

MISHLĒ/PROVERBS 13

Shalom,

In this article I will break down **Mishlē/Proverbs 13**, 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 מִשְׁלֵךְ 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 מִשְׁלַח 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’ - מִשְׁלֵךְ Mishlē, 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 מ and is pictured as ‘**water**’, and also carries the meaning of ‘**chaos**’ (from the storms of the sea) and can also picture that which is **mighty** or massive as well as the unknown.

We are also able to understand this letter as representing **the nations**, for the nations are often likened to the seas in Scripture.

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

Lamed - ל:

The ancient script has this letter as  , 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 , 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!

In this collection of proverbs, we once again find many of the sayings that consist of a pair of parallel lines, in which the second line contrasts the first. This **Mishlē/Proverbs 13** is similar in form and content as **Mishlē/Proverbs 10-12**, and we see it opening with a clear saying, regards to the instructions of a father to his son, and includes near its end (**verse 24**) a saying regards to the discipline of father

Verse 1:

"A wise son accepts his father's discipline, but a scoffer shall not listen to rebuke."

The Hebrew word used for 'wise' is  **ḥakam** – Strong's H2450 which means, '**expert, skilled, learned**' and comes from the primitive root word  **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.

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 as a result, they are doing whatever they feel is right for them, with no regard for seeking out the clarity of wisdom in the Word.

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

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



Het – ה:

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

Hey – ה:

The ancient script has this letter pictured as **ה**, 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 **תְּהִלָּתִי** 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, the right and the wrong, the left and the right, and the up and the down; and this we are to be able to do, as we exercise true discipline – the discipline of separation!

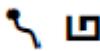
Wisdom is often used in the context of a skilled workman that has been equipped by the Spirit of Elohim:

Shemoth/Exodus 28:3 “And you, speak to all the wise of heart, whom I have filled with a spirit of wisdom, and they shall make the garments of Aharon, to set him apart, for him to serve as priest to Me.”

Wisdom, in the ancient pictographic text, can speak of a clear separation, by the washing of one’s hands; and as we consider the design of the Tabernacle, we need to be reminded that the bronze laver was used for the serving priests to wash their hands and feet; and this clearly pictures for us how we are to be continually washing our work and walk, through being immersed in the Word that transforms us, as we renew our minds daily by meditating on our Master’s Torah, day and night!

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

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



Beyt - בָּ:

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

Nun - נָ:

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

The combined meaning of these letters means:

THE CONTINUING OF THE HOUSE

This speaks of one who continues the family line.

A ‘**wise son**’ is one who submits to the clear responsibility of growing in the wisdom that is taught from the father and does not rebel against the authority of the father.

In the Hebrew of this first verse in this Proverb we take note that in the first line of this first verse there is actually no verb being used, in regards to a wise son and his relationship to his father! In the second line we do find a verb in relation to one who is not wise and scoffs at discipline and does not listen to rebuke!

In the Scriptures, the English word ‘**accepts**’, has been written in italics in order to show that it is a translators addition, based on the context of the verse that is given to us, and the concept of ‘**accepts**’ is taken from line two of this first verse, which shows us how a foolish son does not **accept** discipline, as he does not listen to rebuke!

The literal rendering of the Hebrew is as follows: **בֶּן חֲקָם מִוָּסֵר אָב** ben ḥakam musar ab, which expressed directly, is: ‘**son wise discipline father**’.

Rendered properly in English, it can be best expressed as: ‘**a wise son is his father’s discipline**’.

It is therefore understood as giving us the understanding that a ‘**wise son reflects the discipline or education of his father**’!

The Hebrew word for ‘**discipline**’ is **מִוָּסֵר** 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**’.

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

Mishlē/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 **מִוָּסֵר** musar – Strong’s H4148 is used here for ‘**discipline**’.

The Hebrew word that is translated as ‘**rod**’ is **שְׁבֵט** 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 word **מִוָּסֵר** musar – Strong’s H4148 is used 50 times in Scripture, and of those 50 times, we see it being used in **Mishlē/Proverbs** 30 times, hence our clear understanding of how **Mishlē/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 תֹּהֵלָה, and sadly, there are many today who claim to love Elohim and claim to be followers of the Master, and will even recite many verses that are contained in the Covenants of Promise, while they so easily discard the need to walk in the Torah of Elohim, and quickly cast aside His clear instructions!

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

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

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

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

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

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

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

This word is also used in the Greek language with the understanding of, ‘**learning skills under instruction**’, which requires a proper submission to what is being taught, having ears to properly hear, in order to be able to effectively ‘guard to do’ what is instructed.

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

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

Many claim to be disciples of Messiah, yet it is clearly evident, that they lack the ‘**discipline of separation**’.

As we look at this Hebrew word for ‘discipline’ – מֻסָּרְךָ 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’ - מֻסָּרְךָ musar – Strong’s H4148, looks like this:



Mem - מ:

The ancient script has this letter as מ and is pictured as ‘**water**’, and also carries the meaning of ‘**chaos**’ (from the storms of the sea) and can also picture that which is **mighty** or massive as well as the unknown.

We are also able to understand this letter as representing **the nations**, for the nations are often likened to the seas in Scripture. Knowing this letter represents ‘**water**’, we are also able to see how this can render for us the meaning of ‘**washing**’ or ‘**cleansing**’.

Waw/Vav – ו:

The ancient script has this letter pictured as  , 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 **תְּהִלָּה**, 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, עֶשֶׂרֶת, 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 verse one, 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 ὄραω horaō** – Strong’s G3708 which means, ‘**to see, perceive, attend to, take heed, see with the mind, beware, to see – as in becoming acquainted with by experience**’.

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

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

2) PERFECTOR – 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 יְהוָשׁוּעַ Messiah who has become the supreme model for us to follow.

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

Let me ask you – how disciplined are you?

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

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

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

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

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

The Hebrew word that is translated as 'despise' comes from the root word מָאַשׁ mā'as – Strong's H3988 which means, '**reject, completely abhor, despise, refuse, cast away**'.

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

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

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

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

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

A scoffer shall not listen to rebuke!

What is a scoffer?

The Hebrew word that is translated as 'scoffer' comes from the root word לִזְבֹּחַ litz – Strong's H3887 which is the same as the word לִזְבֹּחַ lits – Strong's H3917 which means, '**to scorn, carry on as scoffers, mock, talk arrogantly**'.

The Hebrew word 'scoffing' is לִצְבֹּחַ latson – Strong's H3944 which means, '**a scorning, scoffing**'.

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

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

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

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

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

The Hebrew root word for ‘listen’ is 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**’.

Shemot/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’ĕl.”

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’ – Strong’s H8085 is used twice in a row, which means to ‘**hear, listen and obey**’.

The structure is as follows:

אִם־שְׁמֹועַ תִּשְׁמַע אִם־שְׁמֹועַ תִּשְׁמַע - ‘im-shamoa tishmau’

This can literally translate as: “**If hearing, you shall hear”**

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 scoffer does NOT listen!

The Hebrew word that is translated as ‘not’ is אַל lo – Strong’s H3808 which is used as a primitive adverb that means, ‘**not, no, never, neither**’.

The Hebrew word that is translated as ‘rebuke’ is גַּעֲרָה gearah – Strong’s H1606 which means, ‘**a rebuke, threat**’ and comes from the root verb גָּעַר ga’ar – Strong’s H1605 which means, ‘**to rebuke, rebukes, rebuked**’.

יְהִוָּה rebukes the proud who stray from His commands:

Tehillah/Psalm 119:21 “You rebuked the proud, cursed ones, who are straying from Your commands.”

The Greek word that is used in the LXX (Septuagint) here, for ‘rebuked’, is ἐπιτίμαō epitimaō – Strong’s G2008 which means, ‘**to censure, warned, rebuked, sternly telling**’, and we see this word being used in:

Timotiyoς Bět/2 Timothy 4:2 “Proclaim the Word! Be urgent in season, out of season. Reprove, warn, appeal, with all patience and teaching.”

What Sha’ul was telling Timotiyoς here is clear – Proclaim the Word, and in doing so realise that it is through the Word that you will reprove, warn and appeal to those you are teaching!

Scoffers do not want to hear warnings or rebuke from the Word but rather want their ears tickled with lies, showing that they are not true sons of the Father!!!

Qoheleth/Ecclesiastes 7:5 “It is better to hear the rebuke of the wise than for man to hear the song of fools.”

Verse 2:

“From the fruit of the mouth a man eats the good, but the desire of the treacherous is for violence.”

This verse has a similar line, to that which we find in **Mishlē/Proverbs 12:14 (...From the fruit of his mouth one is filled with good...)**.

What Shalomoh is teaching us here, is that there is a right reward for speaking and doing what is right!

The Hebrew word that is translated as fruit is פְּרִי peri – Strong’s H6529 which means, ‘**fruit, produce**’ and comes from the word פּרָה 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 is also 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, refers many times to the meaning of, “**the result of an action**”; or is 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:

Mattithahu/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!

The contrast given in this parable, is of that between the words of the righteous versus the motives and desires of the wrong!

The words of the righteous are words that result in, or are aligned with, a proper and right action of obedience, and, as a result of this, the functional blessing of obedience results in a just reward.

Our words must line up with our actions and vice versa!

Sadly, we find in the world today many who will say one thing and then do the exact opposite, revealing that the fruit of their lips lack the proper action that confirms the words of their mouths and therefore show that they are simply people who love to ‘talk the talk’ yet refuse to ‘walk the talk’ so to speak!

Shelomoh is highlighting the difference between what the ‘good’ will speak versus that which the ‘treacherous’ will do.

The Hebrew word for ‘good’ comes from the root word **טוֹב tob** – Strong’s H2896 which carries the meaning, ‘**pleasant, good, agreeable, beautiful, to be pleasing, done well**’, and comes from the primary verb **טוּב tob** – Strong’s H2895 which carries the meaning, ‘**pleasant, good, agreeable, beautiful, to be pleasing, done well**’.

In the true understanding of this word **טוֹב tob** – Strong’s H2895, we can see that it may best be translated, in most cases, as ‘**functional**’, for when יְהוָה said, in **Bereshith/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 **טוֹב 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 - **טוֹב tob** – Strong’s H2895 - is pictured as:



Tet – ט:

The original pictograph for this letter is , a container made of wicker or clay. Containers were a very important item among the nomadic Hebrews. They were used for storing grains and other items.

Wicker baskets were used as nets for catching fish. The meanings of this letter are basket, contain, store and clay.

Waw - וּ:

The ancient pictographic form of this letter 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’.

Beyt - ב:

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

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

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

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

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

The way we, as ‘**clay vessels**’, are secured into the House of Elohim is by being secured by the peg!

Listen to what it says, in:

Yeshayah/Isaiah 22:22-24 “And I shall place the key of the house of Dawid on his shoulder. And he shall open, and no one shuts; and shall shut, and no one opens. 23 ‘And I shall fasten him like a peg in a steadfast place, and he shall become a throne of esteem to his father’s house. 24 ‘And they shall hang on him all the weight of his father’s house, the offspring and the offshoots, all vessels of small quantity, from the cups to all the jars.”

We know that this is a great picture of how through יְהוָשֻׁעַ Messiah we are fastened in a steadfast place!

Ezra 9:8 “But now, for a short while, favour has been shown from יְהוָה our Elohim, to leave us a remnant to escape, and to give us a peg in His set-apart place, that our Elohim might enlighten our eyes and give us a little reviving in our bondage.”

This again is a wonderful promise given amidst a time of bondage due – that a peg is given in His set-apart place – a great picture of the loving-commitment and compassion יְהוָה has for His called out nation, that while the ‘House of Elohim’ had been neglected and broken down He would bring the necessary means to ‘secure’ His covenanted people to His House that he builds by His design!

It is through the work of Messiah, who has become the very ‘peg’ that secures us and adds us, the clay vessels, to His House!

The Word of Elohim made flesh – The Living Torah, יְהוָשֻׁעַ Messiah came down and secured for us the ability to be made into the House that He Elohim shall dwell in forever!

His House/Dwelling Place is built by His design and His plan and so, when we see how that we are the ‘Dwelling Place’ of the Most High, then we are able to get a clearer understanding, that we are built up according to His plans, as instructed in His Torah, that was given through Mosheh and revealed in the life, death and resurrection of Messiah.

Just as the Tabernacle in the Wilderness had to be built exactly according to the pattern shown to Mosheh, on the mountain, of the true heavenly Tabernacle, so too, do we need to recognise that the only way we can be built up into being the True Dwelling Place of Elohim, is through carefully following His instructions as we walk in and stay in Messiah – The Living Torah.

When something is working properly, we might say today something like, ‘**working like a well-oiled machine**’, when speaking of that which is functioning the way it should and the way it was designed to.

So **טוֹב tob**, in the true sense of the word, expresses the idea that something is ‘**good**’, when it is fulfilling the action for which a person or thing is specifically fitted, or used, or for which something exists.

In other words, it refers to something that functions within its intended purpose!

The opposite to **טוֹב tob** (good) is evil, which in Hebrew, is the root word **עֵ� ra** – Strong’s H7451 which means, ‘**bad, evil, wicked, harmful**’.

The tree of knowledge in the garden was of **טוֹב tob** (good) and **עֵ� ra** (evil)!

Just as we understand that the Hebrew word **תּוֹב** tob 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 **רָע** 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, yet if it is not ‘functional’ according to the plumb line of the Torah of **יְהוָה**, then we had best be careful to consider our steps!

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 **יְהוָה**, 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!

What the first part of this parable, in **verse 2 of Mishlē/Proverbs 13**, is telling us, is that ‘the good man’ will ‘eat the good’ from the ‘good fruit’ of his lips!

In contrasting this to the desire of the treacherous, we are able to see that the desire of the good man is good and functional and he is satisfied with the goodness of the Word of Elohim!

Messiah clearly tells us, in:

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

The power of our words, reflect that which is on the inside, and therefore, Shelomoh equates the words of the good against the desire of the treacherous, for words are birthed from the desires within, and if the good treasure of the Word of Elohim is not firmly planted and rooted within, bearing the fruit of righteousness, then this will be clearly exposed in one’s words and actions!

The Good will eat the Good!!!

In contrast to this, it is clear that the treacherous will not!

With this in mind, we can be reminded of the text we see in:

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

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

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

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

EAT RIGHT AND LIVE OR LIVE WRONG AND BE EATEN:

Hazon/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 El Shaddai.”

Hazon/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 desire of the treacherous is for violence!

The treacherous have no desire to submit and obey and simply have the need to rebel and reject the truth in a violent manner.

The Hebrew word that is translated as ‘desire’ comes from the root word **נֶפֶש** nephesh – Strong’s H5315 which is ‘**a soul, a living being, the inner being of a man, desire**’.

While this word clearly speaks of ‘**the soul or inner being of a person**’, we take note that this is often referred to as one’s ‘**appetite**’ or ‘**craving**’, and in the context of this parable, we see it clearly referring to that which the treacherous ‘**craves to eat**’, with the metaphor of the inner desire of the wrong being clearly highlighted here, as it is only for violence against the truth!

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

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

This word **בָּגַד bagad** – Strong’s H898 also carries the literal meaning of ‘**to cover (with a garment)**’, bringing about the figurative meaning of ‘**acting covertly**’.

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

People who act covertly, ‘**speak with a bent tongue**’, as we see from the words of Elohim, as spoken through Yirmeyahu, regarding the treacherous assembly, in:

Yirmeyahu/Jeremiah 9:3 “And they bend their tongue like a bow. Falsehood, and not truth, prevails on the earth. For they proceed from evil to evil, and they have not known Me,” declares יהוה.

The Hebrew word that is translated as ‘**bend**’ comes from the root word **דָּרַךְ darak** – Strong’s H1869 and is written in the ‘**hiphil active**’ tense, which is the ‘causative tense, and renders the meaning, ‘**to tread down, to tread (bend with the foot) a bow, to cause to go, lead, march tread**’.

What is interesting to take note of here, is that a derivative of this word is the word we clearly understand as that which represents our ‘**walk**’, and that is the word **דֶּרֶךְ derek** – Strong’s H1870 which means, ‘**way, road, distance, journey**’.

The words of the treacherous adulterers will arm themselves with words that are often so powerfully used to lead astray so many; and herein lies our earnest need to carefully consider our ways, on a daily, or even a moment by moment, basis!

The Hebrew word that is translated as ‘**bow**’ comes from the root word **קֵשֶׁת qesheth** – Strong’s H7198 which means, ‘**bow, archer, arrows**’ and this comes from the primitive root verb **קִשְׁׁחַ qashah** – Strong’s H7185 which means, ‘**to be hard, severe or fierce, stiffened**’ in the original sense of the primitive root word **קִשְׁׁחַ qosh** – Strong’s H6983 meaning, ‘**to lay bait, ensnare**’, and this is what the wicked words of the treacherous adulterers do, to those who are not considering their ways before Elohim – they ensnare in order to lead astray! With this wicked state of this adulterous nation, we see in **Yirmeyahu/Jeremiah 9:3** how there was only falsehood, and not truth, that was prevailing upon the earth!!!

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

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

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

The corrupted state of twisted man-made theologies, that have shaped Christianity, has inevitably caused many professing believers to show anger toward the thought of simply obeying the Torah; and have therefore, corrupted their lives into a state of lawlessness, which assumes that the favour of Elohim has given them license to not adhere to His commands, and they get very aggressive against anyone who desires to speak, and walk in, the Truth!!!

Verse 3:

“He who watches over his mouth guards his being, but he who opens wide his lips comes to ruin.”

Shelomoh continues to highlight the effect of the words that comes from our mouths, and what we do find is, that when anyone does not actively think before they speak, they tend to speak many words, that only bring about ruin!

There are many today who claim to be ‘religious’, so to speak, and claim to be true believers, yet they refuse to walk in the Torah of Elohim and forsake His commands, by blatantly showing no regard for the proper keeping of the Sabbaths of Feasts of Elohim, and in the process ,will have much to say about why they do not have to keep the Torah!

What they do not realise, is that they are speaking falsehood and lies and are unable to properly bridle their tongue for as a result of a clear lack of knowledge.

Ya’aqob warns us against this, after making it clear that we are to be doers of the Word and not just hearers only:
Ya’aqob/James 1:27 “If anyone among you thinks he is religious, and does not bridle his tongue but deceives his own heart, this one’s religion is worthless.”

So many people’s hearts are deceived by falsehood and vain traditions that are taught as teachings, while the commands of Elohim are being scoffed at, and when confronted regarding a lawless lifestyle, many resort to the vain argument that states, “He knows my heart”, thinking that by making this statement that they have license to do as they wish and that Elohim will accept them in their depravity!

What they do not recognise, is that they are in fact correct when saying that Elohim knows their hearts, yet they do not realise that the heart of man is crooked and wicked:

Yirmeyahu/Jeremiah 7:9-10 “The heart is crooked above all, and desperately sick – who shall know it? 10 “I, תְּבִנָתִי, search the heart, I try the kidneys, and give every man according to his ways, according to the fruit of his deeds.”

We are to ‘watch over our mouths’ in order to ‘guard our beings’!

In other words, we must watch what we say and always make sure that we are speaking in line with the clear plumb line of the Torah of Elohim!

The Hebrew word that is translated as ‘watches over’ comes from the root word נַצֵּר natsar – Strong’s H5341 which means, ‘**to keep watch, guard, preserve**’ and a derivative of this word, is the word נֶצֶר netser – Strong’s H5342 which means, ‘**Branch, a sprout, descendant**’ which is used as a reference to Messiah, in:
Yeshayahu/Isaiah 11:1 “And a Rod shall come forth from the stump of Yishai, and a Sprout from his roots shall bear fruit.”

This word is also used in:

Mishlē/Proverbs 4:6 “Do not leave her, and let her guard you; love her, and let her watch over you.”

When we ‘love’ wisdom and guard her and never forsake her, then wisdom will ‘watch over us’, then, as ‘branches’ of THE VINE, we are ‘watched over’ by תְּבִנָתִי, and equipped to bear much fruit:

Yohanan/John 15:4 “Stay in Me, and I stay in you. As the branch is unable to bear fruit of itself, unless it stays in the vine, so neither you, unless you stay in Me.”

Being ‘watched over’ must cause us to ‘watch over’ that which we have been entrusted with, and that is His Torah that He has written upon our hearts!

By watching over what has been trusted to us and watching over our mouths, we recognise how we must always be meditating upon the Torah in order that we speak sound words of wisdom and not be found to be speaking foolishness.

This teaches us to ‘think before we speak’ and not simply react with folly!

Mattithyahu/Matthew 12:36-37 “And I say to you that for every idle word men speak, they shall give an account of it in the day of judgment. 37 “For by your words you shall be declared righteous, and by your words you shall be declared unrighteous.”

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.”

Dawid said, in a Psalm, the following:

Tehillah/Psalm 39:1 “I have said, “Let me guard my ways against sinning with my tongue; let me guard my mouth with a muzzle, while the wrongdoer is before me.””

We must always be on guard against ‘sinning with our tongues’, especially while the wrongdoers are before us! In other words, we must learn to ‘bite our tongue’, so to speak, as it can often be very tempting to ‘lash out’ against the wrong, in a wrong way and by doing this, we may find ourselves sinning with the tongue, instead of thinking before we speak.

We must learn to be silent when needed to be and speak when required, so that when we speak, we speak words of wisdom!

The Hebrew word that is translated as ‘opens wide’ comes from the root word פָּסַק pasaq – Strong’s H6589 which means, ‘**to part (feet or lips), open wide, spread**’, and is used to describe figuratively one who is very talkative.

It is only used twice in Scripture and the other use of this root verb, is found in Yehezqel, as a part of the very severe woe that יְהֹזֵקְאֵל spoke against Yerushalayim and her abominations and whoring:

Yehezqel/Ezekiel 16:25 “**You built your high places at the head of every way, and made your loveliness to be loathed. And you parted your feet to everyone who passed by, and increased your whorings.**”

Those who fail to control their tongue ruin themselves!

Qoheleth/Ecclesiastes 5:2 “**Do not be hasty with your mouth, and let not your heart hurry to bring forth a word before Elohim. For Elohim is in the heavens, and you on earth, therefore let your words be few.**”

The Hebrew word that is translated as ‘ruin’ is מְחִתָּה mehittah – Strong’s H4288 which means, ‘**terror, destruction, ruin**’, and comes from the root word חִתָּה hathath – Strong’s H2865 which means, ‘**to be shattered, dismayed, broken into pieces, abolished, afraid, break down or be scared**’.

Mishlē/Proverbs 10:14 tells us that the wise treasure up knowledge but the mouth of the fool is near ruin!

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

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

Verse 4:

“**The being of the lazy one craves, but has not; while the being of the hard workers are enriched.**”

This parable contrasts the lazy and the hard worker!

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

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

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

The Hebrew root verb that is translated as ‘craves’ is עָבַה avah – Strong’s H183 which means, ‘**to incline, desire, be greedy, crave, lust**’.

The first time this verb is used is in:

Bemidbar/Numbers 11:4 “**And the mixed multitude who were in their midst lusted greatly, so the children of Yisra’el also wept again and said, “Who is giving us meat to eat?”**

This took place **Qibroth Hatta'awah**, where the people lusted after meat and יְהוָה sent quail and the people gathered and gathered and ate and ate and while they were eating, יְהוָה sent a plague, in wrath, and they then called this place Qibroth Hatta'awah because they buried those who had lusted and died.

The place קִבְרוֹת הַתְּאֻוָה Qibroth Hatta'awah - Strong's H6914 means "**graves of lust**", and comes from the two words:

1) קְבָר qeber – Strong's H6913 meaning, '**graves, sepulchre**' and

2) תְּאֻוָה ta'avah – Strong's H8378 which means, '**a desire, longing, craving, lusting, intense greed**', which is a noun that comes from the root verb תָּאַוֵּ ah – Strong's H183.

There is a lot we can learn from these events that took place in the Wilderness, and that is that we are to put to death the lusts of the flesh and be on guard against craving after things that only bring harm and destruction, but rather, exercise ourselves in reverence and be diligent workers of righteousness, for then we shall be greatly enriched!

The mixed multitude lusted greatly.

The Hebrew word for the term '**mixed multitude**' is פְּנַסְׁדָּח asaphsups – Strong's H628 and means, '**a collection, rabble**' and we can clearly see from this what is being described, as we understand that the English word '**rabble**' means: '**disorganised or disorderly crowd of people (mob)**'.

These were the people who lusted – the disorganised and disorderly!

A rabble can refer to a low class of people – people who do not adhere to any rules or maintain any form of standards and here we see that this mixed multitude were a disorderly people who all were seeking their own way, instead of being in the unity and order of יְהוָה.

The influence of those on the outskirts had affected those within the camp and caused a spirit of lust after the flesh to arise.

The disorderly or disorganised in any community can bring in the contamination of gossip and slander as well as the need to 'eat other food'.

Craving food other than what יְהוָה has for us is a direct attack and slander against יְהוָה. The manna which יְהוָה provided was יְהוֹשֵׁעַ, who is the Bread of Life.

It is often those who are unwilling to submit to authority and walk in the true order of the Torah that will tend to always be seeking for alternative teachings (food) and never be satisfied with the nourishment that the Torah brings.

The lazy often want everything for nothing, and we are also able to take note of how there are many 'lazy' people who claim to be believers and want to claim to have a right to demand all the blessings of the Word while they reject the need to guard to do what the word commands us to!

Mishlē/Proverbs 19:15 "Laziness makes one fall into a deep sleep, and an idle being suffers hunger."

The Hebrew word that is used here for 'laziness' is עֲצָלָה atslah – Strong's H6103 which means, '**sluggishness, slothfulness, laziness, idleness that shows a lack of discipline**' and we see this word also being used in:

Qoheleth/Ecclesiastes 10:18 "Because of laziness the framework tumbles, and through idleness of hands the house leaks."

Being idle or lazy in guarding the commands of Elohim, will cause one to find themselves falling into a 'deep sleep' or intoxicated hypnotic state of lawlessness, where pure obedience is twisted and compromised, while trying to justify the inability to walk perfectly set-apart in Messiah, all because of a little laziness in doing what is required!!!

The danger of falling into sleep in this day and age is very real and one we must guard ourselves against.

For more on this very real danger please see the notes from the message called, "**BUT WHILE MEN SLEPT!**", from our site (<http://atfotc.com>) under the '**sermons 2012/2013**' menu, or simply click on the following link:

<http://atfotc.com/~atfotc/index.php/our-sermons/sermons-2012-2013/473-but-while-men-slept-matthew-13-24-30-36-43>

The hard worker is enriched!

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

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!

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!

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

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

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

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

Ša’ul reminds us that we are to NOT be **idle**, which is the Greek word ὀκνηρός oknēros – Strong’s G3636 used in:

Romiyim/Romans 12:11 “not idle in duty, ardent in spirit, serving the Master”

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

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

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

Tehillah/Psalm 23:5 speaks about ‘**the head anointed** (made fat) **with oil**’, and is a clear description of the blessing of Elohim upon the righteous and those who are diligent workers; and the Hebrew word for **anointed** is עִשֵּׁן dashen – Strong’s H1878:

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

Verse 5-6:

“A righteous one hates a lying word, but a wrong man is loathsome and comes to shame. 6 Righteousness watches over him who is perfect in the way, but wrongness overthrows the sinner.”

These two verses once again express more sayings about the righteous and the wicked!

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 צָדֵק tsadeq – Strong's H6663 which means, '**to be just or righteous, justified, properly restored**'.

We are clearly told what righteousness is for us:

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

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

רָשָׁע rasha is frequently placed in Scripture, especially in **Mishlē/Proverbs**, as being in direct and unequivocal opposition to צַדִּיק tsaddiq –Strong's H6662 which means, '**just, righteous, blameless, lawful**'.

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

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

The focus is on both the quality of lifestyle and the results of these two ways of living. Whereas the wicked forsake יְהוָה, the righteous cling to him.

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

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

The Hebrew word that is translated as 'lying' comes from the root word שְׁקֹר sheker – 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**'.

This word שְׁקֹר sheker – Strong's H8267 is used in **Wayyiqra/Leviticus 19:12**, in the command to not swear falsely in the Name of יְהוָה and profane His Name through false speech!

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

Mishlē/Proverbs 6 tells us that a lying tongue is one of the things that יְהוָה hates!

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

Have you made promises you did not keep? Have you said yes for something but meant no, or vice versa?

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

Mishlē/Proverbs 12:22 "Lying lips are an abomination to יְהוָה, but those who deal truly are His delight."

Shelomoh continues to confirm the clear fact that the righteous love what יְהוָה loves and hate what יְהוָה hates!

In contrast to the righteous, who hate falsehood and lies, we take note that the wrong do not, and by not hating falsehood and lies, we see exactly what the wrong are like!

They are loathsome, and the Hebrew word that is translated as 'loathsome' comes from the root word בָּאַשׁ ba'ash – Strong's H887 which means, '**to have a bad smell, to stink, act disgustingly, become foul**'.

What is very clear, from this definition of this word, is that the wrong are a stench and a horrible smell before Elohim!

We are called to be the fragrance of Messiah, and when we walk in falsehood and speak inherited lies and abominable things, we become a stink rather than a sweet fragrance!

We also take note that while we are called to walk upright and set-apart, we know that to some we will be the fragrance of life to life, but to others death to death:

Qorintiyim Bet/2 Corinthians 2:15-16 “Because we are to Elohim the fragrance of Messiah among those who are being saved and among those who are perishing. 16 To the one we are the smell of death to death, and to the other the fragrance of life to life. And who is competent for these?”

In our proper sojourning as true ambassadors of our Master and His coming reign, we are to give thanks and praise to our Master and Elohim who leads us on, to overcome in Messiah.

As we remain steadfast in Him and stay in Him, He enables and equips us to truly manifest the fragrance of His knowledge in every place that we find ourselves.

We are to be the true fragrance of Messiah wherever we are, and Sha’ul teaches us that we are to be that fragrance among all!

We cannot change our fragrance to suit the company we are in, but as true ambassadors and servants of the Most-High we are to be the fragrance of His deliverance among all.

To some we will be the fragrance of life to life, while to others we will be the smell of death to death! To some we will be a very unpleasant smell while to others we will be a sweet aroma!

The Greek word that is translated as ‘fragrance, smell’ in **verse 14** and **verse 16** is ὄσμή osmē – Strong’s G3744 which means, ‘**sweet aroma**’ and carries the idea of an aroma or scent of sacrifice that is pleasing to Elohim.

It is used to describe the aroma that filled the house when Miryam anointed the Master’s feet:

Yohanan/John 12:3 “Then Miryam took a pound of costly perfume of nard, anointed the feet of שׁאול, and wiped His feet with her hair. And the house was filled with the fragrance of the perfume.”

She poured out a highly prized aromatic oil that was most precious, and the Greek word used here for ‘nard’ is νάρδος nardos – Strong’s G3487 which means, ‘**nard, ointment of nard**’, which we find being used in the LXX (Septuagint) in:

Shir HaShirim/Song of Songs 1:12 “While the sovereign is at his table, my **nard shall give its fragrance.”**

The Greek word is used here in the LXX for ‘fragrance’ is ὄσμή osmē – Strong’s G3744.

I find this verse a very fitting and powerful verse that speaks of a loving Bride, being a sweet fragrance to Her Husband as she gives Him her all, and the Hebrew word used here for ‘nard’ is נֶר nerd – Strong’s H5373.

Miryam’s perfume speaks of the sweet-smelling fragrance of an acceptable offering that we are to be, as a faithful remnant bride, unto our Master and King, for this is our reasonable worship!

Romiyim/Romans 12:1 “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.”

In **verse 15** of Qorintiyim Bēt/2 Corinthians 2 the Greek word that is translated as ‘fragrance’, as in ‘the fragrance of Messiah’, is εὐωδία euōdia – Strong’s G2175 which means, ‘**fragrance, fragrant, sweet smelling**’, and is a compound of two words that literally means, ‘**a good smell**’: 1 - εὖ eu – Strong’s G2095 which is an adverb meaning, ‘**good, well done**’ and 2 – ὅζω ozō – Strong’s G3605 which means, ‘**stink, smell, to give out an odour (either good or bad), to emit a smell**’.

We find this word εὐωδία euōdia – Strong’s G2175 being translated as ‘**sweet smelling**’, in:

Eph’siyim/Ephesians 5:1-5 “Become, then, imitators of Elohim as beloved children. 2 And walk in love, as Messiah also has loved us, and gave Himself for us, a gift and an offering to Elohim for a sweet-smelling fragrance. 3 But whoring and all uncleanness, or greed of gain, let it not even be named among you, as is proper among set-apart ones – 4 neither filthiness, nor foolish talking, nor coarse jesting, which are not fitting, but rather thanksgiving. 5 For this you know, that no one who whores, nor unclean one, nor one greedy of gain, who is an idolater, has any inheritance in the reign of Messiah and Elohim.”

The Greek word here for ‘frangrance’ is ὄσμή osmē – Strong’s G3744, and so we see both words that are translated as ‘fragrance’ in his letter to the Corinthians being used here together.

We are to be a sweet-smelling aroma that smells good!

Sha’ul then asks the sobering question of competency! The Greek word that is translated here as ‘competency’ is ικανός hikanos – Strong’s G2425 which means, ‘**sufficient, fit, able, adequate, worthy**’, and here Sha’ul is putting forth a very challenging question by asking who is fit, able and worthy of being the true fragrance of Messiah!

He then tells the believers in Corinth in the next chapter, the following:

Qorintiyim Bēt/2 Corinthians 3:5-6 “Not that we are competent in ourselves to reckon any **matter as from ourselves, but our competence is from Elohim, 6 who also made us competent as servants of a renewed covenant, not of the letter but of the Spirit, for the letter kills but the Spirit gives life.”**

We take note that a clear theme, of what is a horrible smell before Elohim, is very clear – and that is, the ways of the wrong.

Many today assume to be the fragrance of Messiah, while they reject the need to walk in the commands of Elohim.

What they are doing, is making their ointment stink, and we take note of the following in:

Qoheleth/Ecclesiastes 10:1 “Dead flies make the perfumer’s ointment stink, ferment; a little folly outweighs wisdom, esteem.”

Therefore, in understanding our need to worship in Spirit and in Truth, we must realise that there can be no compromise in our lives, for that would render our ointment as no longer being a sweet-smelling fragrance before Elohim, but rather would become a stink!

Dead works and compromise will only contaminate the perfumer’s ointment and render it as ‘stink’ before the Master.

Let me ask you – “**are there any dead flies in your ointment?**”

Flies, in Scripture, can be referenced to that which renders a false and corrupt worship that leads to death and the title **בָּעֵל זְבֻב Ba'al-Zebub - Strong's H1176** which means, ‘**Lord of flies**’, was a false mighty one worshipped by the Philistines at Eqron that Ahaziah had sent his messengers to inquire of instead of seeking **יְהוָה (Melakim Bět/2 Kings 2:2)**, and is also a title that is commonly used in referring to Satan as the prince of demons!

The 4th plague in Mitsrayim was of flies and was a direct attack on the established worship system of which you can read more about in out Torah commentaries.

Having the things that lead to death, present in one’s life, will cause the ointment, or fragrance, of one’s life to become a disgusting stink before our Master and Elohim.

Shelomoh then highlights the reality of this, by telling us that a little folly outweighs wisdom and esteem!

What he is telling us here is that it only takes a little bit of folly and foolishness to destroy the ointment of wisdom!

As one reads through the whole of **Qoheleth/Ecclesiastes**, we are able to see how Shelomoh made it very clear, after searching out both wisdom and folly, that wisdom is better than folly, just as light is better than darkness. Here, he is warning us against the impact of the littlest of folly, that will turn what is to be a sweet fragrance before the Master, into a disgusting stench! I

In this chapter Shelomoh expands on this and goes on to highlight some of the ‘dead flies’ that can cause one’s ointment to sink.

He begins in **verses 2-3** by highlighting the dangers of the lack of wisdom being present in one’s life.

The clear contrast is drawn between the hearts of the wise versus the foolish.

In Scripture, we often find that the reference to the right-hand, pictures for us the work of righteousness while the left hand, pictures for us the workings of unrighteousness.

In **Mattithyahu/Matthew 25** Messiah made it clear that when He comes again that He shall set the sheep on His right hand, but the goats on the left.

He will then say to those on His right hand, ‘**Come, you blessed of My Father, inherit the reign prepared for you from the foundation of the world**’, while to those on the left hand He will say, ‘**Go away from Me, accursed ones, into the everlasting fire prepared for the devil and his messengers**’.

A fool lacks wisdom for he does not walk in the way of Truth according to the spirit but walks in the folly of the flesh and all its lusts, neglecting the need to pursue apartness!

Mishlē/Proverbs 14:8 tells us that the wisdom of the clever is to understand His Way – that is the way of **תִּדְבַּר** – while the folly of fools is deceit!

As we consider the clear examples that Shelomoh gives us, we are able to clearly identify the very things that can cause the perfumer’s ointment to stink, be it wrong actions, lack of wisdom due to a lack of proper study and meditation of the Word, or compromise due to laziness. Is the ointment of your life being corrupted due to a need to seek out that which leads to death rather than life?

The question today is, “**Is there anything in your life that shouldn’t be there?**”

Are there ‘**dead flies**’ in the ointment of your life in Messiah?

The wrong are not only loathsome, but they will come to shame, and the Hebrew word that is translated as ‘shame’ comes from the root word **חָפַר** hapher – Strong’s H2659 which means, ‘**to be ashamed, abashed, confounded, disgraced, humiliated, embarrassed**’.

The basic idea of this root word, expresses the loss of self-possession through humiliation, embarrassment or confusion!

This word is very close, in meaning, to the Hebrew root word **בֹּשׁ** bosh – Strong’s H954 which means, ‘**be ashamed, act shamefully, disconcerted, disappointed**’, which is frequently used parallel to **חָפַר** hapher – Strong’s H2659, which suggests to us that **חָפַר** hapher – Strong’s H2659 is often used as an amplification of the shame and disgrace that will be experienced!

Romiyim/Romans 10:11 “Because the Scripture says, “Whoever puts his trust in Him shall not be put to shame.”

The Greek word used here for ‘shame’ is **καταισχύνω** ‘kataischunō’ – Strong’s G2617 and means ‘**to put to shame, to dishonour, to disgrace, to cause to blush**’.

Kěpha Aleph/1 Peter 3:15-16 “But set apart **יְהוָה Elohim** in your hearts, and always be ready to give an answer to everyone asking you a reason concerning the expectation that is in you, with meekness and fear, ¹⁶ having a good conscience, so that when they speak against you as doers of evil, those who falsely accuse your good behaviour in Messiah, shall be **ashamed**.”

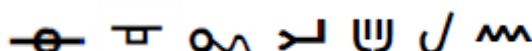
Righteousness watches over him who is perfect in the way!

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

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

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

The Hebrew word **מֶלֶךְ צִדְקָה** Malkitsedeq – Strong’s H4442 which means, ‘**my king is righteous**’, is pictured in the ancient pictographic script, as follows:



Mem - מ:

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

Lamed - ל:

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

Kaph - ק:

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

Yod - י:

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

Tsadey - :

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

Dalet – :

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

Quph - :

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

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

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

Or

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

To let righteousness, watch over us in the way, we recognise that we must stay, in the Master and Righteous King, and walk as He walked, guarding all that we have been commanded to do!

The Hebrew word that is translated as '**perfect**' comes from the root word  tom – Strong's H8537, and carries the meaning of '**completeness, prosperity, perfect integrity**', and this comes from the primitive root word  tamam – Strong's H8552 meaning, '**to be complete, to be finished, be at an end, blameless**'.

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

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

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

While there is no evidence to clearly tell us what the Urim and Tummim consisted of, be it stones or any other substance, what we can see, is that the High Priest would use these, in order to get right-ruling and so, speaks of seeking the perfect truth from יְהוָה. What is very interesting and worthy of noting is that the first letter of ‘Urim’ is the א ‘aleph’ and the first letter of Tummim is the ת ‘taw’:

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

What are the urim and tummim?

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

We know that יְהוָשׁעַ 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!!!)

THE WAY:

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

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

Due to the sin of Adam and Hawwah, they were driven out of the garden of Eden, and driven from the presence of יְהוָה, with no access to the way to the tree of life!

Before they were driven out, Elohim made for them coats of skin, and in this we are able to see the powerful shadow picture of the protection and covering we have, in יְהוָשׁעַ Messiah, the Passover Lamb that was slain for us, in order that we can once again be brought near to the presence of Elohim and have access to the tree of life and have the full assurance of an everlasting life, with our Master who shall come and receive us to Himself!

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

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



Dalet – ד

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

Resh - ר

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

Kaph - ק:

The ancient form of this letter is pictured as ק - 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 **דָּרֶךְ** derek – Strong's H1870, in reference to this meaning **THE WAY**, we can clearly see how it is יְהוֹשֻׁעַ Messiah who is THE WAY.

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

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

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

It was at the door of the Tabernacle, that the people would bring their offerings to the Priest, and before they were able to enter, they needed to be washed.

Looking at this ancient pictographic, of the word that renders for us the meaning of **THE WAY**, we are also able to see the clear work of our Master, who is the Lamb that was slain, and it was His hands that took the nails for us, and in doing so released us from the dogmas which stood against us!

His shed blood covers us from the punishment of death, as long as we remain in Him!

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

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

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

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

What Messiah was clearly teaching here, is that unless we eat of the Pesaḥ 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 יְהוֹשֻׁעַ Messiah was his Master and Elohim!

For more on this please see the article I wrote called, “**MY MASTER AND MY ELOHIM**” from our site ([Http://atfotc.com](http://atfotc.com)) under the articles menu or by clicking on the following link:
<http://atfotc.com/index.php/2012-04-19-08-30-28/view/612-my-master-and-my-elohim>

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

Messiah is **THE WAY** – the Outstretched Arm and Hand of Elohim that has been revealed, and we who partake in the Pesaḥ Meal and guard to keep all His Feasts, have access to **THE WAY** He has called us to walk in – the perfect way which righteousness (that is to guard the commands) watches over!!!

Wrongness overthrows the sinner!

The Hebrew word that is translated here as ‘sin’ comes from the root word **הַתָּאֵת hatta’ah** – Strong’s H2403 which means, ‘**sin, sinful thing, sin offering**’.

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

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

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

When shooting an arrow, or another object, to a target, the distance that one misses by, is measured with a cord. The wrong actions of one are also measured against the correct action!

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

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

Sin is lawlessness!

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

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

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

It is as though Yohanan was spelling out this fact very bluntly and straightforward for those who struggle with a Greek mind-set and see no need to walk in the Torah – well right here in the Greek it is clear – If you are lawless (that is to walk contrary to the Torah) then you are indeed sinning!

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

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

The Greek word that is translated here as ‘redeem’ is **λυτρόω lutroō** – Strong’s G3084 which literally means, ‘**to release by paying a ransom, redeem**’.

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

Sha’ul tells us in:

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

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

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

Yohanan Aleph/1 John 5:17 “All unrighteousness is sin, and there is a sin not unto death.”

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

ἀδικία adikia – Strong’s G93 IS **ἁμαρτία hamartia** – Strong’s G266

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

Understanding this we can see the following:

ἀδικία adikia – Strong’s G93 is ἀμαρτία hamartia – Strong’s G266, which is ἀνομία anomia – Strong’s G458

UNRIGHTEOUSNESS is SIN which is LAWLESSNESS

What is clearly being expressed here, in this proverb, is that sin – which is lawlessness and unrighteousness – will overthrow the sinner, while righteousness – which is to walk in the commands and Torah of Elohim – will watch over and protect!

The sinner is overthrown by his own sin!

The Hebrew root word that is translated here as ‘sinner’ is רִשָׁה rishah – Strong’s H7564 which means, ‘**wickedness, evil-doer, wrongness, guilt**’, which comes from the root word רָשָׁא rasha – Strong’s H7563 which means, ‘**wicked, criminal, evil, offender**’.

Verse 7:

“There is one who makes himself rich, yet has none at all. And one who makes himself poor, yet has great riches.”

Verses 7 & 8 are observations about wealth and human conduct, and speaks a great deal about the effects of how one views wealth and the contrast between the effects of chasing after wealth, versus the correct application of that which you have!

This saying can describe how many may pretend to be what they are not and who they really are will be revealed! Some translations have rendered this to say that:

“One pretends to be rich yet has none at all, another pretends to be poor yet has great wealth”.

There are many who are trying to act as though they are rich, while having nothing, while those who have abundance, act as though they have nothing.

This can also be a contrasting parable of those who rely upon themselves, only to come to ruin, while others do not take what they have as being the source of their wealth.

In a parable that our Master gave to those who considered themselves righteous and looked down on others, we see the following:

Luqas/Luke 18:9-14 “And He also spoke this parable to some who relied on themselves that they were righteous, and looking down on others: 10 “Two men went up to the Set-apart Place to pray – the one a Pharisee and the other a tax collector. 11 “The Pharisee stood and began to pray with himself this way, ‘Elohim, I thank You that I am not like the rest of men, swindlers, unrighteous, adulterers, or even as this tax collector. 12 ‘I fast twice a week, I give tithes of all that I possess.’ 13 “But the tax collector standing at a distance would not even raise his eyes to the heaven, but was beating his breast, saying, ‘Elohim, show favour unto me, a sinner!’ 14 “I say to you, this man went down to his house declared right, rather than the other. For everyone who is exalting himself shall be humbled, and he who is humbling himself shall be exalted.”

We also take note of the contrasting messages given to two of the assemblies in **Hazon/Revelation**:

To the assembly in Laodikeia, who thought that they were rich and in need of nothing we see:

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

To the assembly in Smurna, we see:

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

The richest we can be is to know Messiah and His love for us! And to know Him means that we guard His commands, and when we truly know Him as we should, we will be content in all circumstances!

Verse 8:

“The ransom of a man’s life is his riches, but the poor does not hear rebuke.”

The Hebrew word that is translated here as ‘ransom’ comes from the root word כָּפֵר Kopher – Strong’s H3724 which means, ‘**pitch (as a covering)**’ and also carries the meaning of ‘**the price of a life**’ and this word is also the name of the henna plant, as used in:

Shir HaShirim/Song of Songs 1:14 “My beloved is to me a cluster of henna blooms in the vineyards of Ěn Gedi.”

By כָּפֵר Kopher – Strong’s H3724 also meaning ‘**to ransom**’, we know that has paid our ransom and atoned for us.

It also means ‘**to reconcile**’ with someone who has the power of death over you, and to pacify the one who has the power to do you harm!

We must realise that the punishment for sin is death, and no sin goes unpunished.

Through the Atonement of יְדֹוּשׁ for our sins, we are reconciled to the One who has the power to put us to death! Yet on the day of His vengeance there will be no ransom or covering for the adulterous and wicked!

The noun כָּפֵר Kopher – Strong’s H3724 comes from the root verb כַּפֵּר kaphar – Strong’s H3722 which means: ‘**to cover over, pacify, make propitiation, atone**’.

In **Wayyiqra/Leviticus**, where the priestly service and sacrificial system is presented and discussed, the very word we have been looking at, כַּפֵּר kaphar – Strong’s H3722 is used 16 times in **Wayyiqra/Leviticus 16** and 48 times in the entire book!

39 times, however, it is used in **Wayyiqra/Leviticus** in the specific description of the priestly service and sacrificial system where the other times are regulation instructions for the Day – this is a wonderful representation for us – for it was the exact number of stripes that יְדֹוּשׁ took across His back – and it is by His stripes that we are healed!!!

By His Stripes and His sacrifice, we are covered, cleansed, redeemed and reconciled to Him!

In the ancient pictographic script, the words כַּפֵּר kaphar – Strong’s H3722 and כָּפֵר Kopher – Strong’s H3724 are pictured as:



Kaph – כָּפֵר:

The ancient script for this letter ‘kaph’ is – כָּפֵר – and pictures ‘**an open palm of a hand**’, and can have the meaning of ‘**bend, curve**’ which is seen in the shape of the hand. It can also be understood to have the meaning of the ability to ‘**tame, subdue**’, as in the ‘**bending of the will**’, as an ‘**open hand**’ signifies ‘**submission**’.

Pey – פֵּי:

The ancient script for this letter ‘pey’ is – פֵּי – and is pictured as an ‘**open mouth**’ and carries the meaning of ‘**speak and blow**’ from the functions of the mouth, and can also have the meaning of ‘**scatter**’ by blowing. In representing the mouth, it can also picture the lips of a mouth, which are the ‘edges of the mouth’, and can also refer to things with edges, such as a sword or beard!

Resh – רֶשֶׁת:

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

When we understand these pictures, in reference to a ‘covering’, as well as the ability to be afforded security and protection, we are able to see how we, who submit to our Master and Messiah, and acknowledge that He is our Head and chief and that He is the Beginning and the End, realise how He, by the Word of His mouth, that He has revealed to us in His own flesh, covers us, as He has us written in the palm of His Hand, as His treasured possession!

The adulterous, who reject this covering and continue to whore, will be exposed as naked and ashamed and no ransom for their life will be given, on the day of the vengeance of our Elohim!

The Hebrew word that is translated as ‘riches’ comes from the root word **עֹשֶׂה** osher – Strong’s H6239 which means, ‘**riches, wealth**’, and comes from the root verb **עָשַׂה** ashar – Strong’s H6238 which means, ‘**to be or become rich, made rich, enriched**’.

No amount of riches can ransom you, and what this proverb is saying here is clear – it costs you your all! We know that no man can redeem another at all, and we therefore recognise the clear ransom that Messiah has paid by His own life for our beings!

Elohim was manifested in the flesh to pay the ransom price that no man could pay!

Tehillah/Psalm 49:6-9 “Those who are trusting in their riches and who are boasting in their great wealth? 7 A brother does not redeem anyone at all, neither give to Elohim a ransom for him; 8 for the redemption of their lives is costly, and it shall cease forever; 9 that he should still live forever, and not see the Pit.”

What Messiah has done for us, is our riches!!!

Kěpha Aleph/1Peter 1:17-20 “And if you call on the Father, who without partiality judges according to each one’s work, pass the time of your sojourning in fear, 18 knowing that you were redeemed from your futile way of life inherited from your fathers, not with what is corruptible, silver or gold, 19 but with the precious blood of Messiah, as of a lamb unblemished and spotless, 20 foreknown, indeed, before the foundation of the world, but manifested in these last times for your sakes”

What Shelomoh is making clear here, is the announcing of the Good News and the call to repent and return to the Master!

Many who trust in their own riches, will fall and what we can learn from this proverb, is that those who refuse to accept the sacrifice of Messiah and ‘count the cost’ of following Him who gave His all for us, will be stubborn and not hear the rebuke, and think that they do not need a Saviour!

The Hebrew word that is translated as ‘poor’ here in **Mishlē/Proverbs 13:8** comes the root verb **רוּשׁ** rush (roosh) – Strong’s H7326 which means, ‘**to be in want or poor, destitute, poor man, needy, one who pretends to be poor**’.

This word expresses the state of being destitute and in severe lack!

We know that those who follow the good Shepherd do not lack at all, as the sheep know His voice!

Therefore, we are able to clearly see is that those who neglect to hear the Words of Elohim shall clearly lack the needed faith to walk upright and in obedience, and in the process close their ears to the rebuke of the Shepherd and refuse to hear words of wisdom but rather lend their ears to the words of folly!

The Hebrew word that is translated as ‘rebuke’ is **גֵּרָה** gearah – Strong’s H1605 which means, ‘**a rebuke, threat**’, and is also used in:

Qoheleth/Ecclesiastes 7:5 “It is better to hear the rebuke of the wise than for man to hear the song of fools.”

Verse 9:

“The light of the righteous rejoices, but the lamp of the wrong is put out.”

‘Light’ and ‘lamp’ are both very important terms that we find being used all throughout Scripture.

The Hebrew root word for ‘light’ is the word **אוֹר** oor – Strong’s H216 which we know in Scripture, in being the opposite to darkness, carries with it the clear significance it has for us, in speaking of knowledge and insight and understanding.

In fact, in **Bereshith/Genesis 1:3** when Elohim said, “**let light come to be**”; I firmly believe that He was in essence saying that His Word brings order to the chaos, and wisdom and understanding is established by His Word as His Light brings order that restores confusion!

The Hebrew word that is used here for ‘lamp’ comes from the root word **נֵר** ner – Strong’s H5216 which means, ‘**lamp, candle, light**’.

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

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

The Word of Elohim – is both a lamp to our feet and a light for our path:

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

We need not fear the path that lies ahead as we know that Elohim goes before us:

Debarim/Deuteronomy 31:8 “**And it is יְהוָה who is going before you, He Himself is with you. He does not fail you nor forsake you. Do not fear nor be discouraged.**”

This word for lamp - **נֵר** ner – is also used in:

Shemu’el Bét/2 Samuel 22:29 “**For You are my lamp, O יְהוָה, and יְהוָה makes my darkness light.**”

Shemot/Exodus 25:37 “**And you shall make seven lamps for it, and they shall mount its lamps so that they give light in front of it.**”

This was part of the instructions given for the construction of the Tabernacle and the lampstand with its seven lamps that were to be in the Set-Part Place giving light over the table of showbread, and this is also a clear pointing to the seven lampstands as seen in **Hazon/Revelation 2 & 3**, and how **יְהוָשׁעַ** walks in the midst of these!

Shemot/Exodus 27:20 “**And you, you are to command the children of Yisra’el to bring you clear oil of pressed olives for the light, to cause the lamp to burn continually.**”

The lamp was to burn continually, which is the Hebrew word **תָּמִיד** tamid – Strong’s H8548 which means, ‘**continuity, all times, always, constantly, regularly, continually**’.

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

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

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

The lamp is for our feet!

The Hebrew root word that is used in **Tehillah/Psalm 119:105** for ‘feet’ is **רֶגֶל** regel – Strong’s H7272 which means ‘**a foot/feet or to walk**’, and in Scripture, this often speaks of one’s obedience to walking according to the commands of **יְהוָה** and obeying His call to keep His feasts as commanded; as this same word is used in **Wayyiqra/Leviticus 23** and translated as ‘**times**’, in reference to the 3 times a year all males were to appear before Elohim at Yerushalayim, which would collectively cover all 7 Feasts/Appointed Times of Elohim, marking out the clear need to walk according to His word and guard the Appointed Times or Feasts of **יְהוָה**!

Shemot/Exodus 23:14 “**Three times in the year you are to observe a festival to Me.**”

The Feasts were not limited to just 3 but rather all His Feasts were grouped in three – Pesaḥ and Matzot were the one time you would celebrate in the 1st month; Shavuot the second time in the 3rd month and in the 7th month – Yom Teruah (Trumpets), Yom Kippur (Atonement) and Sukkot (Tabernacles) being the 3rd time.

The term ‘celebrate’ in the Hebrew carries the implication of dancing and literally to dance in a circle or cycle – speaking that we keep this cycle every year with great rejoicing. Three is also symbolic of stability as a 3-legged stool is the most stable.

In the ancient pictographic script, the Hebrew word **רֶגֶל** ‘regel’ Strong’s H7272 is written as follows:

J L R

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.

Gimel - ג:

This is the letter ‘**gimel**’, which in the ancient script is pictured as –  –which is ‘**a foot**’ and carries the meaning to ‘**walk, gather, carry**’, as clearly referring to the functions of a foot; and it can also give the meaning of a gathering of people, and we know that ‘**feet**’ in Hebrew speaks of one’s walk and ability to keep the feasts of , and represents one’s ‘walk’!

Lamed - ל:

In the ancient script, this is pictured as , which is pictured as a ‘**shepherd’s staff**’, representing ‘**authority**’ and 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**, as well as be submitted under the Authority of the Good Shepherd!

When looking at these pictographic letters, in terms of understanding our needed obedience to keeping the Feasts of , we are able to clearly understand the message in these, as:

IN OUR WALK OF OBEDIENCE, WE GATHER AS COMMANDED, AS WE ARE LED UNDER THE AUTHORITY OF OUR HEAD

The beginning of our walk of obedience is to submit under the authority of our Good Shepherd and guard His Appointed Times of gathering!

In the parable of the ten virgins we also see the clear need to have our lamps filled with oil and not dare to be found with empty lamps, on the day of His visitation.

Lamp and light – we need them both! Lamps filled with pure and clear oil!

There are many today who have lamps in their hand and presume to be walking on a sure path, while they have been misguided by inherited lies and tradition, as the confusion of man has mixed the clear and pure oil of the Truth with false worship practices, and as a result have contaminated the oil to the point of it becoming a wicked counterfeit that leads many on a path to destruction under the guidance of a false light as its source, which will be proved to be darkness when the True Light appears before all!

The Word teaches us how to walk and guides us in paths of righteousness and helps us in recognising the need to guard and keep His Feasts, as opposed to man-made feasts that are rooted in pagan worship practices!

While we may recognise that the Word is a lamp to our feet, we need to understand the source of the lamps ability to light the way, for we can certainly see, in the confused world today, how many different religions proclaim a way that seems right to them and so they hold up their own ‘lamps’ that lights their path – and what we recognise, as true children of light, is that the Torah of Elohim, must be both our Light and Lamp, lest we are found having our own mixed lamp of confusion that has discarded the need for the Torah to light our path!

Mishlē/Proverbs 21:2 “All a man’s ways are right in his own eyes, but תַּדְבֵּר weighs the hearts.”

The Torah is supposed to be written upon our hearts, in order that we do it and have the True Light give light to our lamp, as we take each step of faith in total obedience to His Word!

A continual theme that we are able to find all throughout Scripture, we are also able to see very clearly in the Creation account, and that is: the separating of light from darkness.

Right in the beginning of creation we see the power and effect of the Word of Elohim – it separated the light from the darkness!

And when we understand that darkness is a picture of folly and light a picture of wisdom, then we see that His Word shows us the clear difference by separating all that is folly from that which is of wisdom:

Qoheleth/Ecclesiastes 2:13 “**Then I saw that wisdom is better than folly, as light is better than darkness.**”

Mishlē/Proverbs 6:23 “**For the command is a lamp, and the Torah a light, and reproofs of discipline a way of life**”

Here we see both the use of the words ‘lamp’ - נֵר ner; and ‘light’ - אֹור oor, and what we understand is that His Torah is the fullness of all His clear instructions, statutes and commands, and we must therefore recognise that His Torah lights our path – as revealed through the life, death and resurrection of Messiah; and therefore we need to realise that the lamp for our feet is brought forth in our diligence to hear, guard and do His clear commands as seen in His Torah!

Mattithyahu/Matthew 6:22-24 “**The lamp of the body is the eye. If therefore your eye is good, all your body shall be enlightened. 23 But if your eye is evil, all your body shall be darkened. If, then, the light that is within you is darkness, how great is that darkness! 24 No one is able to serve two masters, for either he shall hate the one and love the other, or else he shall cleave to the one and despise the other. You are not able to serve Elohim and mammon.**”

The eye is the lamp!

What are you fixing your eyes on?

Eyes without true ‘love’, are blinded to the True Light of the Word, and we know that ‘love’ for Elohim is to obey His commands – so when many claim that the Torah is no longer applicable or valid and cast it behind them, their eyes are clearly blinded by a ‘confused’ application, of what is an assumed love, with no regard for the fixing of one’s eyes on the Truth!

An evil eye is a dysfunctional eye that may have the appearance of seeing yet are unable to ‘know’ or perceive! We are to fix our eyes on Messiah, as we meditate daily on His Torah and let His Word dwell in us richly:

Qolasm/Colossians 3:16 “**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.**”

The Torah is to be upon our hearts, in order that we shine brighter and brighter until the perfect day when the Light and Word comes and dwells completely in our midst:

Kěpha Bět/2 Peter 1:19-21 “**And we have the prophetic word made more certain, which you do well to heed as a light that shines in a dark place, until the day dawns and the morning star rises in your hearts, 20 knowing this first, that no prophecy of Scripture came to be of one’s own interpretation, 21 for prophecy never came by the desire of man, but men of Elohim spoke, being moved by the Set-apart Spirit.”**

Yohanan/John 12:46 “**I have come as a light into the world, so that no one who believes in Me should stay in darkness.**”

ישׁוּעָה יִהְיֶה Messiah came to light our path that we may not walk in darkness and confusion anymore, and as we walk daily in His commands we shine brighter and brighter:

Mishlē/Proverbs 4:18 “**But the path of the righteous is like the light of dawn, that shines ever brighter unto the perfect day.**”

Just as the instructions were given to make the lamps burn with clear pressed oil, in **Shemot/Exodus 27:20**, we recognise that we too need to make sure that the ‘oil’ which lights our lamp, is clear and pure, and just as the priests were commanded to tend it from evening until morning before **תְּלִיאָה**, as a law forever; and as taught in the parable of the ten virgins, we also see the clear need to have our lamps filled with oil and not dare be found empty, on the day of His visitation, reminding us how we too are to keep our lamps burning bright, in these ‘dark times’, until the morning comes!

Romiyim/Romans 13:12 “**The night is far advanced; the day has come near. So, let us put off the works of darkness, and let us put on the armour of light.**”

Now, if our lamps are to be tended continually, then we see the need to constantly be on guard, as to what we set our eyes upon – for our eyes are to be looking to **ישׁוּעָה יִהְיֶה** Messiah (**Ib’rim/Hebrews 12:2**)!!!

Lamps are to be filled with pure and clear oil!

There are many today who have lamps in their hand and presume to be walking on a sure path, while they have been misguided by inherited lies and tradition, as the confusion of man has mixed the clear and pure oil of the Truth with false worship practices, and as a result have contaminated the oil to the point of it becoming a wicked counterfeit that leads many on a path to destruction under the guidance of a false light as its source, which will be proved to be darkness when the True Light appears before all!

The following two verse make it very clear:

Mishlē/Proverbs 13:9 (b) "... But the lamp of the wrong is put out."

Mishlē/Proverbs 24:20 "For there is no future for the evil-doer; the lamp of the wrongdoers is put out."

What we can notice from these two verses, is that we see the use of the word 'lamp' - נֵר ner is used for the wrong, yet we see no connection of this lamp to the True Light – נַר אָוֹר oor – of.

The wrongdoers have a lamp and that lamp claims that the Torah is not necessary, as they allow their lamps of tradition to set their feet on a path of falsehood, that intends to change the Appointed Times and laws of Elohim, which I remind you cannot be changed!

Those who have lamps without the Torah, will find out that the light that is in them is darkness and their lamps will be put out!

The lamp of the wrongdoers have a lamp that keeps a different day for assembled worship and celebrates different feasts, while claiming to have a right to the Covenant Promises of Elohim, while casting His Words and instructions on how to walk in the path of light behind them – and this is what the Master יְהוָה says to the wrong, who have changed His times and laws as a lamp for their paths:

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?"

Dawid declared that יְהוָה was His lamp – and we too must declare this clear Truth as The Word of Elohim being evident as our lamp and light.

If יְהוָה is not your lamp then who is?

We cannot serve two masters, and sadly today we can clearly see how so many, especially in light of the corrupt season of man-made tradition of worship that we find ourselves in the midst of, will hold fast to the traditions of man, while they neglect the commands of Elohim. Their lamps have a wrong source and so they actually have no true light!

Lamp and Light – we need them both – and both are contained in the revelation of His Word and our submission to walking in His Word!

The lamp of the wrong is put out!

The Hebrew word that is translated as 'put out' comes from the root word תָּעַל da'ak – Strong's H1846 which means, '**to put out, extinguish, vanish**'.

Iyob/Job 18:5-6 "Indeed, the light of the wrong goes out, and the flame of his fire does not shine. 6 The light shall be dark in his tent, and his lamp beside him is put out."

Verse 10:

"By pride comes only strife, but wisdom is with those who take advice."

This parable is very clear – PRIDE CAUSES STRIFE!

Shelomoh could not be clearer, and in contrast, he tells us that those who actually listen to advice shall have wisdom. T

his presupposes that those who listen are not filled with pride, but rather humble themselves to hear the Truth, in order to walk as wise, whereas those who are filled with pride refuse to listen, hence the strife that comes as a result!

This verse echoes that which is written in:

Mishlē/Proverbs 11:2 "Pride comes, then comes shame; but with the humble is wisdom."

From both of these verses we can clearly see that nothing good comes from pride!

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

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

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

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

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

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

The Hebrew word translated as ‘strife’ is the noun מִצְתָּה matstsah – Strong’s H4683 which means, ‘**strife, contention, debate**’, and comes from the root verb נִצֵּחַ natsah – Strong’s H5327 which means, ‘**to struggle contend, fight**’.

What becomes very clear, is that those who refuse to listen to proper sound wisdom and are filled with pride love to argue and debate.

They debate, not with the heart to learn and walking wisdom, but to simply make their standpoint heard loud and clear, while refusing to acknowledge that they could be wrong.

Sha’ul warns us against those who are puffed up and teach contrary to the truth and tells us to withdraw from such people!

Timotiyos Aleph/1 Timothy 6:3-5 “If anyone teaches differently and does not agree to the sound words, those of our Master מֶשֶׁיחַ Messiah, and to the teaching which is according to reverence, 4 he is puffed up, understanding none at all, but is sick about questionings and verbal battles from which come envy, strife, slander, wicked suspicions, 5 worthless disputes of men of corrupt minds and deprived of the truth, who think that reverence is a means of gain – withdraw from such.”

The Greek word that is used here for ‘puffed up’ is τυφώ tuphoō – Strong’s G5187 means, ‘**high minded, proud, vanity, arrogance, conceited, foolish**’.

A word that is derived from this root is the word used to describe the ‘blind’, which is the word τυφλός tephlos – Strong’s G5185 which can mean, ‘**to be physically or mentally blind**’.

People who are filled with arrogance and pride are often so high-minded that they are blinded by deceit and falsely taught traditions that they refuse to hear the Truth.

The religious Pharisees and scribes were very proud and refused to acknowledge who מֶשֶׁיחַ Messiah was, and refused to acknowledge that the Elohim, Master and saviour of Yisra’el had been manifested in the flesh and was standing right in front of their eyes!

This word can also render the understanding of being enveloped with smoke and blinded so as not to see.

We are warned by our Master to watch out for those who are blinded and very proud for they will stir up strife and not listen to advice!

Luqas/Luke 12:15 “And He said to them, “Mind, and beware of greed, because one’s life does not consist in the excess of his possessions.”

The Greek word that is translated as ‘mind’, in this warning given, is the word ὄράω 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**’, and we are to take heed that we do not fall prey to the corruption of man’s rules and regulations, regarding a form of worship that runs contrary to the Truth and we are to watch out that we don’t get sucked into the need to gain possessions – because our life does not consist in the excess of possessions!

ישׁוּעָה יְהוָה came to bring us a recovery of sight – by manifesting the very Truth in the Flesh, separating the light from the dark:

Luqas/Luke 4:18-19 “**The Spirit of תַּתִּיר is upon Me, because He has anointed Me to bring the Good News to the poor. He has sent Me to heal the broken-hearted, to proclaim release to the captives and recovery of sight to the blind, to send away crushed ones with a release, 19 to proclaim the acceptable year of יְהוָה.**”

The Greek word for ‘recovery of sight’ is ἀνάβλεψις anablepsis – Strong’s G309 and comes from the word ἀναβλέπω anablepō – Strong’s G308 which means, ‘to look up, recover sight’, and comes from the word βλέπω blepō – Strong’s G991 which means, ‘to see, to look at, beware, take heed, perceive’.

When we understand these words, in their original meanings, it further helps us understand that Messiah came to take away the smokescreen of tradition and man-made dogmas, and then we are able to clearly understand the words of Sha’ul in:

Qorintiyim Bět/2 Corinthians 3:16 “**And when one turns to the Master, the veil is taken away.**”

Pride is frequently used to describe 3 specific aspects that identify one who is puffed up and arrogant.

Firstly, we see that presumption is a clear aspect of pride, as we are able to see that a person who is proud presumes too much in his favour, especially in the sense of authority. False prophets ‘presume’ to speak in the Name of יְהוָה:

Debarim/Deuteronomy 18:20-22 “**But the prophet who presumes to speak a word in My Name, which I have not commanded him to speak, or who speaks in the name of other mighty ones, even that prophet shall die.**” 21 “**And when you say in your heart, ‘How do we know the word which תַּתִּיר has not spoken?’ – 22 when the prophet speaks in the Name of יְהוָה and the word is not, or comes not, that is the word which תַּתִּיר has not spoken. The prophet has spoken it presumptuously. Do not be afraid of him.**”

The Hebrew word that is translated as ‘presumes’ comes from the root word צָד zud - Strong’s H2102, and the Hebrew word that is translated as ‘presumptuously’ is צָדוֹן zadon – Strong’s H2087.

So many today ‘presume’ to speak in the Name of יְהוָה, while they do not even guard the commands of Elohim and in the process are teaching falsehood and the vain traditions of man!

The second aspect of pride, as seen in Scripture, is that of rebellion or disobedience.

The one who is proud, asserts his own will to the point of rebelling against one in authority over him.

Pride causes one to not submit to authority and refuses to submit and listen to the ones that יְהוָה has appointed to equip His body unto maturity!

Many times, we are able to see how Yisra’el hardened their hearts in pride and rebelled against the commands of Elohim and went to battle when they were clearly told not to:

Debarim/Deuteronomy 1:43 “**So I spoke to you, but you would not listen and rebelled against the mouth of תַּתִּיר, and acted proudly, and went up into the mountain.**”

Pride causes one to think that they can do as they please and assume to have the backing of תַּתִּיר, while they refuse to listen to the clear advice and teachings that תַּתִּיר’s appointed apostles, prophets, teachers, pastors have to teach, according to the Word.

The proud assume that they do not need to be taught and neglect the proper structure of the House of Elohim, showing no regard, respect or submission to authority!

The third element of pride, is that of wilful decision.

When a person wilfully murdered another they had to die, and when a person wilfully disobeyed the priest they had to die!

Debarim/Deuteronomy 17:12-13 “**And the man who acts arrogantly, so as not to listen to the priest who stands to serve there before תַּתִּיר your Elohim, or to the judge, that man shall die. So you shall purge the evil from Yisra’el.**” 13 “**And let all the people hear and fear, and no longer do arrogantly.**”

Twice we see the English word ‘arrogantly’ being used here, and the first is translated from the Hebrew word צָדוֹן zadon – Strong’s H2087, while the second is from the Hebrew word צָד zud - Strong’s H2102.

So, we can take note that Scripture is clear, on the fact that pride is not an acceptable form of behaviour and should be avoided completely, for pride presumes to know better, rebels and wilfully disobeys! It is then clear to see how that it is by pride that strife comes, for the proud one arrogantly refuses to submit and humble themselves to be taught and listen to sound advice, and are simply revealed as being fools!

Wisdom is with those who take advice!

The Hebrew word for ‘**wisdom**’ is חָכְמָה hokmah – Strong’s H2451 which means, ‘**wisdom, skill**’, as already discussed in **verse 1**.

The Hebrew term translated as ‘**those who take advice**’ is נֹאֲצִים noatsiyim, which comes from the primitive root verb יָעַת 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:

Yeshayah/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 El, 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, יְהוֹשֻׁעַ Messiah!!!

As discussed earlier in this article, wisdom can carry the following meaning, when looking at the clear pictographic lettering of the ancient alphabet:

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!

This ties in perfectly in our understanding of how wisdom is with those who take advice, for the True and only Counsellor and Mighty Elohim, is our Master and Saviour, יְהוֹשֻׁעַ Messiah.

Those who are blinded to the truth and are unable to acknowledge that יְהוֹשֻׁעַ Messiah is Master and Elohim, are simply proud in their estimation and stubbornness to submit to the Truth, as Rabbinic traditions blind their eyes causing them to deny the Master, and stir up strife among the brothers! True wisdom is with those who confess that יְהוֹשֻׁעַ Messiah is Master and that He came in the flesh!

Verse 11:

“Wealth from vanity diminishes, but he who gathers by hand increases.”

The Hebrew word that is translated as ‘**wealth**’ is הָנָן hon – Strong’s H1952 which means, ‘**wealth, sufficiency, possession**’.

Mishlē/Proverbs 8:18 tells us that with wisdom is enduring wealth and righteousness!

Having said that, we take note then that wealth is with our Master and Elohim.

Our sufficiency and wealth is with our Saviour and King!

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.

The enticing of the sinner will present what seems to be a wonderful opportunity to gain a lot of possession that you can fill your houses with, yet we must be on guard against such trickery!

Luqas/Luke 12:15 “And He said to them, “Mind, and beware of greed, because one’s life does not consist in the excess of his possessions.”

Yohanan Aleph/1 John2:15-17 “Do not love the world nor that which is in the world. If anyone loves the world, the love of the Father is not in him. 16 Because all that is in the world – the lust of the flesh, the lust of the eyes, and the pride of life – is not of the Father but is of the world. 17 And the world passes away, and the lust of it, but the one doing the desire of Elohim remains forever.”

With Elohim is enduring wealth and righteousness!

Trying to gain sufficiency and possession without Elohim will amount to nothing as that which is gained will diminish

The Hebrew word that is translated as ‘vanity’ is הָבֵל hebel – Strong’s H1892 and means, ‘**vapour, breath, delusion, emptiness, futility, vanity, idols, worthlessness**’, and we see this word being used in the following verses:

Yirmeyahu/Jeremiah 2:4-5 “Hear the word of יהוה, O house of Ya’aqob and all the clans of the house of Yisra’el. 5 Thus said יהוה, “What unrighteousness have your fathers found in Me, that they have gone far from Me, and went after worthlessnes, and became worthless?”

Yirmeyahu/Jeremiah 16:19 “O יהוה, my strength and my stronghold and my refuge, in the day of distress the gentiles shall come to You from the ends of the earth and say, “Our fathers have inherited only falsehood, futility, and there is no value in them.”

In Melakim Aleph/1 Kings 16:25-26 we are told that Omri did more evil in the eyes of יהוה than all those before him, by walking in the ways of Yarob’am and provoking יהוה with their **worthlessnesses**. Another powerful verse I found is spoken by Yonah while he was in the big fish:

Yonah/Jonah 2:8 “Those observing false worthlessnes forsake their own loving-commitment.”

This expresses it very clearly – when you go after worthlessness, idols, vanity and that which does not satisfy, you will be handed over to the delusion of futility and forsake true loving-commitment!!!

Provoking יהוה with futility that has no value, is still being done today by so many who have not realised the reality of the falsehood, that our fathers inherited and have passed down through vain traditions and theologies of man.

The Hebrew word that is translated as ‘diminishes’ comes from the root verb מִעַט ma’ath – Strong’s H4591 which means, ‘**to be or become small, diminish, bring to nothing**’.

After making it clear to us that the heart is desperately sick and that only יהוה knows it and searches the heart and kidneys, we see, in Yirmeyahu, the following:

Yirmeyahu/Jeremiah 17:11 “As a partridge that broods but does not hatch, so is he who gets riches, but not by right. It leaves him in the midst of his days, and at his end he is a fool.”

Gaining wealth in a wrong way will be lost!

Shelomoh makes the clear distinction between the getting of wealth through vain methods and that which is gained by the hand!

יהוה gave a clear warning to Yisra’el by reminding them to never forget that it is יהוה who gives them the ability to get wealth, and he told them before they entered the Promised Land that when it would go well with them that they would forget יהוה and say that they gained this wealth by their own power and strength:

Debarim/Deuteronomy 18:17-20 “you then shall say in your heart, ‘My power and the strength of my hand have made for me this wealth! 18 “But you shall remember יהוה your Elohim, for it is He who gives you power to get wealth, in order to establish His covenant which He swore to your fathers, as it is today. 19 “And it shall be, if you by any means forget יהוה your Elohim, and follow other mighty ones, and serve them and bow yourself to them, I have warned you this day that you shall certainly perish. 20 “Like the nations which יהוה is destroying before you, so you are to perish, because you did not obey the voice of יהוה your Elohim.”

To ‘gather by hand’ is a clear metaphor in Scripture for ‘working and doing’, and in this context that contrasts doing things in vanity, we can see this as having the clear meaning of gaining wealth through the proper working of righteousness and obedient submission to the right-rulings and commands of Elohim!

In other words – doing it the right way and never neglecting to acknowledge, recognise and give thanks to Elohim who gives the power to get sufficiency and wealth and supplies all we need for life and reverence, as long as we are ‘working’ a proper righteousness and not walking in futility and falsehood!

The Hebrew word that is translated as ‘increases’ comes from the root word רַבָּה rabah – Strong’s H7235 which means, ‘**to be or become much, many or great, abundant**’, and we recognise that this ability to grow and become great is the result of observing and keeping the commands of Elohim:

Debarim/Deuteronomy 8:1 “Guard to do every command which I command you today, that you might live, and shall increase, and go in, and shall possess the land of which יְהוָה swore to your fathers.”

Verse 12:

“Expectancy drawn out makes the heart sick, but a longing come true is a tree of life.”

The Hebrew word translated here as ‘expectancy’ is תֹּחֶלֶת toheleth – Strong’s H8431 which means, ‘**hope, expectancy**’, and comes from the root word יָהַל yahal – Strong’s H3176 which means, ‘**to wait, wait expectantly, have hope**’ and implies the hope that is the solid ground of expectation for the righteous.

Tehillim/Psalm 147:11 “יְהוָה takes pleasure in those who fear Him, in those who wait for His loving-commitment.”

This further encourages us, in the sure hope that we have, as we sojourn here as sojourners and pilgrims, abstaining from the fleshly lusts which battles against the life!

This further stresses the emphasises we are to have in waiting on Elohim!

It is not a sitting on your butt and waiting for better days, but is an earnest waiting that seeks Him with our all, listening to His clear and powerful voice that teaches us how to hear and fear and live set-apart lives unto Him, holding firm to the hope we have in the great loving-commitment of Elohim!

The Hebrew word that is translated as ‘drawn out’ comes the primitive root verb מִשְׁא mashak - Strong’s H4900 which means, ‘**to draw away, drag away, bore, deferred, delayed**’.

The Hebrew word that is translated as ‘sick’ comes from the root word חַלֵּה hallah – Strong’s H2470 which means, ‘**to be or become sick, grow sick, afflicted, severely wounded, to grieve, made weak**’.

What we recognise here in this proverb is that a deferred hope can cause one to be sick or make one weak and be severely afflicted in distress.

In the days of Yehezqel, יְהוָה rebuked Yisra’el for having a proverb that says:

‘The days go by, and every vision shall come to naught’, and then יְהוָה said:

Yehezqel/Ezekiel 12:23-28 “Therefore say to them, ‘Thus said the Master יְהוָה, “I shall make this proverb to cease, so that they no longer use it as a proverb in Yisra’el.” But say to them, “The days have drawn near, as well as the matter of every vision. 24 “For no longer is there to be any false vision or flattering divination within the house of Yisra’el. 25 “For I am יְהוָה, I speak. And the word which I speak is done. It is no longer deferred.

For in your days, O rebellious house, when I speak the word I shall do it,” declares the Master יְהוָה.’” 26 Again the word of יְהוָה came to me, saying, 27 “Son of man, see, the house of Yisra’el is saying, ‘The vision that he is seeing is for many days from now, and he is prophesying of times far off.’ 28 “Therefore say to them, ‘Thus said the Master יְהוָה, “None of My words are deferred any longer. When I speak a word it is done,” declares the Master יְהוָה.’”

His Word is not ‘deferred’ - מִשְׁא mashak - Strong’s H4900!!!

Messiah made this very clear to us:

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

Under the threat of persecution and trouble, the hope and expectancy of many grows sick, as that which they hope in is deferred, and our Master and Elohim makes it very clear to us that His word is not deferred, but will do what it says, and this we must believe and put our hope in and not allow our hope to be deferred, by imminent trials and end up being sickened to the core!

Our hope must be in יְהוָה, for the expectancy we look forward to is joy, while the hope of the wicked comes to nought!

Mishlē/Proverbs 10:28 “The righteous look forward to joy, but the expectancy of the wrong ones perish.”

The term ‘look forward to’ is translated from the word תַּחֲלֵת toheleth – Strong’s H8431.

When we hold on to the true hope we have in the sure Word of Elohim, then the longing for His soon return is a tree of life – that is to say, that we are able to find our sustenance and strength, nourishment and joy in our Master and Elohim, the expectation of Yisra’ēl!

In this verse, the Hebrew word that is translated as ‘tree’ is עֵץ ets – Strong’s H6086 which means, ‘**trees, wood, timber, staff**’, which is primarily the basic term in Scripture for trees and wood products.

This verse speaks clearly of that which brings us life!

In the garden of Ēden we know that there was a tree of life, which Adam and Hawwah were permitted to eat from, while they were instructed to not eat of the tree of the knowledge of good and evil.

In the day that he would eat of it he would die.

The **tree of life** they were permitted to eat, and after they ate of the wrong tree, they were kept from eating this **tree of life**, which we see in Hazon that this tree is once again made available for all to eat:

Hazon/Revelation 22:14 “Blessed are those doing His commands, so that the authority shall be theirs unto the tree of life, and to enter through the gates into the city.”

In the sure hope we have in Messiah, we recognise that our access to the tree of life is a sure promise to those who guard the commands and endure, not allowing the sure hope to be deferred by compromise and sin!

Romiyim/Romans 15:12-13 “And again, Yeshayahu says, “There shall be a root of Yishai, and He who shall rise to reign over the gentiles, on Him the gentiles shall set their expectation.” 13 And the Elohim of expectation fill you with all joy and peace in believing, that you overflow with expectation by the power of the Set-apart Spirit.”

The Greek word that is translated here as ‘expectation’ is – ἐλπίς elpis – Strong’s G1680 which means, ‘**expectation or hope**’, and also carries the understanding of having a ‘**joyful and confident expectation of eternal salvation**’, and is also used to describe and define who the author of hope is, and in terms of the sure expectation of eternal salvation is can also be understood as meaning, ‘**he who is its foundation**’.

An expectation can either be good or bad and therefore, it can represent either hope or fear.

Hope, as expectation of good, is closely linked with trust, and expectation can also be understood as an urgent longing, in which the element of patient waiting or fleeing for refuge is emphasised.

We recognise this truth as we put our complete trust and hope in our Master and Elohim, יְהוָשׁוּעַ Messiah – our Saviour!

In our patient waiting, we are called to a faithful endurance in which our expectation in our Great Saviour and King shall not fail, as long as we stay in Him and flee all whoring, idolatry and lusts of the youth and remain steadfast in pursuing righteousness.

Tas’loniqim Aleph/1 Thessalonians 5:8 “But we who are of the day should be sober, putting on the breastplate of belief and love, and as a helmet the expectation of deliverance.”

We are to put of the breastplate of belief and love, and as a helmet – the expectation of deliverance!!!

A breastplate protects the upper body where the heart is and we know that Scripture refers to the breastplate of righteousness, when referring to the armour of Elohim, which teaches us a great deal about our need to be a faithful priesthood that guards the commands and Torah of Elohim, which is to be upon our hearts and in our mouths, to do it!

To do this we need to be sober minded as we meditate upon His Torah day and night, as we put on the helmet of deliverance!

For more on the hope and expectancy we are to have in our Master and Elohim and how important our immersion in His True Name is for us, please see the notes from the message called, “**THE EXPECTATION OF YISRA’ĒL – Immersion unveiled!**” from our site ([Http://atfotc.com](http://atfotc.com)) under the ‘**sermons 2015**’ menu, or by clicking on the following link:

<http://atfotc.com/index.php/our-sermons/sermons-2015/590-the-expectation-of-yisra-el-immersion-unveiled>

Verse 13:

“He who despises the Word is destroyed, but he who fears the command is rewarded.”

This verse is very clear – fear the commands and be rewarded with everlasting life or despise the Word and be destroyed!

There is a clear contrast drawn between a proper fear of Elohim and a despising of His Word, being presented here, along with the reward for each.

The Hebrew word that translates as ‘despise’ comes from the root word בָזׁ buz – Strong’s H936 which means, ‘**to despise, scorn, hold in contempt, hold as insignificant**’.

From this definition, we are able to clearly see how foolish the ‘lawless’ are, for they are those who hold to the lie that claims that the Torah is insignificant and is of no longer use to anyone!!!

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

The Word of יהוה is living and active and His Word does not return empty:

Yeshayahu/Isaiah 55:11 “so is My Word that goes forth from My mouth – it does not return to Me empty, but shall do what I please, and shall certainly accomplish what I sent it for.”

The 5th book of the Torah (**Deuteronomy**), which is called “**DEBARIM**” – plural of the word דבר dabar – Strong’s H1697 meaning, ‘**speech, word, commandment, chronicles, message**’ which in its primitive root form – בֹרֶךְ dabar – Strong’s H1696 means, ‘**to speak, command, counsel, declare, proclaimed, converse, warn, threaten, promise**’.

Debarim (Deuteronomy) is often understood as the ‘powerhouse’ that holds the vision and the mandate we have in יְהוָשָׁעַ 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 – and by the life, death and resurrection has been poured out for us so that we may have abundant life in Him!

As we consider this word - בְּרִים Debarim- plural of the word דבר 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 בְּרִים 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 - בָּ:

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. 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, **יְהוָשָׁעַ** 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 – רָ:

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 – יְ:

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 – מֵ:

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!

To ‘**despise**’ the Word, is to ‘**hold as insignificant**’ the clear redemptive work of our Master and Elohim, and those who cast aside His Word shall be destroyed!

The Hebrew word that is translated here as ‘**destroyed**’ comes from the root word  **habal** – Strong’s H2254 which means, ‘**to destroy, hurt, ruin, harmed**’.

We take note of the words in Mikah, that tells us that uncleanness destroys:

Mikah/Micah 2:10 “Arise and go, for this is not your rest, because uncleanness destroys, and the destruction is grievous.”

The Hebrew root word for ‘uncleanness’ is **תְּמֵהָה** tamey – Strong’s H2930 which means, ‘**to be or become unclean, defiled, become impure**’.

To be ‘unclean’ or ‘defiled’ would render a priest unfit for service as they would be ceremonially unclean and unable to perform the required set-apart duties of the priesthood.

This teaches us a vital lesson on how we are to prefer set-apartness and not become stained with the uncleanness of the world, for it destroys and renders one unfit to serve as a royal priesthood in Messiah!

The Greek word that is used in the LXX (Septuagint) for ‘uncleanness’ here in **Mikah/Micah 2:10** is ἀκαθαρσία akatharsia – Strong’s G167 which means, ‘**uncleanness, impurity – physically and in the moral sense: the impurity of lustful, luxurious, extravagant and self-indulgent living**’; which we are told should not even be named among us:

Eph’siyim/Ephesians 5:3 “But whoring and all **uncleanness, or greed of gain, let it not even be named among you, as is proper among set-apart ones**”

Tas’loniqim Aleph/1 Thessalonians 4:7 “For Elohim did not call us to **uncleanness, but in set-apartness.**”

Why I am mentioning this, is to simply highlight that to despise the Word of Elohim renders one unclean and unfit to be counted worthy to serve and be a part of a royal and set-apart priesthood, and those who despise His Word will be destroyed!

He who fears the command is rewarded!

What Shalomoh is making very clear here, in this parable, is that the opposite to despising the Word and becoming unclean, is to fear the command, with the full assurance of being rewarded with life!

The Hebrew root word that is used here for ‘fear’ is **יָרֵא** yare – Strong’s H3373 meaning, ‘**to fear, be afraid, reverence, respect**’, and also is used as an adjective to describe one who is wise, and therefore giving us the better meaning of, ‘**to stand in awe of, be awed, to reverence, honour, and respect**’.

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

תַּדִּבֵּר יְהוָה takes pleasure in those who fear Him, and the word used here for ‘pleasure’ is **רָצֶחֶת** ratsah – Strong’s H7521 which means, ‘**to be pleased with, accept favourably, delight, take pleasure in**’.

Here are a couple of well-known verses, that make it very clear for us:

Tehillah/Psalm 111:10 “**The fear of תִּדְבֵּר is the beginning of wisdom, all those doing them have a good understanding. His praise is standing forever.**”

Mishlē/Proverbs 1:7 “**The fear of תִּדְבֵּר is the beginning of knowledge; fools despise wisdom and discipline.**”

Mishlē/Proverbs 4:7 “**The beginning of wisdom is: Get wisdom! And with all your getting, get understanding.**”

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

A fool does not delight in gaining true knowledge of the Set-Apart One and by actions of lawlessness (without Torah) he reveals his lack of fear for Elohim!

People who claim that the Torah is no longer valid and has been ‘done away with’ lack knowledge and understanding and clearly do not know Scripture at all and are fools!

The Hebrew word for ‘command’ is the word **מִצְוָה** mitzvah – Strong’s H4687 which means, ‘**commandment, command, obligation, precept**’, which comes from the primitive root **תִּצְוֹה** tsavah – Strong’s H6680 which means, ‘**to lay charge (upon), give charge to, command, order, appoint, commission, ordain**’.

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

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

The Fear of יהוה:

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

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

The fear of יהוה is written with two nouns: יִרְאָתְךָ יְהוָה yirat Yahweh

When a noun precedes another noun, the first noun is in the construct state, meaning it is connected to the second noun—two words together forming one concept. Are you with me so far?

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

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

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

Why am I telling you all this?

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

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

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

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

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

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

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

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

I hope you are still with me – because by understanding this, we can once again ask what flows out of the gut of יהוה?

It is His teachings and His character!!!

When understanding this, we can go to **Mishlē/Proverbs 2:5** and get a clearer understanding, as this verse, in essence, could be translated into English, as

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

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

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

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

Life proceeds from יְהוָה, and so it is clear that length of days comes from Him, and the true fear of יְהוָה gives us the assurance of an abundant life and prolonged days!

The Hebrew root word that is used here for 'rewarded' is שָׁלֵם shalem – Strong's H7999 which means, '**to be complete or sound, finished, fully repay, make and end, make full restitution**'.

Our reward is in the heavens and is great and it is coming when the Master comes in His esteem. We must be faithful and overcome as we guard His commands!

Mattithyahu/Matthew 5:11-12 "Blessed are you when they reproach and persecute you, and falsely say every wicked word against you, for My sake. 12 "Rejoice and be glad, because your reward in the heavens is great. For in this way they persecuted the prophets who were before you."

Hazon/Revelation 22:12 "And see, I am coming speedily, and My reward is with Me, to give to each according to his work."

Verse 14:

"The Torah of the wise is a fountain of life, turning one away from the snares of death."

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

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

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

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

In other words, it means that you aim, or point, in the right direction and then you move in that direction.

You can see that this meaning is way different as to how many erroneously understand the '**burden**' that is typically associated with the word '**Law**'.

It is also interesting, and wonderful for me, how the word **Torah** clearly reveals the Messiah. Let me show you how.

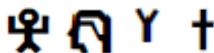
The original language spoken and written by Hebrews, is referred to as Ancient Hebrew Script, which consisted of an alphabet of pictographic symbols that each rendered its unique meaning, which later developed into the '**middle script**' or **Paleo-Hebrew** and then into what is known as '**Biblical Hebrew**' as we have it available for us today; and though the Hebrew Language went through a number of changes, we are able to discern the original symbols or pictures that were used, which actually resembled their meaning.

Each symbol or picture carried a meaning or meanings and when symbols were collectively put together, they would spell a word that carried a meaning or clear description.

The Hebrew word תּוֹרָה torah – Strong's H8451 is a combination of four symbols:

(Remember Hebrew is read right to left):

In the ancient pictographic script, it is written as follows:



And in the Biblical Hebrew text it is written as follows:



From right to left the four letters are as follows:

Taw/Tav – ת:

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

Waw/Vav – ו:

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

Resh – ר:

The ancient script has this letter written as  and is pictured as ‘**the head of a man**’ and has the meaning of the head of a man as well as **chief, top, begging or first**. It means ‘top’, as in the top or head of a body and ‘chief’, as in head of a tribe or people as well as the one who rules the people.

Hey – ה:

The ancient script has this letter pictured as , which is ‘**a man standing with his arms raised out**’. The meaning of this letter is “**behold, look, breath, sigh and reveal or revelation**”, from the idea of revealing a great sight by pointing it out.

It also carries for us the meaning of surrender, as we lift up our hands and submit to יְהוָה as we lift our hands in praise, declaring His authority under which we humbly submit!

When we consider these pictographic symbols and their meanings, we can clearly see by the word rendered as ‘**Torah**’ the wonderful work of Messiah, who secures for us the Covenant in His own Blood that brings the two houses (Yehudah and Yisra’el) – the two sticks – together!

It could best be rendered in a powerful testimony of the work of Messiah as follows:

BEHOLD THE MAN, MESSIAH OUR HEAD, WHO BY HIS OWN BLOOD RENEWED THE COVENANT, NAILING TO THE ‘STAKE’ THAT WHICH WAS WRITTEN AGAINST US, AND SECURING THE COVENANT IN ORDER THAT THE TWO STICKS CAN BE BROUGHT BACK TOGETHER IN HIM, WHOM WE PRAISE

Other definitions based on this word could also render:

‘What comes from the man nailed to the ‘cross’ or upright pole’

and

‘Behold the man who secures the covenant’

and

‘To a cross is nailed the highest, it is revealed in Torah’

Wow – how awesome is this!!!

Now – does this sound like a heavy law??? Not at all!!!

This description or definition does not make me think of fines or of a judge or of punishment or even of prison! יְהוָה שׁוֹעַב tells us that His yoke is easy – His yoke is His Torah (that is – His instructions and teaching)!

What Shalomoh is making very clear to us here, is that the clear instructions of Elohim are a fountain of life to us! The Torah is not a worthless word it is our life:

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

People who foolishly depart from walking in the Torah of Elohim, forsake the fountain of life!

Yirmeyahu/Jeremiah 2:13 “For My people have done two evils: they have forsaken Me, the fountain of living waters, to hew out for themselves cisterns, cracked cisterns, which do not hold water.”

Cisterns that cannot hold water – why – because they are cracked and are unable to hold water!

This is a picture of those who are unable to ‘guard’ the commands simply because there are too many ‘cracks’ in their belief system – cracks that reveal a clear deviation from the plumb line of the Torah and are not being permeated with the Pure Water of the Word, revealing that they do not have the Spirit of **תַּהֲוָת**!

Yirmeyahu/Jeremiah 17:13 “O תְּהִלָּתִי, the expectation of Yisra’el, all who forsake You are put to shame. “Those who depart from Me shall be written in the earth, because they have forsaken תְּהִלָּתִי, the fountain of living waters.”

These are very serious Scriptures that are speaking loud and clear in our day as many have neglected the True FOUNTAIN OF LIFE and have opted to drink a polluted and muddied water and we are to be on our guard that we are **sitting and learning** at the right well and at the right times, and not giving way to compromise in any way:

Mishlē/Proverbs 25:6 “A righteous man who gives way before the wrong, Is like a muddled spring and a ruined fountain.”

When a righteous man gives in to any form of compromise, they dry up and are a ruined fountain that is unable to give of the True Living Water.

How sad it is that we see this happen all too often today, when there are those who are claiming to walk in Messiah, yet there ability to witness and share of the Living Water is lacking, and when they need to give an answer for the boldness they ought to have, they find it hard to answer and stumble at their witness, struggling to find the right words to say and are like a fish on dry ground without water!

If you give way before the wrong in any way the fountain of His Word becomes ruined and that which you give out becomes nothing more than muddied water!

In **Tehillah/Psalm 36** Dawid gives a very clear contrast between the wicked and the righteous and he declares to Elohim:

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

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

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

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

יְהֹוָשֵׁעַ is The Word made flesh and in essence portrays for us the pure example of the Life that the Torah is to us and in many ways is often regarded as being the “Living Torah” and our source of Life, or more appropriately put – He is the Life of the Torah - and when we drink of Him – the FOUNTAIN OF LIFE - Living Waters begins to flow out of us as we gain understanding, and walk in the fear of **תְּהִלָּתִי** by walking in the Torah, and our speech becomes a flowing source of life!!!

With **תְּהִלָּתִי** is the **FOUNTAIN OF LIFE!!!**

Tehillah/Psalm 68:6 “Bless Elohim in the assemblies, תְּהִלָּתִי, from the fountain of Yisra’el.”

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

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

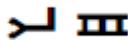
Mishlē/Proverbs 14:27 “**The fear of יְהוָה is a fountain of life, to turn away from the snares of death.**”

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

יְהוָה is The Word made flesh and in essence portrays for us the pure example of the Life that the Torah is to us and in many ways is often regarded as being the “Living Torah” and our source of Life, or more appropriately put – He is the Life of the Torah - and when we drink of Him – the FOUNTAIN OF LIFE - Living Waters begins to flow out of us as we gain understanding, and walk in the fear of יְהוָה by walking in the Torah, and our speech becomes a flowing source of life!!!

In the ancient pictographic symbols of this word יְהֹוָה hay – Strong’s H2416, we are given a greater insight in understanding how יְהֹוָה Messiah is THE LIFE!

This word יְהֹוָה – Strong’s H2416, in the ancient pictographic script, look like this:



Het – ה

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

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

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

Yod – י

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

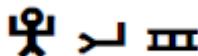
The work of one’s hands is the basic meaning of this letter!

From this ancient pictographic lettering of the word for LIFE: יְהֹוָה hay – Strong’s H2416, we are clearly able to see how by the work of Messiah – the outstretched arm and hand of Elohim, we as living stones, are built up in Him as the Dwelling Place of the Living Elohim and have been separated to serve and worship Him in Spirit is Truth. These two pictographs can render for us the clear meaning:

SEPARATED TO SERVE

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

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



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

Hey – 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 יְהוָה as we lift our hands in praise, declaring His authority under which we humbly submit!

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

SEPARATED TO SERVE THE ONE WHO IS TO BE PRAISED

Or

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

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

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

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

Mishlē/Proverbs 18:4 “**The words of a man’s mouth are deep waters; the fountain of wisdom is a flowing stream.**”

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

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

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

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

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

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

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

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

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

Hazon/Revelation 14:12 “**Here is the endurance of the set-apart ones, here are those guarding the commands of Elohim and the belief of יְהוָשָׁע.**”

THE FOUNTAIN OF LIFE – ARE YOU DRINKING?

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

The Fountain of Life turns us away from the snares of death!

The Hebrew word that is translated as ‘snares’ is מֹקֵשׁ 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**’.

The Hebrew word for ‘death’ is מוָתָה maveth – Strong’s H4194 which means, ‘**death, plague**’ and comes from the root verb מוָתָה 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 Mishlē/Proverbs 10:2 Shelomoh makes it clear to us that righteousness delivers from death, and so, we are able to clearly expand on that, in recognising how it is righteousness for us to guard the commands of Elohim and walk in His Torah, for then we will turn away from the snares of death, for the second death has no power over those who have part in the first resurrection, for they guarded the commands of Elohim and the witness of Messiah!

Verse 15:

“Good understanding gains favour, but the way of the treacherous is hard.”

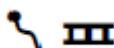
The Hebrew root word used here for ‘understanding’ is שְׁכָל sekel – Strong’s H7922 which means, ‘**insight, discretion, prudence, wisdom**’, and comes from the root verb שָׁכַל sakal – Strong’s H7919 which means, ‘**to be prudent, act wisely, comprehend, consider, discern, give attention, wisely understand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

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

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

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



Het – חֶן

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

Hence this letter can mean ‘**established, secure**’ as well as ‘**cut off, separated from**’. As a tent wall we are also able to recognise the picture of stones being built up to make a complete wall, and represents a ‘**boundary**’, or better understood as our ‘**boundaries**’ in recognising the need to walk within the boundaries of the Torah and not step outside of that which has been prescribed for us!

Nun – נ:

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

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

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

For more info on the unique relationship between נָהַן hen (favour) and נְחֵדָה hesed (loving-commitment), I encourage you to go and read the article, ‘**UNDERSTANDING GALATIANS**’ on our website (<http://atfotc.com>) under the articles menu, as I explain more in depth the clear connection between these two words and the relevant Greek words, or click on the following link:

<http://atfotc.com/~atfotc/index.php/2012-04-19-08-30-28/view/61-understanding-galatians-an-overview-of-shaul-s-paul-s-message>

Verse 16:

“Everyone with insight acts with knowledge, but a fool spreads folly.”

The Hebrew word used here for ‘insight’ is אֲרֻם 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 Mishlē/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 Mishlē/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 Mishlē/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.

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 - יִדְעָה 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!

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

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

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

To reject נָהַן’s Torah, His Laws and right-rulings takes a clear choice to despise and refuse to obey what has been commanded! Today so many have cast away His Torah as they render it null and void in their hearts and mouths and as a result, they do not realise the consequences that this rejection of His laws will bring upon them, lest they repent.

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

For more on the importance of not lacking a proper knowledge of Elohim please see the notes from a message called, “**Lack of knowledge leads to death – Ignorance is no excuse!**” which you can find on our site (<http://atfotc.com>) under the sermons 2014/2015 menu or by clicking the following link: <http://atfotc.com/index.php/our-sermons/sermons-2014-2015/591-lack-of-knowledge-leads-to-death-ignorance-is-no-excuse>

A fool spreads folly

The Hebrew word for ‘fool’ is קָסֵיל kesil – Strong’s H3684 which means, ‘**fool, stupid fellow, dullard (which is a stupid and unimaginative person)**’, and comes from the root verb קָסַל kasal – Strong’s H3688 which means, ‘**to be or become stupid, foolish**’. Mishlē/Proverbs 1:22 tells us that fools hate knowledge, and when we recognise that יְהוָה tells us in Hoshēa/Hosea 4:6 that His people have perished for lack of knowledge, we are able to see that they were being foolish in their clear hatred for knowledge and their disrespect toward hearing, guarding and doing all that יְהוָה commands.

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

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 spreading or proclaiming ‘folly’, and the Hebrew word for ‘folly’ is the noun אִילָת ivveleth – Strong’s H200 which means, ‘**folly, foolishness, foolish**’, and is from the same adjective אִילָּי evil – Strong’s H191 which means, ‘**fool, foolish**’.

The Hebrew words rendered *fool* in Mishlē/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 17:

“A messenger that is wrong falls into evil, but a trustworthy envoy is a healing.”

We are called to be faithful ambassadors of the coming reign of Elohim, and anyone who is proclaiming a message that the Torah is no longer applicable are wrong and they will fall, whereas the one who brings forth the truth brings a message of healing to those who hear and respond!

The Hebrew word for ‘trustworthy’ is the word אֶמְנוֹן emun – Strong’s H529 which means, ‘**faithful, faithfulness, trustworthiness**’, which comes from the root word אָמַן aman – Strong’s H539 which means, ‘**confirm, support, be established, be faithful, stand firm, trust, be certain, believe**’.

A word that is derived from the root אָמַן aman – Strong’s H539, is the Hebrew word for ‘truth’, which is אֶמְנָה 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 אֶמְנָה 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 יְהוָשָׁעַ 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 אֶמְנָה 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 אֲמֵן aměn – Strong’s H543 which means, ‘**truly, verily, truth, so be it**’.

In Yeshayahu Aměn 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 אֲמֵן aměn – Strong’s H543.

Yeshua 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!

Amĕn 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 ‘amĕn’ implies that there will be an active trust and belief in doing what the Word says!

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

In the ancient script the Hebrew word **אָמֵן** amĕn – 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 **יְהוָשָׁע** Messiah fulfilled!

Mem – מָ:

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 – נָ:

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** amĕn, especially as we acknowledge and confirm our acceptance of the Word of our Master and Elohim, and that He is the **Amĕn**.

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 **amĕn** 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!

The Hebrew word that is translated in **Mishlē/Proverbs 13:17** as ‘envoy’ comes from the root word **נִיחַר** tsiyr – Strong’s H6735 which means, ‘**ambassador, envoy, messenger**’.

Qorintiyim Bět/2 Corinthians 5:20 “Therefore we are envoys on behalf of Messiah, as though Elohim were pleading through us. We beg, on behalf of Messiah: Be restored to favour with Elohim.”

The Greek word that is used here for ‘envoy’ is πρεσβεύω presbeuō – Strong’s G4243 which means, ‘**to take precedence, be an ambassador**’.

The Merriam Webster’s Collegiate Dictionary describes an ambassador as:

‘an official envoy and an authorised representative or messenger – especially a diplomatic agent of the highest rank accredited to a foreign government or sovereign as the resident representative of his or her own government or sovereign or appointed for a special and often temporary diplomatic assignment.’

We are to be trustworthy envoys of the Coming Reign to which we submit to here and now as we walk steadfast in the Torah of our Master and Elohim, bringing the true message of healing to the nations!

The Hebrew word for ‘healing’ is מְרַפֵּה 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!

We are to be trustworthy envoys of the Healer and restorer of our souls – and this we do as we bring the proper message of His Kingdom!

Verse 18:

“Poverty and shame are for him who ignores discipline, but he who heeds reproof is esteemed.”

This parable contrasts the one who ignores discipline to the one who listens and heeds reproof!

The Hebrew word that is translated as ‘poverty’ comes from the root word רִשְׁתָּה resh – Strong’s H7389 and is translated as poverty 7 times and is only used in the Book of Mishlē/Proverbs.

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

This word expresses the state of being destitute and in server lack!

We know that those who follow the good Shepherd do not lack at all, as the sheep know His voice!

Therefore, we are able to clearly see is that those who neglect to hear the Words of Elohim shall clearly lack the needed faith to walk upright and in obedience, and in the process close their ears to the rebuke of the Shepherd and refuse to hear words of wisdom but rather lend their ears to the words of folly!

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

In Habaqquq/Habakkuk 2 we see some severe woes given to a people who had turned the esteem of יְהוָה into shame.

The woes were pronounced against the very things that יְהוָה hates:

- greedy and violent covetousness (vv. 5–11);
- murder for gain (v. 12); drunkenness (vv. 15–16);
- idolatry (v. 19).

The earth, in Habaqquq’s day, was certainly not filled with much esteem of יְהוָה, nor is it today.

These are the very sins that are polluting nations today.

But, the promise given, in the midst of these woes, was that the whole earth will be filled with the knowledge and esteem of יְהוָה!

This promise still stands today as יְהוָה will come again soon and make a final end to all sin and establish His righteous Kingdom, aměn!

The 3 assurances Habaqquq receives, in this chapter, was that the righteous shall live by their steadfastness, the earth will be filled with the esteem of יְהוָה, and that יְהוָה is in His Temple – He is on His Throne – all is not lost!!!

יְהוָה IS IN CONTROL!!!

The warning given to those who do not esteem יְהוָה is very clear:

Habaqquq/Habakkuk 2:16 “You shall be filled with shame instead of esteem. Drink, you too, and be exposed as uncircumcised! The cup of the right hand of יְהוָה shall come around to you, and great shame upon your esteem.”

Wisdom will guard you, yet if you do not guard wisdom and ignore discipline then you will be destroyed!!!!

The Hebrew word translated as ‘ignore’ is from the root word פָּרַע para – Strong’s H6544 and means ‘**let go, let alone, lack of restraint, uncover, naked, neglect, avoid, out of control**’, and is the same word that is translated as ‘let loose’ in:

Shemot/Exodus 32:25 “And Moshe saw that the people were let loose, for Aharon had let them loose, to their shame among their enemies.”

The people had ignored the proper discipline of Elohim and did as they pleased and lacked restraint, to their shame!

Mishlē/Proverbs 8:33 tells us to listen to discipline and become wise and do not **refuse** it, and the root word used for **refuse** is פָּרַע para – Strong’s H6544.

So many people today refuse to accept the discipline of the Word and have been ‘let loose’ under a falsified and twisted ‘under grace’ message that teaches that Torah observance and the discipline thereof is no longer valid, and those who are let loose and ignore the discipline of the Word will come to nothing, to their own shame!

We have already looked at the word for ‘discipline’ - רִזְבָּח מִשְׁעָנָה musar – Strong’s H4148 which means, ‘**discipline, chastening, correction, reproof, punishment, warning**’ – in **verse 1**.

And when looking at this **verse 18** and at **verse 1**, we are able to clearly see that those who ignore and refuse to accept discipline and reproof are not considered as sons but foolish scoffers!

A true son heeds reproof! T

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

We are to exercise great care over the commands of Elohim and observe and perform them as obedient children of the Most-High!

As we exercise great care over the Word of Elohim, we must be careful to give proper heed to reproof, in order that we walk upright and guard our set-apartness!

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

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

The term ‘**let us reason together**’ is וְנוֹתֵרְךָה venivakehah’, and comes from the root word יָקַה yakah – Strong’s H3198, and in effect what יְהוָה is saying here to a sinful nation is:

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

Here, 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!

Next, we see what I have already mentioned earlier in this article, but is worth highlighting again:

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 יהוָה has spoken.”

The Hebrew word used for ‘eat’ and ‘devoured’ is the same word, which is the root word לְכַל akal – H398 which means, **‘eat, consume, devour or be devoured’**.

So, in essence, what is being declared here is simply this: if you submit and obey you will eat and enjoy the good of the land – if you rebel and refuse to submit and obey you will be eaten by the sword – that is His Word that will consume you up and devour you in judgement, according to His righteous right ruling! We have a choice – eat His Word and walk in Him and be satisfied or eat all the junk that is on offer and neglect His Word and be eaten by the very Word that is rejected. It is not a difficult concept to grasp – the question remains – how is your diet, and more importantly – what is filling you?

Eat right and live or live wrong and be eaten:

Hazon/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 El Shaddai.”

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

The Greek word used here in the LXX (Septuagint) of Mishlē/Proverbs 13:18 for ‘reproof’ is ἔλεγχος elegchos – Strong’s G1650 which means, **‘reproof, test, conviction’**, which comes from the verb ἔλέγχω elegchō – Strong’s G1651 which means, **‘to expose, convict, reprove, reprimanded, rebuke’**.

ἔλεγχος elegchos – Strong’s G1650 is used in:

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

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

יְהוָה reproves those He loves:

Hazon/Revelation 3:19 “As many as I love, I reprove and discipline. So be ardent and repent.”

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

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

We are to also reprove the works of darkness:

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

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

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

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

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

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

We are also to take careful heed that we do not refuse and ignore reproof!

While we recognise that we are to reprove works of darkness, **we must not be found being arrogant that we end up refusing reproof when it is due!**

Mishlē/Proverbs 10:17 tells us that the one who refuses reproof goes astray!

The Hebrew word translated as ‘go astray’ is תָּאַחַ ta’ah – Strong’s H8582 which means, ‘**to err, deceived, go astray, misled, wander, wandered’**.

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

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

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

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

The one who heeds reproof is esteemed, and the Hebrew word for ‘is esteemed’ is יְכֻבֵּד yekubad and comes from the root word קָבַד kabed – Strong’s H3513 which means, ‘**to be heavy, weighty or burdensome, to give high esteem and respect and honour, be honoured and esteemed’.**

When יהוה rebuked Eli for his rebellious sons who were profaning the service of the priesthood we see the words that He said to Eli in:

Shemu’el Aleph/1 Samuel 2:30 “Therefore יְהוָה Elohim of Yisra’el declares, ‘I said indeed that your house and the house of your father would walk before Me forever.’ But now יְהוָה declares, ‘Far be it from Me, for those who highly esteem Me I highly esteem, and those who despise Me are lightly esteemed.’”

Give esteem to יהוה and He will esteem you (that is to say that He will value you)!

Yohanan/John 12:26 “If anyone serves Me, let him follow Me. And where I am, there My servant also shall be. If anyone serves Me, the Father shall value him.”

This word קָבֵד kabed – Strong’s H3513 is often translated as ‘praise’ that is to be given to יהוה!

We also take note that there is a very clear thread through the Scriptures that speak of the esteem of יהוה, and the revelation of His esteem!

The noun קָבוֹד kabod – Strong’s H3519 can also have the understanding of, ‘**the manifestation of power**’, which represents the fullness of the power or strength of the One who is lifted up and exalted.

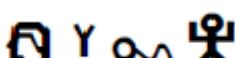
Shemoth/Exodus 33:18 “Then he said, “Please, show me Your esteem.”

These were the words of Moshe to יהוה, when he asked יהוה to show him His esteem!

In a desperate seeking of the full manifestation of the power and esteem of יהוה, Moshe was given a clear directive to stand on the rock and that when the esteem of יהוה passed by that יהוה would put him in the cleft of the rock and cover him with His Hand – for this is the promise יהוה gave when he declared – “**See, there is a place with Me!**”

The Hebrew word for ‘place’ is מָקוֹם maqom – Strong’s H4725 which means, ‘**standing place, place, home, country, ground**’. There is a standing ground upon which we can see Him, and that is as we stand on the Rock! The use of this terminology is clear in declaring the manifestation of the esteem of Elohim, as seen through His Hand that covers us and secures us in Him, as we stand on Him, our Rock and Refuge, which is a clear reference and shadow picture of יהושע Messiah!

The Hebrew word that is translated ‘rock’ is צָרֶן tsur – Strong’s H6697 which means, ‘**rock, cliff, stones, strength, block of stone, boulder**’ and the term ‘The Rock’ is written as הַצָּרֶן ‘hatsur’, which, in the ancient pictographic script, looks like this:



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 יְהוָה as we lift our hands in praise, declaring His authority under which we humbly submit!

Tsadey - צ:

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

Waw/vav - ו:

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

Resh – ר:

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

As we consider this first word used in Scripture for ‘**The Rock**’, when looking at the ancient pictographic letters we are able to render the following meaning when understanding that the prophetic shadow picture of Messiah, The Rock in who we find strength and Living Waters:

BEHOLD, THE ONE WHO SHALL LAY DOWN HIS LIFE FOR US AND SECURE FOR US THE COVENANT, IS OUR ELOHIM AND HEAD.

It is upon the Rock that the esteem is revealed!

When we consider this Hebrew word for ‘esteem’ - קָבֹד kabod – Strong’s H3519 in the ancient script we gain further insight in the revelation of the esteem of יְהוָה.

In the ancient pictographic script, the word קָבֹד kabod – Strong’s H3519 looks like this:



Kaph - כ:

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

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, and is the Dwelling Place of the Most-High, which we are, as we are as living stones being built up in Messiah.

Waw – ו:

The ancient pictographic form of this letter is  , which is a **peg** or ‘**tent peg**’ or **nail**, 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**’.

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 these pictographic letters for ‘**esteem**’ we are able to see some wonderful insight into the esteem of **יְהוָה** being revealed to us. The collective rendering of these pictographic letters can give us the meaning:

THE COVERING OF THE HOUSE THAT HAS BEEN SECURED AND ENTRANCE GIVEN!

We also take note that we are able to recognise that the esteem we are to give to Elohim, and Elohim alone, is because He is the builder of the House!

By His Hand He has built us and by His Mighty Saving Hand He has secured for us an entrance into His presence, as we are built up in Him who is greater than the House!

For the builder of the House is greater than the House! We are the dwelling Place and He is the Master Builder who covers us as we take our stand upon Him, our Rock and Refuge!

As we consider the rendering of this word for ‘**esteem**’ we are able to see from Scripture a clear revelation of the esteem of **יְהוָה** our Elohim. We take note of the very striking words of Messiah as He spoke to the Pharisees who were accusing His taught ones for breaking the Sabbath when they went through the grain fields on the Sabbath and began to pluck heads of grain, to eat.

Mattithyahu/Matthew 12:6 “But I say to you that in this place there is One greater than the Set-apart Place.”

The One who is greater than the House was in their midst!

In Speaking of **יְהוָשָׁע** Messiah, in the letter to the Ib’rim/Hebrews we see, in:

Ib’rim/Hebrews 3:3-6 “For this One has been deemed worthy of more esteem than Mosheh, as much as He who built the house enjoys more respect than the house. 4 For every house is built by someone, but He who built all is Elohim. 5 And Mosheh indeed was trustworthy in all His house as a servant, for a witness of what would be spoken later, 6 but Messiah as a Son over His own house, whose house we are if we hold fast the boldness and the boasting of the expectation firm to the end.”

Elohim is the builder and the One who built the House is worthy of more esteem than Mosheh! In a manner of speaking, Mosheh is the House, just as we are the House/Dwelling Place of Elohim, yet our Master and Elohim, **יְהוָשָׁע** Messiah, is greater than the House, for He is the builder of the House!

Verse 19:

“A desire accomplished is sweet to the being, but to turn away from evil is an abomination to fools.”

When a desire is accomplished it is very pleasant to one’s soul and causes one to feel good. What we are able to take note of here is that this can have both a positive and a negative meaning.

By that I mean that even the wicked feel good about themselves when they accomplish the wickedness that they desire, as we are able to see in this parable that to turn away from wickedness is an abomination to fools!

In a Psalm of Dawid, we see him praising **יְהוָה** for giving him the desire of his heart:

Tehillah/Psalm 21:1-2 “To the chief musician, a psalm of Dawid. The sovereign rejoices in Your strength, O תְּהִלָּה; And how greatly he exults in Your deliverance! 2 You have given him the desire of his heart, And You have not withheld the request of his lips. Selah.”

The Hebrew word for ‘desire - תָּאַוֶּה ta’ah – Strong’s H8378 which means, ‘**a desire, longing, craving, lusting, intense greed, longing of the heart**’ can express the desire that is extended to both good and bad objects, and what one desires and seeks after reveals the innermost desires of the heart!

The righteous seek after Elohim and earnestly seek to please Him in all their ways, knowing that He satisfies their desires with good things as they walk in and seek after the things of the spirit, while the wicked desire and lust or covet after things of the flesh and will not deviate from the drive to get what they want!

The Hebrew word for ‘abomination’ is the noun תֹּעֵבָה to’ebah – Strong’s H8441 which means, ‘**abomination, abominable thing, detestable thing, object of loathing**’, from which the verb for ‘utterly hate’ - בָּעַב ta’ab – Strong’s H8581 which means, ‘**to abhor, despise, reject**’ is derived.

Those who refuse to walk in the fear of יְהֹוָה find it an abominable thing to turn away from wickedness and evil, while the true fear of יְהֹוָה is wisdom:

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

Timotiyo Bět/2 timothy 2:19 “However, the solid foundation of Elohim stands firm, having this seal, “יְהֹוָה knows those who are His,” and, “Let everyone who names the Name of Messiah turn away from unrighteousness.””

What we also must realise, is that the ways of the wrong are an abomination to the righteous and the ways of the righteous are an abomination to the wrong, which Shelomoh makes clear for us, in:

Mishlē/Proverbs 29:27 “**An unrighteous man Is an abomination to the righteous, and he who is straight in the way is an abomination to the wrong.**”

What Shelomoh is making clear to us, is that fools hate to turn away from evil, which is a negative way of saying that they actually love doing evil!

Mishlē/Proverbs 3:7 commands us to ‘fear יְהֹוָה and turn away from evil’, which is an abominable thing to do for fools!

Verse 20:

“**He who walks with the wise, shall be wise, but the companion of fools suffers evil.**”

The company you keep matters!

This parable teaches us the clear fact that the company we keep determines our walk, or rather that our walk should determine the company we keep!

Qorintiyim Aleph/1 Corinthians 15:33 “**Do not be led astray, “Evil company corrupts good habits.”**”

Sha’ul was simply making it clear what Shelomoh is teaching us here, and that is that you must take care in regards to the company you keep!

Walk with the wise and you will be wise or rather you will grow in your wisdom, but keep the company of fools and you will be corrupted and suffer for it!

The Hebrew root word for ‘he who walks’ is חָלַק – ‘halok’ which comes from the root verb חָלַק halak - Strong’s H1980 which carries the meaning, ‘**to walk, to live, manner of life, cause to live**’, and literally speaks of how one lives.

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

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

When one looks at this root word and the word that is used here in the ancient pictographic script, we are able to get a clearer understanding of how we are able to walk in complete obedience!

The root word for walk - **הָלַךְ halak** - Strong's H1980, in the ancient pictographic script, looks like this:



Hey - הֵ:

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 **יְהוָה** as we lift our hands in praise, declaring His authority under which we humbly submit!

Lamed - לֵ:

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

Kaph - קֵ:

The ancient form of this letter is - meaning ‘**the open palm of a hand**’.

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

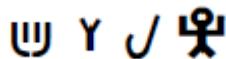
When we look at the letters that spell out the root word that for ‘**walk**’ we are able to see a great declaration:

BEHOLD THE STAFF IN THE PALM!

With the picture of the shepherds staff and the open palm of the hand, we are able to see the concept of ‘staff in the palm’ and we take note that a nomad that travelled on foot would have a staff in his hand in order to provide proper support in walking, as well as having a weapon in his hand to defend against predators and thieves!

When we look at this word in the construct it is written in, in saying that ‘he who walks’, or ‘whoever walks’, we take note that it is written as **הָלוֹךְ** – ‘**halok**’ – this has the extra letter **וּ** – ‘**waw/vav**’ written here which identifies an ‘infinite absolute’ in telling that ‘**whoever**’ walks..., showing us that ‘anyone’ who walks with the wise shall be wise!

In the ancient pictographic script, this would look like this:



Waw/Vav – וּ:

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**’.

With these 4 pictographic pictures rendering for us the meaning of ‘he that walks’ or ‘whoever walks’ we are able to see the following meaning:

BEHOLD THE ROD THAT IS SECURED IN THE HAND!

With the picture of the rod in the hand being secured, we also recognise that our walk and proper response to the call to ‘**walk with the wise**’, can only be done as we walk in complete submission to the commands of the Good Shepherd and Elohim who has revealed His Hand to us and secured for us His everlasting Covenants of Promise, enabling us to cling to His Torah and be properly supported in our walk and stand armed against the enemies arrows!!!

The result of walking with the wise, in the wisdom of the Torah of Elohim, is that we will become wise!

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

Walking with the wise calls for the diligent meditating upon the Torah of Elohim day and night and keeping far away from the companions of fools!

The Hebrew root word that is used here and translated as ‘companion’ is the word רָאֵשׁ ra’ah – Strong’s H7462 which means, ‘**to associate with, cultivate, companion**’.

This word also means, ‘**shepherd, herdsman**’, and as a verb carries the meaning, ‘**to pasture, graze, consume, feed**’.

This highlights the clear fact that the company we keep is what ‘feeds’ our beings, and therefore we see how important it is for us to be on guard against feeding our lives with foolish things!

More and more, we see how critical it is for the true body of Messiah, our Good Shepherd, to walk closely with each other and guard each other against wrong companionships!

Too many who begin walking on the narrow path that leads to life, find themselves being distracted and led astray by the companionship of fools and foolish things that take them away from set-apartness!

The call that Shelomoh is giving us here is very loud and clear – and that is to come out and be separate in order that you do not suffer harm! This call is clear in:

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

Dawid declares who he keeps company with, in:

Tehillah/Psalm 119:63 “**I am a companion of all who fear You, and of those guarding Your orders.**”

It is of utmost importance that the true remnant Bride take seriously the companionship of the wise and not neglect this:

Ib’rim/Hebrews 10:23-25 “**Let us hold fast the confession of our expectation without yielding, for He who promised is trustworthy. 24 And let us be concerned for one another in order to stir up love and good works, 25 not forsaking the assembling of ourselves together, as is the habit of some, but encouraging, and so much more as you see the Day coming near.**”

The company we keep matters, and we know that friendship with the world is enmity toward Elohim!

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

The choice of who we walk with and who we keep company with will have consequences in our life... good or bad, and we will either grow in wisdom or suffer the harm of folly!

What has saddened me in many ways, is to see how so many believers are being severely influenced in their walk, by the bad and foolish company of those who have no regard for the Torah of Elohim, and as a result, compromise sets in very subtly and true set-apartness becomes corrupted and they risk suffering harmful consequences of wrong companionship choices they make!

Verse 21:

“Evil pursues sinners, but good is repaid to the righteous.”

Evil is waiting to catch sinners!

We see this fact in the words יְהוָה spoken to Qayin after he was wroth when יְהוָה did not look at his offering, in:

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

תְּנַזֵּן was giving Qayin an opportunity to do what is well and acceptable, and warned that if he did not, that sin is waiting for an opportunity to control him, yet he should have power over sin in order to say no to it!

The problem with sin, is that when we give in to dysfunctional ways, we open a door for sin to assert itself upon us, in order to destroy us.

This parable clearly teaches us the contrast between the resulting actions of sin versus righteousness!

As discussed in **verse 2**, we take note that the opposite to ‘good’ is טֹב tob – Strong’s H2896, which carries the meaning, ‘**pleasant, good, agreeable, beautiful, to be pleasing, done well**’ is ‘evil’, which in Hebrew is רָע ra – Strong’s H7451 meaning, ‘**bad, evil, wicked, harmful**’.

The Hebrew root word that is translate as ‘pursues’ is רָדַף radaph – Strong’s H7291 and carries the meaning, ‘**to pursue, chase, follow closely after, aim to secure, run after, hunt, persecute**’.

We are clearly instructed in Scripture to **pursue righteousness**, as we see this word being 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.**”

We can therefore learn from a vital truth from this, and that is: pursue or be pursued – if we do not pursue righteousness we will be pursued by evil!

The Hebrew word for ‘sinners’ is חֲטָאִים – ‘hata’aiym’, which is the plural of the noun חַטָּאת hatta – Strong’s H2400 which means, ‘**sinner, offender, sinful**’, and comes from the חַטָּא hata – Strong’s H2398 meaning, ‘**to miss the mark, do wrong, incur guilt, fail to reach**’, and when understanding the root meaning of Torah, one can clearly see that to sin is to walk against, or walk contrary to, the Torah, for:

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

Debarim/Deuteronomy 6:25 tells us that it is righteousness for us to guard to do all the commands of Elohim, and when we take note that sin is lawlessness, we are able to clearly see that righteousness is being properly ‘lawful’, and in complete subjection to the Torah and commands of Elohim!

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

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

The Torah is the ‘chord’ or ‘plumb-line’ that we are ‘measured against’ in determining if we are walking upright and are being built up as a true spiritual House of Elohim, for we would not know what we have missed if there was no measuring line to guide and instruct us! Sinners are those who walk contrary to the Torah and ‘miss the mark’ of called for set-apartness and obedience to the Torah of Elohim.

With this clear fact that evil pursues sinners, we take note that one’s sin will be found out!

Mosheh made this clear to those who had promised to go over the Yarden to fight for their brothers and help them inherit their allotment, before they would return to the allotment that they were given eastern side of the Yarden!

Bemidbar/Numbers 32:23 “**But if you do not do so, then see, you shall sin against תְּנַזֵּן, and know: your sin is going to find you out.**”

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

There is a clear distinction between the righteous and the wrong and this will be seen:

Mal’aki/Malachi 3:18 “**Then you shall again see the difference between the righteous and the wrong, between one who serves Elohim and one who does not serve Him.**”

Romiyim/Romans 2:5-11 “**But according to your hardness and your unrepentant heart you are treasuring up for yourself wrath in the day of wrath and revelation of the righteous judgment of Elohim, 6 who “shall render to each one according to his works”: 7 everlasting life to those who by persistence in good work seek for esteem, and respect, and incorruptibility; 8 but wrath and displeasure to those who are self-seeking and do not obey the truth, but obey unrighteousness; 9 affliction and distress on every human being working what is evil, of the Yehudite first, and also of the Greek; 10 but esteem, respect, and peace to everyone working what is good, to the Yehudite first and also to the Greek. 11 For there is no partiality with Elohim.**”

Verse 22:

“A good man leaves an inheritance to his children’s children, but the wealth of the sinner is stored up for the righteous.”

The Hebrew word that is translated as ‘leaves and inheritance’ is יָנַחֵיל yanhiyl – which comes from the root word נָהַל nahal – Strong’s H5157 which means, ‘**to get or take as a possession, inherit, acquire, allotted, apportioned**’.

Our inheritance has been secured in Messiah, who came in the flesh and, in many ways, is the ‘Good Man’ who has, by His life, death and resurrection given us an inheritance that will not fail!

YHWH made it clear to Abraham that He would give to him and his seed after him, an everlasting possession!

Bereshith/Genesis 17:7-8 “And I shall establish My covenant between Me and you and your seed after you in their generations, for an everlasting covenant, to be Elohim to you and your seed after you. 8 “And I shall give to you and your seed after you the land of your sojournings, all the land of Kena'an, as an everlasting possession. And I shall be their Elohim.”

In this parable, Shelomoh is teaching us how the blessing of the righteous causes the generations that follow to inherit good, while that which the wicked do will not be remembered, as the meek shall inherit the earth and therefore the seed of the wicked has no inheritance of everlasting life!

The blessing of the good is an inheritance to one’s children’s children, while we take note that יְדוֹתָה does not leave unpunished the crookedness and sin of fathers, visiting the crookedness of the fathers upon the children and the children’s children to the third and the fourth generation. (**Shemot/exodus 34:7**).

The idea of the wealth of the wicked being stored up for the wise is expressed in:

Iyob/Job 27:13-19 “This is the portion of a wrong man with El, and the inheritance of cruel ones, which they receive from the Almighty: 14 If his children are increased, it is for the sword; and his offspring shall not have enough to eat. 15 Those who remain of him are buried in death, and their widows do not weep. 16 Though he heaps up silver like dust, and lays up garments like clay – 17 he lays up, but the righteous puts it on, and the innocent divides the silver. 18 He built his house like a moth, like a booth which a watchman made. 19 He lies down, a rich man, but he is not gathered. When he opens his eyes, it is no more!”

We have the promised inheritance made sure in Messiah!

Romiyim/Romans 5:15 “But the favourable gift is not like the trespass. For if by the one man’s trespass many died, much more the favour of Elohim, and the gift in favour of the one Man, יְהוָשָׁעַ Messiah, overflowed to many.”

Verse 23:

“Much food is in the tillable ground of the poor, but lack of right-ruling sweeps it away.”

The Hebrew word that is translated as ‘tillable ground’ comes from the noun נִיר niyr – Strong’s H5215 which means, ‘**tillable, unilled, fallow ground**’.

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

The Hebrew word that is translated here as ‘food’ comes from the root word אֶכְלָל okel – Strong’s H400 which means, ‘**food, mealtime, food supply, meat, prey**’, and comes from the root verb אֶאֱכַל ayal – H398 and means ‘**eat, consume, devour or be devoured**’, as discussed in **verse 2**.

What is being clearly emphasised here, is the fact that there is much reward in working the ground, for there is more than enough in the fallow ground of the poor and needy.

This parable teaches us that if the poor simply work with what they have, then there is much supply and sustenance.

What causes it to be swept away, is that lack of proper right-ruling!

When one does not exercise proper right-ruling in one's life then the abundant supply that is available through hard work will be swept away!

This teaches us a vital lesson for us, in how we are to break up the tillable soil of our hearts, in order to find our daily bread and find much food in the Word of Elohim, with the clear warning that if done so, outside of the clear boundaries of the Word, then the tilling will amount to nothing!

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

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

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

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

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

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

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

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

Lack of right-ruling sweeps it away!

The phrase, ‘but lack of right-ruling’ written in the Hebrew text as בְּלֹא מִשְׁפָט belo mishpath.

The use of the letter ‘bet’ – (ב) at the beginning of the first word, is used as a preposition that can mean, ‘**in, for, but, through**’.

The word this is attached to is אֶלְוּ lo – Strong’s H3808 which is the primitive adverb that means, ‘**not, no, never, neither**’.

The root word for ‘right-ruling’ is מִשְׁפָט mishpat – Strong’s H4941 which means ‘**judgement, ordinance, regulations**’ and comes from the word שִׁפָּט shaphat – Strong’s H8199 which means, ‘**to judge, govern, rule, pronounce judgement, give law**’.

What is clear here, is that with ‘no law’ that which one yields will be swept away!

Lawlessness sweeps away fruitfulness!

The term ‘sweeps it away’ is translated from the two root words:

1) יְשִׁי yesh – Strong’s H3426 which means, ‘**existence, being, substance, have, there is**’, and

2) נִפְאַת saphah – Strong’s H5595 which means, ‘**to sweep or snatch away, catch up, capture, destroy, perish, remove**’.

This teaches us very clearly that when there is no right-ruling, that which one has will be removed and destroyed!

Yirmeyahu/Jeremiah 8:7-10 “Even a stork in the heavens knows her appointed times. And a turtledove, and a swallow, and a thrush observe the time of their coming. But My people do not know the right-ruling of יְהוָה. 8 “How do you say, ‘We are wise, and the Torah of יְהוָה is with us’? But look, the false pen of the scribe has worked falsehood. 9 “The wise shall be put to shame, they shall be broken down and caught. See, they have rejected the Word of יְהוָה, so what wisdom do they have? 10 “Therefore I give their wives to others, and their fields to possessing ones. For from the least even to the greatest, they are all greedy for gain. From the prophet to the priest, all act falsely.”

False traditions and dogmas of men, through the false pens of scribes, have caused right-ruling to cease from many claiming believers, and as a result, that which they think they have will be taken away!

As a part of the curses that are proclaimed in **Debarim/Deuteronomy 28**, for disobedience ,we take note that when one forsake right-ruling and is disobedient, the curse is clear, as we see that part of the curse will be that they would plant a vineyard but not use its fruit, as an enemy would come and eat the fruit of their land and all their labours!

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 – fro in doing them there is great reward!!!

Yirmeyahu/Jeremiah 5:1 “Diligently search the streets of Yerushalayim, and please look, and know and seek in her open places if you find a man, if there is anyone doing right-ruling, seeking the truth, then I shall pardon her.”

Yirmeyahu/Jeremiah 9:23-24 “Thus said יְהוָה, “Let not the wise boast in his wisdom, let not the mighty boast in his might, nor let the rich boast in his riches, 24 but let him who boasts boast of this, that he understands and knows Me, that I am יְהוָה, doing kindness, right-ruling, and righteousness in the earth. For in these I delight,” declares יְהוָה.”

Hear the words of Dawid, in:

Tehillah/Psalm 19:7-11 “**The Torah of יְהוָה is perfect, bringing back the being; the witness of יְהוָה is trustworthy, making wise the simple; 8 the orders of יְהוָה are straight, rejoicing the heart; the command of יְהוָה is clear, enlightening the eyes; 9 the fear of יְהוָה is clean, standing forever; the right-rulings of יְהוָה are true, they are righteous altogether, 10 more desirable than gold, than much fine gold; and sweeter than honey and the honeycomb. 11 Also, Your servant is warned by them, in guarding them there is great reward.”**

Verse 24:

“He who spares his rod hates his son, but he who loves him, seeks him with discipline.”

Ib'rim/Hebrews 12:4-8 “You have not yet resisted unto blood, striving against sin. 5 And you have forgotten the appeal which speaks to you as to sons, “My son, do not despise the discipline of יְהוָה, nor faint when you are reproved by Him, 6 for whom יְהוָה loves, He disciplines, and flogs every son whom He receives.” 7 If you endure discipline, Elohim is treating you as sons. For what son is there whom a father does not discipline? 8 But if you are without discipline, of which all have become sharers, then you are illegitimate and not sons.”

The Hebrew word that is translated as ‘spares’ comes from the root word **חַשְׁקָה hasak** – Strong’s H2820 which means, ‘**to withhold, refrain, hold back, restrain**’.

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

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

Mishlē/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 מִשְׁרָךְ musar – Strong’s H4148 is used here for ‘discipline’, as discussed in-depth, in **verse 1**.

The Hebrew word that is translated as ‘hates’ comes from the root word נֶנְשֵׁת sane – Strong’s H8130 which means, ‘**to hate, detest, turn against**’, and is the complete opposite of ‘love’, which reflects a proper obedience an adherence and correct response to the truth!

YHWH disciplines us because He loves us and He does not spare the Rod of His word from us, showing us that He treats us as sons that are dearly loved.

The false message of twisted dogmas of man, have portrayed a counterfeit love, that declares that the rod of discipline, as seen through the Torah, is no longer applicable.

This is a lie and has many believing that they are sons, yet under a false message, they have been led to believe that the rod of discipline has been spared, giving many a license to do as they please and think that they are still accepted as sons!

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.”

While Messiah certainly came and took the punishment of our sins, which is death, we take note that He still disciplines us with the Rod of His Word, so that we walk upright and are trained by it, in order to bear much peaceable fruit of righteousness!!!

Ib’rim/Hebrews 12:9-11 “Moreover, we indeed had fathers of our flesh disciplining us, and we paid them respect. Shall we not much rather be subject to the Father of spirits, and live? 10 For they indeed disciplined us for a few days as seemed best to them, but He does it for our profit, so that we might share His apartness. 11 And indeed, no discipline seems pleasant at the time, but grievous, but afterward it yields the peaceable fruit of righteousness to those who have been trained by it.”

In this second last verse of this **Mishlē/Proverbs 13** Shelomoh comes back to the theme of the discipline of a father, and a father who loves his son is diligent to discipline him.

The Hebrew word that is translated as ‘seeks’ comes from the root word שָׁהַר shahar – Strong’s H7836 which means ‘**to long for, diligently seek, strongly desire something with a focus on a relationship with that which you seek**’ and is an intensive verb which denotes that it requires exceeding effort, and also carries the meaning of, ‘**seeks early**’, which teaches us the clear concept of a diligent father who begins early, to bring his son up with discipline.

Discipline starts at the earliest age!

If a father waits too long, discipline will become harder to enforce, and his son may depart from the ways that he ought to follow, due to no early discipline!

Mishlē/Proverbs 22:6 “Train up a child in the way he should go, even when he is old, he turns not away from it.”

The Hebrew word that is used here for ‘train up’ comes from the root word חֲנֹק hanak – Strong’s H2596 which means, ‘**to train up, dedicate**’, and the word for ‘child’ is נָעַר na’ar – Strong’s H5288 which means, ‘**lad, boy, youth attendant, child**’.

A true loving father begins early, in diligently disciplining his son in the way he should go, and in recognising this, we too must take note that anyone who comes to the belief in Messiah, will begin to experience the discipline of the Father straight away, which may not be very pleasant, yet is very necessary.

Sadly, this is neglected by many today as they think that they must ‘give people time’, so to speak, to embrace what they believe!

When one begins to follow the Master, the disciplining must begin and must be received, for then the assurance that we are his sons, is understood and embraced, causing us to love Him through our ardent and willing obedience, in guarding His commands!!!

Verse 25:

“The righteous eats to the satisfying of his being, but the stomach of the wrong is lacking.”

The righteous do not lack and are continually satisfied!

The Hebrew word that is translated here as ‘**satisfying**’ comes from the root word שָׁבַע soba – Strong’s H7648 which means, ‘**satiety, abundance, fully satisfied, filled**’, and comes from the root verb שָׁבַע saba – Strong’s H7646 meaning, ‘**to be satisfied**’, and a derivative of this word is שְׁבָעָה sabea – Strong’s H7649 which means, ‘**satisfied, full, ripe**’ and by implication can mean, ‘**satisfied by nourishment**’.

In Tehillah/Psalm 103:5, we are reminded that יְהוָה satisfies our desire with good!

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!”

As we are reminded of His dealings with us, we cannot help but stop and praise Him for all He has done; and through all our toils and hardships that He had delivered us from, we remember how He has forgiven, healed, redeemed, crowned and satisfied us completely, renewing our youth!!!

The Hebrew root word for ‘eat’ is אָכַל akal – H398 which means ‘**eat, consume, devour or be devoured**’, as discussed in **verse 2**.

The wrong are ‘**lacking**’ and the Hebrew word that is translated as ‘**lacking**’ comes from the root word חָסֵר haser – Strong’s H2637 which means, ‘**to lack, need, decrease, deprived, scarce, be lacking, be without, made lower, fail**’.

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

Tehillah/Psalm 23:1 “יְהוָה is my shepherd; I do not lack.”

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

The Greek word that is used in the LXX (Septuagint) for ‘**lacking**’, in this last **verse** of Mishlē/Proverbs 13, is ἐνδεές endeēs – Strong’s G1729 which means, ‘**to fall short, be wanting or lacking**’, and we see this word being used to describe the believers in the Book of Acts who had no lack or need for anything:

Ma’asei/Acts 4:34 “For there was not anyone **needy** among them, for all who were possessors of lands or houses sold them, and brought the prices of what was sold”

This is a great witness of how the body can firmly prosper and lack nothing when right-ruling is guarded at all costs and unity by the Spirit is being lived out faithfully!

Those who forsake יְהוָה shall lack while His servants shall be satisfied:

Yeshayah/Isaiah 65:9-14 “And I shall bring forth a seed from Ya‘aqob, and from Yehudah an heir of My mountains. And My chosen ones shall inherit it, and My servants dwell there. 10 “And Sharon shall be a fold of flocks, and the Valley of Akor a place for herds to lie down, for My people who have sought Me. 11 “But you are those who forsake יְהוָה, who forget My set-apart mountain, who prepare a table for Gad, and who fill a drink offering for Meni. 12 “And I shall allot you to the sword, and let you all bow down to the slaughter, because I called and you did not answer, I spoke and you did not hear, and you did evil before My eyes and chose that in which I did not delight.” 13 Therefore thus said the Master יְהוָה, “See, My servants eat, but you hunger; see, My servants drink, but you thirst; see, My servants rejoice, but you are put to shame; 14 see, My servants sing for joy of heart, but you cry for sorrow of heart, and wail for breaking of spirit.”

As we consider the various lessons, and primary themes, that run through this **Mishlē/Proverbs 13**, we are able to highlight the effect of discipline and the resulting rewards for those who heed the discipline of our Heavenly Father versus the severe consequences for those who reject His discipline!

As we walk in wisdom, walking with the wise and are drinking from the fountain of life and accepting the loving discipline of our Father, then we have the firm assurance that we shall not lack and we have the firm assurance of an inheritance that will not fail!

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