

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

The Greek word that is used here in the LXX (Septuagint) of **Mishlë/Proverbs 13:1** for 'reproof' is the noun ἔλεγχος *elegchos* – Strong's G1650 which means, '*reproof, test, conviction*', and is used in:

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

In a nutshell, to hate reproof simply reveals that one hates the Scripture that is breathed by Elohim and has no love or urgency to submit to the discipline that the Word brings and teaches.

To hate reproof is 'stupid', Shelomoh tells us, and the Hebrew word that is translated as 'stupid' comes from the root word בָּעַר *ba'ar* – Strong's H1198 which means, '*brutishness, senseless, stupid*', and is used in Scripture to describe one who stubbornly refuses to accept the favour of Elohim and lacks good sense, due to the refusal to get understanding, through the disciplined seeking and learning of the knowledge of Elohim!

The Greek word that is used in the LXX (Septuagint – Greek translation of the Tanak) for ‘stupid’ is ἄφρων **aphrōn** – **Strong’s G878** which means, ‘**without reason, foolish, unwise**’, which is constructed from two Greek words:
1) α alpha – **Strong’s G1** used as a negative prefix, and
2) φρήν **phrēn** – **Strong’s G5424** which means, ‘**midriff, heart, mind, thought, thinking**’, and what we are able to clearly see here, is that a foolish and unwise person has without reason and has no proper thought process that is according to Scripture!

This Greek word is ἄφρων **aphrōn** – **Strong’s G878** is also used in:

Lukas/Luke 12:20 “**But Elohim said to him, ‘You **mindless one!** This night your life shall be demanded from you. And who shall own what you have prepared?’”**

This was in the parable of the rich man whose land yielded well and the response to the rich man who thought he could store up for himself and enjoy life as it were.

Lukas/Luke 11:40 “**Mindless ones! Did not He who made the outside make the inside also?’”**

These were the words of Messiah to the Pharisees who make the outside of the cup clean but their inward parts are full of greed and wickedness.

A ‘**stupid one**’ is a ‘**mindless one**’, and mindless ones are considered as those who scorn at right-ruling and are not witnesses of the Truth, but witnesses of Beliya’al, as we see this Greek word ἄφρων **aphrōn** – **Strong’s G878** also being used in the LXX in the following verse, that highlights for us the clear fact that the ‘**stupid**’ who hate reproof and scorn at right-rulings, are witnesses of Beliya’al:

Mishlê/Proverbs 19:28 “**A witness of Beliya’al scorns right-ruling, and the mouth of the wrong ones devours wickedness.”**

True witnesses guard the commands of Elohim, while false witnesses scorn at the proper discipline, reproof and right-ruling that the Word of Elohim brings!

Verse 2:

“The good obtains favour from יהוה, but the man of wicked devices He declares wrong.”

Shelomoh gives us a clear contrast between what the ‘**good man**’ gets versus that which the ‘**wicked man**’ gets. The Hebrew word for ‘**good**’ comes from the root word טוב **tob** – **Strong’s H2896** which carries the meaning, ‘**pleasant, good, agreeable, beautiful, to be pleasing, done well**’, and comes from the primary verb טוב **tob** – **Strong’s H2895** which 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 ט, 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 **𐤁**, 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 טוב News!**

Just as we understand that the Hebrew word **טוב טוב** represents that which is 'functional', according to the design of the House of Elohim, as given through His Torah, we can then see that the Hebrew word **רע ra** – Strong's H7451 which means, '**bad, evil, wicked, harmful**', represents that which is 'dysfunctional', which simply put, speaks of that which reveals an abnormal and unhealthy lifestyle that is not functioning as it should, as it runs contrary to the commands of Elohim while holding fast to the traditions of man that are handed down in error generation after generation.

We may often think something is good, and that we are 'good', yet if we are not 'functional', according to the plumb line of the Torah of **יהוה**, then we had best be careful to consider our steps!

People quickly fall into the dysfunctional patterns of false traditions and find themselves assembled with masses who are dysfunctional!

The Hebrew word that is translated as 'obtains' comes from the root word **פיק puq** – Strong's H6329 which means, '**to bring out, furnish, promote, obtain, give, gains**'.

What we certainly take note of here, is that it is the good and functional ones who gain the favour of **יהוה**, and what we learn from Scripture, is that the 'favour' of **יהוה** is extended to those who are functioning, in accordance to His clear Torah and are walking in the Covenants of Promise that we have been grafted in to, by the Blood of Messiah!

The Hebrew word that is translated as 'favour', here in **verse 2**, is **רצון ratson** – Strong's H7522 which means, '**goodwill, favour, acceptance, desired, well-pleased**', and comes from the primitive root verb **רצח ratsah** – Strong's H7521 which means, '**to be pleased with, accept favourably**'.

When we are walking in the clear Truth, by guarding to keep all that Elohim has commanded us to and are walking in His Torah, then we shall be accepted favourably by Him and He shall be pleased with us!

Romiyim/Romans 12:1-2 "I call upon you, therefore, brothers, through the compassion of Elohim, to present your bodies a living offering – set-apart, well-pleasing to Elohim – your reasonable worship. 2 And do not be conformed to this world, but be transformed by the renewing of your mind, so that you prove what is that good and well-pleasing and perfect desire of Elohim."

The Greek word that is used here for 'well-pleasing' is **εὐάρεστος euairestos** – Strong's G2101 which means, '**acceptable, pleasing, well-pleasing**', and is also used in the following verses:

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 recognise that 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!
In the Beloved we have been accepted favourably by Him, having been ordained us to adoption as sons through Messiah, according to the good pleasure of His desire (Eph'siyim/Ephesians 1:2-7).

Man of wicked devices He declares wrong!

The Hebrew root word that is translated as **‘wicked devices’** is מְזִמּוֹת **mezimmoth**, which is the plural of the root word מְזִמָּה **mezimmah** – Strong's H4209 which means, **‘purpose, discretion, device, intent, thoughts, evil devices, wicked schemes’**, which comes from the primitive root verb זָמַם **zamam** – Strong's H2161 which means, **‘scheme, devise, plot’**.

This root word מְזִמָּה **mezimmah** – Strong's H4209 is used in Scripture, in both a positive and negative sense. Firstly, we take note that it is used in the positive sense, of one using proper discretion that is watched over and guarded, while it is also used to describe the wicked, who lack proper discretion according to a proper learning of the Torah and application thereof, as we see this word being used in:

Tehillah/Psalm 10:4 **“In the pride of his face the wrongdoer does not seek Him, in all his thoughts there is no Elohim!”**

Discretion’ can be defined as, **‘the ability to make responsible decisions’**, or, **‘power of free decision or latitude of choice within certain legal bounds’**, or, **‘the result of separating or distinguishing’**.

The **‘discretion’** of the wrong cannot truly distinguish and separate the set-apart and the profane, for lack of the wisdom of Elohim!

The book of Mishlĕ/Proverbs contains the broadest range of meaning relative to this term - מְזִמָּה **mezimmah** – Strong's H4209.

There is a sharp division between the negative concept of **“men of wicked devices”** and the positive notion of **“discretion.”**

Those who lack proper discretion are declared wrong!

The Hebrew word that is translated here as **‘declared wrong’** comes from the root word רָשָׁע **rasha** – Strong's H7561 which means, **‘to be wicked, act wickedly, condemned’**, and it is written in the **‘hiphil’** verb tense, which carries the meaning of, **‘to condemn as guilty’**.

What is clearly contrasted here, in this parable, is that the good and functional man, who walks in the Torah of Elohim, obtains great acceptance, whereas the one who scorns at the need to walk in the Torah, is condemned and rejected!

We are told in:

Romiyim/Romans 8:1 **“There is, then, now no condemnation to those who are in Messiah יהושע, who do not walk according to the flesh, but according to the Spirit.”**

The Greek word that is translated as **‘condemnation’** is **‘κατάκριμα’** – **katakrima** – Strong's G2631 and carries the meaning of **‘judgement or damatory sentence or penalty as a result of judgement’**.

In other words, it simply means that those who walk according to the Word and place their trust in Messiah, have the freedom to serve Elohim, even while still are in the flesh, while those who do not stay in Messiah, by guarding to do all He commands us, shall be condemned!

Tehillah/Psalm 34:22 **“יהוה redeems the lives of His servants, and none of those taking refuge in Him are guilty.”**

The Hebrew root word for **‘guilty’** is אָשָׁם **asham** – Strong's H816 which means, **‘to offend, be guilty, acknowledge guilt, found guilty, condemned’**.

This word is used 35 times in 32 verses and primarily speaks a clear verdict of guilt, when breaking the commands of Elohim and rebelling against His clear Torah!

The blessing of walking in His commands, is that in Messiah there is no condemnation, and the righteous are **'not guilty'**. That doesn't mean that we were not guilty, but rather, that when we have repented and turned away from unrighteousness and confessed our sins to our Master and Elohim and then guard to do all He commands, by walking in righteousness, then we are no longer guilty, for He bore the punishment for our guilt. Hence the urgent need to stay in Him, lest we find that we are found guilty, when turning away from righteousness!

Verse 3:

“A man is not established by wrongness, but the root of the righteous shall not be moved.”

We can never be established by wrongness, as there is no proper root to keep one standing upright and firm, whereas those who guard righteousness are not shaken, or moved, by pressures of life!

The Hebrew word that is translated here as **'established'** comes from the root word כּוּן *kun* – Strong's H3559 which means, **'ready, steadfast, established, firm, set up, determined, prepared'**.

The literal rendering of the Hebrew here, could best be expressed in English for us as:

“No man is established by wrongness”.

The Hebrew word for **'man'** is אָדָם *Adam* – Strong's H120 which means, **'man, mankind, human, person'** and so, this also collectively refers to men and women, and we are therefore clearly told here, that no created human being is able to be established by wrongness!

The Hebrew word for **'no/not'** is לֹא *lo* – Strong's H3808 which is the primitive adverb that means, **'not, no, never, neither'**, and the Hebrew word that is translated here as **'wrongness'** comes from the root word רֶשַׁע *resha* – Strong's H7562 which means, **'wicked, evil, a state or condition of evil, with a focus on the violation of moral or civil law by evil deeds'**.

No one will ever be able to be firmly established by violating the clear Torah of Elohim, and this is what is happening every day, by those who hold fast to the vain traditions of man while casting aside the Torah of Elohim – and they think that they are being established in their twisted truth of man-made dogmas and traditions!

Dogmas of man and false traditions can never establish a person, only the Torah of Elohim and the proper guarding of His commands can, as we who have been clothed with righteousness, by the blood of Messiah, and stay in Him, are able to have our feet firmly established in the Truth!

The Hebrew root word used here for **'root'** is שֹׁרֵשׁ *shoresh* – Strong's H8328 which means, **'a root, base, depths, soles'**, and is figuratively used to describe the firmness, and permanence, of people!

We also take note that this word is used to declare the prophetic promise of Messiah, who would come forth as the root of Yishai:

Yeshayahu/Isaiah 11:10 “And in that day there shall be a Root of Yishai, standing as a banner to the people. Unto Him the gentiles shall seek, and His rest shall be esteem.”

The Greek word that is used for **'root'** in the LXX (Septuagint – Greek translation of the Tanak – O.T.) is the root word ῥίζα *rhiza* - Strong's G4491, and we see this word being used by Messiah, in declaring that He is the ROOT:

Ḥazon/Revelation 22:16 “וְיְהוֹשֻׁעַ, have sent My messenger to witness to you these matters in the assemblies. I am the Root and the Offspring of Dawid, the Bright and Morning Star.”

Sha'ul teaches us very clearly that without Messiah, the Root upon which we are to be established, we shall not be able to stand and bear the fruit of righteousness!

Romiyim/Romans 11:16 “Now if the first-fruit is set-apart, the lump is also. And if the root is set-apart, so are the branches.”

We are the branches and not the root, and without the root we cannot live!

Romiyim/Romans 11:17-18 “And if some of the branches were broken off, and you, being a wild olive tree, have been grafted in among them, and came to share the root and fatness of the olive tree, do not boast against the branches. And if you boast, remember: you do not bear the root, but the root bears you!”

In various parables, our Master and Elohim made it clear that many, due to not having any root, wither away after only enduring for a very short time and due to having no root they fall away, or are cut off for not bearing proper fruit!

The Hebrew root word for 'never' is בָּלַל bal – Strong's H1077 meaning, '*not, cannot, never, fail*', and the Hebrew word that is translated as 'moved' comes from the root word מוֹטַח mot – Strong's H4131 which means, '*removed, to waver, slip, fall, shake, totter*'.

In Tehillah/Psalm 15 we see that Dawid makes it clear that the righteous one, who walks blamelessly and has not slandered with his tongue, esteems those who fear יְהוָה and has not dealt wickedly in money matters and has taken no bribes, is one who is **not moved**.

We who trust in יְהוָה shall never be 'shaken' and never waver or slip or fall, or even totter, as we stand firm in the Truth!

Those who are trusting and never shaken, shall inherit the earth, while those who waver shall not dwell in the earth. **Mishlê/Proverbs 10:30 "The righteous is never shaken, while the wrong shall not dwell in the earth."**

The Hebrew word that is used here for 'dwell', in Mishlê/Proverbs 10:30, is שָׁכַן shakan – Strong's H7931, which further confirms that there is no permanent dwelling here for the wrong, while the steadfast sojourners and never moved and will inherit the earth and dwell with our Rock and Mighty Deliverer - יְהוֹשֻׁעַ Messiah!!!

How secure are your feet in יְהוֹשֻׁעַ Messiah, our Head?

Have you been moved and shaken by afflictions and troubles?

Have you been moved from your steadfast position due to compromise when a little heat came your way?

Yirmeyahu/Jeremiah 17:7-8 "Blessed is the man who trusts in יְהוָה, and whose trust is in יְהוָה. 8 "For he shall be like a tree planted by the waters, which spreads out its roots by the river, and does not see when heat comes. And his leaf shall be green, and in the year of drought he is not anxious, nor does he cease from yielding fruit."

Recognising our need to be faithful and steadfast sojourners that are never moved, I urge you all to be urgent in excelling still more, in perfecting set-apartness, as we 'dwell' – that is – sojourn here as strangers and pilgrims and abstain from fleshly lusts which battle against our life, knowing that our labour in the Master is not in vain, as we faithfully wait for Him to take us to His set-apart mountain!

Kěpha tells us to do our utmost to add to our belief uprightness, to uprightness knowledge, to knowledge self-control, to self-control endurance, to endurance reverence, to reverence brotherly affection, and to brotherly affection love, and he tells us in:

Kěpha Bět/2 Peter 1:10-11 "For this reason, brothers, all the more do your utmost to make firm your calling and choosing, for if you are doing these matters you shall never stumble at all, 11 for in this way an entrance into the everlasting reign of our Master and Saviour יְהוֹשֻׁעַ Messiah shall be richly supplied to you."

Verse 4:

"A capable wife is the crown of her husband, but one causing shame is like rottenness in his bones."

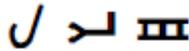
The Hebrew word for 'wife' is אִשָּׁה ishshah – Strong's H802 which means, '*woman, wife, female*', and is depicted in Scripture as the physical counterpart of man, who is deserving of his unswerving loyalty.

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.

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

This is the same word that is used to describe the 'able' men that Mosheh's father in law instructed him to seek out! While many ought to be 'able' and 'brave', given the length of time that they have been walking according to the Torah, sadly the fruit of their lives proves otherwise and they are simply not qualified to be classed as 'brave' or 'able', when we all should be, as we make our firm stand in Messiah and are made ready, as a **capable wife** and set-apart Bride, eagerly awaiting our Husbands return!

In the ancient pictographic script, the word for 'able, brave' - חַיִל ḥayil – Strong's H2428 is written as follows:



Het – ח

The ancient script has this letter as  which is a 'tent wall', and carries a meaning of 'separation', as a tent wall separates two halves of the tent; or it can also reflect the outside walls that separate the people inside from that which is outside and so can also symbolise protection and security to those inside, while picturing a cutting off of those who are outside.

Hence this letter can mean 'established, secure' as well as 'cut off, separated from'.

As a tent wall we are also able to recognise the picture of stones being built up to make a complete wall.

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!

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 we see these letters, in the ancient script, being used to describe someone who is considered 'brave, and able', as well as a true 'capable wife', we can certainly glean from this the following:

THE ONE WHO DESIRES TO BE AN ABLE OVERSEER IN THE BODY OF MESSIAH IS ONE WHO TRULY REPRESENTS THE ONE WHO HAS BEEN SEPARATED AS A LIVING STONE, AND HAS SUBMITTED TO DOING THE WORK OF OBEDIENT SERVICE, BEING LED UNDER THE AUTHORITY OF OUR GOOD SHEPHERD, AND EQUIPPED TO TEACH AND LEAD OTHERS TO MATURITY IN MESSIAH!

We, as a called out and set-apart people, are to be a true capable wife for our Master and Elohim!

Shelomoh says that a capable wife is the crown of her husband, and the Hebrew word that is used here for 'crown' is **עֲטָרָה atarah – Strong's H5850** which means, 'crown, wreath', and is the feminine noun from the root verb **עָטַר atar – Strong's H5849** which means, 'to surround, to crown' and metaphorically, it speaks of honour and authority, and we see that this word is used as such, as we see that which is considered to be a 'crown', as told to us in Mishlě/Proverbs:

- 1) **grey hair** (Mishlě/Proverbs 16:31),
- 2) **grandchildren** (Mishlě/Proverbs 17:6),
- 3) **a capable wife** (Mishlě/Proverbs 12:4)
- 4) **wisdom** (Mishlě/Proverbs 14:24)

The ultimate metaphor, for this word **עֲטָרָה atarah – Strong's H5850** which is used for 'crown', is found in:

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

יְהוָה will be the crown of His remnant Bride – that is – He will be a crown to those who have exalted and esteemed the wisdom of His Torah!!!

A wife who is not adorned in the Word and is not being a true capable wife, but is causing shame, is not a headdress of comeliness for her husband, but is rottenness in his bones!

The Hebrew word that is translated as ‘one causing shame’ is מְבִישָׁהּ mebiyshah, which comes from the root word בֹּשׁ בּוֹשׁ bosh – Strong’s H954 which means, ‘*be ashamed, act shamefully, disconcerted, disappointed*’, and is written here in the ‘hiphil active’ verb tense which can render the meaning, ‘*to put to shame, act shamefully*’.

The Hebrew root word for ‘rottenness’ is רָקַבְּ raqab – Strong’s H7538 which means, ‘*rottenness, decay*’, and comes from the root verb רָקַבְּ raqeb – Strong’s H7537 which means, ‘*rot, decay, rottenness*’, which is primarily used in direct contrast to being blessed!

The Hebrew root word for ‘bones’ is עֵצֶם etsem – Strong’s H6106 which means, ‘*bones, body, life, strength, substance*’.

Bones are crucial to our ability to live, and is more than just a supportive and protective framework for the body. Bone stores crucial nutrients, minerals, and lipids and produce blood cells that nourish the body and play a vital role in protecting the body against infection.

All these functions make the approximately 206 bones of the human body, an organ that is essential to our daily existence.

Dry bones have no life and we know that this is a picture of having no nourishment and proper blood production. We can quickly be reminded of the words of Aḏam when he saw Hāwvah for the first time and declared that she was ‘*bone of his bones and flesh of his flesh*’, because she was taken out of man.

This is a clear shadow picture of who we are to be, as the Bride and capable wife of Messiah, the last Aḏam!

When we act shamefully, we are not ‘bone of his bones’, as we do not represent the life that He causes us to have but are rather a decay, which represents that which is dying!

While we certainly cannot cause the bones of our Master to rot, what Shelomoh is picturing for us here, is that a wife who causes shame is ‘like’ rottenness in his bones.

We are to be a clear image of the life that Messiah brings and when we cause shame, by walking contrary to His Torah, we are like rottenness rather than life, and this is a clear reason why we are able to see what grieves our Master and Elohim!

On the other hand, we are able to see what crowns our Master and Elohim - and that is – when we are a true capable wife that submits and walks in Him!

Verse 5:

“The thoughts of the righteous are right-ruling, the counsels of the wrong are deceit.”

The Hebrew root word for ‘thoughts’ is מַחְשְׁבֹת mahashebeth – Strong’s H4284 which means, ‘*thoughts, devise, scheme, plan, purpose*’.

The Hebrew word that is translated as ‘righteous’ is צַדִּיק tsaddiq – Strong’s H6662 which means, ‘*just, righteous, blameless, lawful*’ and comes from the primitive root צַדִּיק tsadeq – Strong’s H6663 which means, ‘*to be just or righteous, justified, properly restored*’. We are clearly told what righteousness is for us:

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

The thoughts, plans, schemes and purposes of the righteous, are right-ruling, as the clear need to be meditating day and night on the Torah is of critical importance, whereas this is not so for the wrong.

The righteous think upon the clear right-rulings of Elohim, in order to practically live out a true set-apart life in all matters, and the Hebrew word for ‘right-rulings’ is מִשְׁפָּטִים mishpatim, which is the plural of מִשְׁפָּט mishpat –

Strong’s H4941 which means ‘*judgement, ordinance, regulations*’ and comes from the word שָׁפַט shaphat – **Strong’s H8199** – meaning, ‘*to judge, govern, rule, pronounce judgement, give law*’.

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

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

In the days of Noah we are told that יְהוָה saw that the thoughts of man were only evil continually!

Berēshith/Genesis 6:5 “And יהוה saw that the wickedness of man was great in the earth, and that every inclination of the thoughts of his heart was only evil continually.”

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

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

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

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

While the abominations and wickedness of man angered Elohim, to the point of repenting for creating wicked man, He did find favour in one man, which is a great shadow picture of the favour we find in our Master and Elohim!

Berēshith/Genesis 6:8-9 “But Noah found favour in the eyes of יהוה. 9 This is the genealogy of Noah. Noah was a righteous man, perfect in his generations. Noah walked with Elohim.”

We are able to see a clear contrast between the thoughts of the righteous and the counsels of the wicked!

The righteous are those, like Noah, who meditate day and night on the right-rulings and Torah of Elohim and walk with Elohim by completely submitting to His ways, while the wicked are always scheming a way out of obedience and continually are seeking ways to walk contrary to the prescribed right-rulings of Elohim!

The Hebrew word that is translated as ‘counsels’ comes from the word תַּהֲבִילָה *taḥbulah* – Strong’s H8458 which means, ‘*direction, counsel, guidance, wise counsel, wise guidance*’, and while we recognise that the understanding ones get wise counsel (Mishlē/Proverbs 1:5), we must take note that without proper guidance and wise counsel people will fall.

Therefore, the counsel we see being referenced to here, in this verse, is clearly not a reference to the wise counsel of Elohim, but is the counsel of the wicked.

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

There is so much wrong counsel being sought and given in the world today, while the proper meditating on the right-rulings of Elohim is shunned by most! The counsels of the wrong are deceit!

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

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

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

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

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

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

Deceit!!!

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

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

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

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

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

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

The righteous meditate and think upon the laws of Elohim continually:

Tehillah/Psalm 119:15-16 **"I meditate on Your orders, and regard Your ways. 16 I delight myself in Your laws; I do not forget Your word."**

In a call clearly given to seek יהוה while He is to be found we see in:

Yeshayahu/Isaiah 55:7-9 **"Let the wrong forsake his way, and the unrighteous man his thoughts. Let him return to יהוה, who has compassion on him, and to our Elohim, for He pardons much. 8 "For My thoughts are not your thoughts, neither are your ways My ways," declares יהוה. 9 "For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts."**

When Dawid asked the question of who may go up into the mountain of יהוה, he tells us in:

Tehillah/Psalm 24:4 **"He who has innocent hands and a clean heart, who did not bring his life to naught, and did not swear deceitfully."**

Obedient hands, an undefiled heart and no deceitful words – that is who may ascend the mountain of יהוה!

So many today, will swear that they follow the Master and walk in His Torah, while their actions show a clear breaking of obedience, when they compromise in the smallest things – and that is deceit!

In these last days when deceit is all around, we recognise how small the true remnant of Elohim's Bride is, and as יהוה restores a clean lip unto the remnant few, they will call on the Name of יהוה and serve Him with one shoulder, and we are told in:

Tsephanyah/Zephaniah 3:12-13 **"But I shall leave in your midst an oppressed and poor people, and they shall trust in the Name of יהוה. 13 "The remnant of Yisra'el shall do no unrighteousness and speak no falsehood, nor is a tongue of **deceit** found in their mouth. For they shall feed their flocks and lie down, with none to frighten them."**

No tongue of deceit found in their mouths!!!

Let no deceit be found in you, is a clear message we all need to hear in these last days – for the deceitful danger of deceit can cause us to be slain with the wrongdoers and workers of wickedness, the treacherous and adulterers, who do know יהוה, nor love Him as they do not guard His commands!

Deceit causes one to refuse to know Elohim, and deceit is a very dangerous and poisonous thing – it will cloud your judgement and your ability to think straight!

Kēpha Aleph/1 Peter 3:10-11 **"For "He who wishes to love life and see good days, let him keep his tongue from evil, and his lips from speaking **deceit**, 11 let him turn away from evil and do good, let him seek peace and pursue it."**

The Greek word that is used here for 'deceit' is δόλος **dolos** –Strong's **G1388** which means, '**a bait, craft, deceit**'.

יהושע Messiah tells us in **Marqos/Mark 7:22** that deceit is one of the defiling things that comes out of a man's heart!

What I find interesting to take note of here, is that the Greek word for ‘servant’ is δούλος *doulos* – Strong’s G1401 and is translated as, ‘*slave, servant, bondservant, bondslaves – both men and women*’, a very similar sounding word with only one additional letter – ō – and this can certainly help us realise how fine a line it is between being a true faithful servant of the Most High, in which there is found no deceit and being one in which there is deceit!

In **Yoḥanan/John 1:47** when יהושע *Yehoshua* saw Nethanē’l coming toward Him, He said of Nethanē’l:

“See, truly a Yisra’elite, in whom is no deceit!” – what a powerful compliment to receive, yet what we can learn from this is very clear: נתנאל *Nethanē’l* – Strong’s H5417 means, ‘*given of Ēl*’, and here was a faithful servant who knew the Scriptures and when he heard the voice of Messiah He knew the voice of the true Vine and Master and King:

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

The time was ‘ripe’ and while most did not recognise Messiah, this ‘**given one of El**’ did – Messiah found a faithful servant in whom there was **no deceit!**

This is encouraging for us in showing us that it does not matter how blind the masses are, we whose eyes have been opened can still guard His commands, sit and learn under the hand of our Master and have no deceit in us... the question is when He does come again... shall He find you walking in faith or in deceit!!!

How is your thought life and whose counsels do you walk in?

Verse 6:

“The words of the wrong are, “Lie in wait for blood,” but the mouth of the straight delivers them.”

This verse continues from the previous, in linking up with the counsels of the wicked being deceit, and expresses here, that the words of the wrong are not about preserving life but are rather about destroying others!

Sinners always want to drag others along with them, in their acts of wickedness, and here, Shelomoh is making it clear, in warning us about the wrong, who we are to avoid at all costs!

Bad company corrupts good character and the advice being given here is to avoid ‘bad friends’, and it is a severe warning indeed.

In fact, those who are enticing others to follow in their wicked ways are no friends at all!

In fact, there should not be what some consider as ‘bad friends’, for if they are bad, then they are not truly being friends!

The contrast being given here, in this verse, is about the clear choice we are faced with every day in terms of who we will listen to and follow.

“Lie in wait for blood”:

To ‘**lie in wait**’, renders a military expression that can refer to setting an ambush, that is, to hide and take someone by surprise.

A common rendering of this could be expressed as:

“let us hide beside the road, and when somebody comes, we will....”.

The notion here, is to be deceitful and seek to catch somebody by surprise and do harm to them, be it as a practical joke or as a deliberate attempt at bringing harm, as one waits for the ‘perfect moment’ to catch someone at their weakest point, in order to bombard them with accusations and harm!

‘Blood’ here, means to shed someone’s blood, that is, to kill them.

We know that in Scripture we are told that ‘life is in the blood’, and while this certainly renders a literal planning of taking someone’s life, we can also understand, on a metaphorical level, how this can also speak of what we see happening in the world today, as many will wait for the right opportunity to attack their opponent and catch them off guard or while they are weak and try to destroy their livelihood, and, in the process, “suck the life out of them” by all means necessary, be it through slander, gossip or even taking one to court to have another’s support stripped from them.

To lie in wait for blood, is often as a result of something that has happened in the past and waiting for the right moment to take revenge, and herein lies the clear warning against following the wicked, who do such things, as we are clearly told by the Master that we should rather be prepared to be wronged!

In speaking of the wrongdoer, we see the same term ‘lies n wait’, being used in:

Tehillah/Psalm 10:9 “He lies in wait in a secret place, as a lion in his den; He lies in wait to catch the poor; He catches the poor, drawing him into his net.”

The Hebrew word that is translated as ‘lie in wait’ comes from the root word אָרַב *arab* - Strong’s H693 which means, ‘to lie in wait, ambush, lurk’.

This verb can describe the actions of criminals before they strike, and there must be extreme vigilance against the luring of the sinner, to join them in this act of lurking in the darkness, waiting to catch someone at their weakest! Setting an ambush against the innocent, is something sinners do, and we are cautioned against such acts of wickedness.

If someone has done wrong, there is a clear procedure to follow, in bringing proper justice and right-ruling, whereas the wicked will seek to simply ambush an innocent one and set traps for them to fall.

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.”

The sinner’s proposal to do such deeds, without cause, is another clear picture of a lack of proper moral conduct in neglecting to be led in peace by the Torah.

Sinners will do nasty things, just for the fun of it and here we are warned to not have any part in any such activities and learn to say NO to any such call to join in with the wicked schemes of the lawless!

This can be even taken further, to understand how we should not become engaged in any form of pranks, that are set up against the innocent, or against anyone who cannot defend themselves!!!

In contrast to the words of the wrong, we are then told by Shelomoh that the mouth of the straight delivers them! This is a clear picture of the upright who speak what is straight and proper, in accordance with the Truth of Elohim! 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:

Mishlĕ/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 words of the upright deliver them!

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

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

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

As upright and set-apart ones of the Most High, our Words are to be His Words that are in our hearts and in our mouths to do it, and in recognising how יהוה is our deliverer, we would do well to make sure we have His Words on our lips continually so that we can work out our deliverance with fear and trembling!

Verse 7:

“The wrong are overthrown, and are no more, but the house of the righteous stands.”

Here we are given another verse, that clearly emphasises the fate of the wrong (רָשָׁע rasha – Strong’s H7563) and the righteous (צַדִּיק tsaddiq – Strong’s H6662).

The wrong will be no more, while the righteous will live forever!

The Hebrew word used here for ‘overthrown’ is הִפְּחָק haphak – Strong’s H2015 meaning, **‘to turn, overturn, change, pervert’**.

Despite the seeming success of the wrong, we recognise that the fate of the wrong is clear – they will be no more:

Tehillah/Psalm 37:35-38 “I have seen the wrongdoer in great power, and spreading himself like a native green tree. 36 Yet he passed away, and see, he was not; and I sought him, but he was not found. 37 Watch the perfect, and observe the straight; for the latter end of each is peace. 38 But the transgressors shall be destroyed together; the latter end of the wrong shall be cut off.”

In a psalm of Asaph we see the following:

Tehillah/Psalm 73:12 “See, these are the wrong, and always at ease, they have amassed wealth!”.... and then:

Tehillah/Psalm 73:18 “Indeed, You set them in slippery places; You make them fall to ruins.”

We are also clearly told in:

Mishlê/Proverbs 2:21-22 “For the straight shall dwell in the earth, and the perfect be left in it; 22 but the wrong shall be cut off from the earth, and the treacherous ones plucked out of it.”

In **Mishlê/Proverbs 9** we are told that wisdom has built her house, and what we can clearly take note of here, in this parable, given in **verse 7** here, in **Mishlê/Proverbs 12**, is that there is a clear reference to the house of the righteous that stands, while the picture of the wrong being overthrown and no mention of a house, we are able to see that while the wrong may think they have a house, what they think they have will be destroyed, when the raging storms of the wrath of Elohim comes and it shall be shown that their house was not built on the Rock but on sand that cannot withstand the wrath of Elohim!

As we consider the secure House of wisdom, in which the righteous dwell, that shall stand we can learn a great deal by looking at the word for **house** in the ancient pictographic script.

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



Beyt - ב:

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

Yod – י:

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

Taw – ת

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

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

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

The Hebrew root word that is translated as **‘stands’** is **עָמַד amad – Strong’s H5975** which carries the meaning, **‘to take one’s stand, present oneself, abide, appoint, arise, stay, be steadfast, remain, be or become a servant’**. This teaches us a great deal in regards to the responsibility of guarding righteousness, as the living stones of the righteous house take their stand and are steadfast in the truth.

The Greek word that used in the **LXX** (Septuagint) for **‘stands’** is **παραμένω paramenō – Strong’s G3887** which means, **‘abide, to remain beside or near, continuing’**, and comes from two words:

1) παρά para – Strong’s G3844 which is used as a primitive participle meaning, **‘from beside, by the side of, by, besides, near’**, and

2) μένω menō – Strong’s G3306 and means, **‘to stay, abide, remain, stand’** – this word is the word used in **Yoḥanan/John 15** where we are told to **‘stay in, remain in’** Messiah!

This Greek word **παραμένω paramenō – Strong’s G3887** is translated as **‘continues’** in:

Ya’aqob/James 1:25 “But he that looked into the perfect Torah, that of freedom, and continues in it, not becoming a hearer that forgets, but a doer of work, this one shall be blessed in his doing of the Torah.”

The righteous **‘stand’** as a true Dwelling Place of Elohim, as living stones, who are being diligent in continuing in hearing, guarding and doing the Torah, while the wrong who have no regard for **‘standing’** in the Torah and have discarded the need to walk in it, shall be no more!

Verse 8:

“A man is praised according to his wisdom, but the perverted of heart becomes despised.”

The literal rendering here could be given as, **“According to wisdom a man in commended...”**

What we can learn from this is the clear need to be walking in the wisdom of Elohim, and making sure that we are getting wisdom as we should, for then we shall hear the Words of our Master to the faithful saying, **“Well done!”**

The Hebrew root word that is used here for **‘wisdom’** is **שֵׂכֶל sekel – Strong’s H7922** which means, **‘insight, discretion, prudence, wisdom’**, and comes from the root verb **שָׂכַל sakal – Strong’s H7919** which means, **‘to be prudent, act wisely, comprehend, consider, discern, give attention, wisely understand and prosper’**.

It is through continual meditating upon the Word and the doing of the Word that we gain understanding and insight and are able to rightly divide the truth, and find **‘functional insight and wisdom’!!!**

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

To be prudent, in the positive sense, is to be marked by wisdom or judiciousness, which is the ability to exercise or be characterized by sound judgment! This can only be done when you watch over the commands and do not let loving-commitment and truth be forsaken!

After speaking a clear parable on the mindless one, who sought to store up riches for himself, Messiah made it clear that we are to keep watch and be good stewards of that which we have been given and that we must not put our trust in the riches of this world.

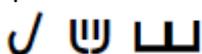
He said that those who are found watching when the Master returns shall be blessed, and when Kěpha asked if He was speaking this parable to all, Messiah answered:

Luqas/Luke 12:42-44 "And the Master said, "Who then is the trustworthy and wise manager, whom his master shall appoint over his household, to give the portion of food in due season? 43 "Blessed is that servant whom his master shall find so doing when he comes. 44 "Truly, I say to you that he shall appoint him over all his possessions."

The most frequent Hebrew word that is translated as 'wisdom' is חֵכְמָה הֹכְמָה **hokmah** – Strong's H2451 which means, **'wisdom, skill'** and comes from the primitive root word חָכַם הָכַם **hakam** – Strong's H2449 meaning, **'to be wise, skilful, make wise'**.

Here, in the parable however, the root word שֵׂקֶל **sekel** – Strong's H7922 is the Hebrew word that is being translated as 'wisdom'.

In the ancient pictographic script, this root word שֵׂקֶל **sekel** – Strong's H7922 is pictured as follows:



Sin - ש:

This is the letter 'sin' 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.

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. The picture of the palm of the hand also represents **'covering'**.

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 we look at these pictographs, in regards to insight, wisdom and prudence, we are able to clearly see how the proper ability to govern and discipline oneself, by the proper use of the resources of the word that causes us to be skilled in the Truth, if we meditate upon it day and night, we are able to identify this word as depicting the wisdom of the upright one who guards the righteousness of our Master and Good Shepherd, for in Him we are covered and equipped to be wise, as we guard His Word that leads us.

THE WORD THAT COVERS US UNDER THE AUTHORITY OF THE GOOD SHEPHERD!

Or

MEDITATING ON THE COVERING OF THE SHEPHERD!

This we can only do, if we are looking to the Prince and Perfecter of our belief, by looking intently into the mirror of the Word, that gives us the clear boundaries of our protection in Him, making us become wise in our walk!

While the one who walks in wisdom, shall be praised and blessed, the one who is perverted in his heart will be despised!

The Hebrew word that is translated as 'perverted' comes from the root verb עָוָה *avah* – Strong's H5753 which means, 'to twist, bend, distort, make crooked, pervert'.

The one who has a twisted heart is despised!

The Torah is to be in our hearts and mouths in order to do it, and what we see today is how many have twisted the Truth in order to suit their own desires and have a perverted heart!

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

It is a heart thing!

And it is from the overflow of a heart that a man speaks.

Luqas/Luke 6:45-46 "The good man brings forth what is good out of the good treasure of his heart, and the wicked man brings forth what is wicked out of the wicked treasure of his heart. For out of the overflow of the heart his mouth speaks. 46 "But why do you call Me 'Master, Master,' and do not do what I say?"

The Hebrew root word that is translated as '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 לֵב *leb* - Strong's H3820 – 'heart', in the ancient Hebrew pictographic Script, makes 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 - לָ:

The ancient script has this letter as לָ, 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 - בָ:

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

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

It can clearly be expressed as:

THE RULES OF THE HOUSE

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

Even with the word for heart being expressed as לֵבָב *lebab*, we are able to see in the ancient text a second 'bet' (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!

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

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

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

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

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

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

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

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

How is your heart?

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

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

Verse 9:

“Better to be lightly esteemed and have a servant, than the highly esteemed who lacks bread.”

In this verse, we are given the contrast between one who is 'lightly esteemed' and one who is 'highly esteemed'. The Hebrew root word that is used here for 'lightly esteemed' is קָלָהּ qalah – Strong's H7034 which means, '*lightly esteemed, dishonoured*', and we see that Dawid used this word in:

Shemu'el Aleph/1 Samuel 18:23 "**And the servants of Sha'ul spoke those words in the hearing of Dawid. And Dawid said, "Does it seem to you a small matter to be a sovereign's son-in-law, seeing I am a poor man, and lightly esteemed?"**

This was after the servants of Sha'ul went to Dawid and told him to become the sovereign's son.

What he was basically saying here, when declining to be the sovereign's son, is that by becoming the son of the sovereign, he would be degrading that position, for he was merely a shepherd of sheep and not royalty!

This is a heart of true humility that does not seek after positions where one can be esteemed above another.

The text could better be understood as saying that it is better to be lightly esteemed and be one's own servant.

That is, it is better to be in lowness and obscurity, and to support oneself by manual labour, than to want the necessities of life, through a foolish vanity, or the pride of birth, which refuses to labour.

The Hebrew word that is translated here as 'highly esteemed' comes from the root verb קָבַד kabad – 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!

The Hebrew word that is translated as 'lacks' comes from the root word חָסַר haser – Strong's H2637 which means, '*to lack, need, decrease, deprived, scarce, be lacking, be without, made lower, fail*', and the word for 'bread' is לֶחֶם lehem – Strong's H3899, meaning '*bread, meal, provision, food*'.

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

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

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

This verse, here in **Mishlê/Proverbs 12**, presents to us a very good parable, on being a true humble servant that does not seek prominent positions of importance, but rather seeks to serve in righteousness!

Many today will do whatever it takes to 'climb the ladder', so to speak, in a pursuit of riches and a position of importance that may demand respect, yet what this parable is telling us here, is that in seeking such worldly positions of greatness, one can have all the earthly things, while lacking the true Bread of Life, and the things of this world will not last, whereas the Bread of Life will sustain the humble righteous servants for eternity!

The Hebrew word עָבַד ebed – Strong's H5650 is used 800 times in the Tanak (O.T.) and is used as a noun and comes from the primitive root verb עָבַד abad – Strong's H5647 meaning, '*to work, serve, observe, do the work, cultivate, worship*' and carries the understanding of '*expending considerable energy and intensity in performing a task or function*' – in other words – 'giving it your all'!

In the ancient pictographic script, the word עָבַד ebed is pictured as:



Ayin - ע

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

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.

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 we look at this word in the ancient script for a servant, we can see that it speaks of:

ONE WHO WATCHES AT THE DOOR OF THE HOUSE

And this is what our Master calls us to do; and when we consider that יהושע Messiah is The Door, then we further see our need to continually be looking at Him, and praising Him as we diligently are serving in spirit and truth, guarding to do all His commands – and this is how we too keep watch over the House/Body of Messiah with true joy!

The equivalent Greek word for servant is δοῦλος *doulos* – Strong's G1401 and is translated as, '*slave, servant, bondservant, bondslaves – both men and women*'.

We are to be true servants of the Most High and humble ourselves before our Master and Elohim who is the One who is to be highly esteemed!

It is no good having the biggest and highest worldly positions and lacking the true source of life!

Verse 10:

“The righteous regards the life of his beast, but the compassion of the wrong is cruelty.”

In continuing to highlight the contrast between the righteous and the wicked, Shelomoh highlights for us here the clear difference that is shown toward one's animals.

The righteous look after their animals while the wrong are cruel and enslave their animals!

The Hebrew root word that is translated here as 'beast' is בהמה *behemah* – Strong's H929 which is, '*animal, beast, cattle, herd*', and can represent both domestic and wild animals.

The Hebrew root word that is used here for 'regards' is ידע *yada* – Strong's H3045 which means, '*to know*', and the Hebrew root word that is used here for 'life' is נפש *nephesh* H5315 which is '*a soul, a living being, the inner being of a man*'.

An animal has life in it, for we are also told in Scripture that life is in the blood, and here we see that the righteous have regard for the life of their animals and exercise great care over them, while the seeming 'compassion' that the wrong show is cruel.

The Hebrew root word that is translated as 'compassion' is רחם *raham* – Strong's H7356 which means, '*compassion, tender love, deep mercy*', and at its root it refers to a deep love (usually of a superior for an inferior) which is rooted in a natural bond.

What Shelomoh is highlighting for us here is that the wrong have no compassion for their beasts, for their 'compassion' is not loving and caring for them but is rather a display of cruelty.

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

The Hebrew word אכזרי *akzari* – Strong's H394 is used 8 times in the Tanak, 4 times in Mishlĕ/Proverbs, once in Yeshayahu and 3 times in Yirmeyahu.

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

In many parabolic pictures in Scripture, we are able to see how the lesson on how one treats one's beast can also be a metaphor for how one treats others and how important it is to be considerate and know the life of others who are around you.

We are told in **Debarim/Deuteronomy 25:4** that we must not muzzle an ox while it is threshing.

To muzzle an ox would be cruel and unkind as it would restrict the ability of the ox to feed properly and perform its function of threshing in the proper manner.

We take note of how Sha'ul explains this instruction in referring to those who are appointed to teach the body as they thresh the Word and should be supported by the body:

Qorintiyim Aleph/1 Corinthians 9:7-10 **“Who serves as a soldier at his own expense? Who plants a vineyard and does not eat of its fruit? Or who shepherds a flock and does not feed on the milk of the flock? 8 Do I say this as a man? Or does not the Torah say the same too? 9 For it has been written in the Torah of Mosheh, “You shall not muzzle an ox while it treads out the grain.” Is it about oxen Elohim is concerned? 10 Or does He say it because of us all? For this was written because of us, that he who ploughs should plough in expectation, and the thresher in expectation of sharing.”**

Those who withhold what is due to the **‘threshers’**, that is the appointed ones of Messiah, simply reveal that their compassion is cruel, as they muzzle the ox, so to speak, and show that they have no regard for the servants of Elohim!

Another example of what can be classed as cruel compassion is seen in the words that Ya'aqob teaches us in regards to not helping those in need while it is within our hands to do so, and in effect show a **‘belief without works’**:

Ya'aqob/James 2:14-17 **“My brothers, what use is it for anyone to say he has belief but does not have works? This belief is unable to save him. 15 And if a brother or sister is naked and in need of daily food, 16 but one of you says to them, “Go in peace, be warmed and be filled,” but you do not give them the bodily needs, what use is it? 17 So also belief, if it does not have works, is in itself dead.”**

Yoḥanan teaches us:

Yoḥanan Aleph/1 John 3:17-18 **“But whoever has this world's goods, and sees his brother in need, and shuts up his tender affections from him, how does the love of Elohim stay in him? 18 My little children, let us not love in word or in tongue, but in deed and in truth.”**

What Shelomoh is clearly teaching us, in this parable that contrasts the difference between the stewardship of the righteous and the wicked, is that we who are in Messiah and guard righteousness, must not show a cruel compassion toward others, but love in word and deed.

The other literal lesson we can also learn, is that we must regard the very life of our animals as we are expected to show good stewardship in how we treat our **‘beasts’**.

Bil'am beat his donkey and showed no regard for his donkey who had served him faithfully for many years and the story of Bil'am teaches us a great lesson on how so many are treating with contempt the very work that Messiah came to do in order to redeem us, as His lost sheep, and when one shows contempt toward the redemptive work of our Master and Elohim they will find themselves being repaid on the day of the fierce wrath of Elohim, as we see this word for **‘cruelty’** - אַזְזָרִי **akzari** – **Strong's H394** which means, **‘cruel, cruel one, merciless, fierce’** is translated as **‘fierce’** in describing the Day of יְהוָה:

Yeshayahu/Isaiah 13:9 **“See, the day of יְהוָה is coming, fierce, with wrath and heat of displeasure, to lay the earth waste, and destroy its sinners from it.”**

Bottom line – regard life and do not show cruelty!

Verse 11:

“He who tills his land is satisfied with bread, but he who pursues vanities is lacking heart.”

Here we see the contrast between working as one should versus the chasing of empty promises!

The Hebrew word used here for **‘tills’** is the primitive root verb אָבַד **abad** – **Strong's H5647** meaning, **‘to work, serve, observe, do the work, cultivate, worship’** and carries the understanding of **‘expending considerable energy and intensity in performing a task or function’** – in other words – **‘giving it your all’**!

This speaks of one doing their occupation – that is their daily work – with a proper focused attention to doing what is required. Whatever occupation one has the true believer works as to the Master and not to men, showing that they work worthily of the task required and do not shrink back from giving their all.

The Hebrew word for 'land' is אֲדָמָה *adamah* – Strong's H127 which means, '*ground, land, country, dirt, farming, dust, soil*', which comes from the root verb אָדָם *adam* – Strong's H119 which means, '*to be red, ruddy*'.

It is from this root word that we get the Hebrew noun אָדָם *Adam* – Strong's H120 which means, '*man, mankind, human, person*'.

יְהוָה formed אָדָם *man* (אָדָם *Adam* – Strong's H120) out of the dust of the אֲדָמָה *ground* (אֲדָמָה *adamah* – Strong's H127).

Berēshith/Genesis 2:7 "And יְהוָה Elohim formed the man out of dust from the ground, and breathed into his nostrils breath of life. And the man became a living being."

It was out of the ground (אֲדָמָה *adamah* – Strong's H127) that יְהוָה Elohim made every tree grow that is pleasant to the sight and good for food, with the tree of life in the midst of the garden and the tree of the knowledge of good and evil; and it was out of the ground (אֲדָמָה *adamah* – Strong's H127) that יְהוָה Elohim formed every beast of the field and every bird of the heavens, and brought them to the man (אָדָם *Adam* – Strong's H120) to see what he would call them.

And whatever the man called each living creature, that was its name.

The first אָדָם *Adam* and his family were to be faithful servants of Elohim by obeying Him and taking care of the good and functional ground that Elohim had made, and as long as אָדָם *Adam* would be obedient יְהוָה caused the ground (אֲדָמָה *adamah*) to give its fruitfulness (blessing) to man (אָדָם *Adam*).

Then man sinned, and *Adam* and *Hawwah* (mankind) violated the created functional structure of Elohim through disobedience. Because of this the ground (אֲדָמָה *adamah* – Strong's H127) would bring forth thorns and thistles instead of fruit:

Berēshith/Genesis 3:17-19 "And to the man He said, "Because you have listened to the voice of your wife, and have eaten of the tree of which I commanded you, saying, 'Do not eat of it': "Cursed is the ground because of you, in toil you are to eat of it all the days of your life, 18 and the ground shall bring forth thorns and thistles for you, and you shall eat the plants of the field. 19 "By the sweat of your face you are to eat bread until you return to the ground, for out of it you were taken. For dust you are, and to dust you return."

We see here the clear curse that came upon the ground, due to sin and here it was declared that in order for אָדָם *Adam* to eat bread he would have to sweat until the day he would die and return to the ground (אֲדָמָה *adamah*)!!! Because of sin man (אָדָם *Adam*) received a curse from the ground (אֲדָמָה *adamah*) instead of the blessing of life.

After the flood, we see that Elohim said that He would no longer curse the ground (אֲדָמָה *adamah*) because of man, and gave the promise that seasons would continue:

Berēshith/Genesis 8:21-22 "And יְהוָה smelled a soothing fragrance, and יְהוָה said in His heart, "Never again shall I curse the ground because of man, although the inclination of man's heart is evil from his youth, and never again smite all living creatures, as I have done, 22 as long as the earth remains, seedtime and harvest, and cold and heat, and winter and summer, and day and night shall not cease."

While we take note that יְהוָה made it clear that He would never curse the ground again, we do see that He promised that the proper times for sowing and reaping would remain, giving man a clear task of being faithful to work the ground and benefit from the blessing of working it in complete obedience to Elohim.

After the flood, with only Noah and his family that had been saved we see that Noah now became the 'tiller of the ground':

Berēshith/Genesis 9:20 "And Noah, a man of the soil, began and planted a vineyard."

The root word used here for 'soil' is אֲדָמָה *adamah*, and Noah was blessed, however due to getting drunk and being uncovered in his tent a terrible thing happened and Kena'an, the son of Ham, was cursed.

In the Torah we are able to see the clear blessings that are promised for obedience and curses for disobedience and the fruitfulness of the ground (אֲדָמָה *adamah*) clearly depends upon obedience to Elohim.

When we walk in complete set-apartness and are walking in obedience to the Torah and commands of Elohim, we can be sure that He will cause the ground (אֲדָמָה *adamah*) to bring forth its bread, so to speak!

The Hebrew word used here for ‘satisfied’ is שָׂבַע *saba* – Strong’s H7646 meaning, ‘*to be satisfied*’, and a derivative of this word is שָׂבֵעָ *sabea* – Strong’s H7649 which means, ‘*satisfied, full, ripe*’ and by implication can mean, ‘*satisfied by nourishment*’.

We know that יְהוָה satisfies our desires with good things and He satisfies His people with bread – which is symbolic of His Word that satisfies!

Tehillah/Psalm 132:15 “I greatly bless her provision, I satisfy her poor with bread.”

Tehillah/Psalm 147:14 “Who makes peace in your borders, He satisfies you with the finest wheat”

Tehillah/Psalm 22:26 “The meek ones do eat and are satisfied; let those who seek Him praise יְהוָה. Let your heart live forever!”

The Hebrew word for ‘bread’ is לֶחֶם *lehem* – Strong’s H3899, meaning ‘*bread, meal, provision, food*’, and we are therefore able to see the sure promise of the blessing of provision given to those who are obedient and work unto the Master, while the lazy will chase things that are worthless and have no value.

The Hebrew root word that is translated as ‘pursues’ comes from the root word 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, other than the Truth, leads to death!

This Hebrew word רָדַף *radaph* – Strong’s H7291 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.”

The word for ‘vanities’ is רֵק *req* – Strong’s H7386 which means, ‘*empty, vain, foolish, worthless*’.

The Torah is NOT worthless (רֵק *req*), it is our life and when we walk in the Torah and obey the commands of Elohim, our days on the soil (אֲדָמָה *adamah*) shall be prolonged:

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

The Hebrew word for ‘lacks’ is חָסֵר *haser* – Strong’s H2637 which means, ‘*to lack, need, decrease, deprived, scarce, be lacking, be without, made lower, fail*’, and the word for ‘heart’ is לֵב *leb* - Strong’s H3820 which means, ‘*inner man, mind, will thought*’, as already discussed! It is a heart thing!

Those who reject the need to guard the Torah upon their hearts and do it are pursuing worthless things and shall never be satisfied, while the righteous will never lack bread and their days shall be prolonged!!!

Verse 12:

“The wrong shall covet the catch of evil-doers, but the root of the righteous yields fruit.”

Many translators have struggled at trying to translate this verse, in its proper meaning and understanding, yet what we can learn from this, is that Shelomoh is highlighting for us hear the contrast between the things that the wrong chase after, versus the fruit that comes forth from the righteous.

The wrong want what the wrong have, whereas the righteous are blessed in producing proper fruit that lasts.

In many ways, we can see that the things that the wrong covet do not last, as they continually seek for more of what they do not have, while the righteous are satisfied with what they have and bear the fruit of the spirit, in abundance, and have lasting joy and shalom, with not need to covet what is not theirs to have!

Coveting something another has, is prohibited in Scripture and the wicked fruit of coveting, comes from a root of evil and highlights that the ability to produce proper fruit in their lives, is non-existent, hence the desire to covet the catch of others, while the righteous, being rooted and grounded in love, are content in all circumstances and can produce proper fruit for the sustenance of their being is rooted in Truth!

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

This word can have both a positive as well as a negative meaning. This word is often translated as 'covet' and refers to desiring that which you should not.

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

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

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

How many of you have found yourself looking at or seeking for things that you know you should not! This can cause sin, and bring a breach in the wall which can affect the entire assembly!!!

The Hebrew word that is translated as 'catch' is **מָצוֹד** *matsod* – Strong's H4685 which means, '*net, snare, munition, booty, siege works*', and comes from the root word **צָוַד** *tsud* - Strong's H6679 which means, '*hunt, catch, hunt down, chase, take provision*'.

We are told in **Mishlê/Proverbs 6:26** that the adulteress hunts the precious life.

In other words, the corrupted worldly ways of the flesh is often what the wrong seek after, as it 'hunts them down' so to speak, as the desire for that which is not needed is made to look so attractive and necessary that the wrong covet it to the point of them hunting it down at all costs.

The Hebrew root word that is used here for 'root' is **שֹׁרֵשׁ** *shoresh* – Strong's H8328 which means, '*a root, base, depths, soles*', and is figuratively used to describe the firmness and permanence of the righteous who bear lasting fruit!

Romiyim/Romans 6:22 "**But now, having been set free from sin, and having become servants of Elohim, you have your fruit resulting in set-apartness, and the end, everlasting life."**

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."**

Verse 13-14:

"In the transgression of the lips is an evil snare, but the righteous gets out of distress. 14 From the fruit of his mouth one is filled with good, and the work of a man's hands is given back to him."

Both of these verses are concerned with the aspects of one's speech.

It is by the transgression of this lips that an evil one is caught out, whereas the words of the righteous delivers one from distress!

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

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

What we are able to clearly learn from this caution, given by Shelomoh, is that when somebody comes with many words, that is – their own words, then be on guard, for a breach of trust may not be absent!
This is not a reference to the speaking of the Word of Elohim, but man’s fabricated words of falsehood!

The Hebrew root word that is translated as ‘lips’ is שָׂפָה *saphah* – Strong’s H8193 which means, ‘lip, speech, language’, and what we are able to recognise here, is how the words, or language, of the wrong that proclaim that the Torah of Elohim has been done away with, and have cast the words of Elohim behind them, is that by their own words they will be caught out and be guilty of transgression!

The Hebrew word that is translated as ‘evil snare’ is מִקְשָׁה *moqesh* – Strong’s H4170 which means, ‘a bait, lure, trap, snare, ensnared’, and comes from the root verb יָקַשׁ *yaqosh* – Strong’s H3369 which means, ‘to lay a bait or lure, ensnared, set a trap’.

Mishlê/Proverbs 6 clearly instructs the righteous that if they have at all been ensnared by the words of their mouth that they should immediately deliver themselves and go and correct whatever has been wrongly said!
The righteous get out of distress!

The Hebrew word that is translated here as ‘distress’ comes from the root word צָרָה *tsarah* – Strong’s H6869 which means, ‘affliction, anguish, distress, trouble, tightness’ and this comes from the word צָר *tsar* – Strong’s H6862 which 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 **Verse 14** we can see the clear reality that a person is rewarded for speaking and doing the right thing!

The Hebrew 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!

The work of man's hand is given back to him!

The Hebrew word that is translated as 'work' is גְּמוּלָה *gemul* – Strong's H1576 which means, **‘a dealing, recompense, benefit, what is deserved’**, and comes from the root verb גָּמַל *gamal* – Strong's H1580 meaning, **‘to deal fully or adequately with, to deal out to, wean, compensate, repay’**.

What we are able to clearly see here, is that each one will get back what is deserved, according to the work of their hands, be it the blessing for obedience or the curse for disobedience!

This same word – גְּמוּלָה *gemul* – Strong's H1576 – is translated as 'recompense' in:

Yeshayahu/Isaiah 35:4 **“Say to those with anxious heart, “Be strong, do not fear! See, your Elohim comes with vengeance, with the recompense of Elohim. He is coming to save you.”**

The righteous need not fear as Elohim is coming to save and complete their deliverance, whereas the wrong will face the vengeance of Elohim – for this is His recompense, as He will deal fully and adequately with all, according to the work of their hands!

The Hebrew word for 'hand' is יָד *yad* – Strong's H3027 and is a primitive root which is translated as, **‘hand, command, authority, power, tenons, side’**, and the primary meaning of this noun is **“the terminal part of the arm used to perform the functions of a man's will.”**

We are therefore able to understand, from the Hebraic mind-set, that one's hand symbolises what one does, and speaks of one's 'works', which each one will receive back the recompense due!

Verse 15:

“The way of a fool is right in his own eyes, but he who listens to advice is wise.”

The Hebrew root word or ‘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 דְּרָוּהוּ. Any ways that are not completely committed to walking the clear commands and instructions of Elohim are perverted ways that will be made known!

The Hebrew root word for ‘fool’ is אֵוִיל *evil* – Strong’s H191 which means, ‘*fool, foolish*’.

The Hebrew words rendered *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 אֵוִיל *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 יְהוָה 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.”

Yisra’el were foolish whenever they did whatever was right in their own eyes, and when one does what is right in their own eyes and walks contrary to the commands of Elohim they are simply classed as being foolish.

In Shophetim we are clearly told that everyone in Yisra’el did what was right in their own eyes as they had no sovereign!

Shophetim/Judges 17:6 “In those days there was no sovereign in Yisra’el – everyone did what was right in his own eyes.”

Shophetim/Judges 21:25 “In those days there was no sovereign in Yisra’el – everyone did what was right in his own eyes.”

Mosheh warned Yisra’el not to do this in:

Debarim/Deuteronomy 12:8 “Do not do as we are doing here today – each one doing whatever is right in his own eyes.”

Refusing to submit and walk in the clear commands of our Redeemer and King is foolish, and there are so many today who are doing as they see fit and refuse to submit to the Torah, while claiming to be true believers! They are fools!

The wise listen to advice!

The Hebrew word that is translated as ‘listens’ comes from the root word שָׁמַע ‘shama’ – Strong’s H8085, which carries the meaning not just simply to hear, but rather, ‘*to hear with attention and comprehend and discern and give heed to what is being spoken*’.

Shemoth/Exodus 19:5-6 “And now, if you diligently obey My voice, and shall guard My covenant, then you shall be My treasured possession above all the peoples – for all the earth is Mine – 6 ‘and you shall be to Me a reign of priests and a set-apart nation.’ Those are the words which you are to speak to the children of Yisra’el.”

These verses make it very clear – for us to truly be a treasured possession of the Most High, we are to make sure that we obey His voice and guard His Covenant.

In the above verse the root word שָׁמַע ‘shama’ is used twice in a row, which means to ‘hear, listen and obey’. The structure is as follows:

אִם-שָׁמוּעַ תִּשְׁמָעוּ הַשְּׁמַעוּ - 'im-shamoa tishmau' which literally translates as: **"If hearing, you shall hear"** and this reminds me of how often we see the term being used in **Hazon/Revelation** to the assemblies:

"He who has ears let him hear what the Spirit says."

The call here, is to hear the depths of what is being spoken – hear the spirit that lies behind the letter!
Now, if people are not even listening to the letter, how are they ever going to hear what the Spirit says!!!

The Hebrew word that is translated as 'advice' comes from the root word עֲצָה etsah – Strong's H6098 which means, **'counsel, advice, purpose'**.

Stubborn people work out or observe their own or another's advice, apart from יְהוָה!

They avoid the counsel of Elohim and neglect to keep His commands while they will seek to reason out their own counsel that is worked in darkness and not in the light of His Word, and in the process try to hide far from יְהוָה, just and Aḏam and Ḥawwah did when they sinned and tried to hide, seeking their own counsel of what to do, in the dark, trying to cover their exposed nakedness without complete surrender and the proper seeking of יְהוָה's counsel, in an intentional refusal to yield to His reproof!

Yeshayahu/Isaiah 29:15 "Woe to those who seek deep to hide their counsel far from יְהוָה, and their works are in the dark; they say, "Who sees us?" and, "Who knows?"

The wise seek advice!

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

To be wise means to be one who is skilled or learned and this takes time, determination and discipline!

To be wise is evident of one who is increasing in their learning, as he gives his ear – that is his full attention – to hearing instruction and living as a taught one of the Master.

It is from this root verb חָכַם ḥakam – Strong's H2449 that we get the Hebrew noun for 'wisdom' which is the word חֹכְמָה ḥokmah – Strong's H2451 meaning, **'wisdom, skill'**.

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



Ḥet – 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, having been separated from the world and built up in the master!

Kaph - כ:

The ancient form of this letter is כ - 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 **"hey"** means **"behold, look, breath, sigh and reveal or revelation"**; from the idea of revealing a great sight by pointing it out. It also carries for us the meaning of surrender, as we lift up our hands and submit to יהוה as we lift our hands in praise, declaring His authority under which we humbly submit!

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

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

Wisdom, at its core, speaks of one's ability to clearly separate the good from the bad, right and wrong, left and right, and up and down; and this we are to be able to do as we exercise true discipline – the discipline of separation!

To be wise means to be one who is skilled or learned and this takes time, determination and discipline! To be wise is evident of one who is increasing in their learning, as he gives his ear – that is his full attention – to hearing instruction 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"

The opposite of a wise one is one who is a **'fool'**, and the Hebrew word that is generally used for **'fool'** is כְּסִיל *kesil* – Strong's H3684 which means, **'fool, stupid fellow, dullard (which is a stupid and unimaginative person)'**, and comes from the root verb כָּסַל *kasal* – Strong's H3688 which means, **'to be or become stupid, foolish'**.

So, we can clearly see that while we are able to become **'wise'**, if we pay attention to hear, guard and do the word of Elohim; we also realise that we can quickly become stupid, or be a fool, if we do not listen and obey, and refuse to accept the discipline of the Word.

While the wise increase learning and delight in understanding the Truth, as he meditates on the Torah of Elohim, the fool couldn't care less about understanding:

Mishlê/Proverbs 18:2 "A fool does not delight in understanding, but in uncovering his own heart."

Many today are being foolish by walking in ways that are contrary to the prescribed pattern that we have been given in Scripture for a Bride who is to make Herself ready, and are doing whatever they feel is right for them.

The Hebrew root word for **'eye, eyes'** is עַיִן *ayin* – Strong's H5869 which means **'eye, sight, fountain'**, and is often used to depict the spiritual faculties, as when Adam and Hawwah sinned their 'eyes' were opened and they lost their innocence and were aware of their nakedness, both physical and spiritual. Eyes can be blinded to the Truth of the Torah of Elohim through compromise and sin, and eyes can be opened by Elohim, and we are told in **Tehillah/Psalm 19:8** that the commands of Elohim enlighten the eyes!

To walk in a way that is right on one's own eyes reveals that their eyes are not being fixed upon the One true Master and Elohim, and are unable to throw off that foolish ways that corrupt.

We are told in:

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

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

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

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

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

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

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

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

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

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

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

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

Are you looking at Messiah?

As we fix our minds and eyes upon Messiah and walk in His upright Way, then we will be able to guard our eyes from being foolish and walking in ways that seem right in our own eyes.

יהושע Messiah is THE WAY and the LIFE and therefore we must guard against the way of the fool, which is folly and leads to death.

Follow His Way!

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

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



Dalet – ד

The ancient script has this letter as ד and is pictured as a **‘tent door’**. It can also have the meaning of a back and forth movement as one goes back and forth through a tent door and so speaks of an access point.

It can also carry the meaning of ‘dangle’ or hanging as the tent door would hang from the roof pole of the tent.

It speaks a great deal in terms of understanding the door of the tent of appointment as the only means of access.

Resh - ר

The ancient script has this letter as  and is pictured as 'the head of a man' and has the meaning of the head of a man as well as **chief, top, begging or first**.

Top as in the top or head of a body and chief an is head of a tribe or people as well as the one who rules the people.

Kaph - כ:

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

As we consider these three pictures, in making up the Hebrew word דֶּרֶךְ **derek** – **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.

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

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

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

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

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

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

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

The Passover Meal and the Feast of Matzot is a sign on our hands and our foreheads 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 יהושע Messiah was his Master and Elohim!

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

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

The way of the wise is to walk in the clear advice and instruction of our Good Shepherd, that is clearly heard with ears that hear what the Spirit says, and does what is right in His eyes, as opposed to the fool whose ways are wrong as he does what is right in his own eyes!

Verse 16:

“A fool’s wrath is known at once, but a clever one covers shame.”

The Hebrew word that is used here for ‘clever’ is אָרוּם arum – Strong’s H6175 which means, ‘*crafty, shrewd, subtle, cunning, prudent*’, and is used in Scripture 11 times, with 8 of those being seen in Mishlě/Proverbs.

This word can have both positive and negative connotations.

Positive when used to describe prudence and negative when describing shrewdness.

In Berēshith/Genesis 3:1 we see this word being used to describe how ‘crafty’ the serpent was, and is clearly an example of the negative use of this descriptive adjective.

In Mishlě/Proverbs we are given the ‘positive’ use of this word that is used as an adjective to describe a wise one who acts in complete contrast to a fool.

In Mishlě/Proverbs we see the use of this word being used to describe one who exercises skill and good judgement in the use of the proper resources of the wisdom of Elohim, showing that they have the ability to govern and discipline oneself by the use of proper reason.

What Shelomoh is telling us here, is that a fool will reveal his anger very quickly while a clever or prudent man will not ‘fly off the handle’, so to speak, but will cover or ignore shame and reproach.

The Hebrew root word that is used here for ‘wrath’ is the noun כַּעַס ka’as – Strong’s H3708 which means, ‘*vexation, anger, indignation, grief, bitterness, wrath, provocation*’, and comes from the root verb כָּעַס ka’as – Strong’s H3707 which means, ‘*to be vexed, angry, provoked to anger*’.

What Shelomoh is basically saying here, is that the fool’s anger is known the same day, whereas the prudent one conceals his resentment and does not act rashly!

Another way of expressing what is been taught to us here is to say that:

If you are a quarrelsome fool, people will quickly see when you are angry; but if you are smart, you will not let your anger show.

Some people just love to pick a fight and start an argument for no reason as they reveal their folly in how they react to that which they do not agree with, whereas a cleaver one will take time to consider the facts and not act on emotional anger and resist the need to have a foolish outburst!

I think that most people have, at least once in their life, acted as a fool and reacted in an aggressive way, when they were confronted about an issue or have been accused of something, and what we can learn from Shelomoh’s clear wisdom, is that as we grow in wisdom, we learn to not react or speak rashly, without thinking and we learn to exercise great restraint, so as to not allow an immediate emotional response to be given in error.

The Hebrew word that is translated as ‘covers/conceals’ comes from the root word כָּסַח kasah – Strong’s H3680 which means, ‘*to cover, conceal, clothe, hide, forgive*’.

This word כָּסַח kasah – Strong’s H3680 is used in:

Mishlě/Proverbs 10:12 “Hatred stirs up strife, but love covers all transgressions.”

And we see Kěpha telling us in:

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

When we understand the Tabernacle and its design, we begin to see that the coverings and the screens of the courtyard that Gěrshon was to bear, speaks of that fervent love of obedience we are to have to the Torah and by doing so, we are able to extend true love toward each other and lift each other up and cover one another! And this is one of the primary tasks that we are to perform whilst we are ‘in exile’.

The Hebrew root word for ‘shame’ is קָלוֹן qalon – Strong’s H7036 which means, ‘dishonour, disgrace, shame, reproach’.

The clever one does not try to dishonour another or put them to shame but will rather cover or conceal the shame of another, and will not react to aggressive insults in a negative way, but will respond in the appropriate manner in the right time.

Ya’aqob/James 1:19-20 “So then, my beloved brothers, let every man be swift to hear, slow to speak, slow to wrath, 20 for the wrath of man does not work the righteousness of Elohim.”

What we can learn from this parable here is to make sure that we know how to respond to the reproaches of men and not be quick to lash out and say or do something that we will regret due to not thinking properly!

Verse 17:

“He who speaks truth declares righteousness, but a false witness, deceit.”

This verse highlights a clear contrast between words of truth and words of falsehood.

Eph’siyim/Ephesians 4:25 “Therefore, having put off the false, speak truth, each one with his neighbour, for we are members of one another.”

Tehillah/Psalm 34:13 “Keep your tongue from evil, and your lips from speaking deceit.”

Qolasim/Colossians 3:9 “Do not lie to each other, since you have put off the old man¹ with his practices”

All throughout Scripture, we are continually reminded to guard our lips and makes sure that the words we speak are words of truth and not deceitful lies.

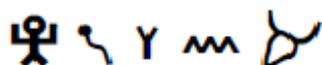
Ya’aqob warns us how dangerous the tongue can be and how that out of the same mouth can come blessings and curses and this should not be so!

Ya’aqob/James 3:5-10 “So too the tongue is a little member, yet boasts greatly. See how a little fire kindles a great forest! 6 And the tongue is a fire, the world of unrighteousness. Among our members the tongue is set, the one defiling the entire body, and setting on fire the wheel of life, and it is set on fire by Gehenna. 7 For every kind of beast and bird, of reptile and creature of the sea, is tamed and has been tamed by mankind. 8 But no man is able to tame the tongue. It is unruly, evil, filled with deadly poison. 9 With it we bless our Elohim and Father, and with it we curse men, who have been made in the likeness of Elohim. 10 Out of the same mouth proceed blessing and cursing. My brothers, this should not be so.”

The Hebrew word for ‘truth’ is אֱמוּנָה 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 אֱמוּנָה 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 אֱמוּנָה 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 אָמַן aman – Strong's H539 is the adverb אֱמֶן 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 אֱמֶן amēn-Strong's H543.

יהושע 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!

Amě́n 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 **‘amě́n’** implies that there will be an active trust and belief in doing what the Word says!

So many people today use the term **‘amě́n’** very loosely and yet they do not understand what this implies and signifies!

In the ancient script the Hebrew word **אָמֵן amě́n – Strong’s H543** looks like:



Aleph – אָ:

The ancient pictographic script has this letter pictured as , 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 **יְהוֹשֻׁעַ** Messiah fulfilled!

Mem – מֶ:

The ancient pictographic script has this letter pictured as , 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 – נוּ:

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

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

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 **amě́n** 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!

We are to be trustworthy servants who declare the Truth!

The Hebrew word that is translated as **‘declares’** comes from the root verb **נָגַד nagad – Strong’s H5046** meaning, **‘make known, announce, declare, publish and stand out boldly in opposition’**.

The Hebrew word for **‘righteousness’** is **צֶדֶק tsedeq – Strong’s H6664** which means, **‘righteous, just, righteousness’**.

We are told what righteousness is for us, in:

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

We must be bold in speaking the Truth, and declare the clear commands of Elohim, for His Torah is to be in our hearts and in our mouth – to do it! We must not be ashamed of the Good News and be bold ambassadors of the coming reign of our Master, declaring His righteousness as we make know the Truth of His Word.

The false witness speaks lies, and there are many ‘false witnesses’ that are proclaiming a lawless doctrine of demons!

The Hebrew word for ‘false’ is שָׁקֵר 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 for ‘witness’ is עֵד ed – Strong’s H5707 meaning, ‘**a witness, evidence**’ and comes from the root word עָדַד ud/ood – Strong’s H5749, which means, ‘**to return, go about, repeat, do again, encircle, supports**’.

In **Mishlê/Proverbs 6:19** we are told that a false witness breathing out lies in an abomination to יהוה:

A false witness breathing out lies

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

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

This phrase comes from the following root words:

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

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

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

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

4) שָׁקֵר 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**’, which we have already discussed under ‘a lying tongue’.

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

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

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

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

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

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

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

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

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

Have you found yourself telling others that you are a taught one or follower of Messiah, while you are in fact compromising in your walk – for then you are a false witness breathing out lies – and this is an abomination to יהוה.

We are also to be on guard about bearing false witness against our neighbour!

Do not speak lies about another – do not gossip and slander another – for if you do you are being a false witness that is breathing out lies!

A false witness does not speak truth and righteousness, for they have cast the words of Elohim behind them by arrogantly claiming that the Torah has been done away with, and so they speak deceit, and the Hebrew word for 'deceit' is מִרְמָה *mirmah* – Strong's H4820 which means, '*deceit, treachery, dishonesty, falsehood*', as already discussed in **verse 2**

Verse 18:

“Rash speaking is like piercings of a sword, but the tongue of the wise is healing.”

The term 'rash speaking' is translated from the Hebrew root word בָּטַח *batah* – Strong's H981 which means, '*to speak rashly, angrily or thoughtlessly*' and also refers to one who babbles, and we see this word being used in: **Wayyiqra/Leviticus 5:4** **“Or when a being swears, speaking rashly with his lips to do evil or to do good, whatever it is that a man swears rashly with an oath, and it has been hidden from him, when he shall know it, then he shall be guilty of one of these.”**

This verse speaks a clear warning about speaking rashly, and speaks of one who speaks angrily or babbles and speaks thoughtlessly; in other words speaking without thinking and giving careful thought to one's words! How many of us have too easily done that more than we would care to acknowledge?

This also relates to rash oaths or vows, which a man was afterwards unable, or which it would have been sinful, to perform.

Mishlĕ/Proverbs 20:25 **“It is a snare for a man to say rashly, “It is set-apart,” and only later to reconsider his vows.”**

Mishlĕ/Proverbs 18:7 **“A fool's mouth is his ruin, and his lips are the snare of his life.”**

This is a lesson for us to watch what we say and not speak foolishly without having considered the very words that comes out of our mouths:

Mishlĕ/Proverbs 5:1-2 **“My son, listen to my wisdom; incline your ear to my understanding, 2 so as to watch over discretion, and your lips guard knowledge.”**

Shelomoh is making a clear distinction between foolish wicked words that can bring severe damage and the wise words of life that bring healing and restoration.

The Hebrew word for 'healing' is מַרְפֵּי *marpe* – Strong's H4832 which means, '*a healing, cure, health, remedy*', which comes from the root verb רָפָא *rapha* – Strong's H7495 which means, '*to heal, repaired, become fresh, purified, cure*'.

יְהוָה is our Healer, and in **Tehillah/Psalm 103** we are told to not forget His dealing with us and in **verse 3** Dawid tells us that as part of His dealing with us, he heals our diseases!

The Hebrew word for 'disease' is תַּחֲלוּ *tahalu* – Strong's H8463 which means, '*disease, sickness, pain*', and as we recognise that this word is used in **Debarim/Deuteronomy 29:22** in the clear warning against those who turn their hearts away from יְהוָה and go after the mighty ones of the world and walk in the stubbornness of their own hearts, shall be separated for evil and see the effect of all the curses for disobedience bringing about diseases and plagues. Praise יְהוָה that He has healed us from the curses of disobedience as we lovingly remember His dealings and walk in and stay in Messiah, having been healed and cleansed by His Blood.

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

Death and life are in the power of the tongue, and so we would do well to take heed and learn to have the proper tongue of the wise that brings healing and not be found to be speaking rash words of enmity that bring harm!

Verse 19:

“The lip of truth is established forever, but a lying tongue is but for a moment.”

The clear theme of this verse is the reality that truth is forever whereas lies fade away.

The lip of truth is a clear reference to the Word of Truth that is everlasting!

The lies of the enemy will be completely exposed and destroyed.

THE TRUTH

In Hebrew, the word for 'truth' 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!

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

This word - אֱמֶת **emeth** – Strong's H571 in the ancient 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 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! What I find very powerful in this pictographic is the immense insights we can glean from these. We know that the Aleph and the Taw are the first and the last letters of the Hebrew Alphabet, and that the 'mem' is the 13th letter of the Hebrew Alphabet.

The term אֶחָד **ehad** – Strong's H259, in Hebrew, means '**ONE**' and carries the numerical value of 13 - א=1 (Aleph); ה=8 (Het); ד=4 (Dalet), and so, we who are immersed in the Master, are grafted into His body, and we walk in His Word, as we submit to His clear commands, as given through His Written Word!

Another aspect of the Aleph and Taw, is seen in the Urim and Tummim:

אוריִם Urim – Strong’s H224 means ‘lights, illuminations’

תומִים Tummim – plural of תֹּם tom, and carries the meaning of ‘perfections’

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

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

What are the urim and tummim?

They are the things that illuminate and perfect.

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

He writes His Torah on our hearts, and so it is in our hearts and mouths that we may do it (Debarim/Deuteronomy 30:14)!

This pictographic lettering of the word for TRUTH clearly shows us our need to seek, study, meditate upon and walk in the Torah; and anyone who claims to know the Truth yet refuses to guard and keep the Torah and instructions of Elohim are liars and the Truth is not in them!

How can people say that the Truth is in them when they say that the Truth is no longer applicable?

‘The lip of Truth is forever’!!!

Mattithyahu/Matthew 24:25 “The heaven and the earth shall pass away, but My words shall by no means pass away.”

The Hebrew root word translated as ‘tongue’ is לָשׁוֹן lashon – Strong’s H3956 which means, ‘tongue, language, tongue shaped’, and the Hebrew word for ‘lying’ 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’, as already discussed.

The twisted lies of the enemy do not last!

Iyob/Job 20:4-5 “You have known this of old, since man was placed on earth, s that the singing of the wrong is short-lived, and the joy of the defiled one is but for a moment?”

Verse 20:

“Deceit is in the heart of those who plot evil, but counsellors of peace have joy.”

The Hebrew word for ‘deceit’ is מִרְמָה mirmah – Strong’s H4820 which means, ‘deceit, treachery, dishonesty, falsehood’, which comes from the root verb רָמָה ramah – Strong’s H7411 which means, ‘to beguile, betray, deal treacherously with’.

In a Psalm of Dawid we see him express some very clear words regarding those who practice deceit!

Tehillah/Psalm 101:7 “He who practises deceit does not dwell in my house; he who speaks lies does not stand in my presence.”

Dawid stresses that the one who practices deceit or speaks lies would not dwell in his house! He is setting a clear standard in regards to the company that he keeps!

The Hebrew word for ‘deceit’ is רִמְיָה remiyyah – Strong’s H7423 which means, ‘deceit, treachery, slothful, slack, idle’, which comes from the root verb רָמָה ramah – Strong’s H7411 which means, ‘to beguile, betray, deal treacherously with’.

Practising deceit and speaking lies and falsehood will keep you out of the House of Elohim!!!

Qolasim/Colossians 3:9 “**Do not lie to each other, since you have put off the old man with his practices**”

Liars perish and shall not stand in the presence of the king!

The devil is a liar and has been from the beginning, and he too will perish!

Mishlê/Proverbs 19:9 “**A false witness does not go unpunished, and he who breathes out lies perishes.**”

The warning given in Scripture is very clear – Beware of speaking falsehood and making people feel at ease in their sin, under a misrepresented grace message!

The Hebrew root word used for ‘counsellors’ is the primitive root verb **יָאָץ** **ya’ats** – **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 Ēl, 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!!!

When we walk in the proper counsel of our Master and have His Torah upon our hearts and not the deceit of twisted traditions, we shall have great joy and peace!

The Hebrew word for ‘peace’ is the word **שָׁלוֹם** **shalom** – **Strong’s H7965** – ‘**wholeness, completeness, soundness, welfare, peace, health, prosperity, well-being, safety, protection**’.

In **Yeshayahu/Isaiah 9:6** we are also told that Messiah would be called Prince of Peace (**שָׁלוֹם** **shalom** – **Strong’s H7965**), which further stresses the clear lesson Shelomoh is giving us here, in telling us that when we walk in the pure counsel of our Master, who is the Counsellor and Prince of Peace, then we have the full assurance of His joy being with us and strengthening us to stand firm.

The Hebrew word **שָׁלוֹם** **shalom** – **Strong’s H7965** 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 **שָׁלוֹם** **shalom** – **Strong’s H7965** looks like this:



Shin - שׁ:

This is the letter ‘shin’ which in the ancient script is pictured as, , which is ‘**two front teeth**’ and carries the meaning of ‘**sharp or press, chew or devour**’; which is what the teeth do, and also speaks of the sharpened word that comes forth from the mouth as the teeth ‘**chew**’ or ‘**meditate**’

on the Truth, making what comes forth pure and sharp! It also carries the understanding of **consuming** or **destroying** – as teeth do to food.

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.

Waw/Vav - ו:

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

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!

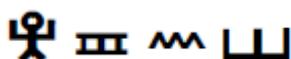
And further renders the meaning:

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 Hebrew word that is translated as 'joy' is  **simḥah** – Strong's H8057 which means, '**joy, gladness, delight, festival, pleasure**', and comes from the root  **samah** – Strong's H8055 and means, '**to rejoice, be glad, be joyful, delight in and be elated**', and can also carry the meaning '**to brighten up**', giving us the picture how we are to carry His joy as the light of the world and let praise and rejoicing abound!

In the ancient pictographic script this word  **simḥah** – Strong's H8057 looks like this:



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. This can give us the meaning of WORD or Words.

Mem – מ:

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

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!

Hey – ה:

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

When looking at this word in its pictographic form, in terms of our command to rejoice, we are able to see why we are able to rejoice as we recognise the following:

**BEHOLD, THE WORD THAT WASHES US HAS SEPARATED US
AND SECURED US AND IS TO BE PRAISED!**

This is a clear reason to rejoice, for as long as we allow the Word to wash us and keep us clean, we are able to confidently make our boast in Elohim, whom we praise and rejoice in, as we are built up as living stones in the Master; living stones that offer up lives as a daily living offering with rejoicing praise!

Verse 21:

"No harm befalls the righteous, but the wrong shall be filled with evil."

The Hebrew word for 'harm' is אָוֵן *aven* – Strong's H205 which means, '*iniquity, trouble, wicked, sorrow*', and the Hebrew word used here for 'befalls' is אָנַח *anah* – Strong's H579 which means, '*to be opportune, meet, encounter opportunely, befall, seeking a quarrel*', and what we can learn from this is the clear truth that the righteous will not encounter iniquity and wickedness, for the one who stays in the Master is done with sin!

Yohanan Aleph/1 John 5:18 "We know that everyone having been born of Elohim does not sin, but the one having been born of Elohim guards himself, and the wicked one does not touch him."

While we may face many difficulties and hardships, we have the full assurance of our deliverance being made complete, as we guard to do all that Elohim commands us to, for that is our righteousness!

The wrong shall be filled with evil!

The Hebrew word that is used for 'filled' comes from the root verb מָלַא *male'* (maw-lay) – Strong's H4390 and carries the meaning, '*to be full, to fill, complete, covered, dedicate, fulfil, ordain, fill the hand*', and we take note here that the wrong will get a full reward for their wickedness as they will be forced to drink the cup of the wrath of Elohim!

Yirmeyahu/Jeremiah 13:12-14 "And you shall speak to them this word, 'Thus said יהוה Elohim of Yisra'el, "Every bottle is to be filled with wine." And when they say to you, 'Do we not know that every bottle should be filled with wine?' 13 "Then say to them, 'Thus said יהוה, "See, I am filling all the inhabitants of this land, and the sovereigns who sit on the throne of Dawid, and the priests, and the prophets, and all the inhabitants of Yerushalayim with drunkenness! 14 "And I shall dash them one against another, both the fathers and the sons together," declares יהוה. "I do not spare nor pardon nor have compassion, that I should not destroy them."'"

Hazon/Revelation 14:9-10 "And a third messenger followed them, saying with a loud voice, "If anyone worships the beast and his image, and receives his mark upon his forehead or upon his hand, 10 he also shall drink of the wine of the wrath of Elohim, which is poured out undiluted into the cup of His wrath. And he shall be tortured with fire and sulphur before the set-apart messengers and before the Lamb."

Verse 22:

"Lying lips are an abomination to יהוה, but those who deal truly are His delight."

Once again we see how Shelomoh is making it very clear to us that lying lips are a total abomination to יהוה, and reminds us what delights our Master and Elohim.

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

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

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

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

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

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

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

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

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

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

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

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

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

To the wicked, the ways of יהוה are detestable and to יהוה and His chosen people, the ways of the wicked are detestable! Scripture clearly expands for us the very things that are an abomination to יהוה, teaching us and helping us to guard our lives and keep His Dwelling Place clean!

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

Deḥarim/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 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 word for ‘pleasing’ is the word רָצוֹן ratson – Strong’s H7522 is used, as well as in:

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

Without the Torah being in our hearts, in order to do it, we can never delight in doing that which pleases our Master and Elohim!

Verse 23:

“A clever man is concealing knowledge, but the heart of fools proclaims folly.”

The Hebrew word used here for ‘clever’ is עָרוּם arum – Strong’s H6175 which means, ‘*crafty, shrewd, subtle, cunning, prudent*’, as already discussed, and the Hebrew word translated as ‘concealing’ is כָּסָה kasah – Strong’s H3680 which means, ‘*to cover, conceal, clothe, hide, forgive*’, as already discussed in verse 16.

Shelomoh is reiterating the clear difference between the prudent man who guards the knowledge of Elohim in his heart in order to do it versus the fool who loosely proclaims folly!

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

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

יהוה takes NO Pleasure in fools!!! The word here for ‘pleasure’ is הִפְתֵּי הַפֶּתִי haphets, and clearly יהוה does not delight in the fool and his ways – but who then does He take pleasure in...:

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

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

What we must take note of here is that Shelomoh is making it clear that fools are not proclaiming the Good News and are not proclaiming the Truth, but are simply proclaiming ‘folly’, and the Hebrew word for ‘folly’ is the noun **יְבִלְתָּ** *iveleth* – Strong’s H200 which means, ‘*folly, foolishness, foolish*’, and is from the same adjective **יָבִיל** *evil* – Strong’s H191 which means, ‘*fool, foolish*’.

The Hebrew words rendered **fool** in **Mishlê/Proverbs**, and often elsewhere in the Tanak, denotes one who is morally deficient. Such a person is lacking in sense and is generally corrupt.

What the foolish are proclaiming is foolishness and their proclamations make no sense.

The foolish message of the fools, who claim that the Torah has been done away with and that there is no need to keep the commands of Elohim, is nothing but foolishness!

Verse 24:

“The hand of the hard worker rules, but the lazy is put to compulsory labour.”

This verse is very similar to that which we find in:

Mishlê/Proverbs 10:4 **“Poor is he who works with a lazy hand, but the hand of the hard worker makes rich.”**

The bottom line is this – the hard worker will succeed and even get promoted to positions of responsibility to manage and rule over others while the lazy one will always have to be subject to compulsory labour and being a slave!

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

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

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

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

The Hebrew word translated as ‘rule’ is **מָשַׁל** *mashal* – Strong’s H4910 which means, ‘*to rule, have dominion, reign*’.

The Hebrew word used here for ‘lazy’ is **רְמִיָּה** *remiyah* – Strong’s H7423 which means, ‘*deceit, treachery, slothful, slack, idle*’, which is the same Hebrew word used for ‘deceit’ as already discussed.

What Shelomoh makes very clear here, is that the honest hard worker will be one who will be entrusted with much responsibility while the deceitful and lazy will be subjected to slavery and have no inheritance.

When we consider this contrast given here, we can easily be reminded of the Parable of the talents which teach us that we are to work hard with the very talents and gifts that we have been given, and not be lazy and hide away that which we have been entrusted with due to the fear of what the hard taskmaster will do!

Verse 25:

“Anxiety in the heart of man causes depression, but a good word makes him glad.”

The Hebrew word used here for ‘anxiety’ is **דְּאָגָה** *deagah* – Strong’s H1674 which means, ‘*anxiety, anxious care, concern*’, and comes from the root verb **דָּאָג** *da’ag* – Strong’s H1672 which means, ‘*to be anxious or concerned, fear, dread, full of anxiety, worry*’.

Anxiety is normally fear or worry about something in the future. According to the Merriam Webster’s Collegiate Dictionary the word **anxiety** means:

“painful or apprehensive uneasiness of mind usually over an impending or anticipated ill” or

“an abnormal and overwhelming sense of apprehension and fear often marked by physiological signs (as sweating, tension, and increased pulse), by doubt concerning the reality and nature of the threat, and by self-doubt about one’s capacity to cope with it”.

Anxiety is a killer!

So many people are gripped with anxiety and are becoming deeply depressed in the process, as they have no ability to see any sight of hope in their circumstances as all they seem to hear is negativity.

Here Shelomoh highlights the importance of good words and the need for people to be encouraged on a daily basis!
Tas'loniqim Aleph/1 Thessalonians 5:11 "Therefore encourage one another, and build up one another, as indeed you do."

Ib'rim/Hebrews 3:12-13 "Look out, brothers, lest there be in any of you a wicked heart of unbelief in falling away from the living Elohim, 13 but encourage one another daily, while it is called "Today," lest any of you be hardened by the deceivableness of sin."

GOOD WORD MAKES GLAD!

The Hebrew word for 'good' is טוב **tob** – Strong's H2896 and carries the meaning, '*pleasant, good, agreeable, beautiful, to be pleasing, done well*', as discussed in **verse 2**.

The Hebrew word for 'word' is דָּבָר **dabar** – Strong's H1697 meaning, '*speech, word, commandment, chronicles, message*' which in its primitive root form - דָּבַר **dabar** – Strong's H1696 means, '*to speak, command, counsel, declare, proclaimed, converse, warn, threaten, promise*'.

The plural of this word is "DEBARIM" – דְּבָרִים - which means, '**words**', and is also the name of the 5th book of the Torah. Debarim (Deuteronomy) is often understood as the 'powerhouse' that holds the vision and the mandate we have in יהושע Messiah.

We who choose to 'walk and obey' the 'Words' of יהוה that we 'hear, guard and do' find that it becomes a place of anointing, righteousness and empowerment, and it is like the mantle of anointing and responsibility the Eliyahu passed on to Elisha.

The Word of Elohim (includes the collection of all His instructions contained throughout the Scriptures) is that which washes us, teaches us, and trains us in righteousness!

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

As we consider this word - דְּבָרִים **Debarim**- plural of the word דָּבָר **dabar** – Strong's H1697, in the ancient pictographic script, we are able to recognise the importance of the Word of Elohim, and how it is His Word that prepares us as His ready Bride!

In the ancient script the word דְּבָרִים **Debarim**, looks like this:



Dalet – ד:

The ancient script has this letter as ד and is pictured as a 'tent door'.

It can also have the meaning of a back and forth movement, as one goes back and forth through a tent door; and so, speaks of an access point. It can also carry the meaning of 'dangle' or hanging, as the tent door would hang from the roof pole of the tent.

It speaks a great deal of understanding the door of the tent of appointment as the only means of access, showing us the importance of the Appointed Times/Feasts of יהוה.

Therefore, our need to gather as we are commanded to, is the starting point for us to embrace, learn and understand what His Word teaches and instructs us to do.

Beyt - ב:

The ancient script has this letter as ב, which pictures a tent floor plan and means, 'house' or 'tent'.

It represents family and the importance of those who are inside the tent as opposed to the tent structure itself. We also recognise that the House/Dwelling Place of Elohim is the body of Elohim that is built up as living stones in our Master, יהושע Messiah.

A house/tent speaks of your family and to whom you belong and under whom you submit and adhere to, as the House of Elohim has clear instructions for those in the House!
The Light (that is His Word) is for those in the House!

Resh – ר:

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

Every House has a head of the home, and all in the House submit to the instructions of the One who is head of the home, listening to and obeying the words that the Head speaks!

Yod – י:

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

Mem – מ:

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

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

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

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

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

The Hebrew root word for 'makes glad' is שָׂמַח samah – Strong's H8055 and means, 'to rejoice, be glad, be joyful, delight in and be elated', and can also carry the meaning 'to brighten up', and we can clearly see what causes a person to 'brighten up' – the Good News!!!

The typical Hebrew word that is often used to describe the Good News of our Master, redeemer and Elohim is the word בְּשׂוֹרָה Besorah – Strong's H1309 which means, 'good tidings, news, reward', and comes from the root word בָּשַׂר basar – Strong's H1319 which means, 'to bear tiding, to bring good news, messenger of good news'.

Verse 26:

“The righteous is a guide to his neighbour, but the way of the wrong leads them astray.”

The Hebrew word that is translated as 'guide' comes from the root word תּוּר tur – Strong's H8446 meaning, *'to seek out, spy out, explore, investigate, find out how to do something'*.

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

We must take note that this word תּוּר tur – Strong's H8446 is used for the twelve spies who were sent to go and 'spy' out the land and bring back a good report.

Yisra'el had been just over two years in the wilderness and were camped in the Wilderness of Paran having come from Hatzeroth, and Mosheh was instructed to send men to spy out the land of Kena'an.

One man, a leader, from each tribe was to be sent, and so at the mouth of יְהוָה Mosheh sent them. What was their mission?

To spy out the land which יְהוָה was giving them!

They were supposed to be the 'guides' for the rest of the nation and bring back a favourable report of what יְהוָה was giving them, yet we know that 10 of the spies did not prove to be worthy guides as they weakened the heart of a nation through their bad reports!

These 12 spies were to explore the land, find out how the land is and what is being done in the land.

In other words, they were sent to 'tour' the land and bring back a detailed report of what they would encounter and discover.

This word carries with it the idea of an extreme importance of this huge responsibility to go and find out what the land is all about!

They were to go and investigate and find out how the people of the land live. What is very interesting to take note of, is that of the 23 times that this root word is used in Scripture, more than half are found in Bemidbar/Numbers, all used in the sense of 'spying out' the land!

In this verse, the root word תּוּר tur – Strong's H8446 is written in the 'hiphil' verb tense, as יָתַר – 'yater' and translated as a 'guide' that the righteous is to his neighbour, in contrast to the way of the wrong, that leads his neighbour away.

What this suggests here for us, is that the righteous are very careful, cautious and sensible in their walk as sojourners; and as a result, they will learn and study the required information so as to not be joined to false associations, unlike the wrong who is foolish in his way!

As we sojourn here, with the full assurance and expectation of the coming reign of Elohim, we are called to be a proper guide to our neighbour, as we show them the True Way, as we walk according to the Torah, amidst a wicked generation who find obedience to the Torah as something strange!

We are to be ardent seekers of the Truth and faithful guides to our neighbours, as we encourage one another daily in the Truth!

As we sojourn here as faithful ambassadors of Messiah, we are entrusted with His Truth and the responsibility of bringing a good report of His Besorah (Good News), as we recognise the responsibility that we have toward each other, so that we may be found to be faithful and righteous guides and not foolish and wayward ones!

Our Master and Elohim has 'sent' us to make taught ones of the nations and immerse them in His Name and teach them to guard His Torah!

The way of the wrong lead peoples astray!

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

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

The Hebrew word used here for 'grieved' is קִוַּט qut – Strong's H6962 which means, *'loathe, to feel a loathing, be grieved, detest'*.

The Hebrew word that is translated as 'go astray' comes from the root word תָּעָה ta'ah – Strong's H8582.

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

Going astray, being misled, being rebellious and disobedient is what grieves our Elohim, and this we are severely warned against, in order that we are securely sealed in Him for the day of redemption that draws near!

May we hear and do the words of Sha’ul to Timotiyos in:

Timotiyos Bět/2 Timothy 1:14 **“Watch over the good deposit that was entrusted to you, by the Set-apart Spirit dwelling in us.”**

The Greek word used here for ‘watch over’ is φυλάσσω *phulassō* – Strong’s G5442 which means, **‘to guard, watch, keep, observe, obey and keep orders’**, which we also see being translated as ‘watching over’, in:

Luqas/Luke 11:28 **“But He said, “Blessed rather are those hearing the Word of Elohim and watching over it!”**

Verse 27:

“The lazy one has no game to roast, but the hard worker prizes his possessions.”

The Hebrew word that is translated as ‘game’ comes from the root word צַיִד *tsayid* - Strong’s H6718 which means, **‘hunter, hunting, game, prey’**, and is also translated in Scripture as ‘venison’ which speaks of wild game.

What Shelomoh is making very clear here is that if you are lazy, you will not eat!

Sha’ul gave a clear message in:

Tas’loniqim Bět/2 Thessalonians 3:10-12 **“For even when we were with you, we commanded you this: If anyone does not wish to work, neither let him eat. 11 For we hear of some among you walking disorderly, not working at all, but are busybodies. 12 But we command and urge such, through our Master יהושע Messiah, to settle down, work and eat their own bread.”**

The Hebrew word that is translated as ‘prizes’ comes from the root word יָקָר *yaqar* – Strong’s H3368 which means, **‘precious, rare, splendid, noble, excellent, honourable’**, and in its primitive root form, it means, **‘to be precious, prized, appraised, costly’**.

The Hebrew word that is translated as ‘possessions’ comes from the root word 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.

In **Mishlě/Proverbs 3:15** we are told that ‘wisdom’ is more precious than rubies, and the Hebrew word used there for ‘precious’ is יָקָר *yaqar* – Strong’s H3368!

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

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

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

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

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

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

To die day by day in Messiah is precious in the eyes of יהוה, and we do this by putting to death the misdeeds of the flesh!

The hard worker, or one who is skilled in the Word of Truth, prizes the very precious gift of life that we have in our Master and the need to eat the daily lawful Bread, through a proper meditation of the Torah, day and night, will cause us to be successful in all we do and not be in want, or lack, for anything!

Verse 28:

“In the way of righteousness is life, and in its pathway there is no death”

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

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

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



Aleph – אָ:

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 **יְהוֹשֻׁעַ** Messiah fulfilled!

Resh - רֶ:

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

Het – הֶ:

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

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

The pictograph  is a picture of ‘the head of a man’, the pictograph  is a picture of ‘a wall’ that separates the inside from the outside.

Combined these mean "man outside".

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

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

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

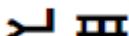
ONE WHO FOLLOWS A PRESCRIBED PATH TO ARRIVE AT A SPECIFIC DESTINATION

In Hebrew, the root word for 'life' is חַיַּי 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 חַיַּי hay – Strong's H2416, in the ancient pictographic 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: חַיַּי 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!

We know that it is righteousness for us to guard to do all that Elohim commands us (**Debarim/Deuteronomy 6:25**), and when we stay on the true narrow path that leads to life, as we stay in our Master and Elohim and walk as He walked, we have the full assurance that death has no effect on us, for blessed are those who have part in the first resurrection for the second death has no power over them!!!

In its pathways there is no death!

The Hebrew wording for '*in its pathways*' is וְדַרְכֵי נְתִיבָה – '*vederek nethiybah*', where we see two words being used to describe the pathway of the righteous:

1) 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, and

2) נתיב־הַ nethiybah – Strong’s H5410 which means, *‘path, pathway, byway’*, and this word is understood as a footpath or way which one travels physically or morally, and this noun is often used in parallel with the more common דֶּרֶךְ derek (way), in the sense of one’s course of life. It also speaks of moral character or action, either good (wisdom, justice and light), or wicked (such as the path of the adulteress).

The Hebrew root word for ‘death’ is מוֹתֵת maveth – Strong’s H4194 which means, *‘death, plague’* and comes from the root verb מוֹת 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!

In **Mishlĕ/Proverbs 11:4** Shelomoh makes it very clear that righteousness delivers from death, and here at the end of this **Mishlĕ/Proverbs 12** he confirms to us that in the pathways of righteousness there is no death, for this is the narrow way that few find, and it leads to life!

Mattithyahu/Matthew 7:13-14 *“Enter in through the narrow gate! Because the gate is wide – and the way is broad – that leads to destruction, and there are many who enter in through it. 14 “Because the gate is narrow and the way is hard pressed which leads to life, and there are few who find it.”*

The Greek word that is translated here as ‘hard pressed’ comes from the word θλίβω thlibō – Strong’s G2346 which means, *‘to press or afflict, to distress, suffer affliction’*, and in the literal sense can mean, *‘to squash, press, hem in, rub, harassed’*, and can also be understood as being *‘narrow or hard pressed’*.

And the Greek word that is translated as ‘narrow’ is στενός stenos – Strong’s G4728 which means, *‘narrow (space or passage) as a result of obstacles standing close about’*.

In other words, the true path of life is very narrow, and often it will feel like the pressure of so many obstacles of destruction that are pressing hard against us, are doing their best to cause us to not enter in, as we are continually hard pressed on every side – yet as faithful followers of Messiah, we are not crushed!

The message is very clear – do not be foolish but be wise, and walk in the clear path of righteousness that leads to life, guarding the good treasure inside you and speak the Truth with great boldness and gladness, encouraging others in the Way!

Shalom!

יהוה bless you and guard you; יהוה make His face shine upon you and show you favour; יהוה lift up His face upon you and give you Shalom!