

MISHLĒ/PROVERBS 3

Shalom,

In this article I will break down **Mishlĕ/Proverbs 18**, verse by verse, and reveal some great nuggets of truth, by looking at some of the key Hebrew words, as well as cross referencing these verses with other relevant verses throughout the Scriptures, in order to help us understand these wisdom-filled proverbs in a better way.

This is in no way an exhaustive commentary on these verses contained within this proverb, but is simply a continual study on it, with the hope of opening it up before the reader, in order to be a platform for further study and meditation.

Many of the words that are discussed herein, are also discussed in our commentaries of the other proverbs, and the reason for this, is not to simply duplicate teachings, but rather, it is done in order to give the reader adequate access to that which will further their ability to study the key words contained herein, without having to necessarily go and seek the same key words that are used in other commentaries, and therefore, this commentary can be used as a stand-alone study, for the relevant proverbs that are being expanded upon, while, at the same time, having the advantage of seeing the various themes and lessons, that are clearly repeated collectively throughout the great wisdom of all of these Proverbs of Shelomoh!

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

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

That is why we are able to understand the words of Messiah, when He spoke in parables by using terms such as,

“**The reign of the heavens is like...**”, or,

“**The reign of the heavens shall be compared to...**”.

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

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

מ ש ל ה

Mem - מ:

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

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

Shin - שׁ:

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

Lamed - ל:

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

Yod - י:

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

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

And this letter also pictures for us the **outstretched Arm** and working Hand of Elohim, that is not too short to save!

When we consider this pictograph for the word that means **'parables'**, we are able to recognise the following, being declared:

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

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

Verse 1

“My son, do not forget my Torah, and let your heart watch over my commands”

To begin this collection of proverbs, we see, once again, the use of the term “My son...”, and herein it emphasises the clear relationship we are to have with our Heavenly Father, as we give an attentive ear in hearing the wisdom of His voice, which is contained for us in the clear words of Scripture.

The address of **'my son'** highlights for us the clear pattern that we are able to see in Scripture, of how the Word of Elohim is plainly related/presented to us as the children of the Most-High.

In **Mishlě/Proverbs 1** we are given a clear warning, as sons, to be alert against being enticed by sinners and the need for us to be on guard against following the ways of the wrong, and then, in

Mishlê/Proverbs 2, we see a clear positive statement being given, for true obedience, and the result that this obedience will bring.

Now, in this third set of the proverbs of Shelomoh, we see a clear command being given!
A command to not forget the Torah of our Father!

In the Hebrew text, the first part of this verse is written as follows:

בְּנֵי תוֹרַתִי אַל-תִּשְׁכַּח – **beniy torathiy al-tish'kah**

Which can be translated as: **“My son My Torah do not forget!”**

Sadly, this is the mistake that so many have made, and continue to do so, under twisted doctrines of falsehood.

The Hebrew word that is translated as **‘forget’** comes from the root word שָׁכַח *shakach* – **Strong’s H7911** which means, **‘forget, cease to care, ignore’**.

We are clearly reminded in:

Debarim/Deuteronomy 8:11-14 **“Be on guard, lest you forget יְהוָה your Elohim by not guarding His commands, and His right-rulings, and His laws which I command you today, 12 lest you eat and shall be satisfied, and build lovely houses and shall dwell in them, 13 and your herds and your flocks increase, and your silver and your gold are increased, and all that you have is increased, 14 that your heart then becomes lifted up, and you forget יְהוָה your Elohim who brought you out of the land of Mitsrayim, from the house of bondage”**

The sad reality, is that so often, when things seem to be going well with people, **they forget to not forget** – which we are constantly to be on guard against!

Timotiyos Aleph/1 Timothy 1:8 **“And we know that the Torah is good if one uses it **legitimately**”**

The Greek word that is translated as **‘legitimately’** is νομίμως *nomimōs* – **Strong’s G3545** which means, **‘conformable to law, rightly, lawfully, agreeable to the law, properly’!!!**

When you live ‘rightly’ and ‘properly’, in agreement to the law (Torah), then it is good, for the Torah is not **‘laid down’** for the righteous, but for the lawless, wicked, unruly, sinners, wrongdoers, murderers and the profane – and this means that these who walk ‘in’ the Torah shall not be ‘under’ the judgement of the Torah!

The Torah of יְהוָה is perfect, as it brings back the being and gives eternal life to those who live by it!

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 יָרָה *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 simply means that **‘you aim or point in the right direction and you move in that direction’**.

You can see that this meaning is way different to how may understand the so-called **‘burden’** that is typically associated with the word **‘Law’**.

It is also interesting and wonderful for me to see 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 now known as 'Biblical Hebrew', as we have it available for us today. Though the Hebrew Language went through a number of changes, in terms of its presentation of the letters, 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 word **TORAH** 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 יהוה 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! **יהושיע** tells us that His yoke is easy – His yoke is His Torah (that is – His instructions and teaching)!

Tehillah/Psalm 19:7 "The Torah of יהוה is perfect, bringing back the being; the witness of יהוה is trustworthy, making wise the simple."

His Torah is perfect – **'bringing back the being'**.

The Hebrew word that is translated in **Tehillah/Psalm 19:7** as **'bringing back'** comes from the root word **שוב** **shub** – **Strong's H7725** which means, **'to turn back, return, repent, recover'**, meaning to turn away from sin and turn back to Elohim and follow in His ways.

In the ancient pictographic letters, the word **שוב** **shub** – **Strong's H7725** looks like this:

שׁוּב

Shin - שׁ:

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

Waw/Vav – װ:

This is the Hebrew letter **'waw'** or **'vav'** which in the ancient script is pictured as **װ**, 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'**.

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.

When we understand the combination of these pictures as rendering a returning or recalling to mind, we are able to recognise that the teeth which speaks of a 'pressing', and the picture of the peg that secures, and the house which speaks of dwelling, we are able to understand this representing the **'The secure dwelling place that is to be returned to'**.

This word, in the ancient form, represents for us a:

RETURNING TO THE SECURE HOUSE WHERE WE ARE FED AS WE MEDITATE ON THE WORD OF THE HOUSE

When we truly **repent** and **turn back** to **יְהוָה** we will **'obey'** His Word, which is the same as to **'hear and do'** His Word, as we intelligibly hear His clear voice – which is always in accordance to His Torah, and guard to do all that He commands us.

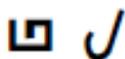
The Hebrew word that is translated as **'being'** comes from the root word **נֶפֶשׁ** **'nephesh'** H5315 which is **'a soul, a living being, the inner being of a man'**.

Why I am highlighting these words is to simply show us that without the Torah, no true repentance can take place, and those who claim that Torah observance is no longer valid, do not understand what repentance means and can never truly turn their lives back to the True Living Elohim and Saviour of our souls.

Let our heart watch over His commands:

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

In the ancient Script the Hebrew word **לֵב** **leb** - Strong's H3820 looks like this:



Lamed - ל:

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

Bet - ב:

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

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

THE RULES OF THE HOUSE

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

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

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

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

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

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

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

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

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

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

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

The Hebrew word that translated here in **Mishlĕ/Proverbs 3:1** as ‘**watch over**’ comes from the root word נָצַר *natsar* – Strong’s H5341 meaning, ‘**to keep watch, guard, preserve**’ and a derivative of this word is the נִצְרֵי *netser* – Strong’s H5342 meaning, ‘**Branch, a sprout, descendant**’ which, is prophetically and metaphorically used as a reference to Messiah:

Yeshayahu/Isaiah 11:1 “**And a Rod shall come forth from the stump of Yishai, and a **Sprout** from his roots shall bear fruit.**”

As ‘branches’ of THE VINE, we are ‘watched over’ by יהוה, 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!

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

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

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

From the very first verse here in **Mishlĕ/Proverbs 3** we are given a clear command to be watchful and alert and not be forgetful in our duty in any way!

Verse 2:

“For length of days and long life and peace they add to you.”

The blessing of not forgetting the Torah, by watching over the commands of Elohim in our heart, is one of life and peace!

Debarim/Deuteronomy 32:47 “**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.**”

In Hebrew, the root word for ‘**life**’ is חַי *hay* – Strong’s H2416 and means, ‘**life, alive, living, flowing, fresh, running**’.

What we must guard against is the looking to the ‘letter of the Torah’ only; as we must recognise that the Torah without Messiah contains no life – but it is only in Messiah that true life of the Torah becomes something that can and does sustain us.

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

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

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

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

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

Mishlĕ/Proverbs 10:11 *“The mouth of the righteous is a fountain of life, but violence covers the mouth of the wrong.”*

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

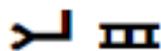
Mishlĕ/Proverbs 14:27 *“The fear of **יְהוָה** is a fountain of life, to turn away from the snares of death.”*

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

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

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

This word - **יָי** hay – Strong’s H2416, in the ancient pictographic script, look like this:



Het – **ח**

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

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

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: חַיִּים *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 of:

SEPARATED TO SERVE

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

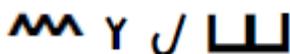
The Hebrew word for ‘peace’ is the word שָׁלוֹם *shalom* – Strong’s H7965 – ‘*wholeness, completeness, soundness, welfare, peace, health, prosperity, well-being, safety, protection*’, and is from the primitive root verb שָׁלַם *shalem* – Strong’s H7999 which means, ‘*to be complete or sound, rewarded, make full restitution*’.

The root meaning of **shalom** is to be whole or sound, and this leads to various translations that speak of completeness, wholeness, well-being, welfare and peace.

Shalom also includes the idea of vigour and vitality in all dimensions of life.

Shalom carries a wealth of meaning that is almost impossible to summarise in a few sittings, yet the concept of shalom entails a completeness and wholeness in our Master and Elohim, who has redeemed us from enslavement to the chaos of sin!

In the ancient text the word שָׁלוֹם *shalom* looks like this:



Shin - שׁ:

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

Lamed - ל:

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

Waw/Vav – ו:

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

The possibility of it having a Y-shape is to show that it prevents the rope from slipping off. The root meaning of this letter is **'to add, secure or hook'** as well as **'bind'**.

Mem - מ:

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

Knowing this letter represents **'water'**, we are also able to see how this can render for us the meaning of **'washing'** or **'cleansing'**.

Now, when looking at this word in the ancient pictographic script, we are able to recognise what the true Shalom of Elohim brings and does for us, for its ancient meaning could be rendered, among others, as follows:

THAT WHICH DESTROYS OR BREAKS THE FALSE AUTHORITY THAT BOUND US TO THE CHAOS OF THE NATIONS!

And further, it can also render the meaning:

THE WORD OF THE GOOD SHEPHERD THAT SECURES FOR US A COMPLETE CLEANSING!

This word speaks of a complete restoration of what was lost and broken, and ensures the provision for what is needed to make one whole and complete, so that we become mature in His wisdom and lack nought!

For we have been given all that we need for life and reverence, having been grafted into the Covenant of Peace, by the Blood of Messiah!

The benefits of guarding the Torah in our hearts, by doing what is commanded, we are given the clear promise of life and shalom that would be added to us!

The Hebrew word for **'added'** is **יָסַף yasaph** – Strong's H3254 which means, **'add, increase, continue, do again, do more'**. Increasing life and shalom – what a blessing and benefit for hearing, guarding and doing the Torah and commands of Elohim!!!

Verse 3:

“Let not loving-commitment and truth forsake you – bind them around your neck, write them on the tablet of your heart”

Here we are able to see two very powerful words that are often neglected to be carefully considered, by so many 'wanna-be believers', who think that they can do whatever they want and still claim that they love Elohim.

These two words are **'loving-commitment'** and **'truth'**.

In Hebrew, the word translated as ‘loving commitment’ is **חֶסֶד** *hesed* – Strong’s H2617 and means, ‘goodness, kindness, deeds of devotion, faithfulness’; and the word translated as ‘truth’ is **אֱמֶת** *emeth* – Strong’s H571 which means, ‘truth, firmness, faithfulness’, and this word carries an underlying sense of certainty and dependability – and we know that The Word of **יְהוָה** is truth:

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

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

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

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

When a true servant who fears **יְהוָה** serves in perfection and in truth, then the putting away of the falsehood that had been inherited from the past is done with urgency and without hesitation!!! And, in order to do that, we need to recognise that **loving-commitment** and **truth** must go hand in hand! In fact, when we look a little closer at the word for ‘loving-commitment’ in the Hebrew we are able to clearly see that true loving-commitment is and can only be connected with the pure truth of the Word!

This clear and wise instruction given in **Mishlĕ/Proverbs 3:3** to not let loving-commitment and truth forsake you is vital in realising that they go hand in hand; for we are able to realise that loving-commitment without truth can quickly degenerate into sentimentalism, and truth without loving-commitment can calcify into legalism.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

What we must understand therefore, is that חֶסֶד **hesed** is a word that is often associated with the understanding of obligation and commitment and does not just simply mean unmerited favour alone! Yisra'el and יְהוָה are obligated to each other, in marriage, as a result of the Covenants made by יְהוָה with Abraham, Yitshaq and Ya'aqob!

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

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

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

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

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

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

To put it plainly, we could say that חן **hen** is ‘**grace poured out**’ and not חסד **hesed**.

Most of Scripture speaks clearly of חסד **hesed** as a result of חן **hen**; and even in the Renewed Writings (N.T.) we see a constant and continual thread of the understanding of the mutual obligations and requirements that are entailed in a ‘bonded’ relationship with יהוה by the Blood of יהושע Messiah.

חסד **hesed**, in the Hebraic mind-set, characterises our identity as being a part of and walking ‘in’ the Kingdom of Elohim!

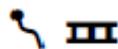
So, when understanding the concept of ‘grace’ and ‘favour’ we find that it is not a new concept, as we see that in the truest sense in the Hebraic understanding it entails giving the correct response of obedience in response to the free gift of life extended to us by the Hand of our Creator, and not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

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

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

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

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



Het – ח

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

As a tent wall we are also able to recognise the picture of stones being built up to make a complete wall, 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 – ן:

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

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

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

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

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

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

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

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

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



Het – ה

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

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

As a tent wall we are also able to recognise the picture of stones being built up to make a complete wall, and represents a 'boundary', or better understood as our 'boundaries' in recognising the need to walk within the boundaries of the Torah and not step outside of that which has been prescribed for us!

Samek - ס:

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

The Word of Elohim is sharper than a doubled edged sword and when we find that we do not grab hold of His word and allow His Word to be our shield of faith, we may find ourselves being pierced through with sin and compromise!

Our praise we have for our Master is that in Him we are upheld forever, for He is the shield of our Help, as He Himself took the crown of thorns upon His head, bearing our sin and shame that we may be found to be shielded in Him! It can also give a meaning of 'turning', for it is the thorn that turns us away from danger and to that which is secure.

Dalet – ד:

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

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

יהושע Messiah!

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

The commands that are to be written upon the doorposts, are there to remind us that we are to submit to the rules of the House and remember that His rules He has written upon the tablets of our hearts!

And as we recall to mind the **דָּוָר הֶסֶד** HESED of **יהוה**, we can be comforted and encouraged to remain lovingly-committed to walking in and guarding His Covenant with us, unhindered by the vain threats and ridicule of others!

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

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

For more on 'loving-commitment', please see sermon notes on the message called, 'A WARNING AGAINST THE WICKEDNESS OF WORTHLESSNESS!' under the sermons 2019/2020 menu from our site:

<https://atfotc.com> or go to the following link:

<https://atfotc.com/a-warning-against-the-wickedness-of-worthlessness-jeremiah-2/>

THE TRUTH

In Hebrew the word for 'truth' is אֱמֶת **emeth** – Strong's H571 which means, **'truth, firmness, faithfulness'**, and this word carries an underlying sense of certainty and dependability – and we know that The Word of יהוה is truth:

Tehillah/Psalm 119:142 **"Your righteousness is righteousness forever, and Your Torah is truth."**

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

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

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

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

This word - אֱמֶת **emeth** in the ancient script look like this:



Aleph – א

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

Mem – מ

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

Taw – ת

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

As we consider these letters in describing Messiah as being the **TRUTH**, we are able to clearly see that it is by His strength and might that He has passed through the waters in order to secure for us His Covenants of Promise!

Messiah is the Aleph and the Taw – the first and the last, who came from above (passing through the waters of the heavens and the earth) in order to redeem us according to His Word!

He is the Truth and His Word does not return empty! His Word is Truth and His Word leads us in His Truth. His Word lights our WAY and as we walk in Him by walking in His Word, we are assured that our feet are on His solid path!

What I find very powerful, in this pictographic, is the immense insights we can glean from these.

We know that the Aleph and the Tav are the first and the last letters of the Hebrew Alphabet, and that the 'mem' is the 13th letter of the Hebrew Alphabet.

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

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

אֲוִרִים *Urim* – Strong's H224 means '*lights, illuminations*'

תִּמְמִים *Tummim* – plural of תִּם *tom*, and carries the meaning of '*perfections*'

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

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

Yeshayahu/Isaiah 44:6 "Thus said יְהוָה, Sovereign of Yisra'el, and his Redeemer, יְהוָה of hosts, 'I am the First and I am the Last, besides Me there is no Elohim.'"

What are the urim and tummim?

They are the things that illuminate and perfect.

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

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

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

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

Do not let loving-commitment and truth forsake you!

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

This is another word that I would like to look at a little closer, as we can learn a lot from this little word, which I would like us to look at in terms of how it is written in ancient pictographic script, which is as follows:



Three letters – א 'ayin' – ז 'zayin' and ב 'beyt' and in the ancient script, as depicted above, each letter carries a unique meaning according to its picture:

Ayin - א:

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

Zayin – ז:

The ancient pictographic script has this letter pictured as , which is a **mattock** (a sharp digging tool such as an axe or pick) and carries the meaning of '**a weapon or tool that cuts, farming instrument**'. A mattock would be a tool that was also used to dig up the soil so that seed could be planted. This picture clearly pictures a tool that is used to work and therefore can also render for us the meaning of work or a work that is done, and more specifically, **the harvest that is brought forth!**

Beyt – ב:

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

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

This is why I say this:

Have you ever felt like you have been forsaken or abandoned? How many times have you ever felt as if you are own your own and it feels as though you cannot find the presence of Elohim?

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

1 -  - that they have no insight or understanding and cannot make head or tails of what they are facing? Why?

2 -  - it feels like they have been cut deeply!!!
And without knowledge and understanding and insight of the Word, a person in pain or a state of panic will find that:

3 -  they have no dwelling place to truly rest in, as they feel like they are in a dark place in their lives.

As a result of this, the tendency is to forsake what really matters – which is to be seeking **יהוה**.

We are urged not to forsake the gathering of the set-apart ones, as some are in the habit of doing, and this we must recognise as a very serious instruction to guard, lest we find ourselves in a place of feeling forsaken and without any insight or understanding; and to be in this kind of place will only weaken a person more and more, leaving them without the strength needed to hold on, or cling, to the Truth with strong hands!

This is clearly a danger that is a real threat to anyone who is not seeking יהוה with their all!

Now, when you take the first two letters of this word, we get the Hebrew word - עַז - **Strong's H5794** which means, '**strong, mighty, fierce, power**' as well as meaning, '**raging, insolent, greedy**'.

Feeling '**forsaken**' can be a very ugly, but strong, place to '**dwell**' in, or rather, it can be a very crippling stronghold over a person. Have any of you ever felt yourself dwelling in the house of the forsaken?

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

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

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

Often the fear of possible failure, or further anticipated failure, can cause a person to stay dwelling in a stronghold of shame and guilt and abandonment; feeling all alone and not loved; and as a result, they are unable to find the strength that is needed to change!

Can you identify with this in any way?

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

The antidote is found in the very same word, believe it or not!

We have just looked at the 'dark' aspect of this word עֲזָב azab, and we are warned of the result of being in this place; however, this same word is used in another passage of Scripture which we find that the very same root letters having another meaning! It is used during the rebuilding of the Temple walls in:

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

The root word that is translated as '**restored**', is in fact עֲזָב azab, and here, we see it carrying the meaning of '**restoring, repair or being fortified**'.

As odd as this may seem, what we can see from this, is that while what we are feeling may seem like we are forsaken; יהוה could be actually restoring and repairing us.

We see two aspects to this word that ought to both warn us and also encourage us.

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

On the other hand, when we are seeking Him with our all and the veil is taken away, when we turn to the Master, we recognise that, while His sharp Word that cuts deep and may be a little painful at times, we are able to recognise the need to learn and change, as His Word shapes us, so that we may be found to be dwelling in Him with joy and peace, able to rejoice when we face all kinds of trials and never letting loving-commitment and truth forsake us!

Bind them around your neck and write them on the tablet of your heart!

The Hebrew root word for '**bind**' is קָשָׁר qashar – **Strong's H7194** and means, '**to bind, league together, knit, tied**' and the idea here, is that we are to have His Word '**knit**', and interwoven, into our lives, so much so, that when others look at us, they should see the Torah that is written upon our hearts and is in our mouths – to do it – in other words, we become a 'letter' of the Truth!

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

Qorintiyim Bět/2 Corinthians 3:2-3 “You are our letter, having been written in our hearts, known and read by all men, ³ making it obvious that you are a letter of Messiah, served by us, written not with ink but by the Spirit of the living Elohim, not on tablets of stone but on fleshly tablets of the heart.”

When the Torah is as frontlets between the eyes – then we can begin to understand more clearly how the Torah is a lamp and light for our daily walk:

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

Are you ‘shining’ the Light of the Truth?

Can people see that you are ‘marked’ by the Truth, or do you hide it through compromise?

Mishlě/Proverbs 6:20-23 “My son, watch over your father’s command, and do not forsake the Torah of your mother. ²¹ Bind them on your heart always; tie them around your neck. ²² When you are walking about, it leads you; when you lie down, it guards you. And when you have woken up, it talks to you. ²³ For the command is a lamp, and the Torah a light, and reproofs of discipline a way of life.”

The Hebrew root word that is translated as ‘bind’ here, is also קָשַׁר **qashar** and the idea of having to tie them around our neck, is the idea of putting on the yoke of יְהוֹשֻׁעַ Messiah – The Living Torah – that we may be led forth in Truth:

Mattithyahu/Matthew 11:29-30 “Take My yoke upon you and learn from Me, for I am meek and humble in heart, and you shall find rest for your beings. ³⁰ “For My yoke is gentle and My burden is light.”

Binding the Torah on our heart and hand and letting it be that which guides our every step, as it lights the way will cause us to ‘enter in and possess’ all that has been promised and is yes and amēn in Messiah!

Verse 4:

“Thus finding favour and good insight in the eyes of Elohim and man.”

The Hebrew root word that is translated as ‘finding’ is מָצָא **matsa** – Strong’s H4672 – ‘to attain, find, locate, discover’.

With the concept of being able to find something reveals that it needs to be sought after.

Not that it is lost but that it needs to be discovered and learnt.

While in many ways the Word was lost to us while being right in front of us, we thank יְהוָה for opening our eyes that we may seek and find! As we guard the commands and watch over the Torah and do not let loving-commitment and truth be forsaken, we shall find favour!

GOOD INSIGHT –

The Hebrew word for ‘good’ is טוֹב **tob** – Strong’s H2896 and carries the meaning, ‘pleasant, good, agreeable, beautiful, to be pleasing, done well’. In the true understanding of this word טוֹב **tob** we can see that it may best be translated in most cases as ‘functional’, for when יְהוָה said in **Berěshith/Genesis 1:31** that when He saw all that He had made, that He said it was very good. What He saw was His creation **functioning** properly and working the way it should and this is why it was ‘good’.

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** 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, the word - טוב **tob** - is pictured as:



Tet – ט:

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

Waw - ו:

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

Beyt - ב:

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

When looking at the pictographic symbols of this word טוב **tob**, we 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 created and called by name!

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

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:

Yeshayahu/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 יהושע **Messiah** we are fastened in a steadfast place!

Ezra 9:8 "But now, for a short while, favour has been shown from יהוה **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 יהוה **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, יהושע **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 of the true heavenly Tabernacle shown to Mosheh on the mountain, 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, טוב **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 טוב **tob** (good) is evil which is Hebrew is רע **ra** – Strong's H7451 meaning, '*bad, evil, wicked, harmful*'. The tree of knowledge in the garden was of טוב **tob** (good) and רע **ra** (evil)!

Just as we understand that טוב **tob** represents that which is 'functional', we can then see that רע **ra** represents that which is 'dysfunctional', which simply put speaks of that which reveals and abnormal and unhealthy lifestyle that is not functioning as it should. We may often think something is good, yet if it is not 'functional' according to the plumb line of the Torah of יהוה, then we had best be careful to consider our steps!

INSIGHT –

The Hebrew root word for 'insight' is שָׂקַל **sekel** – Strong's H7922 which means, '*insight, discretion, prudence, wisdom*', and comes from the root verb שָׂקַל **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!

In the eyes of Elohim and man:

When we do what the Word teaches and instructs, we shall find favour and good insight before Elohim and man!

Romiyim/Romans 14:18 "*For he who is serving Messiah in these matters is well-pleasing to Elohim and approved by men.*"

Two good examples of this is seen in the lives of Yosēph and Shemu'el:

Berēshith/Genesis 39:2-4 “**And it came to be that יהוה was with Yoseph, and he became a prosperous man, and was in the house of his master the Mitsrite. 3 And his master saw that יהוה was with him and that יהוה made all he did to prosper in his hand. 4 So Yoseph found favour in his eyes, and served him, and he appointed him over his house, and gave into his hand all that he had.**”

Berēshith/Genesis 39:21-22 “**But יהוה was with Yoseph and extended kindness to him, and He gave him favour in the eyes of the prison warden. 22 And the prison warden gave into the hand of Yoseph all the prisoners who were in the prison, and whatever was done there was his doing.**”

Shemu’el Aleph/1 Samuel 2:26 “**And the young Shemu’el was growing in stature, and was in favour with יהוה and also with men.**”

Verse 5:

“Trust in יהוה with all your heart, and lean not on your own understanding”

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

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

Trust in יהוה – the very thing that every true believer must do at all times!

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

What then is true ‘trust’?

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

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

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

Pure trust in יהוה results in the blessing of being stable and unshaken by unfavourable circumstances that we may find ourselves in. As Yirmeyahu writes here – when יהוה is your trust, you will not get affected by the heat or pressures of life – in other words when the heat is turned up and persecutions are on the rise or difficult circumstances and trials are hitting you from all sides – the true truster in יהוה stands unaffected!!!

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

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

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

The Hebrew word translated as ‘shaken’ is מוט **mot** – Strong’s H4131 which means, ‘*removed, to waver, slip, fall, shake, totter*’. We who trust in יהוה shall never be ‘shaken’ and never waver or slip or fall, or even totter as we stand firm in the Truth!

Those who are trusting and never shaken shall inherit the earth, while those who waver shall not dwell in the earth.

Mishlĕ/Proverbs 10:30 “The righteous is never shaken, while the wrong shall not dwell in the earth.”

Sha’ul tells us in **Eph’siyim/Ephesians 4:14-15** that we are not to be as children that are tossed and borne about by every wind of teaching, by the trickery of men, in cleverness, unto the craftiness of leading astray; but rather we are to be a people who maintain the truth in love growing up in all respects into Messiah, our Head!

Sadly, what we find today is a lot of ‘children’, so to speak, that when the first sign of trouble or shaking comes, they are tossed about by various teachings and opinions and are therefore never able to actually grow up and stand on their own two feet in Messiah!

To bring this home a little closer, we have to ensure that we, who claim to put our trust in יהוה, are in fact not being shaken in the face of trouble, and given over to compromise.

To trust fully in יהוה requires the need to believe and obey what His Word instructs us to, no matter the circumstances we find ourselves in or the consequences of our steadfastness amidst a wicked people! For example – when the Word clearly instructs us to guard the Sabbath and set it apart, and observe it as He instructs, then we are to do just that and trust יהוה for our full protection and provision.

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

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

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

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



Beyt – ב:

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

Tet – ט:

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

Het – ה

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

When we look collectively at these pictographic letters that form this word, we are able to glean some valuable insight into the encouraging message that is being given through this word, as the following meaning can be rendered from these pictures:

THE HOUSE OF THE BASKET IS SAFELY ESTABLISHED!

Our Master and Elohim has firmly established the end from the beginning and for this reason we are able to put our complete trust in Him and stay in Him, as He is coming to gather us to Himself and let His kingdom be firmly established forever, where He will rule and reign with His adorned and capable Bride! When you grasp that He has firmly secured the House – His House – and all who are in it, then trusting in Him should be something we should do without hindrance.

As we stay in the One whom we trust and make Him our trust, we have the firm assurance that we shall continue to produce fruit and not fear the heat of troubles, nor allow anxieties to affect us when drought hits!!!

This is the blessing of the man who trust in יהוה and makes יהוה his trust! How are you doing in trusting in יהוה and making Him your trust? Do you find yourself overwhelmed by the heat of trials? Do you find yourself panicking when there is a severe drought or lack of provision coming through? The difference between trusting in יהוה and trusting in man is the difference between blessings and curses!!!

Though drought and heat may come, a tree that is planted by the water will flourish and remain green and bear fruit. This figure that is given suggests to us the clear idea of a person who can endure life's adversities without anxiety and remains stable and productive, due to his trusting in יהוה and making יהוה is trust!

We are trust in יהוה will ALL our heart!

The Hebrew word that is translated as 'all' comes from the root word כּל kol – Strong's H3606 which means, '**whole, all, entire, every, continually**', and the word for 'heart' we have already discussed in this article.

People tend to lean upon, and trust in, their own understanding and this often leads to some serious problems.

We are to trust in and depend upon יהוה with our all, and not let any moment go by where we do not seek and pursue proper understanding from יהוה on any given situation we face.

'Understanding', in Hebrew, comes from the word בִּינָה biynah – Strong's H998 which means, '**an understanding, consideration, discernment**' and comes from the primitive root word בִּין bin – Strong's H995 which means, '**to discern, act wisely, clever, diligently consider**'.

If we do not trust in יהוה with all our heart, then we will not be able to find true and proper understanding and may find that our own vain and empty reasoning in the flesh will bring about a weakened understanding of matters that should be spiritually discerned through much prayer and meditation on the Word!

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

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

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

Please see sermon notes on a message called, “**THOSE FEARING ELOHIM, LISTEN!**” (an overview of what ‘fearing Elohim’ means) at:

<https://atfotc.com/those-fearing-elohim-listen/>

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

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

Please see sermon notes on a message called, “**WHO THEN IS A TRUSTWORTHY AND WISE SERVANT? – A call for endurance!**” at:

<https://atfotc.com/who-then-is-a-trustworthy-and-wise-servant-a-call-for-endurance/>

Verse 6:

“Know Him in all your ways, and He makes all your paths straight.”

The Hebrew word for ‘know’ is the יָדָע yada – Strong’s H3045 meaning, ‘*to know, to acknowledge, clearly understand, to perceive, distinguish and discern*’, and this verb can also render the ability to know by experience.

Naḥum/Nahum 1:7 “יהוה is good, as a stronghold in the day of distress. And He knows those who take refuge in Him.”

while we recognise that יהוה certainly ‘knows’ all things, we also realise that in terms of יהוה knowing those who take refuge in Him, or that He knows those who are His, there is a deeper intimacy being expressed by the clear experience of a faithful and fruitful relationship between the Creator and His Created beings, that follow and adhere to His clearly prescribed ways for functioning as they should, by being faithfully obedient to His instructions for living set-apart lives unto Him!

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

To ‘know’ יהוה implies the clear ability to ‘hear’ His voice and guard to do what He commands, for then He shall know His own!!!

We are to pursue to know His word, seeking it out and discern and rightly handle the truth:

Hoshĕa/Hosea 6:3 “So let us know, let us pursue to know יהוה. His going forth is as certain as the morning. And He comes to us like the rain, like the latter rain watering the earth.”

Despite the need to continually be pursuing to ‘know’ יהוה, so many quickly turn aside to falsehood as they do not ‘know’ the right-ruling of יהוה:

Yirmeyahu/Jeremiah 8:7 “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 יהוה.”

Yeshayahu was told to go and speak to a rebellious people:

Yeshayahu/Isaiah 6:9 “And He said, “Go, and you shall say to this people, ‘Hearing, you hear, but do not understand; and seeing, you see, but do not know.’”

Hearing but not hearing, seeing but not ‘knowing’ – that is the state of so many today!

Yehezqël/Ezekiel 20:20 “And set apart My Sabbaths, and they shall be a sign between Me and you, to know that I am יהוה your Elohim.”

This verse carries great insight for us, in that it clearly instructs us to set-apart יהוה’s Sabbaths, for that would be a sign between us and Him, in order to ‘know’ that He is יהוה our Elohim. I have often said that Sabbath is in many ways a door or entrance point in getting to know יהוה as we should, for it is on His set-apart day that we learn to know Him, as an assembled body of Messiah, that is being made ready as an adorned Bride!

Those who reject the Sabbath and its needed observance, as commanded, will never be able to ‘know’ יהוה, no matter how much they claim to ‘know’ Him!

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

Qorintiyim Aleph/1 Corinthians 8:3 “But if anyone loves Elohim, this one is known by Him.”

To love Elohim, gives us the sure promise that we are known by Him! Sadly many do not ‘know’ what love for Elohim is:

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

Yoḥanan Aleph/1 John 4:8 “The one who does not love does not know Elohim, for Elohim is love.”

The Greek word used for ‘know’ in **Yoḥanan Aleph/1 John** is γινώσκω ginōskō – Strong’s G1097 which means, ‘to perceive, to learn, to come to know, comprehend, understand, recognise, learn to know, get a knowledge of’.

As we sit under the instructions of our Creator and Redeemer, we learn to know Him and get a knowledge of who He is and come to know how we are to live in obedience to His clear Torah. There are so many liars out there today who claim to know Elohim, yet they have no knowledge of His Torah at all, as they refuse to sit and learn His Word – how can they know Him!!! It is one thing to claim that you know Him, yet whether we know Him or not is seen in the fruit of our obedience to His commands, and all will be clearly revealed when He returns – as many will come running, claiming that they know Him, yet will be rejected!

Know Him in ALL your WAYS!

So many will conveniently choose to ‘know’ יהוה when it suits them, and then quickly ‘forget to know Him’ when faced with choices that require a deviation from the true path of set-apartness, and so, through complacency and compromise, they simply reveal that they do not know Him in ALL their ways, which actually reveals that they do not know Him at all!

Whatever we do, whether in word or deed, we are to do in the Name of יהושע Messiah!

That means, that in every way we walk, we must be able to faithfully declare that we stay in the Master and walk in Him, for He is the WAY!

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 Ėden, 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 Ėden, and driven from the presence of יהוה, with no access to the way to the tree of life!

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

In the ancient pictographic symbols of this word, we are given a greater insight in understanding how יהושע Messiah is THE WAY! This word - דֶּרֶךְ derek - in the ancient script looks like this:



Dalet – דָּ

The ancient script has this letter as דָּ 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 - רָ

The ancient script has this letter as רָ 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 - כָּ:

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

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

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

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

As one understands the design and service of the Tabernacle, then we are able to understand perfectly the clear words of our Master. It was at the door of the Tabernacle that the people would bring their offerings to the Priest, and before they were able to enter, they needed to be washed.

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

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

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

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

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

The Passover Meal and the Feast of Matzot is a sign on our hands and our foreheads 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:

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

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

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

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

He will make our paths straight!

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

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

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



Aleph – א:

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

Resh - ר:

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

het – 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.

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

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

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

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

The ox representing a yoke speaks of being driven or guided in a prescribed direction, under the hand of a master.

This word can also render for us "**one who follows a prescribed path to arrive at a specific destination**".

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

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

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

Verse 7:

"Do not be wise in your own eyes; fear יְהוָה and turn away from evil."

Yeshayahu/Isaiah 5:21 "Woe to those who are wise in their own eyes, and clever in their own sight!"

Mishlĕ/Proverbs 26:12 "Have you seen a man wise in his own eyes? There is more expectancy for a fool than for him."

Qorintiyim Aleph/1 Corinthians 3:18-20 "Let no one deceive himself. If anyone among you seems to be wise in this age, let him become foolish, so that he might become wise. 19 For the wisdom of this world is foolishness with Elohim. For it has been written, "He catches the wise in their craftiness," 20 and again, "יְהוָה knows the thoughts of the wise, that they are worthless."

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

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

To be wise in one's own eyes is foolishness in יְהוָה's eyes!

When a person thinks that they have wisdom in themselves they reveal that they lack a true fear of יְהוָה and are unable to turn away from evil, as they lack true discernment and wisdom that is from above!

We are to 'fear' יְהוָה and the natural response to having a true fear of יְהוָה will be to turn away from all evil!

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

יָרֵא yare – Strong's H3372 is used in:

Berĕshith/Genesis 3:10 "And he said, "I heard Your voice in the garden, and I was afraid because I was naked, so I hid myself."

Here Aḏam was afraid because he had sinned, however we see this same root word יָרֵא yare – Strong's H3372, being used in a positive sense in:

Debarim/Deuteronomy 6:13 “Fear יהוה your Elohim and serve Him, and swear by His Name.”

Now having seen these two examples it could be thought that the same word has two different meanings – that of fear and reverence, however this is essentially the concept being applied differently. יָרֵא yare – **Strong’s H3372** can also mean, **“to shoot or cast off or pour”**.

The literal concrete meaning of “yara” is a **“flowing out of the gut”** which can be applied to “fear” or **“reverence.”**

Have you ever been so scared or been in the presence of something so amazing that you could **“feel it in your gut”**?

This “feeling” is the meaning of this word.

The Hebrews were a very emotional people, and in many cases their words are filled with emotional expressions and are often describing a “feeling,” rather than an “action”, or better put we can understand how feelings should not set aside our need to have right action.

It is almost like saying, “You know that inner feeling you get deep in the gut, especially when you know you should not do something that you thought of doing or when you are in such awe of the presence of יהוה or someone in authority you respect highly that it can be felt in the gut, almost as nervousness.”

This is how ‘yara’ could, in one, sense be described!

The one that fears יהוה will refrain from doing that which is displeasing to Him. Fear of Him does not cause us to shrink back as one would from a fierce enemy or wild beast, but rather it causes us to draw near to Him and true fear of Elohim fills us with a reverent awe, enabling us to do our utmost to please Him in every way!

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

This word implies the concept of: **Turn away – leave – depart – come out from among them!!!**

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

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

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

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

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

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

Verse 8:

“It is healing to your navel, and moistening to your bones.”

Shelomoh then highlights for us the benefits of fearing יהוה and guarding His commands and walking in His Truth, as he tells us the it will be healing to our navel and moistening to our bones!

The fear of יהוה will keep you in good health and keep your body refreshed. The metaphoric use of ‘navel’ and ‘bones’ gives a full assurance of what the true fear of יהוה brings forth as we shall be healed from all wounds and pain.

The Hebrew word for ‘navel’ is שׁוֹר *shor* – Strong’s H8270 which means, ‘*umbilical cord, body, navel-string*’, and is only used twice in Scripture: here and in:

Yehezqël/Ezekiel 16:4 “As for your birth, on the day you were born your navel cord was not cut, nor were you washed in water for cleansing, and you were not rubbed with salt at all, nor wrapped in cloth at all.”

These words in Yehezqël were a very profound prophetic word given to the prophet to speak to a people who he was to make known their abominations.

Naked and unclean and born in sin, was a people who יהוה came to cleanse and clothe in His Blood, and while this He did for Yisra’ël they whored after the mighty ones of the nations and defiled their garments of righteousness. Great wrath and destruction were decreed and at the end of **Yehezqël 16** we see the promise of pardon that יהוה will bring through His own covenant.

This shadow pictures the very blood of Messiah that came to restore His Covenant with a defiled and adulterated bride!

Yehezqël/Ezekiel 16:59-63 “For thus said the Master יהוה, “I shall deal with you as you have done, in that you have despised the oath by breaking the covenant. ⁶⁰ “But I shall remember My covenant with you in the days of your youth, and I shall establish an everlasting covenant with you. ⁶¹ “And you shall remember your ways and be ashamed, when you receive your older and your younger sisters. And I shall give them to you for daughters, though not by your own covenant. ⁶² “And I Myself shall establish My covenant with you. And you shall know that I am יהוה, ⁶³ so that you remember. And you shall be ashamed, and never open your mouth anymore because of your shame, when I pardon you for all you have done,” declares the Master יהוה.”

Why I am highlighting this, in terms of this **verse 8** in **Mishlë/Proverbs 3**, is to show how true fear of יהוה and the turning away from all evil will bring about the sure promise and provision of healing us and grafting us into His Covenant of life!

By the Blood of Messiah our life can be restored, for once we were dead in our trespasses, but now have been made alive together with Him, as He, the Healer, came to heal us who fear Him and turn away from all evil!!!

The Hebrew word that is translated as ‘healing’ is רִפּוּת *riphuth* – Strong’s H7500 which means, ‘*healing, health*’, and comes from the root verb רָפָא *rapha* – Strong’s H7495 which means, ‘*to heal, repaired, become fresh, purified, cure*’.

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

The Hebrew word for 'disease' is תַּחֲלָה tahalu – Strong's H8463 which means, 'disease, sickness, pain', and as we recognise that this word is used in Debarim/Deuteronomy 29:22 in the clear warning against those who turn their hearts away from יהוה and go after the mighty ones of the world and walk in the stubbornness of their own hearts, shall be separated for evil and see the effect of all the curses for disobedience bringing about diseases and plagues.

Praise יהוה that He has healed us from the curses of disobedience, as we lovingly remember His dealings and walk in, and stay in, Messiah, having been healed and cleansed by His Blood. Diseases, mentioned in Scripture, are the consequences of failing to obey the Covenant, and we have the assurance of healing from the One who heals, if we guard to do all He commands!

Moistening to our bones:

The Hebrew word translated as 'moistening' is שִׁקְוֹ shiqquv – Strong's H8249, and is only used in this verse, being translated in other translations as 'drink, refreshment'.

This word comes from the root verb שָׁקַף shaqah – Strong's H8248 which means, 'cause to drink water, give to drink, irrigate'.

In Shemoth/Exodus 2 when Mosheh was at the well and the 7 daughters of the priest of Midyan came, shepherds came and drove them away, and Mosheh stood up and came to their rescue and watered their flock.

This is a classic picture of the many false shepherds who come to 'muddy the clear waters', taking the best for themselves and leave a muddied mix behind! Mosheh rose up and rescued the 7 daughters of Midyan and ensured that they had fresh clear, running water from the well.

Shemoth/Exodus 2:17 "but the shepherds came and drove them away. Then Mosheh stood up and came to their rescue, and watered their flock."

Mosheh not only 'saved' them, He 'watered' their flocks too, which is the root word שָׁקַף shaqah – Strong's H8248 which means, 'cause to drink water, give to drink, irrigate'.

In verse 10 of Yoḥanan/John 4 יהושע tells the Shomeroni woman that if she knew who He was, she would have asked and He would have given 'LIVING WATER'!

Living Water is a Hebrew idiom for running water or any water with fresh water running into it, so that it is not stagnant and it is therefore pure. Immersion in 'living/running' water is a picture of rebirth and this is what He was alluding to – the very thing that she did not catch at first!

In verse 12 of Yoḥanan/John 4 she asks if He was greater than Ya'aqob and here it could also be rendered as asking if He was 'stronger' than Ya'aqob and she may have been pointing back to the incident at a well where Ya'aqob rolled the stone away when he saw Raḥēl, who would become his wife, coming with her flocks:

Berēshith/Genesis 29:8-11 "But they said, "We are not allowed until all the flocks are gathered together, and they have rolled the stone from the well's mouth, then we shall water the sheep." 9 While he was still speaking with them, Raḥēl came with her father's sheep, for she was a shepherdess. 10 And it came to be, when Ya'aqob saw Raḥēl the daughter of Laḥan his mother's brother, and the sheep of Laḥan his mother's brother, that Ya'aqob went near and rolled the stone from the well's mouth, and watered the flock of Laḥan his mother's brother. 11 And Ya'aqob kissed Raḥēl, and lifted up his voice and wept."

In verse 8 above, we see that they said to Ya'aqob that they were not allowed to water and feed the sheep until all the flocks were gathered together – only then could the stone be rolled away.

There was no one strong enough to roll the stone away and here Ya'aqob is a picture of the Might of Messiah who, for His Bride, rolls away the stone!

So the wonderful shadow picture we see being portrayed through all of these combined events that takes place at wells are of יהושע coming to rescue His Bride; and as we know the picture of Ya'aqob rolling the stone away is a clear pointing to the resurrection of Messiah – The Fountain of Life!

The Hebrew word for 'bones' is עֲצָם *etsem* – Strong's H6106 which means, '*bones, body, life, strength, substance*'.

Bones are crucial to our ability to live, and is more than just a supportive and protective framework for the body.

Bone stores crucial nutrients, minerals, and lipids and produces blood cells that nourish the body and play a vital role in protecting the body against infection. All these functions make the approximately 206 bones of the human body an organ that is essential to our daily existence.

Dry bones have no life and we know that this is a picture of having no nourishment and proper blood production. Yehezqel was told to prophesy to dry bones to hear the Word of יהוה, and it is only יהוה who can restore dry bones and redeem from the grave.

Hence this proverb, speaking a very profound piece of wisdom, in telling us what the true fear of יהוה assures us, as we fear Him and turn away from evil – we shall have a restoration to life, and just as Hawwah was formed from a bone out of the side of Adam, and when he saw his wife he said, "bone of my bones and flesh of my flesh".

Through sin our 'attachment' to the source of life was destroyed and all are born in sin and are in a state of decay as one's life dries up as they get older, so to speak. It is only by the Blood of Messiah and His Word that we are able to be restored to life, as Messiah was pierced in His side and blood and water came forth for the healing of His dried and dying bride!

Verse 9-10:

"Esteem יהוה with your goods, and with the first-fruits of all your increase; 10 Then your storehouses shall be filled with plenty, and your vats overflow with new wine."

I have coupled these two verses together, as we can clearly see an instruction that is given together, with the result of obedience to the given command!

The Hebrew word translated as 'esteem' is כָּבֵד – *kebed* – Strong's H3513 - a word used 121 times meaning, '*honour, heavy, made heavy*'

Tehillah/Psalm 22:23 "You who fear יהוה, praise Him! All you seed of Ya'aqob, esteem Him, and fear Him, all you seed of Yisra'el!"

To give proper esteem that is due to יהוה, we must give weight and honour to guarding His presence and doing what He commands.

In other words, a true life of praise does not take lightly the need to obey what His word commands, and does not give in to compromise for fear of what others may say or think!

A '*kebed*' praise of יהוה reflects a praise life that does not waver from complete set-apartness, and does not give in to the compromised standards of the world, or even family members who do not walk in the Torah!

Is the weight of His easy yoke upon you, or do you buckle under the pressure of the lawless? Does your life reflect true honour unto our Master and Elohim, or are there some dishonourable areas in your life, so to speak? If there is compromise in your life, your ability to give esteem unto יהוה becomes greatly hindered!

Here, in this proverb, Shelomoh makes it clear that we are to 'esteem' יהוה with our goods and with the first fruit of all our increase!

Mal'aki/Malachi 1:6 "A son esteems his father, and a servant his master. And if I am the Father, where is My esteem? And if I am a Master, where is My fear? said יהוה of hosts to you priests who despise My Name. But you asked, 'In what way have we despised Your Name?'"

יהוה was making a clear statement that the hearers would be able to identify with and not be able to deny its truth as He simply asks a rebellious people who should have let Him be esteemed: **"And if I am the Father, where is My esteem? And if I am a Master, where is My fear?"**

The Hebrew word that is translated as 'esteems' is the root verb **קָבַד kabed** – Strong's H3513 which means, **'to be heavy, weighty or burdensome, to give high esteem and respect and honour'** and it is from this root verb that we get the noun that is translated as 'esteem' which is **קָבוֹד kabod** – Strong's H3519 which means, **'honour, esteem, reverence, splendid'**.

A son treats his father with much respect and considers him to be very important.

The opposite of this, is to treat 'lightly' and give no honour to the instructions and discipline of a father.

This question that יהוה was asking of Yehudah was clear:

"If I am the Father then where is My esteem?"

This is a question of identity!

The Hebrew word that is translated as 'if' is **אִם im** – Strong's H518 which is a conditional participle or primary conjunction which renders, **'if, though, either, neither, when, whenever'**.

The basic meaning is "if" and this meaning can be seen in most of its occurrences and usually occurs in conditional clauses, which we are able to see very clearly here!

If He is the Father... **where then** is His esteem?

Many people want to be identified as being children of The Most-High, yet they give no weight to His commands and cast aside the need to obey His Torah and instructions and, in the process, are unable to properly praise His Name!

Lots of people today, will even recite the words that our Master and Elohim taught, as a pattern of how we ought to pray, yet their lawlessness and compromised lifestyles reveal that they are not sons or daughters of Elohim.

Many will recite the following: **Our Father who is in the heavens, let Your Name be set-apart** – yet are not bringing esteem to His Name, as they do not take Him serious enough and have no clue what His word teaches about set-apartness!

Yisra'el had no clue about how they were despising the Name of יהוה which is to be esteemed!

They did not see their compromised and corrupt worship and festivals as wrong, simply because the priesthood had been corrupted and no proper Torah was being taught.

Blemished offerings were being brought and they even called the Table of יהוה despicable!

When we consider this Hebrew word for 'esteem' - **קָבוֹד kabod** – Strong's H3519 in the ancient script we gain further insight in the revelation of the esteem of יהוה.

In the ancient pictographic script, the word כְּבוֹד **kabod** looks like this:



Kaph - כּ:

The ancient form of this letter is כּ - 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 – בּ:

The ancient script has this letter as בּ , 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 – וּ:

The ancient pictographic form of this letter is וּ , 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 – דּ:

The ancient script has this letter as דּ 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!

For more on the esteem of יְהוָה please see the notes of a messages called **'THE ESTEEM OF YHWH!'** which can be viewed on our site (<https://atfotc.com>) under the **'sermons 2015/2016'** menu or by clicking on the following link:

<https://atfotc.com/the-esteem-of/>

Esteem יהוה with your goods!

The Hebrew word that is translated as 'goods' is הון hon – Strong's H1952 which means, '*wealth, sufficiency, possession*'.

In all we have, we are to honour our Mighty Creator, Redeemer and King, and this command to do so with our goods teaches us that we are to be good stewards of what He gives us and never hold back in the esteem that is due to Him.

We are able to esteem Elohim with our goods when we use what is in our hands, and when we see a brother in need, we should help if it is in our hands to do so:

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

The book of Haggai warns against looking out for yourself while the House of Elohim lies in ruins, and we are all instructed to carefully consider our ways before יהוה. He promises to take care of us and bring the necessary increase if we do what He commands!

The word translated as 'first-fruits' is ראשית rěshith – Strong's H7225 which means, '*beginning, chief, first fruits, foremost*' and comes from the primitive root word ראש rosh – Strong's H7218 which means, '*head, beginning, top, chief*'.

The Hebrew word that is used for 'increase' is תבואה tebuah – Strong's H8393 which means, '*increase, revenue, produce, crops, yield*', and in essence refers to what one earns or produces through work.

יהוה is to be esteemed in the first of all your earnings and produce!

This is what many fail to see and understand, as some usually wait to see if all their bills are paid before determining what can be given to יהוה, in a vain attempt at bringing esteem to his Name, and find that they never can find relief from a continual web of debt.

Sha'ul instructed the believers in Corinth to make sure that יהוה is esteemed in the increase of their labours, in other words with their pay!

Qorintiyim Aleph/1 Corinthians 16:2 "**On the first day of the week let each one of you set aside, storing up whatever he is prospered, so that there are no collections when I come.**"

This is NOT a verse that many people claim, as being a reason for having sun-day worship, as many false teachers have taught that tithes are to be given in the assembly on the first day based on their wicked interpretation of Sha'ul's writing.

While many Christian pastors will use this Scripture to defend the wicked practice of sun-day worship as being the day to gather as opposed to the correct Scriptural day of the Sabbath, what we must see very clearly here is that nowhere in this passage is there any inclination of 'gathering as an assembly' on the first day of the week.

Sha'ul is simply saying that each person must set aside his contributions/tithes/freewill offerings etc. on the first day of the week – each in his own home – so that when Sha'ul does come he will not have to call for collections, and possibly embarrass those who neglected this duty!

This is a lesson on putting יהוה first, by making sure that the first thing you do in the week is set-aside that which is for יהוה, so that you do not use it for other things and neglect your giving because you used it up.

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!

The Hebrew word translated as ‘discipline’ in **Mishlě/Proverbs 3:11** is מוֹסֵר musar – **Strong’s H4148** which means, ‘**discipline, chastening, correction, reproof, punishment, warning**’, and comes from the primitive root verb יָסַר yasar – **Strong’s H3256** which means, ‘**to discipline, admonish, correct, teach**’. **Mishlě/Proverbs** speaks of discipline with the emphasis on instruction, and to answer the question of how discipline is administered, we can see in:

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

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

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

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

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

There is certainly great wisdom in true discipline!

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

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

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

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

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

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

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

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

Timotiyos 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.”

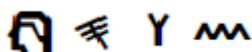
We need the Word to instruct us in righteousness; and to despise the instruction and discipline of the Word is foolish, and as mentioned already – fools die for lack of discipline!

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**’; and this word is also used in the Greek language with the understanding of, ‘**learning skills under instruction**’. This word comes from the root μαθ- **math** which means, ‘**to learn, educated, receive instruction**’.

A true ‘**disciple**’ of our Master and Elohim, is one who is ‘disciplined’ and learns by receiving instruction and taking heed to walk in it! Many claim to be disciples of Messiah, yet clearly, they lack the ‘**discipline of separation**’.

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

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



Mem - מ:

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

Waw/Vav – ו:

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

Samek - ס:

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

The Word of Elohim is sharper than a doubled edged sword and when we find that we do not grab hold of His word and allow His Word to be our shield of faith, we may find ourselves being pierced through with sin and compromise!

Our praise we have for our Master is that in Him we are upheld forever, for He is the shield of our Help, as He Himself took the crown of thorns upon His head, bearing our sin and shame that we may be found to be shielded in Him! It can also give a meaning of **'turning'**, for it is the thorn that turns us away from danger and to that which is secure.

Resh - ר:

The ancient script has this letter pictured as , which is **'the head of a man'** and carries the meaning of **'top, beginning, first, chief'**, as in being the top of the body or the head of a tribe and the one who rules; and also speaks of possession or inheritance that is decided by the chief. Our true life of praise unto **יְהוָה**, 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, יְהוֹשֻׁעַ, who for the joy that was set before Him endured the stake, having despised the shame, and sat down at the right hand of the throne of Elohim."**

In a nutshell, we could best understand this term for discipline in the Hebrew - **מוֹסָר 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?

Do not loathe His reproof!

The Hebrew root word that is translated as 'loathe' is קִיֵּץ quts – Strong's H6973 which means, **'to feel a loathing, abhorrence, or sickening dread, be grieved'**.

This word denotes the deep emotional reaction of the subject issuing in a desired repulsion (or destruction) of the object. This root is used 9 times in Scripture and understanding the state of mind denoted by this root enlightens many passages. Ribqah loathed her life and complained to Yitshaq because of Ėsaw's wives (**Bereshith/Genesis 27:46**).

The strange ways of the foreign wives of Ėsaw had caused Ribqah to become so irritable that her life became unbearable, and she could not bear the thought of Ya'aqob taking a wife from Kena'an! This kind of irritation and loathing is forbidden toward Elohim's reproof over our lives!

This word also emphasises יְהוָה's feelings toward the Kena'anites and idolatry:

Wayyiqra/Leviticus 20:23 "And do not walk in the laws of the nation which I am driving out before you, for they do all these, and therefore I loathed them."

This word also describes how Yisra'el 'loathed' the manna in the Wilderness:

Bemidbar/Numbers 21:5 "And the people spoke against Elohim and against Mosheh, "Why have you brought us up out of Mitsrayim to die in the wilderness? For there is no food and no water, and our being loathes this light bread."

They grew tired of the provision of Elohim and they said their beings loathed this light bread!!! They were bored of the manna!

The Hebrew word that is translated as 'light' is קֵלֶקֶל qeloqel – Strong's H7052 and also means, **'contemptible, miserable, worthless'**.

This bread that they called worthless and miserable represents both יְהוֹשֻׁעַ and the community/body of Messiah:

Yoḥanan/John 6:51 "I am the living bread which came down out of the heaven. If anyone eats of this bread, he shall live forever. And indeed, the bread that I shall give is My flesh, which I shall give for the life of the world."

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

They were, in effect, saying what so many say today – that the Torah is worthless and to build community is worthless as they continue in their contemptible and stubborn walk of pride.

This is nothing but a rejection of the Truth, and you have to ask why they saw this bread as worthless – they had been eating of this for many years already. Perhaps they saw some of the delicacies of the cities which they had just put under the ban and now grew jealous for what they could not have.

These guys did not realise how well they had it – they did not have to sow or reap for their bread, their clothes and sandals never wore out and they had the protection of Elohim, who had just delivered their enemies up into their hands. Today we see how so many neglect to see just how good they have it in Messiah and as they look at what they 'can't' have in that all that the world has to offer looks and smells a little nicer and then quickly turn to rejecting the wonderful provision of Elohim and call it worthless!

This angers יְהוָה, because we are to be a thankful people – all of the time regardless of circumstances, and we are to never be irritated with, nor loathe, His reproof!

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

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

The term ‘let us reason together’ is written in Hebrew as וְנִיבְקַחְהֶם ‘venivakehah’, and comes from the root word יָכַח yakah – Strong’s H3198, and in effect what יהוה is saying here to a sinful nation is, “Come let Me prove to you... that you will be cleaned up... if you ...”

Here יהוה 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 the stain of sin and lawlessness!

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

The Hebrew 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:

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

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

The Greek word used here in the LXX (Septuagint) of Mishlĕ/Proverbs 1:23 for ‘reprove’ is the verb ἐλέγχω elegchō – Strong’s G1651 which means, ‘to expose, convict, reprove, reprimanded, rebuke’, and the noun that comes from this verb is ἔλεγχος elegchos – Strong’s G1650 which means, ‘reproof, test, conviction’, and is used in:

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

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

יהוה reproveth those He loves:

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

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

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

We are to also reprove the works of darkness:

Eph'siyim/Ephesians 5: 11-13 “**And have no fellowship with the fruitless works of darkness, but rather reprove them. 12 For it is a shame even to speak of what is done by them in secret. 13 But all matters being reprov'd 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 יהוה. We will not be able to reprove with all authority if we ourselves do not receive the reproof, correction and training in righteousness that the Word brings.

Ib'rim/Hebrews 12:7-11 “**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. 9 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.**”

Verse 13:

“Blessed is the man who has found wisdom, and the man who gets understanding”

From **verses 13-18** Shelomoh gives a clear expression of praise for wisdom!

Shelomoh then expresses the true result and blessing of enduring the discipline and reproof of a father, for the one who endures and bears the fruit of righteousness will be blessed in his finding of wisdom and understanding, so that he can walk upright and not need a repeat of previous discipline for folly!

The Hebrew root word that is used in this **verse 13** for 'blessed' is עֲשֶׂה esher – Strong's H835 which means, '*happiness, blessedness, bliss*', and comes from the root verb אָשַׁר ashar – Strong's H833 which means, '*blessed, lead, guide, to go straight, make progress to be advanced, to be led forth*'.

עֲשֶׂה esher – Strong's H835 is used in:

Tehillah/Psalm 34:8 “**Oh, taste and see that יהוה is good; blessed is the man that takes refuge in Him!**”

There are two verbs in Hebrew that render the meaning 'blessed':

This one we have just mentioned - אָשַׁר ashar – Strong's H833 and the one we all know - בָּרַךְ barak – Strong's H1288 which means, '*to kneel down, bless, abundantly bless*'.

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

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

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

Therefore, with Dawid’s words here in saying that **‘blessed is the man who takes refuge in Him’**, we are able to see that for man to be אָשַׁר **ashar** – Strong’s H833, man has to do something!! Hence the blessing for taking refuge in יהוה! There is a clear action of obedience involved!

A **‘blessed’** - אָשַׁר **asher** – Strong’s H835 – man is one who takes refuge in יהוה, and one who trusts in יהוה completely, and who submits under the authority of His Torah:

Mishlĕ/Proverbs 29:18 “Where there is no vision, the people are let loose, but blessed is he who guards the Torah.”

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

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

Those who take refuge in יהוה are blessed, as a result of right action, response and trust according to His Word, and are therefore guiltless!

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

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

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

The blessing of walking in His commands is that in Messiah there is no condemnation, and the righteous are **‘not guilty’**.

These are the great benefits of taking refuge in the Most-High and Dawid makes clear about the sure hope he has in the refuge that יהוה provides in His salvation and deliverance of our lives!

The blessing of taking refuge in the Most-High Elohim, יהוה of Hosts, is that the one who does so clearly reflects one who diligently seeks יהוה and finds the great wisdom of His Word!

The Hebrew root word that is translated as **‘finds’** is מָצָא **matsa** – Strong’s H4672 – **‘to attain, find, locate, discover’**, as already discussed in **verse 4**.

With the concept of being able to find something reveals that it needs to be sought after. Not that it is lost but that it needs to be discovered and learnt.

While, in many ways, the Word was lost to us while being right in front of us, we thank יהוה for opening our eyes that we may seek and find! As we guard the commands and watch over the Torah and do not let loving-commitment and truth be forsaken, we shall find favour and wisdom!

Let us now look at the Hebrew word for **'wisdom'**, as we shall further see our need to be disciplined in separation!

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

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



Het – ח:

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

As a tent wall we are also able to recognise the picture of stones being built up to make a complete wall, having been separated from the world and built up in the master!

Kaph - כ:

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

Mem - מ:

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

Hey – ה:

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

As we consider these pictographic letters, that render for us the term for **'wisdom'**, we are able to clearly see that **wisdom** entails a **separation**, as pictured through the tent wall.

We can render the meaning of the construction of this word, in terms of true wisdom, as meaning,
WE ARE BUILT UP IN THE MASTER AS WE SEPARATE OURSELVES FROM THE WORLD AS WE SUBMIT UNDER THE HAND OF OUR MASTER AND DO WHAT HIS WORD INSTRUCTS AS IT WASHES US, AND ENABLES US TO LIFT OUR HANDS TO HIM IN CONTINUAL PRAISE!

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

Wisdom is often used in the context of a skilled workman that has been equipped by the Spirit of Elohim: **Shemoth/Exodus 28:3 “And you, speak to all the wise of heart, whom I have filled with a spirit of wisdom, and they shall make the garments of Aharon, to set him apart, for him to serve as priest to Me.”**

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

The Hebrew word for 'understanding' is תְּבוּנָה *tebunah* – Strong's H8394 which means, '*understanding, discernment, reasonings, discretion, skill, intelligence*', and comes from the root word בִּין *bin* – Strong's H995 meaning, '*to discern, act wisely, consider carefully, understand, perceive*'. We are to do our utmost at making sure that we present our lives as a daily living offering to Elohim, for this is our reasonable worship, and in doing so we must grow in our understanding of the Word and be able to discern the set-apart from the profane, becoming skilled in the Sword of the Spirit!

What we are able to see here, is that many make idols according to their own understanding and reasoning, while they actually lack true Scriptural discernment

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

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

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

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

Verse 14:

“For the gain from it is better than gain from silver, and its increase than fine gold.”

The gain from finding wisdom and getting understanding outweighs anything money can buy!

Tehillah/Psalm 119:72 “The Torah of Your mouth is better to me than thousands of gold and silver pieces.”

Tehillah/Psalm 119:162 “I rejoice at Your word as one who finds great treasure.”

Here, in this Proverb, Shelomoh is making it clear to us that the value of wisdom is greater than silver and gold, and the gain (that refers to profit) thereof far outweighs any increase that worldly wealth can bring! In essence what is being said here is that what you gain in discovering wisdom is priceless and eternal! Silver and gold will rise and fall in its value over time, and will even fade and perish, yet wisdom is a life gaining commodity that is required to be found and embraced for a true set-apart one of the Most High!

Many people are chasing wealth and never gain a true blessing of true contentment, which can only be found in the Master יהושע Messiah. Sha'ul had clearly found great wisdom and understanding as he could confidently proclaim how content he could be in any situation, and did not allow circumstances to dictate his contentment, but rather that he had found wisdom and got understanding through the diligent hearing, guarding and doing of the Word!

Pilipiyim/Philippians 4:11-13 “Not that I speak concerning need, for I have learned to be content in whatever state I am. 12 I know what it is to be humbled, and I know what it is to have in excess. In any and every *situation* I have learned both to be filled, and to be hungry, both to have in excess, and to be in need. 13 I have strength to do all, through Messiah¹ who empowers me.”

Verse 15:

“She is more precious than rubies, and all your delights are not comparable to her.”

Finding wisdom cannot be comparable to all the delights of the flesh!

Finding wisdom and the precious value of it can be compared to finding hidden treasure in a field that Messiah speaks of in:

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

‘The pearl of great price’ is a powerful picture of entrance to the reign of the heavens that is given in this parable.

This pearl of great price reminds me of the vision that Yoḥanan had in Ḥazon/Revelation, in regards to the renewed Yerushalayim that has 12 gates, with each gate being a giant pearl, with a messenger at each gate that has written upon them the 12 names of the tribes of Yisra’ēl.

The pearl of great price – seeking the Truth and finding it causes a person to sell all he has in order to secure the pearl – securing entrance into the set-apart place of the Most-High – this is a lesson on counting the cost and knowing that the gift of life – the right of entrance into His eternal presence will cost you your all, and because He gave His all – He has given us access to His gates; and as Ḥazon tells us – it is not all who shall have access but rather:

Ḥazon/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.”

Those doing His commands are given access through the ‘pearl’ gates of the set-apart city, while outside are the idolaters, whores, murders and those who love falsehood!

Our right of entrance has been purchased by the Blood of Messiah, and therefore the gift of entrance is available to all who are cleansed in His Blood and stay in Him, by walking in and guarding to do all His commands!

Gates are a continued theme throughout Scripture and as we have come to know – the gates of a city were the access point and the place where right-ruling would take place, and by entering the gates of a city you would be submitting yourself to the rule and authority of that city, and as the children of the promise, in Messiah we await a city whose rule and authority shall rule the whole earth, and as sojourners here we are already now being strengthened to remain steadfast in perfect peace as we live according to the reign of the heavens that is coming soon – by walking in the pure Torah of Elohim:

Yeshayahu/Isaiah 26:1-3 “In that day this song is sung in the land of Yehudah, “We have a strong city – He sets up deliverance, walls and ramparts. 2 “Open the gates, let the righteous nation which guards the truth enter in. 3 “The one steadfast of mind You guard in perfect peace, for he trusts in You.”

As with every area of our lives, we are continually faced with the reality of choosing which path/road we walk and under which authority we submit, and Messiah tells us clearly that the gate to life is narrow while the gate to destruction is very broad:

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

The narrow gate few find – the narrow gate which comes with a way that is hard pressed – leads to life – yet few find it, why?

Because they are not as the merchant who seeks fine pearls. Finding true wisdom and getting understanding, in the hearing, guarding and doing of the commands, is more precious than rubies and every desire of man!

Verse 16:

“Length of days is in her right hand, riches and esteem in her left hand.”

The praise of wisdom continues, as Shelomoh makes it clear that abundant life and provision are in her hands!

With the expression of right and left hands being used here, I am reminded of the powerful instructions that Gid'on gave his 300 men, when he put shofars and empty jars with torches into their hands, as recorded in **Shophetim/Judges 7**.

At the command and leading of Gid'on they were to blow the shofars that were in their right hands and break the jars that were in their left hands, exposing the torches that were inside and shout ‘for יהוה’ and for Gid'on’.

When considering this picture of these men being told to have the shofars in their right hands and the jars with the torches in their left hands, lines up perfectly with the praise for wisdom being spoken of here in **Mishlĕ/Proverbs 3**.

Gid'on's men were clearly instructed to have the shofars in their right hands, and when understanding wisdom being depicted as having length of days in her **right hand**, I am able to see how powerful this picture of “raising the shout of a shofar” is.

We are told in Scripture to blow the shofar on the new moon, and on the appointed times (Feasts) and in the days of our rejoicing, and in time of battle to warn and gather.

The sounding of the shofar reminds us of the clear promise of deliverance we have in our Master and king who has given us the promise of eternal life in Him, the **Right Hand** of Elohim!

With the jars being in the **left hand**, the jars that had to be broken, in order to shine the light of the torches that were put inside, we can see a picture of true servants that have completely surrendered to the Master's ways and recognise that we need not chase riches, nor let the deceitfulness of wealth and the worries of this life choke out the Word!

Rather, by becoming a daily living offering unto Elohim, we can find rest in knowing that as we shine the light of His Truth and guard His Torah by doing all that He has commanded us to, with great zeal and joy, having the assurance of His blessed provision for our lives!

Sha'ul tells Timotiyos that true reverence, that is gained through a finding of wisdom, is of greater gain than physical exercise, having the promise of long life:

Timotiyos Aleph/1 Timothy 4:8 “**For bodily exercise is profitable for a little, but reverence is profitable for all, having promise of the present life, and of that which is to come.**”

What Shelomoh is making very clear in this proverb, as he praises the blessing of finding true wisdom, is that the world cannot come close to offering what the wisdom of Elohim brings to the faithful seekers of the Truth!

Verse 17:

“Her ways are pleasant ways, and all her paths are peace.”

The ways and paths of wisdom are pleasant and peace!

The Hebrew root word used for ‘ways’ is דֶּרֶךְ **derek** – Strong’s H1870 which means, ‘**way, road, distance, journey**’, which we have already looked at in **verse 6**, and the word for paths is נְתִיבָה **nethibah** – Strong’s H5410 which means, ‘**path, pathway, byway**’, and this word is understood as a footpath or way which one travels physically or morally, and this noun is often used in parallel with the more common דֶּרֶךְ **derek** (way), in the sense of one’s course of life.

It also speaks of moral character or action, either good (wisdom, justice and light), or wicked (such as the path of the adulteress).

The use of this word in the negative sense is captured in the verse from:

Yirmeyahu/Jeremiah 18:15 “**But My people have forgotten Me, they have burned incense to what is false, and they have stumbled from their ways, from the ancient paths, to walk in bypaths and not on a highway**”

Yisra’el had stumbled from the pleasant paths of wisdom and had turned aside to bypaths of falsehood!

The ways of wisdom are ‘pleasant’, which is the Hebrew word נֵעַם **no’am** – Strong’s H5278 which means, ‘**delightfulness, pleasantness, beauty**’, and comes from the root word נָעַם **na’em** – Strong’s H5276 which means, ‘**to be pleasant, delightful, lovely, surpass in beauty**’.

The Hebrew word for ‘peace’ is the word שָׁלוֹם **shalom** – Strong’s H7965 – ‘**wholeness, completeness, soundness, welfare, peace, health, prosperity, well-being, safety, protection**’, which we have looked at in **verse 2**.

Tehillah/Psalm 119:165 “**Great peace have those loving Your Torah, and for them there is no stumbling-block.**”

Walking in wisdom brings an assurance of peace, and her paths are pleasant and not burdensome as some erroneously teach!

Her ways refer to the guidance, direction, or leading that wisdom provides, and with **Pleasantness** rendering the meaning of “delightful, gracious, agreeable, or lovely”, we could express this as such: “**She will guide you along pleasant paths**”, or, “**Wisdom will lead you favourably**”. What is clear is this – wisdom makes our life pleasant and peaceful, and she will guide you safely!

Verse 18:

“She is a tree of life to those taking hold of her, and blessed are all who retain her.”

In this verse the Hebrew word translated as ‘tree’ is עֵץ *ets* – Strong’s H6086 meaning, ‘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 Eḏen we know that there was a tree of life, which Aḏam and Ḥawwah were permitted to eat from, which 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 Ḥazon that this tree is once again made available for all to eat: **Ḥazon/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.”**

As we see from Scripture that the curse of death pronounced for eating of what they were commanded not to eat came true. Once again, we must take note of the matter, we are urged by Kēpha to not let be hidden from us - 1 day is as 1000 years! In the ‘day’ that Aḏam sinned he died!

Aḏam only lived 930 years and so we see that he did not live past 1000 years or rather (1 day) and so he died in the day he sinned! The oldest man to ever live we will see in Chapter 5 was Methuselah who lived 969 years – no one ever lived to 1000 years here on earth!

In the Hebrew, we see this “**you shall certainly die**” written as – מוֹת תָּמוּת – ‘**moth tamuth**’ and is the repetition of the same root word מוֹת *muth* – Strong’s H4191 which means, ‘**to die, surely be put to death, perished, dying**’ and the literal translation of these two words being repeated are best rendered as, “**dying you shall die**”.

And so, what we see from this is that sin causes a process of death to be started as the ‘life’ begins to depart from man over a process of time. It is not that when you sin you die straight away but rather the body or life you have begins on a path to death because of sin!

What we can see from the instruction to not eat of the tree of the knowledge of good and evil is a great lesson at what knowledge alone does:

Qorintiyim Aleph/1 Corinthians 8:1 “And concerning food offered to idols: We know that we all have knowledge. Knowledge puffs up, but love builds up.”

Knowledge puffs up, but true love which is expressed in total obedience build up. Eating of the tree of the knowledge of good and evil possesses the danger of thinking that you are able to make clear choices based on your own knowledge and self-assumed wisdom and therefore end up relinquishing the need to submit to and obey our Creator!

Yeshayahu/Isaiah 47:10 “And you have trusted in your evil, you have said, ‘No one sees me.’ Your wisdom and your knowledge have led you astray. And you have said in your heart, ‘I am, and there is none but me.’”

Qorintiyim Aleph/1 Corinthians 3:19 “For the wisdom of this world is foolishness with Elohim. For it has been written, “He catches the wise in their craftiness,”

We are to eat of that which is our life – the Word of Elohim – and in that we get wisdom from Elohim and in our getting we get understanding!!!

Through the blood of Messiah, we have been given access to take hold of and walk in wisdom, for she is a **tree of life** to those taking hold of her. Shelomoh is clearly highlighting for us our need to take hold of wisdom and not let her go!

The word, in Hebrew, for ‘taking hold of’ is חָזַק *hazaq* – Strong’s H2388 and carries the meaning, ‘**to grow firm, fasten upon, strengthen, take hold of**’, and can have the concept of ‘**grasp between your ears, get a firm handle on the matter**’. This word is often translated as ‘strong’, in the clear instructions that we see being repeatedly given to Yehoshua and to Yisra’el to be strong and courageous!

We also see this word being used in:

Debarim/Deuteronomy 11:8 “**And you shall guard every command which I command you today, so that you are strong, and shall go in, and shall possess the land which you are passing over to possess**”

This instruction carries with it an intensity that must be applied in diligently guarding to do what we have been commanded to and in:

Iyob/Job 27:6 “**My righteousness I hold fast, and I do not let it go. My heart does not reproach me as long as I live.**”

Here Iyob uses this word חָזַק *hazaq* – in expressing how he has a firm grip on righteousness and was not going to let go!

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

When we retain wisdom and hold fast to walking in wisdom we will walk securely in the Master:

Tehillah/Psalm 17:5 “**My steps have held fast to Your paths, my feet have not slipped.**”

As we retain wisdom by holding fast to her, we have the full assurance that יהוה will ‘uphold’ us in righteousness!

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

Dawid praises יהוה for the fact that יהוה ‘upholds’ him in his integrity!

The root word translated as ‘uphold’ is תָּמַךְ *tamak* - Strong’s H8551 which means, ‘**to uphold, retain, hold up, support**’. יהוה upholds and supports the righteous in their integrity, and this we can be sure of!

In a chapter that carries a great message of comfort for the children of Yisra’el, along with a severe woe to her enemies that will be destroyed, we see the clear promise of יהוה in:

Yeshayahu/Isaiah 41:10 “**Do not fear, for I am with you. Do not look around, for I am your Elohim. I shall strengthen you, I shall also help you, I shall also uphold you with the right hand of My righteousness.**”

We also see again the words of Dawid, when he was in the Wilderness of Yehudah, in:

Tehillah/Psalm 63:8 “**My being has closely followed You; Your right hand did uphold me.**”

There are many other verses I could quote and what I am trying to make clear is the joy of knowing that יהוה upholds the righteous in righteousness and he upholds us when we faithfully walk in our integrity!

For more on walking in integrity please see the sermon notes of a message called, ‘walk in integrity’ from our site (<https://atfotc.com>) under the sermons 2014/2015 menu, or by clicking on the following link: <https://atfotc.com/walk-in-integrity-psalm-26/>

Verse 19-20:

“יהוה founded the earth by wisdom; He established the heavens by understanding; ²⁰ By His knowledge the depths were broken up, and clouds drop down dew.”

Shelomoh, after giving great praise for the wisdom of Elohim, he then goes on in **verse 19-20** to highlight wisdom and creation.

The Hebrew word translated as ‘founded’ is יָסַד *yasad* – Strong’s H3245 which means, **‘to establish, fix, firmly place, foundations laid, begin’**.

When יְהוָה spoke to Iyob and told him to stand on his feet like a man, יְהוָה asked him:

Iyob/Job 38:4 “Where were you when I laid the foundations of the earth? Declare, if you have understanding.”

In a Psalm of Dawid we see:

Tehillah/Psalm 24:1-2 “The earth belongs to יְהוָה, and all that fills it – the world and those who dwell in it. 2 For He has founded it upon the seas, and upon the waters He does establish it.”

In a prayer of the afflicted we see in:

Tehillah/Psalm 102:25 “You did found the earth of old, and the heavens are the work of Your hands.”

By Wisdom יְהוָה founded the earth!

Tehillah/Psalm 104:24 “O יְהוָה, how many have been Your works! You have made all of them in wisdom. The earth is filled with Your possessions.”

Tehillah/Psalm 136:5 “To Him who by wisdom made the heavens, for His kindness is everlasting”

Yirmeyahu/Jeremiah 10:12 “He has made the earth by His power, He has established the world by His wisdom, and has stretched out the heavens by His understanding.”

Yirmeyahu/Jeremiah 51:15 “He made the earth by His power, He established the world by His wisdom, and stretched out the heavens by His understanding.”

Why I am mentioning these verses, as cross references, is to highlight how important it is for us to take hold of wisdom and retain her, so that our paths may be pleasant and peaceful!

So many reject the Creation account and throw out the Tanak, which they erroneously label as the ‘Old Testament’.

To do this is to neglect the true wisdom and foundation of the Truth of Elohim. If we do not start at the beginning (**Bereshith/Genesis**) and grab hold of the clear wisdom in the Torah, we will never be able to walk in a straight path of peace!

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

The root meaning of this word is to bring something into being with the consequence that its existence is a certainty, and its position or function is firmly established!

In the very first verse of Scripture we are clearly told that the heavens were created and were therefore firmly established – הַשָּׁמַיִם *‘ha shamayim’* – “the heavens” - ‘הַ’ – the letter ‘hey’ is used as a ‘definite article’ rendered in English as ‘the’, and the word שָׁמַיִם *shamayim* – Strong’s H8064 which means, **‘heavens, skies’**.

The Hebrew word for ‘understanding’ is תְּבוּנָה *tebunah* – Strong’s H8394 which means, **‘understanding, discernment, reasonings, discretion, skill, intelligence’**, which we have looked at in **verse 13**.

Knowledge in Hebrew is the word דָּעָת *da’ath* – Strong’s H1847 and comes from word - יָדָע *yada* – Strong’s H3045 meaning, **‘to know’**. יְהוָה declared the end from the beginning, and by His knowledge He let the depths be broken up and let the dew drop down.

This is a powerful piece of wisdom that Shelomoh is revealing here, in telling us that from the beginning יְהוָה, by His knowledge, set up His Appointed Times.
Nothing takes Him by surprise for He knows all!

The Hebrew word translated as ‘drop down’ is רָעַף ra’aph – Strong’s H7491 which means, ‘to trickle, drip, drip down’, and the Hebrew word for ‘dew’ is טַל tal – Strong’s H2919 which means, ‘night mist, dew’!

Iyob/Job 36:26-28 “See, Ęl is great, beyond our understanding, and we do not know the number of His years. 27 For He draws up drops of water, which distil as rain from the mist, 28 which the clouds drop down – pour down in showers on man.”

Yeshayahu/Isaiah 45:8 “Rain down, O heavens, from above, and let clouds pour down righteousness. Let the earth open, let them bring forth deliverance, and let righteousness spring up together. ו, יְהוָה, have created it.”

The provision of Elohim comes down to us like ‘dew’, and in the Wilderness, the morning dew was accompanied with the ‘manna’ and remained when the dew had vanished! His ‘manna’ (Word) came down as ‘dew’, and was available for all!

Figuratively, the favour/delight of יְהוָה, His speech and the blessing of the unity of the brethren are likened or compared to the fall of dew:

Mishlĕ/Proverbs 19:12 “The sovereign’s wrath is like the roaring of a lion, but his delight is like dew on the grass.”

Tehillah/Psalm 133:3 “Like the dew of Ĥermon, that comes down on the mountains of Tsiyon. For there יְהוָה commanded the blessing, life forever!”

יְהוָה’s watching over us is like a cloud of dew that refreshes in the heat of the harvest:

Yeshayahu/Isaiah 18:4 “For thus יְהוָה said to me, “I am still, and I watch in My dwelling place like dazzling heat in sunshine, like a cloud of dew in the heat of harvest.”

We also see in Scripture how unfaithfulness is likened to ‘dew’ that goes away early:

Hoshĕa/Hosea 6:4 “Ephrayim, what would I do with you? Yĕhudah, what would I do with you? For your trustworthiness is like a morning cloud, and like the early dew it goes away.”

Hoshĕa/Hosea 13:3 “Therefore they shall be like a morning cloud, and like dew that goes away early, like chaff blown off from a threshing-floor, and like smoke from a window.”

His ‘dew’ has fallen – the question is whether we are obedient enough to allow it to nourish us or neglect it and rebel!

Verse 21:

“My son, let them not depart from your eyes; watch over sound wisdom and discretion”

From **verses 21-26** we are able to learn how wisdom, if taken hold of and retained, will give you a blessed life.

The clear command given here is to watch over sound wisdom and discretion and not let them depart from our eyes!

The Hebrew root word that is translated as ‘sound wisdom’ is תושייה tushiyyah – Strong’s H8454 which means, ‘*sound and efficient wisdom, abiding success, deliverance, helpful insight*’. Those who refuse to submit to walking in the Torah of Elohim lack sound wisdom!

Mishlĕ/Proverbs 18:1 “*The separatist seeks his own desire; he breaks out against all sound wisdom.*”

We ought to be seeking and doing the desire of Elohim, which is our set-apartness:

Tas’loniqim Aleph/1 Thessalonians 4:3-7 “*For this is the desire of Elohim: your set-apartness! – that you should abstain from whoring, 4 that each one of you should know how to possess his own vessel in set-apartness and respect, 5 not in passion of lust, like the gentiles who do not know Elohim, 6 not to overstep and take advantage of his brother in this matter, because the Master is the revenger of all such, as we indeed said to you before and earnestly warned. 7 For Elohim did not call us to uncleanness, but in set-apartness.*”

The separatist refuses to walk in fellowship and in unity with the body and seeks to do whatever is right in his own eyes!

The Hebrew root word for ‘separatist’ is פָּרַד parad – Strong’s H6504 which means, ‘*to divide, disperse, separate, scatter, make a division*’.

Those who refuse to submit to the Word and walk in unity with the body and refuse to submit to the appointed leadership of Elohim cause division and strife, and there reasonings do not line up with sound wisdom! But for the straight sound wisdom is kept readily available by Elohim!

The Hebrew word translated as ‘discretion’ is מְזִמָּה mezimmah – Strong’s H4209 which means, ‘*purpose, discretion, device, intent, thoughts*’.

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

The Hebrew word translated here in **Mishlĕ/Proverbs 3:21** as ‘watch over’ is נָצַר natsar – Strong’s H5341 meaning, ‘*to keep watch, guard, preserve*’, which we have already looked at in **verse 1**.

Sound wisdom and discretion must be watched over and must not ‘depart’ from our eyes!

The Hebrew word translated as ‘depart’ here in **Mishlĕ/Proverbs 3:21** is לָזַח luz – Strong’s H3868 which means, ‘*to turn aside, depart, vanish, devious*’, and is translated as ‘perverse’ in **Mishlĕ/Proverbs 3:32**!

To walk contrary to the Way of יְהוָה is an abomination to Him.

Those who attempt to change His times and laws and walk in the crookedness of man-made traditions that depart from complete obedience are an abomination to Elohim!

Those who turn aside from guarding the Torah are an abomination to יְהוָה – and sadly many who have turned aside from walking in His Torah actually think that they are pleasing to Him!

Have you found yourself turning aside to crooked ways when simply walking upright seems inconvenient to you as it costs you friends, family and even worldly opportunities? Know this – the perverse one – the one whose walk is crooked – is an abomination to יְהוָה and he will not be a part of the House of Elohim! We are to ‘fix our eyes’ on our Master and not turn away!

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, יְהוֹשֻׁעַ, who for the joy that was set before Him endured the stake, having despised the shame, and sat down at the right hand of the throne of Elohim.*”

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

Many are trying to run, yet find themselves getting tired and unable to endure the hardships and persecutions that comes as a result of set-apart living amidst a crooked generation!

The question that you need to ask yourself as you take an eye test so to speak is,

“What are you looking at?”

Are you looking at Messiah?

The two Greek words used here for our Messiah are:

'Prince' - ἀρχηγός - archēgos (Strong's G747) – translates as **'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'**.

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

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

The Greek word used here for 'looking' is ἀφοράω – aphorao - Strong's G872 and 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 also means, **'to consider carefully, attentively look at'** and 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) ὁράω horaō – Strong's G3708 which means, **'to see, perceive, attend to, take heed, see with the mind, beware, to see as in becoming acquainted with by experience'**.

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

We are to also take heed not to get consumed by materialism, and Messiah warns us against these in:

Mattithyahu/Matthew 16:6 **“And יהושע said to them, “Mind! And beware of the leaven of the Pharisees and the Sadducees.”**

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 'mind', in both these warnings given, is the word ὁράω horaō – take heed, be watchful that you 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 watch out that you don't get sucked into the need to gain possessions – because your life does not consist in the excess of possessions!

Seeing and watching is what we are to be doing as we guard ourselves and take heed not to fall asleep; and in light of what we are discussing here, let us look further at some very critical words of warning that are to take heed of from our Master in:

Marqos/Mark 13:33-37 **“Take heed, watch and pray, for you do not know when the time is – 34 as a man going abroad, having left his house and given authority to his servants, and to each his work, and commanded the doorkeeper to watch. 35 “Watch therefore, for you do not know when the master of the house is coming – in the evening or at midnight, or at the crowing of the cock, or in the morning, 36 lest, coming suddenly, he should find you sleeping. 37 “And what I say to you, I say to all: Watch!”**

‘**Take heed**’ is translated from the Greek that we have discussed already - βλέπω blepō - a root of the word used in ‘**recovery of sight**’, and the Greek word for ‘**watch**’ in **verses 34,35 & 37** is γρηγορέω grēgoreō – **Strong’s G1127** which means, ‘**keep awake, be vigilant**’, and is formed from the word ἐγείρω egeirō – **Strong’s G1453** which means, ‘**to waken, raise up, arise**’.

The Greek word that is translated as ‘**watch**’ in verse 33 is ἀγρυπνέω agrupneō – **Strong’s G69** and means, ‘**to be sleepless, wakeful, alert, keep watch**’ as it comes from the two Greek words: ‘a’ – as a negative participle and ὕπνος hupnos – **Strong’s G5258** as already discussed – so what we clearly understand in the command to ‘**watch**’ is that we are to ‘**keep awake, be vigilant**’ and **DO NOT SLEEP** or get hypnotised under the spell of the false doctrines of man!

In the illustration that יהושע gives here, we can also learn from the command given to the ‘doorkeeper’ to watch, that this is exactly what is required of a faithful servant – to be awake, watchful and guarding the door!

Verse 22:

“Then they become life to your being and an adorning to your neck.”

When we keep our eyes fixed on sound wisdom and discretion, they shall be that which adorns us with the life of our Master!

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

The Hebrew word translated as ‘**being**’ is נֶפֶשׁ ‘nephesh’ **H5315** which is ‘**a soul, a living being, the inner being of a man**’. We have already discussed in this article the Scripture that makes clear how the Torah is perfect as it brings back the being of a man, and here Shelomoh is clearly pointing out to us that without the life being brought back to our being we cannot be adorned with favour!

The picture of an adornment to our neck is a clear one of taking the easy yoke of our Master, which is not heavy!

Mattithyahu/Matthew 11:28-30 **“Come to Me, all you who labour and are burdened, and I shall give you rest. 29 “Take My yoke upon you and learn from Me, for I am meek and humble in heart, and you shall find rest for your beings. 30 “For My yoke is gentle and My burden is light.”**

A yoke is that which is put on cattle to direct their paths and lead them in the way they should go so that they do not stray, and this is used metaphorically for us to be adorned with the Torah around our neck, so that we can be lead forth in the True paths of our Master. His yoke is an adorning to our neck and not a heavy burdensome weight!

What I like about this picture here, is that it is given as a result of not letting go of sound wisdom and discretion, by taking hold of the Truth! For then we will find the adornment of favour in our time of need and be able to be led forth in truth, as we submit to our Princely leader!

The Hebrew word used here for 'neck' is גָּרְגֵרֹת *gargeroth* – Strong's H1621 which is only used 4 times in Scripture and is only used in Mishlě/Proverbs, with the understanding that it is always used metaphorically in expressing that which is around your neck leads you! Here are the other verses we find this word in:

Mishlě/Proverbs 1:9 “For they are a fair wreath on your head, and chains about your neck.”

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

Mishlě/Proverbs 6:21 “Bind them on your heart always; tie them around your neck.”

The discipline of a father and the Torah of a mother; loving-commitment and truth, sound wisdom and discretion are the things that we are to have 'around our neck' – in other words we are to be led forth in these, lest we walk as fools in a dead-end path!

Verse 23:

“Then you would walk safely in your way, and your foot would not stumble.”

The Hebrew root word used for 'Then' is אַז *az* – Strong's H227 which is a demonstrative adverb that can have the meaning, 'if, from, to, then, when', and is used here as a marker of a result of a prior clause. This demonstrative 'then' marks the result of doing what has been instructed to be done! Watch over sound wisdom and discretion, take hold of wisdom and retain her, THEN...

1) “You would walk safely in your way...”

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

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

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

The Hebrew word used for 'safely' is בְּטָח *betah* - Strong's H983 which means, 'security, confidence' and comes from the root בָּטַח *batah* - Strong's H982 which means, 'to trust, rely on' which we have already discussed.

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

2) “Your foot would not stumble”

The Hebrew word for 'foot' is רֶגֶל *regel* – Strong's H7272 which means 'a foot/feet or to walk', and speaks of one's obedience to walking according to the commands of Elohim and obeying His call to keep His feasts as commanded, as we take note that this word is also translated as 'times' in:

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

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!

The Hebrew root word used for 'stumble' is נָגַף *nagaph* – Strong's H5062 which means, 'to strike, smitten, beaten, defeated, plagued, struck down'.

When we are adorned with the favour of the wisdom of יְהוָה and guard His commands as we walk in our Master, we can be assured that we will not be struck down and defeated, but can rather walk in the victory of our King, praising Him daily for our deliverance that we work out with fear and trembling!

The Greek word used for ‘stumble’ is προσκόπτω *proskoptō* – Strong’s G4350 which means, ‘*to strike against, stumble*’, and we see from the clear words of our Master that when we walk as children of light then we will not stumble!

Yoḥanan/John 11:9-10 “**דְּוָשַׁע**” answered, “Are there not twelve hours in the day? If anyone walks in the day, he does not **stumble**, because he sees the light of this world. 10 “But if anyone walks in the night, he **stumbles**, because the light is not in him.”

Verse 24:

“When you lie down, you need not be afraid. And you shall lie down and your sleep shall be sweet.”

To lie down, and not be afraid, is a part of the blessing promised for guarding the Sabbaths and commands of Elohim, and walk in His laws, as we see in:

Wayyiqra/Leviticus 26:6 “**And I shall give peace in the land, and you shall lie down and no one make you afraid. And I shall clear the land of evil beasts, and not let the sword go through your land.**”

The Hebrew root word translated as ‘afraid’ is פָּחַד *paḥad* – Strong’s H6342 which means, “*to dread, to shake or be in dread or terror*” and can mean to “*have an attitude or emotion of severe distress over impending danger or trouble, with a focus that it can be so intense that it will cause physical trembling and shaking*”.

It can also mean “*to be in a state of profound awe and respect, so intense the body may react with trembling and shaking*”.

In Tehillah/Psalm 27 Dawid declares that דְּוָדָה is the refuge of His life, and asks the rhetorical question of, “whom should I dread?”

In essence Dawid is saying, “*because דְּוָדָה is my strong tower and refuge for my soul, whom shall I be afraid of or who should cause me to be in distress or terror?*” - the answer is obvious – no one!!!

Romiyim/Romans 8:31 “**What then shall we say to this? If Elohim is for us, who is against us?**”

To have sweet sleep is a clear metaphor for having true shalom and rest in our great Master and Elohim, and as we stay in him there is nothing that should disturb our sleep, no matter what circumstances we find ourselves in.

Tehillah/Psalm 3:5-6 “**I, I laid down and slept; I awoke, for דְּוָדָה sustained me. 6 I am not afraid of ten thousands of people who have set themselves against me all around.**”

Ma’asei/Acts 12:5-6 “**So Kěpha was indeed kept in prison, but prayer was earnestly made to Elohim on his behalf by the assembly. 6 And when Herodes was about to bring him out, that night Kěpha was sleeping, bound with two chains between two soldiers. And the guards before the door were keeping the prison.**”

When Herodes was about to bring Kěpha out, Kěpha was ‘**sleeping**’, bound between two soldiers. What we notice here, is that this time there were tighter measures put in place by the prison guards. This time Kěpha was bound to two guards and guards were also put on duty to guard the gates, especially after what had happened the last time Kěpha got out!

This time was slightly different to the other two times Kěpha was in prison.

The other two times (**Ma’asei/Acts 4:3** and **Ma’asei/Acts 5:18-20**) he was imprisoned with some of the other emissaries. The previous two times he was arrested, was after some great victories, and he was given an opportunity to witness.

This time was slightly different, as it was after the death of his friend and colleague, Ya’aqob.

This time he was alone and deliverance did not come straight away. Yet, what we see here in this account is that Kěpha, as always, was not stressed or in fear of his captors. His trust was in our Master and Elohim, יהושע Messiah, who would deliver him from his chains! The Roman custom was to bind the prisoner to the soldier who had charge of him by means of a chain, which joined the prisoner's right wrist to the left wrist of the soldier, typically leaving the 'fighting hand' of the soldier free to use in case the prisoner got out of hand. For greater security the prisoner was sometimes chained to two soldiers, one on each side of him, which was the case with Kěpha! If you were chained to two Roman soldiers and facing the possibility of being executed the next day, would you sleep very soundly? Probably not, but Kěpha did. In fact, Kěpha was so sound asleep that the Messenger of יהוה had to strike him on the side to wake him up! What gave Kěpha such confidence and hope? Well, to begin with, many believers were praying for him, and kept it up day and night for a week, and this helped to bring him peace.

Pilipiyim/Philippians 4:6-7 "Do not worry at all, but in every matter, by prayer and petition, with thanksgiving, let your requests be made known to Elohim. 7 And the peace of Elohim, which surpasses all understanding, shall guard your hearts and minds through Messiah יהושע."

Kěpha could sleep, for the peace of Elohim could guard his heart and mind through the Master and Elohim, יהושע Messiah. I want us to look at this Greek word that is translated here in **verse 6** as 'sleeping', as we begin to explore some key lessons from the account of Kěpha's escape! The Greek word used here is κοιμάω koimaō – **Strong's G2837** which means, '**to put to sleep, to fall asleep, to die**', and is used as a metaphor to mean, '**be calm, quiet, to still**'. Looking at this word and its use in the renewed Writings, we are also able to see how this word is metaphorically used to describe those who have 'fallen asleep' or 'died' in Messiah!

It speaks also of the confidence we can put in the Master, and we see this word being used in the **LXX** (Septuagint) in:

Tehillah/Psalm 4:8 "I lie down in peace altogether, and sleep; For You alone, O יהוה, make me dwell in safety."

This was a confident prayer of Dawid, as he expresses his complete trust in יהוה.

The Hebrew root word used here is יָשַׁן yashen – **Strong's H3462** meaning, '**to sleep (figuratively to die), to cause to sleep**'.

Sleep is a blessing; it provides rest and refreshment.

One who works hard, though poor, has sweet sleep; but the rich in their excess are denied this refreshment.

Qoheleth/Ecclesiastes 5:12 "Sweet is the sleep of a labourer whether he eats little or much, but the plenty of the rich does not let him sleep."

While sleep is good and refreshing, one is not to love sleep, for that will lead to poverty; nor is one to rob themselves of rest in order to increase wealth.

Mishlě/Proverbs 20:13 "Do not love sleep, lest you become poor; open your eyes, be satisfied with bread."

In speaking of those who do not submit to the Master builder we see:

Tehillah/Psalms 127:2 "In vain do you rise up early, to sit up late, to eat the bread of toil; so He gives His beloved sleep."

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

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

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

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

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

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

This is not the same word used for **'sleep'** that we looked at when we saw that Kěpha was sleeping in the prison.

Kěpha was not sleeping because he did not care, but rather he could sleep because he did care and He knew who cared for him! Kěpha was a man who put his trust in **יהושע** Messiah, and his sleep could be sweet amidst the toughest battles in life!

We do find, however that before the death and resurrection of our Master and Elohim Kěpha was found to be sleeping, when the Master came to them in **Mattithyahu/Matthew 26:40-41** and found them sleeping and asked if they could not even keep watch for one hour, and they were instructed to watch and pray, lest they enter into trial, for the spirit is willing but the flesh is weak.

This **'sleep'** was a slothful sleep - **καθεύδω katheudō** and not a calm and peaceful sleep – **κοιμάω koimaō**.

In other words, they had been sleeping when they should have been watching.

Kěpha could have a peaceful sleep in prison for he knew who His Master was, and the fear of those who persecuted him did not cause him to lose sleep over their false accusations!

We too can learn from this, and be encouraged to not lose sleep over those harsh words and accusative insults that others may speak against us for walking in righteousness and guarding the commands of our Elohim! What we should be doing for those who speak against us, is simply to pray for them, and let them, by observing our good works, esteem Elohim in the day of His visitation!

Verse 25:

"Do not be afraid of sudden dread, nor of the ruin of the wrong when it comes"

We must not be afraid when we see some terrible things happening, nor when we see the ruin of the wrong! Our trust and reliance must always be in our Master and Elohim.

The root word used for **'fear'** is **יָרֵא yare** – **Strong's H3372** which means, **'to fear, be afraid, reverence, respect'** and in the tense this is written in (qal active), it actually carries the meaning of, **'to stand in awe of, be awed, to reverence, honour, respect'**. I find this interesting as it is clear in telling us to not give any reverence or respect to sudden dread!

Our reverence and respect is to be given to **יהוה** of Hosts!

Shelomoh is teaching us to be properly armed in the Truth, as we know that the days ahead will grow dark and when we consider the Book of Hazon, in its clear explanation of the wrath to be poured out, we need not be afraid of the sudden terror and dread that comes upon the earth and should hold firm to our Master and not be afraid of the destruction of the wrong that is coming, when our Master comes in vengeance to tread His enemies and fetch His Bride.

The way we can be sure to not be found being afraid of what is coming upon the earth and upon the wrong, is to be awake. We are to be sober and watchful, and be steadfast in guarding the commands of Elohim, walking in His wisdom, for then we need not be caught off guard and find ourselves in terror when our Master comes like a thief in the night!

I mentioned Dawid's words in **Tehillah/Psalm 27**, in regards to whom should he dread if יהוה is His refuge, and before this he makes a clear statement that יהוה is his light and salvation/deliverance and then asks the first rhetorical question of who should he fear?

What Dawid is declaring here could be best expressed as follows:

“יהוה is my light, and He saves me – now whom should I fear or whom should I stand in awe of or show respect and have reverence for?” – the answer is obvious – יהוה – our Light and Salvation!!!

Mattithyahu/Matthew 24:6 **“And you shall begin to hear of fightings and reports of fightings. See that you are not troubled, for these have to take place, but the end is not yet.”**

We can have full confidence in our Master and Elohim, and not be afraid of terror and that which is coming, as we stay in Him and He stays in us, for the next verse Shelomoh gives us the clear reason for us to not be afraid:

Verse 26:

“For יהוה is at your side, and He shall guard your foot from being caught.”

Yeshayahu/Isaiah 41:10 **“Do not fear, for I am with you. Do not look around, for I am your Elohim. I shall strengthen you, I shall also help you, I shall also uphold you with the right hand of My righteousness.”**

The Hebrew word that is translated as ‘at your side’ is כֶּסֶל *kesel* – Strong's H3689 which means, ***‘loins, confidence, thighs’***, and can also mean, ***‘stupidity, folly’***.

With this word we are able to see that it identifies that which you walk alongside and find your confidence in.

When used in referring to folly it refers to a person whose way of life is to live for this world only, whereas the one whose way of life is to live for יהוה, the assurance we can have is that with יהוה at our side we can see how יהוה can be our confidence and as long as we walk in Him our feet shall never be caught off guard! As we guard His Word, His Word guards our paths and keep us on the narrow path that leads to life!

Verse 27:

“Do not withhold good from those who deserve it, when it is in the power of your hand to do so.”

From **verse 27-31** we see Shelomoh giving us clear wisdom on how to behave, as wise servants of the Most-High, or rather, how not to behave, as we see 5 'DO NOT' commands being given in these 5 verses!

After having expressed the need for us to guard the Torah and take hold of wisdom, and the peace we can have as we walk in wisdom, he now directs this Proverb to teaching how we can behave in wisdom. He starts off by making it clear that we should not be selfish, as we are to help those in need and never withhold the good from those to whom it is due!

The Hebrew root word that is translated as 'withhold' is **מָנַע** mana – Strong's H4513 which means, **'restrain, withhold, held back, keep back'**.

In **Mishlĕ/Proverbs 1:15** we are told to 'keep' our feet from the path of sinners, and the word used for 'keep' is this same word used here for 'withhold' - **מָנַע** mana – Strong's H4513.

In other words, keep back from doing what sinners do, and do not hold back from doing good to those who deserve it! In other words always do what is right, and stay away from doing what is wrong!

Romiyim/Romans 13:7-8 "Render therefore to all what is due to them: tax to whom tax is due, toll to whom toll, fear to whom fear, respect to whom respect. 8 Owe no one any matter except to love one another, for he who loves another has filled the Torah."

Galatiyim/Galatians 6:9-10 "And let us not lose heart in doing good, for in due season we shall reap if we do not grow weary. 10 So then, as we have occasion, let us do good to all, especially to those who are of the household of the belief."

Ya'aqob/James 2:15-17 "And if a brother or sister is naked and in need of daily food, 16 but one of you says to them, "Go in peace, be warmed and be filled," but you do not give them the bodily needs, what use is it? 17 So also belief, if it does not have works, is in itself dead."

What Shelomoh is teaching us here, is that we are not to try to take short cuts and cheat anyone, and when we have that which we are to give, in our hands, then we must not withhold from doing so.

The Hebrew word that is used here for 'deserve' is **בָּעַל** ba'al – Strong's H1167 which means, **'owner, creditor, captain, husband'**, and while this is also the name of the false deity of the Phoenicians, what we recognise here is the lesson of giving what is due to those to whom it is due.

We are in the world but not of the world, and we certainly have to be subject to every institution of man, as Kĕpha teaches us in **Kĕpha Aleph/1 Peter 2:13**.

That means that believers must also pay any taxes that are due and pay for any services and utilities that we use.

This is also a clear instruction given to those who employ the services of others, in that they are to give what is due to the workers, lest they cry out to Elohim and it be evil in His eyes!

Ya'aqob/James 5:4 "See, the wages of the workmen who mowed your fields, which you kept back, cry out. And the cries of the reapers have reached the ears of יְהוָה of hosts."

Right scales and balances are to be in our hands for a false scale is an abomination to יְהוָה but a perfect weight is His delight (**Mishlĕ/Proverbs 11:1**)

Verse 28:

"Do not say to your neighbour, "Go, and come back, and tomorrow I give it," when you have it with you."

In other words – DO NOT LIE!!!

This verse is an encouragement to give promptly and willingly.

Your neighbour may be another person, someone you interact with, a fellow citizen, or, more intimately, a friend or companion.

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

What is being referred to here may possibly be something that has been requested by one’s neighbour, or something that they are in need of. The use of ‘**you**’ here, the instruction is clearly directed at the reader and learner of wisdom, who is being addressed by the teacher of wisdom, and cautioned not to behave in this way.

The message is clear – be prompt in meeting the needs of others when you have the ability to do so!

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

Verse 29:

“Do not plan evil against your neighbour, seeing he dwells safely beside you.”

Mikah/Micah 2:1-2 “**Woe to those plotting wickedness, and working out evil upon their beds! In the light of the morning they practise it, because it is in the might of their hand. 2 And they coveted fields and seized them, also houses, and took them away. And they oppressed a man and his house, a man and his inheritance.**”

Do not plot or scheme to do harm or injury to your neighbour.

Izebel’s scheming against Naboth is an example of what should not be done.

Ahab wanted the plot of Naboth, since it was next to Ahab and while Naboth was a very peaceful neighbour a scheme was devised by Izebel, Ahab’s wicked wife, to get the land that her husband wanted. You can read of these accounts in **Melakim Aleph/1 Kings 21**.

Another example, of wicked plotting, is seen in the Book of Esther, when Haman devised a plan to kill all the Yehudim in the 127 provinces under the reign of Ahashwerosh.

As we know Haman’s plan did not run its course as it was turned around and got him and his 10 sons killed, which is a great picture of a putting to death of the anti-messiah and the wickedness of Satan’s continual scheming against the beloved of Elohim!

Romiyim/Romans 12:18-21 “**If possible, on your part, be at peace with all men. 19 Beloved, do not revenge yourselves, but give place to the wrath, for it has been written, “Vengeance is Mine, I shall repay,” says יהוה יהוה. 20 “Instead, if your enemy hungers, feed him; if he thirsts, give him a drink, for in so doing you shall heap coals of fire on his head.” 21 Do not be overcome by evil, but overcome evil with good.**”

Here Sha’ul is clearly expanding on the teachings of our Master as he unfolds the true wisdom of the heart that must be lived out as we do our utmost to be at peace with all men!

Verse 30:

“Do not strive with a man without cause, if he has done you no evil.”

There are some in the world today who just love to pick a fight, be it physically or verbally, just for the fun of it, as they always want to be proven to be right and a know-it-all! We should in no way strive with anyone without any reason.

The Hebrew root word that is translated as 'strive' is רִיב *rib* – Strong's H7378 meaning, '**to strive, contend, argue, complain, find fault, quarrel**', and in the tense that it is written in it also carries the understanding/meaning of conducting a legal case or lawsuit against another. In other words to sue somebody!

This can also give the understanding of having a serious verbal battle!

These things should be avoided at all costs.

Sha'ul admonishes the believers in Corinth for their behaviour in this regard:

Qorintiyim Aleph/1 Corinthians 6:6-8 "**But brother against brother goes to be judged and that before unbelievers! 7 Already, then, there is a failure with you, that you have lawsuits among you. Why not rather be wronged? Why not rather be cheated? 8 But you yourselves do wrong and cheat, and that to your brothers!**"

He also instructs Timotiyos in:

Timotiyos Bět/2 Timothy 2:23-26 "**But refuse foolish and stupid questions, knowing that they breed quarrels. 24 And a servant of the Master should not quarrel but be gentle towards all, able to teach, patient when wronged, 25 in meekness instructing those who are in opposition, lest somehow Elohim gives them repentance unto a thorough knowledge of the truth, 26 and they come to their senses, out of the snare of the devil, having been taken captive by him to do his desire.**"

The Hebrew word used here for 'without cause' is חִנָּם *hinnam* – Strong's H2600 which means, '**out of favour, free, nothing, useless, vain, costs me nothing, without a cause, without pay**'.

Verse 31:

"Do not envy a cruel man, and choose none of his ways"

The Hebrew root word used here for 'envy' is קָנָה *qanah* – Strong's H7065 meaning, '**to be jealous or zealous, be envious, ardent**'.

It is written in the 'piel' tense which indicates the expression of an intensive or intentional action!

It is the same word used to describe Pineḥas in **Bemidbar/Numbers 25** who was **ardent/zealous** for יְהוָה and rose up and took a stand against the whoring of Yisra'ēl!

This word as we can see can have a dual meaning, depending on where your focus is on and on what your eyes are looking at!

Our eyes are to be on יְהוָה and His Torah, which is to be the 'apple of our eye' (**Tehillah/Psalm 7:2**) as we guard his commands so that we live, and in doing so we can be like Pineḥas and Ĕliyahu who expressed great zeal for יְהוָה, or if our eyes are turned away from the Truth for a split second and focused on the things of the flesh that do not satisfy, we are in danger of becoming extremely envious of what others have and in doing so find our feet in a slippery place!

The wrong 'envy' can cause you to make irrational choices instead of waiting on יְהוָה, and in Berēshith/Genesis we see a picture of Yosēph's brothers exercising envy in a negative sense:

Berēshith/Genesis 37:11 "**And his brothers envied him, but his father guarded the word.**"

Envy for or towards others, as opposed to a positive zeal toward Elohim, will cause one's life to rot away:

Mishlē/Proverbs 14:30 "**A healthy heart is life to the body, but envy is rotteness to the bones.**"

Galatijim/Galatians 5:21 “envy, murders, drunkenness, wild parties, and the like – of which I forewarn you, even as I also said before, that those who practise such as these shall not inherit the reign of Elohim.”

The Hebrew word for ‘cruel’ is חָמָס *ḥamas* – Strong’s H2555 which means, ‘*violence, wrong, malicious*’. What is interesting to note is the Arabic term, ‘*hamas*’ is the term used of the Islamic militaristic terrorist group, which uses politics and violence to achieve its goals!

When people turn aside from the Torah, their lives inevitably resort to a violent and malicious stand against the need to walk according to the Torah. The 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! We must never envy the cruel and wrong!

Hebrew word for ‘choose’ is בָּחַר *baḥar* – Strong’s H977 and means, ‘*to choose, choicest, selected, preferred*’, and this word is used to express that choosing which has ultimate and eternal significance.

We see in Scripture how יְהוָה chooses a people, certain tribes, specific individuals, and a place for His Name; and in all these cases service and obedience is at the heart of the choosing. Thus, יְהוָה chose Yisra’el to be set-apart and thereby to serve as His witness among the nations. His choosing us has eternal significance!!! His choice is forever!!!

The expected response of the chosen is loving obedience and complete commitment in an uncompromised service to the One who has chosen us!

Yoḥanan/John 15:16 “You did not choose Me, but I chose you and appointed you that you should go and bear fruit, and that your fruit should remain, so that whatever you ask the Father in My Name He might give you.”

יְהוָה makes it very clear to us here in **Yoḥanan/John 15** that we did not choose Him, but He chose us – and our acceptance to His choosing implies that we understand and acknowledge our needed response, which is to obey, and in doing so we relinquish and forfeit all ‘choice for self’ – simply because we accept our choosing and realise that we are no longer our own, but rather belong to Him who has purchased us with His own Blood – hence we are called **The Chosen!**

We must never choose the ways of the cruel and wrong, for they will lead to death.

While this may seem fairly obvious at first glance, and it should; what we do find is that many do not recognise the consequence of their acceptance of the great choosing of Elohim upon their lives, for they simply continue to make ‘bad choices’ that render their garments defiled before the One who has chosen us and clothed us with His righteousness!

יְהוָה’s ‘choosing’ of Yisra’el was not because of being bigger and better than other nations!

Deḥarim/Deuteronomy 7:7-8 “יְהוָה did not set His love on you nor choose you because you were more numerous than any other people, for you were the least of all peoples, 8 but because of יְהוָה loving you, and because of Him guarding the oath which He swore to your fathers, יְהוָה has brought you out with a strong hand, and redeemed you from the house of bondage, from the hand of Pharaoh sovereign of Mitsrayim.”

יְהוָה’s loving-commitment to His oath that He swore to Abraham, Yitshaq and Ya’aqob is what has caused us to be a people that are ‘chosen’ in the Beloved!

Debarim/Deuteronomy 10:14-16 “See, the heavens and the heaven of heavens belong to יהוה your Elohim, also the earth with all that is in it. 15 “יהוה” delighted only in your fathers, to love them. And He chose their seed after them, you above all peoples, as it is today. 16 “And you shall circumcise the foreskin of your heart, and harden your neck no more.”

Because of His great love for our fathers, He chose their seed – that is us, and because of His choosing us, He expects us to walk humbly before Him and cut away the foreskin of our heart, rolling away the reproach of wickedness and sin that breeds therein; and be stiff-necked no more!

Because of His lovingly-committed choice for us, we too must respond by making the clear choice to serve Him and cling to Him with our all:

Debarim/Deuteronomy 30:19-20 “I have called the heavens and the earth as witnesses today against you: I have set before you life and death, the blessing and the curse. Therefore you shall **choose** life, so that you live, both you and your seed, 20 to love יהוה your Elohim, to obey His voice, and to cling to Him – for He is your life and the length of your days – to dwell in the land which יהוה swore to your fathers, to Abraham, to Yitshaq, and to Ya’aqob, to give them.”

We, the **chosen**, are called to **choose** life!

The Torah is our life! And in choosing life, we choose to love, obey and cling to Elohim by guarding His Torah that leads us in the Way of Set-Apartness!

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

The Words of this Torah is not worthless – it is our life! The Living Word – The Word made flesh - יהושע Messiah - is our life!!!

In Speaking of יהושע Messiah, Sha’ul tells us in:

Romiyim/Romans 10:6-7 “But the righteousness of belief speaks in this way, “Do not say in your heart, ‘Who shall ascend into the heavens?’ ” – that is, to bring Messiah down; or, 7 “ ‘Who shall descend into the abyss?’ ” – that is, to bring Messiah up from the dead.”

Sha’ul was quoting from:

Debarim/Deuteronomy 30:11-14 “For this command which I am commanding you today, it is not too hard for you, nor is it far off. 12 “It is not in the heavens, to say, ‘Who shall ascend into the heavens for us, and bring it to us, and cause us to hear it, so that we do it?’ 13 “Nor is it beyond the sea, to say, ‘Who shall go over the sea for us, and bring it to us, and cause us to hear it, so that we do it?’ 14 “For the Word is very near you, in your mouth and in your heart – to do it.”

יהושע Messiah is the One who came down, and He is the One who came up from the dead and He has made His Word – His Torah – alive in us, in order that we, the **chosen**, can live set-apart lives unto Him!

יהושע Messiah is our life – and we **choose** Life!!!

That being said, we must recognise the clear consequences of such a choice – for by choosing יהושע Messiah, we are in fact choosing to love, obey and cling to His Torah!!!

Sadly, there are many who do not understand this, and think that they have a choice not to obey!

While Yisra'el, being chosen, did not cling to יהוה and His Torah, יהוה's loving commitment to His oath stands firm forever and after a new generation had passed over the Yarden, Yehoshua called for this chosen nation to make a choice, as he says in his closing speech:

Yehoshua/Joshua 24:14-15 “**And now, fear יהוה, serve Him in perfection and in truth, and put away the mighty ones which your fathers served beyond the River and in Mitsrayim, and serve יהוה!** 15 “**And if it seems evil in your eyes to serve יהוה, choose for yourselves this day whom you are going to serve, whether the mighty ones which your fathers served that were beyond the River, or the mighty ones of the Amorites, in whose land you dwell. But I and my house, we serve יהוה.**”

The call is clear – fear יהוה and serve Him in Truth, however if you think that it is evil to do so, then choose today who you are going to serve! The ‘choice’ to serve who you want to, is given to those who have not fully accepted the ‘choosing’ of Elohim!

For those who have fully accepted and responded to the clear ‘choosing’ of Elohim, are called to fear Him and serve Him in perfection and truth, and in that acceptance the responsibility is clear – put away all falsehood and idolatry, that leads to death! What I am trying to make clear here is that when we have understood the clear ‘choosing’ of Elohim, there is actually no more ‘choosing’ that we get to do, when it comes to fearing and serving in perfection and truth!

Verse 32:

“For the perverse one is an abomination to יהוה, and His secret counsel is with the straight.”

In these last 4 verses Shelomoh makes it clear to us how יהוה deals with good and evil!

The Hebrew root word that is translated here as ‘for’ – is כִּי ki – Strong’s H3588 which can be rendered as, ‘that, for, when’ as well as literally giving the meaning of ‘because’, and what we see flowing from the previous verse is that we are not to envy the wrong, for they are an abomination to יהוה.

The Hebrew root word that is translated here as ‘the perverse one’ is - לֹוּז - Strong’s H3868 which means, ‘to turn aside, depart, vanish, devious’.

Mishlĕ/Proverbs 14:2 tells us that the upright – that is those who walk in uprightness – fear יהוה, while those whose ways/walk is perverse and crooked despise Him!

To walk contrary to the Way of יהוה is an abomination to Him.

Those who attempt to change His times and laws and walk in the crookedness of man-made traditions that depart from complete obedience are an abomination to Elohim!

Those who turn aside from guarding the Torah are an abomination to יהוה – and sadly many who have turned aside from walking in His Torah actually think that they are pleasing to Him!

Have you found yourself turning aside to crooked ways when simply walking upright seems inconvenient to you as it costs you friends, family and even worldly opportunities? Know this – the perverse one – the one whose walk is crooked – is an abomination to יהוה and he will not be a part of the House of Elohim!

The Hebrew word that is used for ‘abomination’ is the noun תּוֹעֵבָה to’ebah – Strong’s H8441 which means, ‘*abomination, abominable thing, detestable thing, object of loathing*’, from which the verb for ‘utterly hate’ - תָּאַב ta’ab – Strong’s H8581 which means, ‘*to abhor, despise, reject*’ is derived.

For more on ‘abominations’ please see the sermon notes on a message called, ‘**NO ABOMINATIONS ALLOWED!**’ which can be viewed from our site (<https://atfotc.com>) under the ‘sermons 2014/2015’ menu, or you can click on the following link:

<https://atfotc.com/no-abominations-allowed-a-warning-against-that-which-will-keep-you-out/>

His secret counsel is with the straight:

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

The Hebrew word for ‘straight’ is יָשָׁר yashar - Strong’s H3477, and means, ‘*right, straight, upright and righteous*’.

The **Book of Yasher**, commonly known to us as ‘**Jasher**’, means the book of the ‘upright/straight’ or the Book of the ‘Righteous’.

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

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

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

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

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

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

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

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

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

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

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

So, to walk upright or straight is to walk in the direction you have set your eyes upon and as those who ‘stay in’ Him we fix our eyes on יהושע Messiah and constantly walk straight!

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

Mishlĕ/Proverbs 3:6 “**Know Him in all your ways, and He makes all your paths straight.**”

When we acknowledge Him in all our ways – guess what – He makes our paths straight that we can walk in the Torah of Freedom!

But we have a part to play – our faith walk cannot be without works!

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

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

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

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

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

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

Mishlĕ/Proverbs 11:5 “**The righteousness of the perfect makes his way straight, But by his own wrongness the wrong one falls.**”

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

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

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

C – As an idiomatic expression with eyes – that is we see the word ‘right’ or ‘yashar’ being used as an expression with ‘eyes’ as in to be right in the eyes of a person simply means to have approval of the person by keeping their instructions! To do what is right – ‘ha yashar’ in the eyes of יהוה is linked with obedience to His commands and Covenant:

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

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

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

What we can clearly see here is that to do what is right in His eyes – that is the eyes of יהוה is simply to do His commands and guard to keep them diligently!

To not do so is to not walk right and therefore only walk by what is right in one's own eyes only to find that the path of self is destructive unto death!

A life of faith begins with obedience!

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

Verse 33:

“The curse of יהוה is on the house of the wrong, but He blesses the home of the righteous.”

The Hebrew word that is used here for ‘curse’ is מְאִירָה me’erah – Strong’s H3994 which means, ‘*a curse*’, and is also used in:

Malaki/Malachi 2:2 “If you do not hear, and if you do not take it to heart, to give esteem to My Name,” said יהוה of hosts, “I shall send a curse upon you, and I shall curse your blessings. And indeed, I have cursed them, because you do not take it to heart.”

The curse of יהוה is on the house of the wrong, and the Hebrew word for ‘wrong’ is רָשָׁע rasha – Strong’s H7563 which means, ‘*wicked, criminal, evil, offender*’.

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

It is from this contrast that we are able to get the clearest profile of the רָשָׁע rasha – Strong’s H7563 (**wicked**) kind of people! The book of Mishlê/Proverbs contains a great deal of antithetical parallelism, which contrasts the רָשָׁע rasha and the צַדִּיק tsaddiq in black and white terms.

The focus is on both the quality of lifestyle and the results of these two ways of living. Whereas the wicked forsake יהוה, 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**)!

Verse 34:

“He certainly scoffs the scoffers, but gives favour to the humble.”

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

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 was sinners to 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!

The word for 'humble' is עָנִי *aniy* – Strong's H6041 meaning, '*poor, afflicted, humble, oppressed*' and primarily refers to a person who suffering some kind of disability or distress, and the one who is afflicted lives literally day to day, is often socially defenceless and is subject to constant oppression.

This word comes from the root verb עָנָה *anah* H6031 and means, '*to be bowed down, afflicted, humbled*' and it can also carry the meaning '*to be occupied or busy with*'.

This word עָנָה *anah* also carries the meaning of '*giving an account or an answer*'.

This carries the picture of the one who humbles himself and comes to give an account of what he has done.

This can give us the picture of '*coming clean*', so to speak, and confessing our sin. In order to do that one has to be looking at the One to whom you are coming clean to, and herein lies a powerful lesson in the ancient pictographic lettering of this word when understood in regards to Yom Kippur.

In the ancient pictographic text, the Hebrew word עָנָה *anah* H6031 looks like this:



Ayin - ע:

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

Nun - נ:

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

Hey - ה:

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

When we understand the command for us to be '**busy with**' our beings, and '**be occupied or bowed down and humbled**' before our High Priest and King, we are able to recognise through these ancient pictographic symbols, the concept of fixing our eyes on Messiah, the Princely Leader and Perfecter of our faith. The picture of the eye and the seed gives us the meaning of an 'eye of continuance', meaning that we continue to keep our eyes fixed on the One who is to be praised, for He has covered and cleansed us in His Blood!

The Hebrew root word that is translated as ‘gives’ is נָתַן *nathan* – Strong’s H5414 and is written in the ‘*qal active*’ tense which can render the meaning of, ‘*to give, put, set, ascribe, entrust, give over, deliver up, constitute*’. It is from this word that we get the plural term נְתִינִים *Nethinim* which means, ‘*given ones*’.

The Hebrew word for ‘favour’ is the word חֵן *hen* – Strong’s H2580 meaning, ‘*grace, adornment, favour, gracious*’ and comes from the primitive root חָנַן *hanan* – Strong’s H2603 meaning, ‘*show favour, be gracious to, dealt graciously with, given to them voluntarily, shown favour*’, which we have already discussed in this article.

Ya’aqob/James 4:6 “But He gives greater favour. Because of this He says, “Elohim resists the proud, but gives favour to the humble.”

Kěpha Aleph/1 Peter 5:5-7 “In the same way, you younger ones, be subject to elders. And gird yourselves with humility toward one another, for “Elohim resists the proud, but gives favour to the humble.” 6 Humble yourselves, then, under the mighty hand of Elohim, so that He exalts you in due time, 7 casting all your worry upon Him, for He is concerned about you.”

Verse 35:

“The wise do inherit esteem, but fools are bearing away shame!”

The last verse, in this 3rd collection of proverbs, sums it all up – the promised inheritance is for the wise, while the foolish will be shamed!

As already mentioned, the Hebrew word used for ‘wise’ is חָכָם *hakam* – Strong’s H2450 which means, ‘*expert, skilled, learned*’ and comes from the primitive root verb חָכַם *hakam* – Strong’s H2449 meaning, ‘*to be wise, skilful, make wise*’. To be wise means to be one who is skilled or learned and this takes time, determination and discipline!

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.

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

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

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

יְהוָה takes NO Pleasure in fools!!!

The word here for ‘pleasure’ is חֵפְזִי *haphets*, and clearly יְהוָה does not delight in the fool and his ways – but who then does He take pleasure in...:

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

The Hebrew word for ‘inherit’ is נָחַל *nahal* – Strong’s H5157 which means, ‘*to get or take as a possession, inherit, acquire, allotted, apportioned*’.

'Esteem' is the Hebrew word כָּבוֹד kabod – Strong's H3519 which means, '*honour, esteem, reverence, splendid*', which comes from the root verb כָּבַד kabed – Strong's H3513 which means, '*to be heavy, weighty or burdensome, to give high esteem and respect and honour*', and is often translated as 'praise' that is to be given to יְהוָה!

This is symbolically saying that the wise will be lifted up and receive the just reward for righteousness, in the day of the esteem of Elohim, whereas the fools will receive shame and be disgraced!

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

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); and 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 יְהוֹשֻׁעַ will come again soon and make a final end to all sin and establish His righteous Kingdom, amēn!

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 then you will be destroyed!!!!

As we consider the vast wisdom that is contained in these verses, may we be encouraged to seek, search out and grow in the wisdom of Elohim, guarding His commands, with utmost diligence, so that we are able to exercise true discernment and be guarded against apostasy and any form of wicked compromise that leads to death, by walking in the true path of life, as we stay in our Master and Elohim and bear much fruit of righteousness!

יְהוָה bless you and guard you; יְהוָה make His face shine upon you and show favour to you; יְהוָה lift up His face to you and give you shalom!