

MISHLĚ/PROVERBS 15

Shalom,

In this article I will break down **MishlĚ/Proverbs 14**, verse by verse, and reveal some great nuggets of truth, by looking at some of the key Hebrew words, as well as cross referencing these verses with other relevant verses throughout the Scriptures, in order to help us understand these wisdom-filled proverbs in a better way.

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

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

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

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

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

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

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



Mem - מ:

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

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

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

Shin - ש:

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

Lamed - ל:

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

Yod – י:

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

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

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

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

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

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

In this **Mishlê/Proverbs 15** we take note that the Name of יהוה is referenced 9 times.

The predominant form we see in these verses is that of a clear contrast between what is being asserted in the two lines of each verse. The majority of these sayings are primarily concerned with acquiring knowledge and instruction in regards to matters of practical living, with the final verse asserting the clear truth that teaching is wisdom and must be identified with the fear of יהוה!

Verse 1:

“A soft answer turns away wrath, but a harsh word stirs up displeasure.”

Here Shelomoh identifies the power of one's words and contrasts the clear difference between a soft answer and a harsh word!

The Hebrew word that is translated as *'soft'* comes from the root word רַךְ **rak** – **Strong's H7390** which means, *'tender, delicate, soft, frail, inexperienced, timid'* and is often used in describing the character of people.

Dawid said of Shelomoh, the following:

Dibre haYamim Aleph/1 Chronicles 22:5 **“And Dawid said, “Shelomoh my son is young and tender, and the house that is to be built for יהוה is to be exceedingly great, for a splendid Name, to all the lands. Please, let me make preparation for it.” So Dawid made extensive preparations before his death.”**

The Hebrew word that is translated as *'answer'* is מַעֲנֶה **ma'aneh** – **Strong's H4617** which means, *'an answer, response'*, and comes from the root verb עָנָה **anah** – **Strong's H6030** which means, *'to sing, utter tunefully, be occupied with, cry'*.

This root word עָנָה **anah** – **Strong's H6030** is used 329 times and relates to giving an answer, testifying, as well as shouting with joy, often as a response to being a faithful witness!

Hoshĕa/Hosea 2:14-15 **“Therefore, see, I am alluring her, and shall lead her into the wilderness, and shall speak to her heart, 15 and give to her vineyards from there, and the Valley of Aĕkor as a door of expectation. And there she shall respond as in the days of her youth, as in the day when she came up from the land of Mitsrayim.”**

Here, in **Hoshĕa/Hosea**, it is translated as *'respond'* and in the KJV, it is translated as *'sing'*; and we are able to learn from this, the clear picture of the true response of a bride that has been led into the Wilderness, in order to hear the sweet tender words of her Husband and King.

A **'soft answer'** therefore speaks of a response that is done in a tender and delicate manner, which certainly does not show weakness but rather, a mature strength in the Word!

How often do we find ourselves ‘reacting’ in an aggressive manner, to words or actions that we did not like or approve of?

Reacting in a harsh manner, as opposed to a tender and delicate one, can fuel a fire of displeasure and start a verbal, or even physical, battle that only leads to harm and loss.

With Shelomoh telling us that a soft answer turns away wrath, we can and must learn how important our response to aggression is.

There may be times when someone comes at you with harshness and malicious intent, and the best way to turn the wrath away is to give a soft, tender, delicate and controlled response, as opposed to an irrational response that is done with harshness!

We all have to ‘give an account’ before our Master and what we also take note of, is that this word is also used in Scripture in terms of our being busy with our beings on Yom Kippur.

This same word עָנָה **anah** – Strong’s H6030 has a second number, in the Strong’s numbering, but carries the same meaning of having to answer, which is the root verb עָנָה ‘**anah**’ H6031 that means, ‘**to be bowed down, afflicted, humbled**’, and it can also carry the meaning ‘**to be occupied or busy with**’.

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 words עָנָה **anah** – Strong’s H6030 and עָנָה **anah** H6031 look like this:



Ayin - ע:

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

Nun – נ:

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

Hey - ה:

The ancient script has this letter as  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!

Why I am mentioning this is to highlight how our response to Elohim ought to be, so that His wrath is turned away from the one who answers correctly and humbles themselves before Him!

Those who despise the Master respond to His call to return with harshness and disrespect as they despise His Name and His word, which will only cause His displeasure to be stirred up!

The Hebrew word used for ‘**wrath**’ is עָנָה **hemah** – Strong’s H2534 which means, ‘**heat, rage, anger, hot displeasure, wrath**’, and we see this word being used in in:

Tehillah/Psalm 90:7 “**For we have been consumed by Your displeasure, and by Your wrath we are alarmed.**”

In this prayer, it is clear that it is by His displeasure and wrath that we are consumed and alarmed!

The Hebrew word that is translated as 'alarmed' is בָּהַל *bahal* – Strong's H926 which means, *'to disturb, terrify, tremble'*.

His wrath causes us to tremble and, in His displeasure, we are consumed!

Knowing this, we recognise that, in our sin, we stand powerless before the wrath and displeasure of Elohim, and without a true intercessor, we have only one fate and that is to return to dust!

A harsh word stirs up displeasure!

The Hebrew word translated as 'harsh' is the word עֵצֶב *etseb* – Strong's H6089 which means, *'toil, pain, sorrow, hurt, hardship, hard-earned goods'*, and comes from the root word אָצַב *atsab* – Strong's H6087 which means, *'to hurt, pain, grieve, distort, displease'*.

A 'harsh word' is literally a 'word of pain' or painful and hurting words, and this expression refers to words that are spoken sharply or heatedly.

The Hebrew word for 'stirs up' is אָלַח *alah* – Strong's H5927 which carries the meaning of, *'to go up, ascend, climb, offer, exalted'*, and is used in contrast to that which is 'turned away'.

This verb refers to causing something to rise and hear it specifically speaks of the angry emotions of the one speaking.

The Hebrew word that is translated as 'displeasure' comes from the root word אָפַח *aph* – Strong's H639 which means, *'a nostril, nose, face, anger'*, and this word is frequently used as a reference to the anger of both men and Elohim; and anger is often expressed in the appearance of the nostrils that dilate in anger.

This word comes from the root verb אָפַח *anaph* – Strong's H599 which means, *'to be angry, become angry'*.

Painful and slanderous words will cause anger to rise up and we must learn to guard our tongue and be slow to anger but quick to hear!

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

Often when painful and hurtful words are spoken, the one speaking may 'fly off the handle', so to speak, and say far too much instead of letting their words be few, and this will only stir up more anger within the one speaking as well as the recipient of the words!

Many times, people have a lot to say while actually not saying anything constructive at all!

Many people love to criticise circumstances, when they are not suitable to themselves, instead of learning to be content in all matters, and, as a result of selfish frustrations, they lash out with many words toward others, instead of seeking an opportunity to rather build up and encourage.

Harsh words break down and cause pain that can result in a response of anger that leads to sin!

Qoheleth/Ecclesiastes 5:1-2 "Guard your steps when you go to the House of Elohim. And draw near to listen rather than to give the slaughtering of fools, for they do not know that they do evil. 2 Do not be hasty with your mouth, and let not your heart hurry to bring forth a word before Elohim. For Elohim is in the heavens, and you on earth, therefore let your words be few."

Often, those who refuse to submit to the proper design and function of the Body of our Master, have the most to say and complain about anything and everything, yet will not give of themselves to serve the body and may find that their harsh words cause them to sin.

Qoheleth/Ecclesiastes 5:6 "Do not allow your mouth to cause your flesh to sin, nor say before the messenger of Elohim that it was a mistake. Why should Elohim be wrath at your voice and destroy the work of your hands?"

The opening verse of this **Mishlè/Proverbs 15** is a very powerful and sobering reality of how words can either turn away wrath or stir up anger, and we must learn to bridle our tongues, as we also take note that when some who always have something to moan and grumble about, it may just be a sure sign that sin is present in their own lives!

Mishlè/Proverbs 10:19 "When words are many, transgression is not absent, but he who restrains his lips is wise."

Ya'aqob/James 1:26 "If anyone among you thinks he is religious, and does not bridle his tongue but deceives his own heart, this one's religion is worthless."

Ya'aqob makes it very clear to us as we read from his letter the following:

Ya'aqob/James 3:1-10 “Not many of you should become teachers, my brothers, knowing that we shall receive greater judgment. 2 For we all stumble in many matters. If anyone does not stumble in word, he is a perfect man, able also to bridle the entire body. 3 Look, we put bits in the mouths of horses, for them to obey us, and we turn their body. 4 Look at the ships too: although they are so big and are driven by strong winds, they are turned by a very small rudder wherever the pilot intends. 5 So too the tongue is a little member, yet boasts greatly. See how a little fire kindles a great forest! 6 And the tongue is a fire, the world of unrighteousness. Among our members the tongue is set, the one defiling the entire body, and setting on fire the wheel of life, and it is set on fire by Gehenna. 7 For every kind of beast and bird, of reptile and creature of the sea, is tamed and has been tamed by mankind. 8 But no man is able to tame the tongue. It is unruly, evil, filled with deadly poison. 9 With it we bless our Elohim and Father, and with it we curse men, who have been made in the likeness of Elohim. 10 Out of the same mouth proceed blessing and cursing. My brothers, this should not be so.”

Verse 2:

“The tongue of the wise makes knowledge good, but the mouth of fools pours out foolishness.”

The tongue of the wise refers to the speech or teaching given by the wise, and here it is making it very clear that the teachings or words of the wise make knowledge attractive and pleasant.

The Hebrew root word that is translated as ‘tongue’ is לָשׁוֹן *lashon* – Strong’s H3956 which means, ‘*tongue, language, tongue shaped*’.

The Hebrew word that is translated as ‘wise’ comes from the root word חָכַם *hakam* – Strong’s H2450 which means, ‘*expert, skilled, learned*’ and comes from the primitive root word חָכַם *hakam* – Strong’s H2449 meaning, ‘*to be wise, skilful, make wise*’.

The one who is skilled and learned in the Truth will speak words that make the pure knowledge of Elohim good.

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

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

As we meditate on the Torah, day and night, we are further equipped to guard the Word of Truth and the knowledge of the Set-Apart One! People who disregard the need to guard the knowledge by casting aside the Torah of Elohim can never be prosperous in the walk of set-apartness and will perish due to the lack of knowledge being carefully guarded in their mouths, for the Torah is to be in our hearts and mouths – to do it!

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

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

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

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

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

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

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

(<https://atfotc.com>) under the **sermons 204/2015** menu or by clicking the following link:

<https://atfotc.com/lack-of-knowledge-leads-to-death-ignorance-is-no-excuse/>

The Hebrew word that is translated as 'good' or rather, 'makes good', is written in the Hebrew text as תִּיבִיב – 'teythiyb' which comes from the primary verb טוב tob – Strong's H2895 which carries the meaning, 'pleasant, good, agreeable, beautiful, to be pleasing, done well', and here it is written in the 'hiphil active' tense, which is the causative tense that can carry the meaning of, 'to do well, act rightly, commends'.

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

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

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

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



Tet – ט:

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

Wicker baskets were used as nets for catching fish.

The meanings of this letter are **basket, contain, store and clay**.

Waw - ו:

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

The root meaning of this letter is 'to add, secure or hook'.

Beyt - ב:

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

It represents family and the importance of those who are inside the tent as opposed to the tent structure itself.

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

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

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

As we look at these letters, we find a great revelation, in terms of the Good News (Besorah), or rather 'טוב tob **News**! The functional man, who walks in the functional Word of Elohim, is satisfied with that which is functional, while the backslider is satisfied in his own ways and does not even realise that he is dysfunctional and not walking according to the clear pattern and design of Elohim!

The wise and skilled one, who teaches the Word of Elohim, causes the Word to be understood as functional, for true set-apart living, while fools only speak foolishness and confusion that makes no sense whatsoever!

When true words of wisdom are made known, its proper functional meaning, then those who have ears to hear want to hear more, while those who are hard of hearing, will seek foolish teachers who simply tickle their ears to hear what they want to hear!

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

The Hebrew words that are rendered as ‘fool, foolish’ in Mishlĕ/Proverbs, and often elsewhere in the Tanak, denotes one who is morally deficient.

The Hebrew root verb that is used here for ‘pour out’ is נָבַע naba – Strong’s H5042 which means, ‘*to flow, spring, bubble up, pour forth, spout, gush forth*’.

This root word denotes a continual flowing or gushing forth.

It is used 11 times in the Tanak, both in referencing the uncontrolled gushing forth of the words of a fool’s mouth (Mishlĕ/Proverbs 15:2&28), as well as the bursting forth and continual flow of praise toward Elohim (Tehillah/Psalm 119:71), but also speaks clearly of the esteem of Elohim that is poured forth day and night by Creation:

Tehillah/Psalm 19:1-2 “The heavens are proclaiming the esteem of Ē; and the expanse is declaring the work of His hand. 2 Day to day pours forth speech, and night to night reveals knowledge.”

Fools are not pouring out proper praise but are gushing out foolishness to their hearers who are being continually immersed in folly and unable to rightly divide the Truth through the proper wisdom of Elohim!

What we do take note of, in the world today, is how there are so many books, DVD’s and other forms of media, that are being poured out by many fools, who preach and teach a lawless doctrine of demons, while the proper wisdom of Elohim is being shunned at, as most refuse to hear the words of the wise that makes knowledge good! The ‘fools’ are simply throwing ‘empty words’ around! Words that carry no function or substance of the Truth that teach people the difference between the set-apart and the profane and between the clean and the unclean. The foolishness that is being gushed forth today, is being soaked up by foolish ears, that are simply seeking to be soothed and tickled with folly.

When someone teaches that the Torah is no longer applicable and teach that it has been done away with, they pour out foolishness, as the knowledge of Elohim is not made functional in the ears of the hearers, whereas the wise will make the knowledge understandable, practical and functional, for those who have ears to hear and hear what the Spirit teaches!

There are many fools, who are ‘wise in their own eyes’ and think that the foolishness they are pouring out is wisdom, yet their words do not line up with the clear plumb line of the Torah of Elohim!

Yeshayahu/Isaiah 5:20-21 “Woe to those who call evil good, and good evil; who put darkness for light, and light for darkness; who put bitter for sweet, and sweet for bitter! 21 Woe to those who are wise in their own eyes, and clever in their own sight!”

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

Verse 3:

“The eyes of יהוה are in every place, watching the evil and the good.”

Shelomoh is clearly reminding us here, that nothing is hidden for the eyes of יהוה, and he makes this clear, straight after the previous two verses, on one’s words that are spoken or taught.

יהוה watches the evil and the good, the wise and the foolish!

Iyob/Job 34:21 “For His eyes are on the ways of man, and He sees all his steps.”

Tehillah/Psalm 11:4 “יהוה is in His set-apart Hēkal, the throne of יהוה is in the heavens. His eyes see, His eyelids examine the sons of men.”

Ib'rim/Hebrews 4:13 “And there is no creature hidden from His sight, but all are naked and laid bare before the eyes of Him with whom is our account.”

I often think that most people do not actually believe this clear truth – that יהוה sees all!!!

While they may say it, by their actions they prove that they do not believe it, or else they would do half of the things that they do!

Tehillah/Psalm 139:1-12 “O יהוה, You have searched me And know me. 2 You know my sitting down and my rising up; You understand my thought from afar. 3 You sift my path and my lying down, and know well all my ways. 4 For there is not a word on my tongue, but see, O יהוה, You know it all! 5 You have closed me in, behind and before, and laid Your hand upon me – 6 Knowledge too wondrous for me, it is high, I am unable to reach it. 7 Where would I go from Your Spirit? Or where would I flee from Your face? 8 If I go up into the heavens, You are there; If I make my bed in the grave, see, You are there. 9 I take the wings of the morning, I dwell in the uttermost parts of the sea, 10 there, too, Your hand would lead me, and Your right hand hold me. 11 If I say, “Darkness shall cover me,” then night would be light to me; 12 even darkness is not dark for You, but night shines as the day – as is darkness, so is light.”

Yirmeyahu/Jeremiah 16:17 “For My eyes are on all their ways; they have not been hidden from My face, nor has their crookedness been hidden from My eyes.”

Why I am highlighting all these verses is to stress the truth that all our ways are before the eyes of יהוה and no one is excluded from this fact! יהוה clearly considers and weighs up our obedience to His Word, how we walk in Him or not, and how we keep His Sabbaths and Feasts, or not!

The Hebrew word that is translated as ‘watches’ comes from the root word צָפַח *tsaphah* – Strong’s H6822 which means, ‘to look out, watchman, keep watch’, and we recognise how watchful יהוה is as nothing is hidden from His sight!

Yirmeyahu/Jeremiah 23:24 “If anyone is hidden in secret places, would I not see him?” declares יהוה. “Do I not fill the heavens and earth?” declares יהוה.”

Ib'rim/Hebrews 4:13 “And there is no creature hidden from His sight, but all are naked and laid bare before the eyes of Him with whom is our account.”

The Hebrew root word used for ‘evil’ is רָע *ra* – Strong’s H7451 meaning, ‘bad, evil, wicked, harmful’, which is the opposite to טוֹב *tob* (good). Just as we understand that טוֹב *tob* represents that which is ‘functional’, we can then see that רָע *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!

Understanding this, we would be very wise to be sober in our clear understanding of how nothing is hidden from יהוה as He watches both the good and the evil, giving just reward for each one’s work!

Verse 4:

“A healing tongue is a tree of life, but perverseness in it crushes the spirit.”

Once again Shelomoh contrasts the effects of the tongue and states that a healing tongue is life while a perverse tongue crushes and is deadly!

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

The thought of this proverb is very similar to that in **verse 1**, as we recognise that ‘a healing tongue’ could also be understood as a ‘gentle tongue’, being very similar to the ‘soft answer’ that is described in **verse 1**.

What is a great shadow picture, being presented here in this proverb, is that יהוה is our Healer and His Word is a tree of life! 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!

In this verse, the Hebrew word translated as 'tree' is עץ **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 Eden we know that there was a tree of life, which Adam and Hawwah 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 Hazon that this tree is once again made available for all to eat:

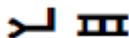
Hazon/Revelation 22:14 "**Blessed are those doing His commands, so that the authority shall be theirs unto the tree of life, and to enter through the gates into the city.**"

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

The Hebrew root word for 'life' is חַי **hay** – **Strong's H2416** which means, '**life, alive, living, flowing, fresh, running**'.

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

THE LIFE! This word חַי **hay** – **Strong's H2416**, in the ancient pictographic script, look like this:



Het – ח

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

Yod – י

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

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

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

SEPARATED TO SERVE

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

We also see, in Hazon, that the leaves of the tree of life are for the healing of the nations:

Hazon/Revelation 22:2 "**In the its fruit every month. And the leaves of the tree were for the healing of the nations.**"

Mishlě speaks of the tree of life as being referred to as wisdom, the fruit of the righteous and a healing tongue:

Mishlê/Proverbs 3:18 “**She is a tree of life to those taking hold of her, and blessed are all who retain her.**” – the ‘She’, that is being spoken of here, is wisdom!

Mishlê/Proverbs 11:30 “**The fruit of the righteous is a tree of life, and he who is winning lives is wise.**”

Mishlê/Proverbs 15:4 “**A healing tongue is a tree of life, but perverseness in it crushes the spirit.**”

Now that, in Messiah, we are able to walk fully in the Torah, we can walk in wisdom and bear the fruit of righteousness and bring the healing of His Besorah to the nations as we bring ‘the healing tongue’ of His Word that is a tree of life to all who eat (hear) it and walk in it!!!

As we are bringing the Word of Truth to the nations by walking in the pure wisdom of Elohim, we recognise that the goal of our faith is the deliverance of lives, for the one winning lives is wise!

Kēpha Aleph/1 Peter 1:9 “**obtaining the goal of your belief: a deliverance of lives.**”

Having said that we must be warned against any perverseness in our tongues as perverseness in the tongues crushes the spirit, as opposed to bringing life!

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

The Hebrew word that is translated as ‘crushes’ comes from the root word שֶׁבַר *sheber* – Strong’s H7667 which means, ‘*a breaking, fracture, crushing, breach, smashing*’ and comes from the root word שָׁבַר *shabar* – Strong’s H7665 which means, ‘*break in pieces, crush, shatter*’.

The Hebrew root word used here for ‘spirit’ is רוּחַ *ruah* – Strong’s H7307 which means ‘*breath, wind or spirit*’.

Twisted and perverse words will crush the breath of a person!

When one is crushed in the spirit, it is likened to having a shortness of breath and when this happens, one can feel tight chested, through pressure and panic, stress and doubt.

Often, when life’s troubles get you down, it can feel like you cannot breathe properly, with the feeling of being ‘choked’ of your breath.

Mattithyahu/Matthew 13:22 “**And that sown among the thorns is he who hears the word, and the worry of this age and the deceit of riches choke the word, and it becomes fruitless.**”

Worries of this age and deceit of riches – the two main ingredients that choke out the Word and leave you ‘**breathless**’ unable to bear fruit of righteousness!

Sometimes we find, that due to the crookedness on the tongues of some, it can cause many to become worried about tomorrow, as they hear wicked and twisted reports of ‘what may happen’, and in the process, draw people away from the healing truth of the Word of Elohim.

Yisra’ēl grew short of breath, as a result of hard slavery and were then unable to hear and build their faith in the great I AM.

What we must learn from this, is that we are to always be attentive to the Word and keep our hearts free of thorns and not allow unwanted growth of worries and the deceit of wealth to cause us to lose breath.

The Greek word that is translated as ‘choked’, in **Mattithyahu/Matthew 13:22**, is σμπνίγω *sumpnigō* – Strong’s G4846 which means, ‘*to choke, pressed against, strangle completely – that is literally to drown and figuratively to crowd*’.

Have you ever felt like you are drowning in a sea of doubt and fear, or being crowded out by external pressures that are pressing hard against you?

Well this is what worries, riches and pleasure of life will do to you if you are not careful in keeping the soil of your heart free from such thorns, and are not meditating day and night on the Truth, and not shining the light with confidence!

The Greek word that is translated as ‘worry’, in **Mattithyahu/Matthew 13:22**, is μέριμνα *merimna* – Strong’s G3308 which means, ‘*cares, worries, anxieties*’.

This Greek word can also render the understanding of, ‘**being pulled in different directions**’!

Have you ever felt like you are being pulled in so many directions that you do not know which way to turn?

The sad reality is, that most of us tend to allow anxieties to consume us and when this does, then the very Word that has been deposited gets choked out!

Now, think about this for a moment: choking is not a nice experience!!!

Worries/anxiety choke out the good deposit of the Truth and when this happens many do not get back to the Word and do what is required to change, but rather seek to have their ears tickled in order to seemingly sooth away the crippling effects of anxiety.

We are to be on guard and watch, and be careful for this not to happen! How many of you have worries? Just think about it, we all have bills, bills, bills, and more bills – sometimes we even dread looking in the post box! We all face the heat of pressures and the fiery trials of life! We all face times of drought, be it physically or metaphorically in representing complete lack! Yet this we must be reminded of: when we trust in יהוה and make Him our trust then we shall not see when heat comes and we shall not be anxious in the year of drought, but rather we will be steadfast in continuing to bear the fruit of righteousness!

Words that we would do well to continually remember:

Yeshayahu/Isaiah 35:4-10 **“Say to those with anxious heart, “Be strong, do not fear! See, your Elohim comes with vengeance, with the recompense of Elohim. He is coming to save you.”** **5 Then the eyes of the blind shall be opened, and the ears of the deaf be opened. 6 Then the lame shall leap like a deer, and the tongue of the dumb sing, because waters shall burst forth in the wilderness, and streams in the desert. 7 And the parched ground shall become a pool, and the thirsty land springs of water – in the home for jackals, where each lay, grass with reeds and rushes. 8 And there shall be a highway, and a way, and it shall be called “The Way of Set-apartness.” The unclean does not pass over it, but it is for those who walk the way, and no fools wander on it. 9 No lion is there, nor any ravenous beast go up on it, it is not found there. But the redeemed shall walk there. 10 And the ransomed of יהוה shall return and enter Tsiyon with singing, with everlasting joy on their heads. They shall obtain joy and gladness, and sorrow and sighing shall flee away.”**

Yisra’el, back then, did not listen and, as a result, had lost their breath, under the hardship of slavery in Mitsrayim – let us not make the same mistake today, as we open our ears to attentively hear His Sure Word and direction for our lives.

We are to let His everlasting Word cause us to put to death the fleshly so that our spirit can be renewed and are able to breathe deeply!

Ma’asei/Acts 3:19 **“Repent therefore and turn back, for the blotting out of your sins, in order that times of refreshing might come from the presence of the Master”**

The Greek word for ‘refreshing’ is ἀνάψυξις **anapsuxis Strong’s G403** and means, **‘recovery of breath, refresh’** and we see that when we repent and turn back to The Master we may receive a recovery of breath – His Word giving us our very life that we may live and breathe and praise His Name – for everything that has breath praise יהוה!

It takes hearing obediently to clearly guard to do what His instructions tell us to and be filled with His Spirit/Breath/Word that He puts in those who turn back to Him and in **Habaqquq/Habakkuk 3** we see the prophet plead with יהוה to ‘remember compassion’ in His wrath – in other words – remember those who return and are recovered by His Breath through the Fear of Elohim – remember the righteous who do His will and refresh His faithful remnant in the midst of these dark and perilous times!!!

In **Yeshayahu/Isaiah 40:1** we see the term - נַחַמוּ נַחַמוּ עַמִּי - **naḥamu, naḥamu, ami**, which means, **comfort, comfort, My people...**

The repetition of the word used for ‘comfort’ is for emphasis and this word is from the root word נָחַם **naḥam – Strong’s H5162** which means, **‘to comfort, console, to be comforted’** and also can express the meaning, **‘to be sorry, to be moved, have compassion, suffer grief, repent’**.

The original root often seems to reflect the idea of ‘breathing deeply’; hence the physical display of one’s feelings, usually of sorrow, compassion or comfort. It can therefore mean to breathe deeply with sorrow for your sin, or to breathe deeply as you comfort and console someone.

In Scripture, we see that the majority of the times that נָחַם **naḥam** is used and translated as ‘repent’ actually refers to Elohim’s repentance and not man’s.

Man’s repentance is most frequently indicated by the word שׁוּב **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.

The term ‘naḥamu’ which is a derivative of נָחַם **naḥam** can give the understanding of ‘to cause to breathe again’ – in other words it is יהוה Himself that would bring the ‘recovery of breath’, and this is His comforting words to His people – and in a sense could render the encouragement of knowing that Elohim Himself is declaring to a people in exile,

“I am bringing you a recovery of breath”. This recovery of breath that was surely needed is sufficient for His people to get strengthened and prepare the way for His soon return!

We are to be a people who are strengthened to lift up our voice and not be afraid, as we proclaim the True Shepherd and Saviour of our souls – The Master יהוה of Hosts!

Those who are short of breath exalt folly as they lift up meaningless things while discarding the need to receive the comforting recovery of breath from the Word of Elohim!

Verse 5:

“A fool despises his father’s discipline, but he who heeds reproof is clever.”

The Hebrew word that is used for ‘despises’ comes from the root word נָאַץ na’ats – Strong’s H5006 which means, **‘to spurn, treat with contempt, blaspheme, scorn’**.

We take note, in Scripture, how foolish Yisra’el were, in despising the discipline of Elohim!

Tehillah/Psalm 107:11 “Because they rebelled against the words of ÉI, and despised the counsel of the Most-High.”

To scorn Elohim, or treat Him with contempt, is a clear action of rebellion, and to scorn means, **‘to show an open dislike and disrespect or derision often with mixed indignation’**!

To despise the counsel of the Most-High, is to openly disrespect it by not submitting to it!

Many are in rebellion today, as they openly disrespect the advice and counsel that is given through the Word, as they openly disrespect the one bringing the counsel and advice!

This root word נָאַץ na’ats – Strong’s H5006 is found in:

Tehillah/Psalm 10:13 “Why do the wrong scorn Elohim? He has said in his heart, “It is not required.”

Those who disregard the commands of Elohim, blaspheme Him – especially when they say regarding the Torah, ‘it is not required’!

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

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

Mishlê/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 מוּסָר musar – Strong’s H4148 is used here for ‘discipline’.

The Hebrew 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 word מוּסָר musar – Strong’s H4148 is used 50 times in Scripture, and of those 50 times, we see it being used in **Mishlê/Proverbs** 30 times, hence our clear understanding of how **Mishlê/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 יהוה, 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 מוּסָר musar – Strong’s H4148! In other words, many will talk the talk, yet hate the walk, or rather hate the needed discipline required to live true set-apart lives, and will quickly cast the word of Elohim behind them, instead of letting it be a light for their path ahead of them!

At the beginning of **Mishlĕ/Proverbs**, we are told straight up in **1:2-3** that these proverbs of Shelomoh are for knowing wisdom and discipline, and for receiving the discipline of wisdom, and in **1:7** we are told that fools despise wisdom and discipline! The Greek word used in the **LXX** (Septuagint) for ‘discipline’ is **παιδεία paideia** – **Strong’s G3809** which means, ‘**the repairing of a child, training, discipline**’.

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

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

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

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

The Greek word that is used for a ‘taught one’ or ‘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 יהוה, our Head, begins when we fear Him, for He is the beginning of our strength, and true separated praise entails a true fear of the One who is Chief over us!

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

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

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

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

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

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

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

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

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

True 'children' are those who 'listen' to and receive the 'discipline' of a father and walk in the clear commands of their father!

Ib'rim/Hebrews 12:5-11 "And you have forgotten the appeal which speaks to you as to sons, "My son, do not despise the discipline of יהוה, nor faint when you are reproved by Him, 6 for whom יהוה loves, He disciplines, and flogs every son whom He receives." 7 If you endure discipline, Elohim is treating you as sons. For what son is there whom a father does not discipline? 8 But if you are without discipline, of which all have become sharers, then you are illegitimate and not sons. 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."

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

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

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

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

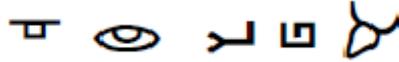
אָבִי עַד – ‘abi ad’ – which is literally rendered as ‘My Father forever’.

The two Hebrew root words used here are:

אָב ab - Strong’s H1 which means, ‘father’, and עַד ad - Strong’s H5703 which means, ‘perpetuity, continually, eternal, forever, perpetual’.

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

The term אָבִי עַד – ‘abi ad’, which proclaims, “My Eternal Father” or “My Father Everlasting” looks like this:



The two words individually look like this:

MY Father – אָבִי abi:



Aleph - א:

The ancient script has this letter as 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!

Beyt - ב:

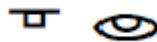
The ancient script has this letter as ב, which pictures a tent floor plan and means, ‘house’ or ‘tent’. It represents family and the importance of those who are inside the tent as opposed to the tent structure itself.

Yod – י:

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

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

Eternal - עַד ad:



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’.

Dalet – ד:

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

Combined these two letters mean,

SEE THE DOOR!

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

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

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

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

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

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

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

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

Our responsibility as sons of Elohim, must be to listen to His discipline, so that we can stay in him and He in us in order for us to bear much fruit that lasts!

He who heeds reproof is clever!

Shelomoh makes it clear here that fools despise discipline while the wise heed reproof!

The Hebrew word that is translated as ‘heeds’ comes from the root word שָׁמַר *shamar* – Strong’s H8104 which means, ‘*keep, watch, present, attend to, pay close attention, guard*’ and the basic idea of the root of this word is ‘*to exercise great care over*’.

We are to exercise great care over His Torah!

When used in combination with other verbs the meaning is ‘*do carefully or diligently*’, i.e. perform carefully by paying strict attention as to what must be done, as it expresses the careful attention to be paid to the obligations of a covenant, to laws, statutes, etc.

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

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

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

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

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

The Hebrew root words that are used for 'eat' and 'devoured' come from the same root word, which is: אָכַל *akal* – Strong's H398 which means 'eat, consume, devour or be devoured'.

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

if you submit and obey you will eat and enjoy the good of the land – if you rebel and refuse to submit and obey you will be eaten by the sword – that is His Word that will consume you up and devour you in judgement, according to His righteous right ruling!

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

Eat right and live or live wrong and be eaten:

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

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

The Greek word that is used here in the LXX (Septuagint) of **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 ἐλεγχος *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!

יְהוָה אֱלֹהֵינוּ *reproves* 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 reprovved 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 reproof 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 יְהוָה.

We will not be able to reprove with all authority if we ourselves do not receive the reproof, correction and training in righteousness that the Word brings. **Mishlĕ/Proverbs 10:17** tells us that the one who rejects and forsakes reproof goes astray!

The one who heeds reproof does not go astray, for he is clever!

The Hebrew word for 'clever' comes from the root verb עָרַם *arom* – Strong's H6191 which means, 'to be prudent, shrewd or crafty'.

This root verb is a root with both positive (prudence) and negative (shrewdness) connotations, and in the positive sense it may be contrasted to the word סָכַל *sakal* – Strong's H7919 which means, 'to be prudent, act wisely, comprehend, consider, discern, give attention, wisely understand and prosper'.

The adjective that comes from the root verb is אָרַם *arum* – Strong’s H6175 which means, ‘**crafty, shrewd, subtle, cunning, prudent**’, and is used in Scripture 11 times, with 8 of those being seen in Mishlě/Proverbs. This word can also have both positive and negative connotations. Positive, when used to describe prudence and negative, when describing shrewdness. In **Berēshith/Genesis 3:1** we see this word being used to describe how ‘**crafty**’ the serpent was, and is clearly an example of the negative use of this descriptive adjective.

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

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

In this **Mishlě/Proverb** we see that Shelomoh is using the root word אָרַם *arom* – Strong’s H6191 in a positive sense in describing how prudent a wise one who heeds reproof is!

The English word ‘**prudent**’, is defined in the Merriam Webster’s Collegiate dictionary as:

“**showing prudence, as: marked by wisdom or judiciousness, shrewd in the management of practical affairs, marked by circumspection**”, and ‘**prudence**’ is defined as, “**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**”.

As wise children of the Most-High we recognise the clear caution against being foolish in despising discipline but be clever in heeding reproof!

Verse 6:

“The household of the righteous is a great treasure, but in the income of the wrong is trouble.”

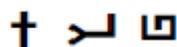
In **Mishlě/Proverbs 8:18** and **8:21** we are told that wealth and righteousness is with Wisdom and that Wisdom bestows substance on those who love Her, and She fills all their treasuries!

This verse here echoes the clear reward of the righteous while stating the obvious fate of the wrong!

Treasure versus trouble!

“**The household of the righteous**” is a powerful phrase that simply renders the understanding of, “**where the good and upright people live**”!

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



Beyt - ב:

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

Yod – י:

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

Taw – ת

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

His 'floor plan' for His Creation, is sealed by His Covenants of promise by the work and Authority of His Mighty Outstretched Arm and Hand, and as living stones are being built up in Him becoming His Dwelling Place!

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

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

The Hebrew word for 'wrong' is רשע rasha – Strong's H7563 which means, '*wicked, criminal, evil, offender*', is frequently placed in Scripture, especially in Proverbs, as being in direct and unequivocal opposition to צדיק tsaddiq – Strong's H6662.

The book of Mishlê/Proverbs contains a great deal of antithetical parallelism, which contrasts the רשע rasha (wrong/wicked) and the צדיק tsaddiq (righteous) 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)!

The house of the righteous is a great treasure!

The Hebrew word for 'great' is רב rab - Strong's H7227 which means, '*many, abundance, much, great, abounding, plentiful*', and the Hebrew word used here in this proverb for 'treasure' is הֶסֶן hosen – Strong's H2633 which means, '*wealth, treasure, riches*'.

This word is used 5 times in Scripture and primarily speaks of wealth in terms of physical prosperity, yet we take note that this word is used in:

Yeshayahu/Isaiah 33:5-6 "יהוה is exalted, for He dwells on high; He has filled Tsiyon with right-ruling and righteousness. 6 And He shall be the trustworthiness of your times, a wealth of deliverance, wisdom and knowledge. The fear of יהוה – that is His treasure."

What is worth taking note of here, is that the fear of יהוה is His treasure, and we would do well to make sure that we walk in the fear of יהוה as a true house of righteousness!

When the righteous truly walk in the proper fear of יהוה, there is a confident assurance of the blessing of complete protection and provision, whereas the wrong shall only have trouble from all that they try to acquire!

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

Income, in itself, is not wrong, as it is the produce from one's labour, however, what Shelomoh is making clear here, is that the income of the wrong is trouble!

The Hebrew word that is translated as 'trouble' comes from the root word עָכַר akar – Strong's H5916 which means, '*to trouble, stir up, disturb, cause disturbance*', and it reflects the social dimension of an individual's action. An individual can 'trouble' another person or group of people, and bring man's or Elohim's judgement upon others, even upon the innocent!

When looking at this root word, and the resulting actions of the wrong, I am reminded of עָכַר Akan – Strong's H5912 which means, '*troubler*'.

He was the one who took that which was to be put under the ban from Yeriho. A

n individual can 'trouble' another person or group of people, and bring man's or Elohim's judgement upon others, even upon the innocent!

Yisra'el had just defeated Yeriho in a great miraculous event, that positioned them to go forward with great confidence and joy, and in unity, as an obedient bride of Elohim, by following out the clear instructions of destroying the nations of Kena'an.

Yet, there was a slight delay, due to the sin of one man!

Akan's clear ignoring of the commands given to the children of Yisra'el regarding Yeriho, where it was strictly forbidden to take any booty from there, for it was put under the ban, brought defeat upon an entire nation!

Akan and his entire family was executed for his sin, as this troubler got the wages, or income, for His wrong/wicked works!

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

Verse 7:

“The lips of the wise scatter knowledge, but the heart of fools is not so.”

The Hebrew root word translated as 'lips' is שָׂפָה **saphah** – **Strong's H8193** which means, **'lip, speech, language'**.

The lips are the gates of speech, and therefore are the gates of honesty or deception, righteousness or wickedness, wisdom or folly.

Mishlê/Proverbs 10:21 tells us that the lips of the righteous shepherd many but fools die for lack of heart, and so here in this verse we see a similar proverb being given, contrasting the lips of the wise/righteous versus the wicked hearts of fools.

The word 'scatter' is translated from the word זָרַח **zarah** – **Strong's H2219** which means, **'scatter, fan or winnow'**, and can carry the picture of a farmer scattering seed.

The words/speech of the wise, sow words of the knowledge of Elohim, all because their hearts are filled with His Word, while with fools, this is not the case.

It is from the overflow of a man's heart that he speaks:

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

The knowledge that comes forth from the lips of the wise, reveal the clear truth that there is good treasure in their hearts.

Fools will not spread or scatter knowledge as it is not in their hearts, but they would rather speak only folly!

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

Our hearts are to be healthy!!!

It is a heart thing!

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, giving us a healthy heart!

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



Lamed - ל:

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

Bet - ב:

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

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

It can clearly be expressed as:

THE RULES OF THE HOUSE

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

How is your heart? Has it been defiled through sin and the deceit of lawlessness?

Wash your heart and keep it clean as you **HEAR, GUARD** and **DO** all He has commanded us to

(**Debarim/Deuteronomy 6:25**), and scatter true words of knowledge instead of a fool who speaks only that which is stored up in his heart – and that is foolishness!!!

Verse 8:

“The slaughtering of the wrong ones is an abomination to יהוה, but the prayer of the straight is His delight.”

Here Shelomoh is contrasting the slaughtering of the wrong versus the prayer of the straight, and clearly reveals what is an abomination to יהוה and what is His delight!

This ‘slaughtering of the wrong’, is a clear reference to the slaughtering that is made in worship and so, speaks of that which is an abomination to Elohim, and that abomination, is mixed worship!

In fact, mixed and compromised worship is not worship in the eyes of Elohim, as it is an abomination!

The word ‘**slaughtering**’ is translated from the root word זָבַח **zebah** - **Strong’s H2077** which means, ‘**thank offerings, sacrifice, feasting**’:

Tehillah/Psalm 4:5 “**Offer slaughterings of righteousness, and trust in יהוה.**”

Any form of offering and thanksgiving done outside of righteousness (which is to guard the commands) is an abomination to Elohim!

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

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

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

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

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

After Yosēph and his family had been fully reunited and would be presented before Pharaoh we, again see in:

Berēshith/Genesis 46:34 “**that you shall say, ‘Your servants have been men of livestock from our youth even till now, both we and also our fathers,’ so that you dwell in the land of Goshen, for every shepherd is an abomination to the Mitsrites.**”

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

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

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

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

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

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

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

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

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

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

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

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

In a nutshell, these verses are a clear command to make sure that we keep our houses clean, and destroy any form or image of idol worship! The reason why they were commanded to burn the idols was to keep anyone from going after them to seek the gold and silver that may have been on them.

In **Mishlĕ/Proverbs 6:16-19** we are told that there are 7 things that are an abomination to יהוה, and they are:

1 – A proud look – עינים רמות – 'eynayim ramoth' – this phrase comes from the root words:

- 1) עין ayin – Strong's H5869 which means 'eye', and
- 2) רום rum – Strong's H7311 which means, 'to be high, exalted, rise, raised, set-apart'.

This can literally be understood as having 'lifted eyes', or even understood as having a 'haughty' look.

The word 'haughty' is defined as, 'blatantly and disdainfully proud' – and this is something that is an abomination to יהוה.

In the words that Dawid spoke to יהוה after having been delivered from the hands of his enemies and the hand of Sha'ul he said in:

Tehillah/Psalm 18:27 "For You save the afflicted people, but bring down those whose eyes are haughty."

He also said in:

Tehillah/Psalm 131:1 "יהוה O, my heart has not been proud, nor have my eyes been haughty. Neither have I concerned myself with great matters, nor with those too wondrous for me."

יהוה resists the proud and gives favour to the humble, and one of the things that is clearly an abomination to

יהוה is to have 'a proud look' and think more highly of oneself than we ought to! Having a proud look, or eyes that are haughty, speaks of looking only to one's own interests, being selfish and having no regard for others!

Pilipiyim/Philippians 2:3-4 "doing none at all through selfishness or self-conceit, but in humility consider others better than yourselves. 4 Each one should look out not only for his own interests, but also for the interests of others."

We are also warned here, not to think that we have arrived, so to speak, as

Sha'ul also warned the Corinthian assembly that he who thinks he stands, let him take heed lest he fall.

Having a proud look also reveals to us one who refuses discipline as they think it is beneath them!

How many times have you 'overlooked' the needed obedience that is called for, just so you do not get out of your comfort zone of compromise? That is a form of having a proud and haughty look, which is an abomination to יהוה!

2 – A lying tongue – לשון שקר – 'shon shaqer' – the Hebrew root word that is translated as 'lying' is שקר sheqer – Strong's H8267 which means, 'deception, disappointment, falsehood, lies', and comes from the root verb שקר shaqar – Strong's H8266 which means, 'to do or deal falsely, lie'.

The Hebrew root word that is translated as 'tongue' is לשון lashon – Strong's H3956 which means, 'tongue, language, tongue shaped', and from this word, we get the verb לשן lashan – Strong's H3960 which means, 'slander, accuse, to use the tongue'.

The root word שֶׁקֶר sheqer – Strong’s H8267 is used in Wayyiqra/Leviticus 19:12, in the command to not swear falsely in the Name of יהוה and profane His Name through false speech! We must let our yes be yes and our no must be no, for whatever goes beyond these is from the wicked one!

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

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

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

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

3 – And hands that shed innocent blood – יָדַיִם שׁוֹפְכוֹת דָּם נְקִי – ‘v’yadayim shophkoth dam-naqiy’; from the root words:

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

We are able to therefore understand in the Hebraic mind-set that one’s hand symbolises what one does or one’s ‘works’.

2) שָׁפַךְ shaphak – Strong’s H8210 which means, ‘**to pour out, pour, dump, shed, gush out**’. We know that Scripture tells us that the life is in the blood and therefore to pour out the blood speaks a reference to taking another’s life!

3) דָּם dam – Strong’s H1818 which means, ‘**blood, bloodguilt, bloodshed**’.

4) נָקִי naqi – Strong’s H5355 which means, ‘**clean, free from, exempt, innocent, guiltless, go unpunished**’, and comes from the root verb נָקָה naqah – Strong’s H5352 which means, ‘**to be empty or clean, acquitted, purged**’. This is a clear warning against committing murder!

In the Ancient Hebrew alphabet, the word דָּם dam – Strong’s H1818 which means, ‘**to be red, ruddy**’, 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.

Mem – מָ:

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

When you combine these two pictures together we can see the meaning, ‘**the moving back and forth of water**’ or the “**flowing of blood**”.

The life of all flesh is in its blood! Blood is not a dead thing... without blood we have no life!

We recognise that without the Blood of Messiah being shed for us we have no life!

And it is by the Blood of our Master and Elohim that we have been declared right, and as we stay in Him, we shall be saved from wrath through Him (**Romiyim/Romans 5:9**).

The taking of innocent blood יהוה hates!

As we consider the first three of these 7 things being mentioned here in this **Mishlê/Proverbs 6:17-19**, that are an abomination to יהוה, we are also able to take note of how these first three clearly picture for us how we relate to each other – with the first being the mental thought process we use, as pictured through pride, while the second represents the verbal aspect of our relationships and the validity of our words to each other and the third represents our actions toward each other.

What this teaches us is clear – יהוה hates it when we have wrong thoughts, words and actions toward each other!

Qolasim/Colossians 3:17 “**And whatever you do in word or deed, do all in the Name of the Master יהושע, giving thanks to Elohim the Father through Him.**”

If our thoughts, speech and actions cannot be attributed to having the Name of our Master יהושע Messiah attached to it, then it should not be something that proceeds from our thoughts, words or deeds!

4 – A heart devising wicked schemes – לֵב חָרַשׁ מַחְשְׁבוֹת אָוֶן – ‘lěb ḥoresh mah’shboth avēn’, From the root words:

1) לֵב leḅ - Strong’s H3820 which means, ‘**heart, inner man, mind, will thought**’, or is often also written as לִבָּב leḅab – Strong’s H3824 which means, ‘**inner man, heart, mind, understanding**’, which we have already looked at.

2) The word used here for ‘**devising**’ is חָרַשׁ ḥarash – Strong’s H2790 meaning, ‘**to cut in, engrave, plow, devise, scheme, plot**’, and is the same word used in **verse 14** and is translated as ‘**plotting**’;

3) The Hebrew word for ‘**wicked**’ is אָוֶן aven – Strong’s H205 which means, ‘**iniquity, trouble, wicked, sorrow**’; and

4) the Hebrew root word for ‘**schemes**’ is מַחְשְׁבֹת maḥsheḅeth – Strong’s H4284 which means, ‘**thoughts, devise, scheme, plan, purpose**’.

In the days of Noah, man’s thoughts were wicked, and this is what we read in:

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

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

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

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

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

Have you ever found yourself devising wicked schemes in your heart?

By that I mean, have you ever found yourself trying to find a way to get yourself out of that which you know you should do?

Perhaps you have devised a scheme in your heart to get you from keeping Sabbath as you should, or from keeping the Feast as you should, or from keeping any part of His Torah as you should?

Schemes that you devise and justify in your heart, only to find out that your heart has been deceitful when mirrored against the truth?

Wash your heart from evil and let not wicked scheming remain in you, for it is an abomination to יהוה!

5 – Feet that are quick to run to evil - רַגְלַיִם מְמַהֲרוֹת לָרוּץ לְרָעָה – ‘raglayim m’maharoth laruts lara’ah’

In Hebrew, the **root** word for ‘**feet**’ is רַגְלַיִם raglayim, which is the plural of the word 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.**”

The Hebrew word for 'good', as we have discussed before, is טוב **tob** – Strong's H2896 and carries the meaning, *'pleasant, good, agreeable, beautiful, to be pleasing, done well'*. In the true understanding of this word טוב **tob** we can see that it may best be translated in most cases as 'functional', for when יהוה **YHWH** said in Berēshith/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'.

The opposite to טוב **tob** (good) is evil which is Hebrew is רע **ra** – Strong's H7451 meaning, *'bad, evil, wicked, harmful'*. 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 an 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 **YHWH**, then we had best be careful to consider our steps!

The Hebrew root word that is used here for 'quick' is מהר **mahar** – Strong's H4116 which means, *'to hasten, act quickly, prepare, make speed'*, and the root word for 'run' is רוץ **ruts** – Strong's H7323 which means, *'to run, run with speed, perform an action with a special focus that it is done in a hurried manner'*.

Both of these words, for 'quick to run', are used in Scripture to describe both a positive and a negative hastening to run.

We must be in a hurry, so to speak, to do good.

To be in a hurry to do something, speaks of the urgency with which one does that which they desire to do, without losing any time.

To 'run' speaks of an urgency in one's steps, and instead of being urgent in running in the way of the commands of Elohim, the wrong run to evil!

Feet that are quick to run to evil, pictures for us those who are quick to do that which is dysfunctional, and when we consider how so many are quick to follow the vain and idolatrous practices of dysfunctional worship, by keeping false feasts, we see how this is a very clear abomination to Elohim!

Instead of 'walking', which you do with your feet, in righteousness, most will be quick to run in the ways of unrighteousness and follow the broad path of lawlessness and rebellion!

Before you think that you are not one of those, let me ask you if you have ever found your foot slipping or even running away from doing what you should, as you have quickly turned aside from obedience, only to find yourself following wicked and idolatrous ways!

Debarim/Deuteronomy 9:16 "And I looked and saw that you had sinned against יהוה **YHWH** your Elohim, and had made for yourselves a moulded calf! You had quickly turned aside from the way which יהוה **YHWH** had commanded you."

To turn aside from walking in the Truth is an abomination to יהוה **YHWH**.

6 – A false witness breathing out lies – שָׁקַר פִּיָּיתָ כְּזָבִים עַד – 'yaphiyha k'zabiyim ed shaqer'.

This could literally be rendered as 'a false testimony that is spoken by lying' or, 'the breath of lies that witness falsely'. This phrase comes from the following root words:

- 1) פוּחַ **puah** - Strong's H6315 which means, *'to breathe, blow, speak, utter, puff, snort'*. This word is used 15 times in the Tanak and primarily the verb means to 'breath, blow' in the negatives sense of "to utter" lies or be utterly deceitful.
- 2) כָּזַב **kazab** - Strong's H3577 which means, *'a lie, falsehood, deceptive thing, deception'*, and comes from the primitive root verb כָּזַב **kazab** - Strong's H3576 which means, *'to lie, be a liar, fail, told lies, deceive, disappoint'*.
- 3) עֵד **ed** – Strong's H5707 meaning, *'a witness, evidence'* and comes from the root word עָוַד **ud/ood** – Strong's H5749, which means, *'to return, go about, repeat, do again, encircle, supports'*.
- 4) שָׁקַר **shaqer** – Strong's H8267 which means, *'deception, disappointment, falsehood, lies'*, and comes from the root verb שָׁקַר **shaqar** – Strong's H8266 which means, *'to do or deal falsely, lie'*, which we have already discussed under 'a lying tongue'.

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

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

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

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

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

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

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

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

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

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

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

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

7 – One who causes strife among brothers – וּמְשַׁלְּחַת מִדָּנִיִּים בֵּינָם אֶתִים – ‘vumshalleyħa m’daniym beyn aħiyim’

The root word for ‘strife’ is מָדוֹן **madon** – Strong’s H4066 which means, ‘*strife, contention*’, and we have already looked at how the man of Beliya’al sends out strife!

Strife comes as a result of not having what one wants, and all because one does not ask, or if they do, they ask with wrong motives!

Mishlĕ/Proverbs 15:18 tells us that a man of wrath stirs up strife, but he who is patient appeases strife.

How often do you find yourself lacking patience and end up stirring up strife and contentions among others because you did not get your way?

Mishlĕ/Proverbs 17:14 tells us that the beginning of strife is like releasing water, and we must therefore put a stop to any fighting before it bursts out.

Often, strife starts out very subtly and if not stopped will become a raging torrent of destruction and separation, which we must guard against at all costs!

Don’t let your bitterness be released like a slow running tap... before you know it there is a huge flood of emotions that cannot be contained, bringing unnecessary damage!

If you find that you have strife stirring up inside you because you did not get your way, and your water has become soiled and muddied so to speak, then do this...

“Switch off the tap, get your leak fixed and start giving out living water again”!

One who causes strife and divisions is an abomination to יהוה, and will not be welcomed into His House.

We could expand for hours on this single topic of strife, for it is one of the most dangerous things in the body, as it breaks down instead of building up, and unless יהוה builds the House, the labourers labour in vain!

Let us take a look at some more Scriptures, that show us what is an abomination to יהוה:

Mishlĕ/Proverbs 11:1 “**A false scale is an abomination to יהוה, but a perfect weight is His delight.**”

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

False measures are an abomination to יהוה.

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

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

Mishlĕ/Proverbs 11:20 “**The perverse of heart are an abomination to יהוה, but the perfect in the Way are His delight.**”

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

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

The Hebrew word that is used here for ‘proud’ comes from the root verb גָּבַחַּבּ gabahh – Strong’s H1361 which means, ‘to be high, exalted, pride, build high, haughty’, and can also give reference to one being proud and lifting themselves up, instead of humbling themselves in complete submission to the Torah of Elohim!

יהושע Messiah tells us in:

Mattityahu/Matthew 23:12 “And whoever exalts himself shall be humbled, and whoever humbles himself shall be exalted.”

Mishlĕ/Proverbs 17:15 tells us that those who declare the wrong right and those who condemn the righteous, are both an abomination to יהוה! Those who declare the lawless to be right and under a ‘false grace message’ are an abomination to יהוה, and have no part in His House!

While we just read from **Mishlĕ/Proverbs 15:8** that the prayer of the straight is a delight to יהוה, we are told in:

Mishlĕ/Proverbs 28:9 “He who turns away his ear from hearing the Torah, even his prayer is an **abomination**.”

Those who turn away from the hearing of the Torah, which implies a hearing and a guarding to do what is heard from the Torah, are being vain in their attempted prayers, for their prayers are an abomination to יהוה!

When Yisra’el disobeyed יהוה, He told them that they had made His inheritance an abomination:

Yirmeyahu/Jeremiah 2:7 “Then I brought you into a garden land, to eat its fruit and its goodness. But when you entered, you defiled My land and made My inheritance an **abomination**.”

We know that in Scripture יהוה makes reference to the clear fact that Yisra’el is His inheritance and a corrupt Yisra’el is an abominable inheritance that cannot be brought into the House.

It is for this reason, that we see, all throughout Yehezqĕl/Ezekiel, the rebuke for abominable practices, and despite the continual mercy shown by יהוה, they continued to rebel and do abominable deeds, according to the ways of the nations that they were supposed to destroy!

While Yisra’el failed to destroy the nations in the land, we are able to see how these abominations, that they allowed to remain, caused them to be accursed like them, to the point where יהוה gave them over to their own laws (Read Yehezqĕl/Ezekiel 20).

This is a clear shadow picture of what we see being written, by Sha’ul, to the assembly in Thessalonica, in that those who refuse to receive a love for the Truth (which is to obey the Truth), will be handed over to the delusion of their own falsehoods, so that they believe the lies!

Tas’loniqim Bĕt/2 Thessalonians 2:9-12 “The coming of the **lawless one** is according to the working of Satan, with all power and signs and wonders of falsehood, 10 and with all deceit of unrighteousness in those perishing, because they did not receive the love of the truth, in order for them to be saved. 11 And for this reason Elohim sends them a working of delusion, for them to believe the falsehood, 12 in order that all should be judged who did not believe the truth, but have delighted in the unrighteousness.”

Yehezqĕl was shown the abominable things Yisra’el were doing, in **Chapter 8**, and in **Chapter 16**, he was told to go and make known to Yerushalayim her abominations, and in **Chapter 36**, we are told that Yisra’el would remember their evil ways and deed and loathe themselves, in their own eyes, their crookednesses and abominations.

I think this is very significant, in helping us get our houses clean, and ultimately His House clean and ready as a perfect set-apart Bride.

While I have mentioned a great deal, regarding what things are an abomination to יהוה, or rather what things are an abomination in His eyes, we would do well to recognise that, what is an abomination in His eyes, must be an abomination in our eyes too, lest we become like the abominations that we do not utterly loathe and utterly hate!

As we consider the clear call to not bring an abomination into our house, let us take heed to keep our lives set-apart as vessels unto value, as we guard ourselves against having any of the abominable things in the eyes of יהוה being evident in our lives, so that we can be joyfully built up in our Master and Elohim:

Kěpha Aleph/1 Peter 2:5 “you also, as living stones, are being built up, a spiritual house, a set-apart priesthood, to offer up spiritual slaughter offerings acceptable to Elohim through יהושע Messiah.”

As you look into the mirror of the Word and think upon these words that have been spoken here, ask yourself if there are any abominations in your life, and if so, get rid of them quickly!

Let us not make the same rebellious mistakes that our fathers made:

Yehezqěl/Ezekiel 20:7-8 “And I said to them, ‘Each one of you, throw away the abominations which are before his eyes, and do not defile yourselves with the idols of Mitsrayim! I am יהוה your Elohim.’ 8 “But they rebelled against Me, and would not obey Me. All of them did not throw away the abominations which were before their eyes, nor did they forsake the idols of Mitsrayim. So I resolved to pour out My wrath on them to complete My displeasure against them in the midst of the land of Mitsrayim.”

The prayer of the straight is His delight!

The Hebrew word translated as ‘prayer’ is תְּפִלָּה tephillah – Strong’s H8605 and comes from the word פָּלַל palal – Strong’s H6419 which means ‘to intercede, intervene, make supplication, and judgement made favourable’ and in essence carries the meaning ‘to apply to a judge for a favourable decision’.

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

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

Proverbs tells us that there is a way that seems ‘yashar/right to man’ – but that only leads to death – too many want to follow their own way, of what they determine as living right, according to their own man-made standards, yet will sadly only find that any other way other than that of the Torah of Elohim simply leads to destruction! Broad is the way that leads to destruction and many walks thereon – there are many ways of man – yet narrow is the path to life and few find it – that path is ‘in’ Messiah as we walk according to His instructions – The Torah which is life!

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 eye’s carriers with it great action and dedicated commitment in all we do:

Mishlě/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, the Hebrew word **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 **יְהוָה**:

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 **יְהוָה** is linked with obedience to His commands and Covenant:

Shemoth/Exodus 15:26 **“And He said, “If you diligently obey the voice of יְהוָה 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 יְהוָה who heals you.”**

Deḥarim/Deuteronomy 13:18 **“when you obey the voice of יְהוָה your Elohim, to guard all His commands which I command you today, to do what is right in the eyes of יְהוָה your Elohim.”**

Deḥarim/Deuteronomy 6:17-18 **“Diligently guard the commands of יְהוָה 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 יְהוָה, that it might be well with you, and you shall go in and possess the good land of which יְהוָה 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 **יְהוָה**, 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 **יְהוָה** makes His Covenant known to them and that His secret counsel in with them. Messiah says that He spoke to those outside in parables but to His taught ones He spoke plainly!

The Hebrew word that is used in **verse 8** for **‘delight’** is the word **רָצוֹן ratson** – **Strong’s H7522** which means, **‘goodwill, favour, acceptance, desired, well-pleased’**, and comes from the primitive root verb **רָצַח ratsah** – **Strong’s H7521** which means, **‘to be pleased with, accept favourably’**.

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

The Greek word used here for **‘well-pleasing’** is **εὐάρεστος euarestos** – **Strong’s G2101** which means, **‘acceptable, pleasing, well-pleasing’**.

Romiyim/Romans 14:17-18 “For the reign of Elohim is not eating and drinking, but righteousness and peace and joy in the Set-apart Spirit. ¹⁸ For he who is serving Messiah in these matters is well-pleasing to Elohim and approved by men.”

Eph'siyim/Ephesians 5:8-10 “For you were once darkness, but now you are light in the Master. Walk as children of light ⁹ for the fruit of the Spirit is in all goodness, and righteousness, and truth – ¹⁰ proving what is well-pleasing to the Master.”

Ib'rim/Hebrews 13:20-21 “And the Elohim of peace who brought up our Master יהושע from the dead, that great Shepherd of the sheep, through the blood of the everlasting covenant, ²¹ make you perfect in every good work to do His desire, working in you what is pleasing in His sight, through יהושע Messiah, to whom be esteem forever and ever. Amēn.”

The reason for highlighting these verses, is to simply show us a few passages of Scripture, that make it clear how the righteous know what is pleasing to the Master, and as we walk in righteousness and guard to do all He has commanded us to, we find that pleasing Him becomes a very joyous and pleasing thing to do!

Tehillah/Psalm 19:14 “Let the words of my mouth and the meditation of my heart be pleasing before You, O יהוה, my rock and my redeemer.”

Here, the Hebrew word רָצוֹן **ratson** – Strong's H7522 is used, as well as in:

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

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

Our prayers, that is our ability to make proper supplication with thanksgiving to Elohim, is a great delight to Him, and simply put – an active prayer life is the delight of Elohim as it reflects a life that communicates continually with our Master, sharing all with Him, as opposed to a religious form of sacrifice that is done through a mixed concoction of false traditions and lies!

Verse 9:

“The way of the wrong one is an abomination to יהוה, but He loves him who pursues righteousness.”

Once again Shelomoh highlights for us that which is an abomination to יהוה, by contrasting that which is abominable with one who loves יהוה!

This verse highlights the clear contrast between the way of the wrong and the way of the righteous!

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:

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

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

Before they were driven out, Elohim made for them coats of skin, and in this we are able to see the powerful shadow picture of the protection and covering 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 – 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.

Resh - ר:

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

Kaph - כ:

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

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

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

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

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

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

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

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

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

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

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

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

What Messiah was clearly teaching here, is that unless we eat of the P’sah Meal, we have no access into life.

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

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

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

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

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

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

For more on this please see the article I wrote called, "MY MASTER AND MY ELOHIM" from our site

(<https://atfotc.com>) under the articles menu or by clicking on the following link:

<https://atfotc.com/my-master-and-my-elohim/>

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

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

To walk contrary to THE WAY is to walk in one's own ways, which does not reflect a pure fear of Elohim, but rather clearly shows a wilful despising of Him and HIS WAY!

Mishlê/Proverbs 14 clearly tells us that "crooked ways" despise יהודה!

The Hebrew root word used for 'crooked' is לִוּז *luz* – Strong's H3868 which means, 'to turn aside, depart, vanish, *devious*', and is also used in:

Mishlê/Proverbs 3:32 "For the perverse one is an abomination to יהודה, and His secret counsel is with the straight."

To walk contrary to the Way of יהודה 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 יהודה – 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 יהודה and he will not be a part of the House of Elohim!

יהודה loves those who pursue righteousness!

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

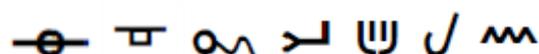
We are told in:

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

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

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

The Hebrew word מַלְכֵי־צְדָקָה *Malkitsedeq* – Strong's H4442 which means, '*my king is righteous*', is pictured in the ancient pictographic script, as follows:



Mem - מ:

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

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

Lamed - ל:

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

Kaph - כ:

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

Yod - י

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

This also reveals to us a stretched-out arm and hand.

Tsadey - צ:

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

Dalet - ד:

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

Quph - ק:

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

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

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

Or

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

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

True followers of Messiah, The Righteous King, do their utmost to ‘pursue’ righteousness!

The root word for ‘pursues’ is פָּרַדַּף *radaph* – Strong’s H7291 and carries the meaning, ‘*to pursue, chase, follow closely after, aim to secure, run after, hunt, persecute*’.

We are clearly instructed in Scripture to **pursue righteousness**, as we see this word being used in:

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

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

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

He is the Living Torah – The Word made flesh – so, our path is guided by the Torah, which lights our way!

Any other path is dark and is destined to death!

We ‘pursue/follow’ righteousness alone so that we may ‘enter’ the land!!!

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

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

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

We do not ‘keep the Torah’ to get saved, but we do it because we have been saved and because we are still sojourners here and we have a home to look forward to, which we cannot enter into, if we do not guard the commands and pursue righteousness!!! We hold firm to our deliverance/salvation, as we work it out with fear and trembling, guarding and pursuing righteousness, so that we do not ‘lose our salvation’.

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

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

Verse 10:

“Discipline is grievous to him who forsakes the way; he who hates reproof dies.”

We have already discussed ‘discipline’ is **verse 5**, and what is being made clear here is that the one who forsakes the way does not like discipline at all!

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

This is word 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 the ancient 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 – and that 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 to 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 word עַז az – Strong's H5794 which means, '**strong, mighty, fierce, power**' as well as meaning, '**raging, insolent, greedy**'.

Feeling '**forsaken**' can be a very ugly but strong place to '**dwell**' in or rather it can be a very crippling stronghold over a person. Have 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?

Ever 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 failure can cause a person to stay dwelling in a stronghold of shame and guilt and abandonment; feeling all alone and not loved; and unable to find the strength needed to change – can you identify with this in any way?

Perhaps some of you cannot, but there are many out there who 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 עָזַב **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:

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

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

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; יְהוָה 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, seem like a very cruel and painful process, that only leaves one despondent and unable to find true rest in Him, all due to eyes that have no understanding, from lack of 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 may be at times a little painful, we are able to recognise the need to learn and change, as His Word shapes us and in doing so, be found dwelling in Him with joy and peace, able to rejoice when we face all kinds of trials!

When one forsakes the Truth, discipline is needed, and we must remember that discipline is only required when one is not disciplined in doing what is right!

No discipline is pleasant, yet it brings about the peaceable fruit of righteousness to those who are trained by it! Those who forsake the way and refuse and despise the discipline of the Word, find the discipline grievous!

The Hebrew word that is translated as 'grievous' comes from the root word רָעַר **ra** – Strong's H7451 which means, 'bad, evil, wicked, harmful', and what Shelomoh is making very clear, is that the discipline that is given to the one who forsakes the way, is harmful and bad, and the one who hates reproof of discipline, shall die!!!

In a nutshell, what is being said here, is that there is some serious and harmful discipline that awaits the one who forsakes THE WAY!

We are repeatedly told, throughout Scripture, to not despise the discipline of Elohim, nor despise His reproof.

In fact, the Word of Elohim is there to discipline us, reproof us, encourage us and train us in righteousness so that we do not need to face grievous discipline!

The Hebrew word for 'dies' comes from the root verb מוּת **muth** – Strong's H4191 which means, 'to die, bring about my death, put to death'.

The death being spoken of here simply intensifies the inevitable punishment spoken of in the first line of this verse.

Verse 11:

"The grave and destruction are before יְהוָה, how much more the hearts of the sons of men."

What Shelomoh is doing here, in this rhetorical question is stating that of the grave and destruction lay open before יְהוָה then how much more are the hearts of the living laid bare before Him?

Once again, we see the clear reality that יְהוָה knows the hearts of men and nothing is hidden from His sight.

If death and destruction are not hidden from Him, then there is certainly no way that any man can hide his heart from the Creator!

The Hebrew word for 'grave' is שְׂאוֹל **sheol** – Strong's H7585 which is understood as being the 'underworld' or the place of no return and the designation of the dead, and with the understanding of it being the place of no return, we can see from this same Chapter that the grave is below, representing the downward path of destruction!

Mishlê/Proverbs 15:24 "The path of life is upward for the wise, to turn away from the grave below."

The Hebrew word for 'destruction' is אַבְדָּוֹן *abaddon* – Strong's H11 which means, '*place of destruction or ruin*', which comes from the root word אָבַד *abad* – Strong's H6 which means, '*to perish, destroy, lose, put to death, blot out, do away with, to give up as lost, vanish, be lost or strayed*'.

The verb אָבַד *abad* – Strong's H6 is a common word for '*to die*', or in the case of things, reputations or places it means, '*to pass away*'.

The Hebrew word אַבְדָּוֹן *abaddon* – Strong's H11 is transliterated in the Greek, in:

Hazon/Revelation 9:11 "And they have over them a sovereign, the messenger of the pit of the deep, whose name in Hebrew is **Abaddon**, but in Greek he has the name Apolluon."

The Greek word that is transliterated from the Hebrew, is Ἀβᾶδδών *Abaddōn* – Strong's G3 which means, '*place of destruction*', and is only used in this verse in Hazon, as a reference to the name of the messenger of destruction, the messenger of the pit of the deep!

The Greek name is Ἀπολλύων *Apolluōn* – Strong's G623 meaning, '*destroyer*', which comes from the word ἀπόλλυμι *apollumi* – Strong's G622 which means, '*to destroy completely, utterly destroy, put to death*'.

Iyob/Job 26:6 "The grave is naked before Him, and destruction has no covering."

Here in Iyob we see that both the grave (שְׁאוֹל *sheol*) and destruction (אַבְדָּוֹן *abaddon*) are laid bare without any covering before יְהוָה!

The grave and destruction have no covering and will be destroyed!

The destroyer will be given time to destroy and then will be destroyed and be no more!

The Hebrew word for 'before' is נִגַּד *neged* – Strong's H5048 which means, '*in front of, in sight of, opposite to, against*', and comes the root verb נָגַד *nagad* – Strong's H5046 meaning, '*make known, announce, declare, publish and stand out boldly in opposition*'.

Even that which in opposition to Elohim, is seen and known by Him, and what Shelomoh makes abundantly clear here, is that if יְהוָה can see everything in שְׁאוֹל *sheol*, then how much more is he able to see into the hearts of men.

The heart speaks of one's inner man or one's secret life.

While others may not see into another's heart, יְהוָה sees all and all darkness is laid bare before Him!

This we discussed in **verse 3** which also states that the eyes of יְהוָה are in every place!

Yirmeyahu/Jeremiah 12:3-4 "But You have known me, O יְהוָה. You see me, and You have tried my heart toward You. Draw them away like sheep for slaughter, and separate them for the day of slaughter. 4 How long shall the land mourn, and the plants of every field wither? The beasts and birds are consumed, for the evil of those who dwell there, because they said, "He does not see our latter ending."

The evil ones think that יְהוָה does not see their latter end, yet the grave and destruction are before Him – He sees all – from beginning to end!

Yehezqel/Ezekiel 8:12 "And He said to me, "Son of man, have you seen what the elders of the house of Yisra'el are doing in the dark, each one in the room of his idols? For they say, 'יהוה does not see us, יהוה has forsaken the land.' "

Yehezqel/Ezekiel 9:9-10 "And He said to me, "The crookedness of the house of Yisra'el and Yehudah is exceedingly great, and the land is filled with bloodshed, and the city filled with that which is warped. For they say, 'יהוה has forsaken the land, and יהוה is not seeing!' 10 "But as for Me, My eye shall not pardon, nor would I spare, I shall recompense their deeds on their own head."

Yeshayahu/Isaiah 29:15-16 "Woe to those who seek deep to hide their counsel far from יהוה, and their works are in the dark; they say, "Who sees us?" and, "Who knows us?" 16 How perverse of you! Should the potter be reckoned as the clay? Should what is made say of its Maker, "He did not make me"? And what is formed say of Him who formed it, "He did not understand"?"

I have mentioned all of these verses, to simply highlight how stupid it is, of many, who think that יְהוָה does not see all and think that their works of darkness, and that which is done in secret, is hidden from His sight, yet we must know that He sees all, and grievous destruction awaits those who are evil!

Verse 12:

“A scoffer does not love his reprover, nor does he go to the wise.”

The Hebrew root word for ‘scoffer’ is לִטַּל *luts* – Strong’s H3887 which is the same as the word לִטַּל *lits* – Strong’s H3917 which means, **‘to scorn, carry on as scoffers, mock, talk arrogantly’**.

The word used for ‘scoffing’ is לִצְוֹן *latson* – Strong’s H3944 which means, **‘a scorning, scoffing’**.

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

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

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

The Hebrew word that is translated as ‘reprover’ comes from the root verb יָכַח *yakah* – Strong’s H3198 which means **‘to decide, prove, judge or correct’**, and scoffers do not love to be corrected, proven wrong or judged at all.

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

Mishlê/Proverbs 8:17 “I love those who love me, and those who earnestly seek me do find me.”

He loves those who love Him – and a major part of loving Him is ‘seeking’ Him; because to love Him is to do what he has instructed us to, so how will we know how to love Him if we do not seek out what His instructions are???

An interesting side note, is that the numerical value for this word for love is ‘8’ – which speaks of fullness, complete and everlasting! The letter ‘א’ (aleph) has the numerical value of ‘1’, while the letter ‘ה’ (hey) is ‘5’ and the letter ‘ב’ (beyt) is ‘2’, equalling a total numerical value of 8!

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

Here in **verse 8** of this chapter in Yeshayahu we see that יְהוָה refers to Abraham as being one who ‘loved’ Him and this root word for ‘loved’ in the Hebrew is אָהַב *aheb* – Strong’s H157 meaning. **‘to love, dearly loved, friend, friends, lover’**.

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

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

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

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

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

The scoffer does not love his reprover and what we recognise, is that any reproof that is done through the Word, teaches us that יְהוָה Himself is the Reprover, and those who scoff and scorn at obedience, show that they do not love Elohim, but rather hate Him, and will never even seek out the proper wisdom that is contained in His word!

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

The scoffer will not go to the wise!

The Hebrew word translated as ‘go’ is the Hebrew word 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 is 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)’**.

What Shelomoh is basically telling us is that the scoffer will not walk with or alongside the wise!

When one looks at this root word and the word that is used here in the ancient text we are able to get a clearer understanding of how we are able to walk in complete obedience!

The root word for walk - **הלך** *halak* - Strong's H1980 in the ancient pictographic script looks like this:



Hey – ה:

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

Lamed - ל:

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

Kaph - כ:

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

When we look at the letters that spell out the root word that for 'walk' we are able to see a great declaration:

BEHOLD THE STAFF IN THE PALM!

With the picture of the shepherds staff and the open palm of the hand we are able to see the concept of 'staff in the palm' and we take note that a nomad that travelled on foot would have a staff in his hand in order to provide proper support in walking, as well as having a weapon in his hand to defend against predators and thieves! What scoffers hate, is the Shepherd, as they scoff at the 'staff in the hand', by refusing to walk alongside the wise, or rather walk in the clear wisdom of the Word!

Verse 13:

"A glad heart makes good a face, but by sorrow of heart the spirit is stricken."

'A heart that is glad has a good face'!

The Hebrew word for 'glad' is **שמח** *sameah* - Strong's H8056 and carries the meaning, 'glad, joyful, merry, pleased, rejoicing', and comes from the root verb **סמח** *samah* – Strong's H8055 and means, 'to rejoice, be glad, be joyful, delight in and be elated'.

Both of these words are used in the command to rejoice in **Debarim/Deuteronomy 16:14 & 15**.

The word 'samah' can also carry the meaning 'to brighten up', giving us the picture how we are to carry His joy as the light of the world and let praise and rejoicing abound!

Tehillah/Psalm 97:12 "Rejoice in יהוה, you righteous, and give thanks at the remembrance of His Set-apartness."

Pilipiyim/Philippians 4:4 "Rejoice in יהוה always, again I say, rejoice!"

A heart that rejoices, is clearly seen on the face of the one who rejoices in יהוה.

We can always tell when a person is in a true rejoicing mood, as their face says it all, yet when one is bearing sorrow in the heart, this too is seen, as the spirit of the person is weighed down!

In the ancient pictographic script, this word **סמח** *samah* – Strong's H8055 and **שמח** *sameah* - Strong's H8056 looks like this:



Shin/Sin - שׁ:

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

Mem – מ:

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

Het – ה:

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

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

THE WORD THAT WASHES US HAS SEPARATED US AND SECURED US!

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

The Hebrew word for 'sorrow' is **עֲצֵבֶת** atstsebeth – Strong's H6094 which means, '**hurt, injury, pain, trouble, sorrow**', and comes from the root word **עָצַב** atsab – Strong's H6087 which means, '**to hurt, pain, grieve, distort, displease**'.

The first time we see this root verb being used is in:

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

This is a very sobering thought to consider as we read these words, as we can be warned here against selfishness and pride that can often be the cause of many who will 'turn a blind eye' so to speak and not do what is required or expected of them. יהוה was grieved in His heart over the depravity of man, and when we see the sorrow and grief that this caused our Creator, we are cautioned against causing that sorrow due to ignorance and wilful neglect of seeing the needs of our brothers met. This can further be understood at how many turn a blind eye toward the truth and quickly turn aside to compromising their walk and what we need to be soberly reminded of here is how that grieves our Creator deeply!

The Hebrew word for 'stricken' comes from the root word **נָכַח** naka – Strong's H5218 which means, '**to strike, scourge, smite**'.

The sorrow of the heart, speaks of the inner self, in contrast to the outward appearance, referred to in the first part of this verse, and an inner sorrow can cause deep depression and discouragement and this can be disheartening to others, whereas a rejoicing heart can have a good effect on others.

Mishlē/Proverbs 17:22 "A rejoicing heart causes good healing, but a stricken spirit dries the bones."

What Shelomoh is presenting to us here, is the complete contrast between joy and sorrow and the clear effects of both, hence, Sha'ul giving clear instructions to the Philippians to rejoice in יהוה always, and being on guard against sorrow that can dry one up from within!

The Hebrew word used here for 'spirit' is - רוּחַ *ruah* - Strong's H7307 and means '*breath, wind or spirit*'.

Often when life's troubles get you down it can feel like you cannot breathe properly with the feeling of being 'choked' of your breath.

Mattithyahu/Matthew 13:22 "And that sown among the thorns is he who hears the word, and the worry of this age and the deceit of riches choke the word, and it becomes fruitless."

Worries of this age and deceit of riches – the two main ingredients that choke out the Word and leave you 'breathless' unable to bear fruit of righteousness!

A proper and true set-apart life of praise is not a dull thing, nor does it dry up the bones or stricken the spirit! Does your life reflect the joy of the light of the presence of our King? Do you shine His truth and 'brighten up' any company you find yourself in as you rejoice before Elohim? As children of light, do you shine with jubilant praise? Do people know who you serve and praise or is your light hidden most of the time? A true life of praise does not hide the joy and delight we have in serving, following and praising our Master and Elohim!

Verse 14:

"The heart of the understanding one seeks knowledge, but the mouth of fools feeds on folly."

We have already discussed the Hebrew word for heart and what we continually see, is that 'it is a heart thing'!!! The understanding one does his utmost at seeking knowledge!

The Hebrew word for 'understanding' is the primitive root verb בִּיַן *biyn* – Strong's H995 which means, '*to discern, act wisely, clever, diligently consider*', and is used in:

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

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

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

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

Understanding comes in the doing of the Word, and the simple reason that you will find wisdom on the lips of one who has understanding, is because they have earnestly sought after the wisdom of Elohim, in order to know how to walk, and live, in complete obedience to His Word, and when one walks in obedience and does not scoff at the Word, then knowledge is easy to him who has understanding.

Many true believers can witness of this fact, as they walk in obedience to the commands of Elohim and see how easily the knowledge comes as one grows in understanding!

Those who scoff at the Torah and commands, can never grasp the true wisdom of Elohim and find that much of the Word is confusing to them, yet when walking in obedience, the Word becomes much easier to understanding and one's ability to grow in knowledge, comes swiftly!!!

Many may claim to be wise and even claim to have the Torah, yet because of false and twisted dogmas and theologies of man, that have corrupted the Word, the wisdom they think they have is no wisdom at all!

Yirmeyahu/Jeremiah 8:8-9 "How do you say, 'We are wise, and the Torah of יהוה is with us'? But look, the false pen of the scribe has worked falsehood. 9 "The wise shall be put to shame, they shall be broken down and caught. See, they have rejected the Word of יהוה, so what wisdom do they have?"

Dawid tells us in:

Tehillah/Psalm 119:98-100 "Your commands make me wiser than my enemies; for it is ever before me. 99 I have more understanding than all my teachers, for Your witnesses are my study. 100 I understand more than the aged, for I have observed Your orders."

From this root verb בִּיַן *biyn* – Strong's H995, we get the noun בִּינָה *biynah* – Strong's H998 which means, '*an understanding, consideration, discernment*'.

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

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

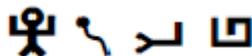
Iyob/Job 28:28 “And He said to man, ‘See, the fear of יהוה, that is wisdom, and to turn from evil is understanding.’”

The fear of יהוה is often not understood and as a result many sadly stray from walking in the wisdom that His Torah brings, and as a result, they clearly show that they have no understanding whatsoever!

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’.

In the ancient pictographic script, the Hebrew word בִּינָה **biynah** – Strong’s H998 which means, **‘an understanding, consideration, discernment’**, is depicted as follows:



Beyt – ב:

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

Yod – י:

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

Nun – נ:

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

Hey – ה:

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

When we consider this Hebrew root word for **‘understanding’**, in its pictographic form, we are able to recognise how important it is for us to be **‘doing’** righteousness and letting our belief be a **‘living belief, with works of obedience to the Master’**, as we are His Dwelling Place that is to guard the good deposit of life that He has given us. These pictographs can render for us the following, in terms of understanding the meaning of **‘understanding’**, as:

THE HOUSE WORKS THE LIFE OF HIM WHO IS TO BE PRAISED

The Torah is not a worthless word, for it is our life! And as we consider the need for us to be living stones being built up in the Master, we can clearly identify that understanding comes in the proper doing of His Word, equipping us to lift up hands that are set-apart, in complete obedience to the One who gives us life, and life abundantly!

The understanding one seeks knowledge!

The Hebrew word that is translated as 'seeks' comes from the root word **בָּקַשׁ** **baqash** – Strong's H1245 which means, **'to seek, aim, search, look, inquire'**, and it is written in the **'piel'** form which expresses an intensive or intentional action and could therefore be expressed as, **'seek earnestly or seek the face, seek to find, demand, desire, ask'**, and this kind of **'seeking'** is an intense seeking with a purpose!

Now, I just want to make it clear that **יְהוָה** is by no means lost in any way – it is us who were lost through sin and lawlessness and so we earnestly seek Him while He is to be found, as we seek to please Him and walk in His Truth.

The root word **בָּקַשׁ** **baqash** – Strong's H1245 is translated as 'seek', in:

Tsephanyah/Zephaniah 2:3 **"Seek יְהוָה, all you meek ones of the earth, who have done His right-ruling. Seek righteousness, seek meekness, if so be that you are hidden in the day of wrath of יְהוָה."**

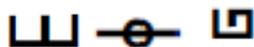
Tehillah/Psalm 27:8 **"To my heart You have said, "Seek My face." Your face, יְהוָה, I seek."**

We who stay in the Master and walk in integrity are to seek (**בָּקַשׁ** **baqash** – Strong's H1245) **יְהוָה** and His righteousness with great intensity and desire to please Him.

How earnestly are you seeking **יְהוָה**?

When looking at this Hebrew root word in its ancient pictographic form we are able to grasp a clearer picture of what this kind of seeking entails.

In the ancient pictographic script this word **בָּקַשׁ** **baqash** – Strong's H1245 which means, **'to seek, aim, search, look, inquire'**, looks like this:



Beyt - בָּ:

The ancient script has this letter as **בָּ**, which pictures a tent floor plan and means, **'house'** or **'tent'**. It represents family and the importance of those who are inside the tent as opposed to the tent structure itself. We also recognise that the House/Dwelling Place of Elohim is the body of Elohim that is built up as living stones in our Master, **יְהוָה** Messiah. A house/tent speaks of your family and to whom you belong and under whom you submit and adhere to, as the House of Elohim has clear instructions for those in the House! The Light (that is His Word) is for those in the House!

Quph – קָ:

This is the Hebrew letter **'quph'**, which is pictured in the ancient script as **קָ** – which is a picture of **'the sun at the horizon'** and depicts the elements of **'time'**, as it pictures the sun in its rising and setting. It therefore carries the meaning of **'circle'** or **'to go around'**, representing for us both, appointed cycles or times as well as eternity. It also is understood as the **'gathering of the light'** as has the understanding of that which is **'continual'** and signifies a continued pattern that is faithfully repeated.

Shin - שָׁ:

This is the letter **'shin'** which in the ancient script is pictured as **שָׁ**, which is a picture of **'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. Understanding the concept of eating our daily bread, as we meditate on the Torah day and night, we also see this picture rendering for us the meaning of **'The Word'**.

When we consider this pictographic rendering of the Hebrew word **בָּקַשׁ** **baqash** – Strong's H1245 in terms of 'seeking' then we are able to see the meaning that is clearly expressed through this word, as it can render for us the following:

DWELLING CONTINUALLY IN THE WORD!

I do think that this clearly expresses what proper seeking Elohim and His righteousness entails!

How earnestly are you seeking Elohim and His righteousness?

Are you dwelling continually in His Word?

By **'dwelling continually in His Word'** I do not mean being buried in the reading of His Word for 24 hours with no time for anything or anyone else, but rather that one's life is continually centred around His Word, which entails a proper diligent reading, studying and seeking and then the proper practical application of the Word that is studied in all you do!

Dwelling continually in His Word means that all that you think, say or do is done in the Name of יהושע.

Dwelling in His Word involves a proper understanding of how we are living stones that are being built up in Messiah and therefore recognise that we are no longer our own and to seek our own ways would be a foolish thing done in pride!

The Hebrew word בָּקַשׁ **baqash** – **Strong's H1245** can also carry the meaning of, **'desire, consult, discover, call upon'** and therefore implies that this kind of seeking is done in order to try to learn information about an object or person and implies a diligent procurement of the information required.

Those who have no desire for Elohim do not seek Him and are not interested in discovering and learning more about Him.

The heart of the understanding one seeks knowledge!

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

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

There is intensity, in the seeking of the understanding one who guards to do all that Elohim commands us for set-apart living, whereas the fool feeds only on folly!

We see, in the rebuke given to Ephrayim, which is used as a metaphor for the lost sheep of the House of Yisra'el, how they were feeding on wind, which is to say that they were feeding on folly!

Hoshĕa/Hosea 12:1 **"Ephrayim is feeding on wind, and pursuing an east wind. All the day he increases falsehood and ruin. And they make a covenant with Ashshur, and oil is sent to Mitsrayim."**

They had been foolish in not seeking the proper knowledge of Elohim and scoff and guarding the commands, thus lacking proper understanding, and as a result they sought their sustenance from foreign matters that cannot sustain, hence the feeding on wind!

Many people who claim to be following Elohim yet neglect to hear, guard and do His commands and scoff at a proper Sabbath keeping, are feeding themselves on the folly of false teachings that is worthless!

Verse 15:

"All the days of the afflicted are evil, but gladness of heart is a continual feast."

This proverb contrasts the state of those who are glad with those who are afflicted and depressed.

The word for **'humble'** is אָנִי **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 אָנַח **'anah'** **H6031** and means, **'to be bowed down, afflicted, humbled'** and it can also carry the meaning **'to be occupied or busy with'**.

Afflicted days are hard days, whereas the gladness of heart is a feast!

The Hebrew root word that is used for **'gladness'** is טוֹב **tob** – **Strong's H2896** and carries the meaning, **'pleasant, good, agreeable, beautiful, to be pleasing, done well'**, and comes from the primary verb טוֹב **tob** – **Strong's H2895** 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 **Berĕshith/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 **טוב** *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 root word **טוב** *tob* – Strong's H2896 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 , a peg or 'tent peg', which was used for securing or tying the tent or other items. The possibility of it having a Y-shape is to show that it prevents the rope from slipping off. The root meaning of this letter is 'to add, secure or hook'.

Beyt - ב:

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

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

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

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

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

The functional man, who walks in the functional Word of Elohim is satisfied with that which is functional, while the backslider is satisfied in his own ways and does not even realise that he is dysfunctional and not walking according to the clear pattern and design of Elohim!

A '**functional**' heart is a continual feast!!!

Many people assume that it is a hard thing to 'walk in the Torah', yet when we walk in the functional design of our Creator, having His Torah written upon our hearts and in our mouths in order to do it, it is a continual feast that is truly satisfying to the being.

It is a good thing to walk in the functional Way!

The Hebrew word translated as '**continually**' is the word **תָּמִיד** *tamiyd* – Strong's H8548 which means, '**continuity, all times, always, constantly, regularly, continually**'.

What we take note of is that the Torah teaches us how the lamp in the Tabernacle was to burn continually!

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

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

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

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

The Hebrew word used here for '**feast**' is **מִשְׁתֶּה** *mishteh* – Strong's H4960 which means, '**a feast, drink, banquet, place where they were drinking**', and primarily refers to a special banquet that is prepared for honoured guests, and is also used to describe the Feast that **יְהוָה** will make for Yisra'el:

Yeshayahu/Isaiah 25:6 “And in this mountain יהוה of hosts shall make for all people a feast of choice pieces, a feast of old wines, of choice pieces with marrow, of old wines, well-refined.”

The glad heart is unmixed with grief and sorrow, and what we can certainly learn from this, is how glad it is for us when we continually keep the Sabbaths and Feasts of our Master and Elohim!

It is a continual feast for us to keep the weekly Sabbath and cyclical Feasts of יהוה.

It is not hard at all, as it is a joy that gladdens the heart!

Many who think that guarding the Torah, and doing what is commanded, is hard, are wrong!!

It is a continual feast, to do what is commanded!

Think about it for a moment – when we keep Pēsah/Passover, we have a lamb on the spit and stay awake through the night of watches, having a great time – that is not hard – it is fun!

For a whole week we cut out leaven which is good!!!

When it comes to Sukkot/Feast of Tabernacles, we go camping for 8 days – that is not hard, it is a great rejoicing time!

Each and every week, when we gather on a Sabbath on the Sabbath day and spend the whole day in the Word, with healthy discussions and a great lunch together – that is not hard – it is a continual feast, each and every week.

Those who do not guard to do what is commanded, are dysfunctional (evil) and are greatly afflicted with worldly and fleshly matters that cannot benefit at all!

Verse 16:

“Better is a little with the fear of יהוה, than great treasure with trouble.”

Here, the contrast is drawn with having ‘little’ goods and having ‘great treasure’, and the little or great being spoken of here is in terms of worldly goods or few possessions.

The Hebrew word that is translated as ‘little’ comes from the root word מְעַט me’ath – Strong’s H4592 which means, ‘*a little, fewness, brief, few, small*’, and comes from the root verb מָעַט ma’ath – Strong’s H4591 which means, ‘*to be or become small, diminish, bring to nothing*’.

Shelomoh is teaching that it is far better to have very little ‘with the fear of יהוה’, than having great treasure ‘with trouble’!

There is absolutely nothing wrong with having great treasure, and nothing wrong with having little.

What is key is, whether you have either little or great, with the fear of יהוה or with trouble!

Tehillah/Psalm 37:6 “Better is the little of the righteous one, than the riches of many wrongdoers.”

The Hebrew word for ‘better’ is טוֹב tob – Strong’s H2896 and carries the meaning, ‘*pleasant, good, agreeable, beautiful, to be pleasing, done well*’, as discussed in the previous verse!

In other words, it becomes clear that if one is ‘functional’ and walking in the Torah of Elohim, guarding to do all He commands and walking in the fear of יהוה, then one is better off regardless of what possessions one may have, be it little or great!

The Hebrew word for ‘treasure’ is אוֹצָר otsar – Strong’s H214 which means, ‘*storehouse, treasury, armoury*’ and comes from the root verb אָצַר atsar – Strong’s H686 meaning, ‘*to lay up, store up, appointed*’.

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

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

Having His good treasure opened to us, is a blessing, and we therefore can conclude, that it is not a terrible thing to have great treasure.

What Shelomoh is teaching us, is that having great treasure, with ‘trouble’, can be very troublesome indeed, and one is better off having little, with the fear of יהוה, than having abundance with trouble.

The Hebrew noun that is used here for ‘trouble’ is מְהוּמָה mehumah – Strong’s H4103 which means, ‘*tumult, confusion, panic, turmoil, disquietude, anxiety, discomfiture*’, and comes from the root verb הוּמ hum – Strong’s H1949 which means, ‘*to murmur, roar, defeat in battle, to be in a stir*’.

The noun carries the meaning of being greatly disturbed, and having treasures along with feelings of anxiety and distress is not a healthy state! The blessing of having the treasures of יהוה being opened up to us, as the result of walking in obedience to His commands, comes with joy and no trouble or pain:

Mishlĕ/Proverbs 10:22 “**The blessing of יהוה makes one rich, and He adds no pain with it.**”

The Hebrew word that is translated as ‘pain’ comes from the root word עָצַב *etseb* – Strong’s H6089 which means, ‘**toil, pain, sorrow, hurt, hardship, hard-earned goods**’, and comes from the root word אָצַב *atsab* – Strong’s H6087 which means, ‘**to hurt, pain, grieve, distort, displease**’.

The blessing of יהוה does not hurt or bring grief and sorrow, but rather brings a proper contentment and reverent joy that strengthens us to stand!

When walking in the true fear of יהוה contentment is a clear indication of the richness of the blessing of יהוה in the life of a set-apart believer, regardless of whether there is little or much!

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

In Scripture we frequently see this term ‘the fear of יהוה’, as in this **verse 16 of Mishlĕ/Proverbs 15**, as well as in:

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

Mishlĕ/Proverbs 2:1-6 “**My son, if you accept my words, and treasure up my commands with you, 2 so that you make your ear attend to wisdom, incline your heart to understanding; 3 for if you cry for discernment, lift up your voice for understanding, 4 if you seek her as silver, and search for her as hidden treasures, 5 then you would understand the fear of יהוה, and find the knowledge of Elohim. 6 For יהוה gives wisdom; out of His mouth come knowledge and understanding.**”

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

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

Now, the common interpretation and understanding of **Mishlĕ/Proverbs 9:10 and 1:7** that we have just looked at, is that if someone is ‘afraid’ or is in ‘awe’ of יהוה, he shall have wisdom, however, as we shall see from this beautiful Hebrew language, this cannot be a consistent interpretation – for there is more to it than meets the eye. Think about it – you cannot think you will suddenly get wisdom, just because you have an awe of His presence or if you are afraid of Him; so, let us look at this phrase in the Hebrew.

The fear of יהוה is written with two nouns, as: “יִרְאַתַּי יְהוָה” = “**yirat Yahweh**”.

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

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

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

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

Why am I telling you all this?

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

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

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

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

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

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

The construct becomes יהוה יְהוָה - תּוֹרַת יְהוָה - **‘torat Yahweh’** – His instructions!

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

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

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

It is His teachings and His character!!!

When understanding this, we can go to **Mishlê/Proverbs 2:5** and get a clearer understanding, as this verse, in essence, could be translated as **“Then you would understand the “The flowing's of יהוה”, and find the knowledge of Elohim.”** The flowing's, as in that which flows out from His gut, that is: **“His teachings” and “His Character”**; and this is the beginning of wisdom!!!

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

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

Verse 17:

“Better is a meal of vegetables where love is, than a fatted calf with hatred.”

As in the previous verse, we see Shelomoh continuing with the clear teachings, that it is better/functional to have less, when there is a proper love and fear of יהוה, than having abundance with hatred, dysfunction and dissention! Love is more important than the food one eats!

Having said that we must take note that this does not give license to eat what is not Scripturally called food, for true love obeys and therefore proper love for Elohim diligently obeys the dietary laws as contained in **Wayyiqra/Leviticus 11** and **Debarim/Deuteronomy 14**, that clearly teach us what is clean and what is not clean!

The contrast here, between a meal of vegetables and a fatted calf, is simply to highlight the contrast between a very small meal and a huge feast!

Once again, there is certainly nothing wrong with having a great feast and sharing a fatted calf with other, yet, if there is no love present, and only hatred, then it would be better to have a small meal where true love resides. In other words, it is better to have a genuine meal with others, rather than a show being put on, in order to impress, while there is no genuine love expressed!

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

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

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

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

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

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

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

Sha'ul tells us in:

Qorintiyim Aleph/1 Corinthians 5:9-13 "I wrote to you in my letter not to keep company with those who whore. 10 And I certainly did not mean with those of this world who whore, or with the greedy of gain, or swindlers, or idolaters, since then you would need to go out of the world. 11 But now I have written to you not to keep company with anyone called 'a brother,' if he is one who whores, or greedy of gain, or an idolater, or a reviler, or a drunkard, or a swindler – not even to eat with such a one. 12 For what have I to do with judging outsiders? Do you not judge those who are inside? 13 But Elohim judges those who are outside. And put away the wicked one from among you!"

In essence, what Sha'ul is clearly teaching here is this:

Let love reside, expelling all hatred!!!

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

The word 'hatred', is translated from the Hebrew word שִׂנְאָה **sinah** – **Strong's H8135** and means, '**hatred, malice, i.e., a very strong dislike, with accompanying feelings of hostility and actions of opposition**', and comes from the primitive root word שָׂנֵא **sane** – **Strong's H8130** which means, '**to hate, detest, turn against**'. To hate is to have or show intense hostility and turn away from someone or something, usually derived from fear, anger or a sense of injury, as one feels that they have been wronged and have no need to show respect or credence to another's advice or instructions.

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

As I read this, I began to read **verse 26** over and over and over again, meditating on what this passage of Wisdom from Shelomoh is saying to us, and I started doing word studies, as I considered the powerful picture of truth versus lies, behind these verses.

The Hebrew root word that is translated as 'deceit' in **verse 26** is מַשְׁשָׁ'וֹן **mashsha'on** – **Strong's H4860** which means, '**deceit, guile, or dissimulation (which is to hide under a false appearance)**' and the Hebrew root word translated as 'deceit' is **verse 24** is מִרְמָה **mirmah** – **Strong's H4820** which means, '**deceit, treachery, dishonesty, falsehood**', and is used in **Amos 8:5**, with reference to those who couldn't wait for the Sabbath to be over so that they could trade and falsify their scales by deceit!

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

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

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

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

Deceit!!!

Sha'ul therefore warns us to not even eat with such a one who is called a brother if there is any hatred or deceit in him!

Verse 18:

“A man of wrath stirs up strife, but he who is patient appeases strife.”

Here, the contrast is given between a man of wrath and one who is patient. Wrath stirs up strife while patience appeases it.

While we see ‘**strife**’, being used twice here in the English, we take note that there are two different Hebrew words being used.

The Hebrew word which is translated as the first ‘**strife**’, that is stirred up by a man of wrath, is מַדּוֹן **madon** – **Strong’s H4066** which means, ‘**strife, contention**’, and comes from the root verb דִּין **din** – **Strong’s H1777** which means, ‘**to judge, administer, defend, execute, vindicate, quarrelling, strive**’.

Strife comes as a result of not having what one wants, and all because one does not ask, or if they do, they ask with wrong motives!

How often do you find yourself lacking patience and end up stirring up strife and contentions among others, because you did not get your way?

One who causes strife and divisions, is an abomination to יְהוָה, and will not be welcomed into His House.

The second Hebrew word that is translated as ‘**strife**’, that is appeased by the patient man, is רִיב **rib** – **Strong’s H7379** which means, ‘**strife, contention, dispute, adversary, controversy**’, and comes from the primitive root verb רִיב **rib** – **Strong’s H7378** meaning, ‘**to strive, contend, argue, complain, find fault, quarrel**’.

The Hebrew word that is translated as ‘**stirs up**’ comes from the root word גָּרַח **garah** – **Strong’s H1624** which means, ‘**to stir up (strife), engage in strife, provoke, contend**’.

While this word is used in the negative sense, in terms of how a man of wrath will contend and provoke strife and assume to execute judgement on those they disagree with, we also take note, that we are told to contend for the faith!

In Debarim we see the instructions given to Yisra’el that they were to stir themselves up in battle against Siḥon: **Debarim/Deuteronomy 2:24** “**Arise, set out and pass over the wadi Arnon. See, I have given into your hand Siḥon the Amorite, sovereign of Heshbon, and his land. Begin to possess it, and stir up yourself against him in battle.**”

Very strong words indeed as we see that this is what we are to do as we walk in righteousness:

Mishlê/Proverbs 28:4 “**Those who forsake the Torah praise the wrong, those who guard the Torah strive with them.**”

The Hebrew root word that is used here for ‘**strive**’, is also גָּרַח **garah** – **Strong’s H1624** and so, we see very militaristic style language being used here, to ‘call up’ the true believers to stand and fight the good fight and contend for the belief in Messiah!

Yehudah/Jude 1:3 “**Beloved ones, making all haste to write to you concerning our common deliverance, I felt the necessity to write to you urging you to earnestly contend for the belief which was once for all delivered to the set-apart ones.**”

Timotiyos Aleph/1 Timothy 6:12 “**Fight the good fight of the belief, lay hold on everlasting life, to which you were also called and have confessed the good confession before many witnesses.**”

The Hebrew word that is translated as ‘**wrath**’ comes from the root word הֵמָח **hemah** – **Strong’s H2534** which means, ‘**heat, rage, anger, hot displeasure, wrath**’, as already discussed in **verse 1**.

Another way to express this word here to describe a man of wrath could be to say, ‘**a hot-tempered man**’.

When people are angry, their emotions get the better of them and they lash out, in judgement, against those they are contending against!

What we learn, from Scripture, is that while we may indeed contend against those who are against us, and that we are to stir ourselves up in the faith, we must not do it from a point of uncontrolled emotional anger, but rather, exercise patience, which is a fruit of the Spirit!

The phrase ‘**he who is patient**’ is written in the Hebrew as אֶרֶק אַפַּיִם – ‘**erek apayim**’, and comes from the two words:

1) אֶרֶק **arek** - **Strong’s H750** which means, ‘**longsuffering, slow, patient, slow to anger**’, which comes from the root verb אָרַךְ **arak** - **Strong’s H748** which means, ‘**to be long, continue, delay, endure, prolong**’, and

2) אַף aph – Strong’s H639 which means, ‘*a nostril, nose, face, anger*’, and this word is frequently used as a reference to the anger of both men and Elohim; and anger is often expressed in the appearance of the nostrils that dilate in anger.

This word comes from the root verb אָנַף anaph – Strong’s H599 which means, ‘*to be angry, become angry*’.

The description of the one who is impatient, could literally be described as one who is ‘*short of face*’ and has a quick temper.

What Shelomoh is highlighting for us here, is that the one who is slow to anger, appeases any quarrels, complaints or arguments that are raised up against them!

The Hebrew root word for ‘*appeases*’ is שָׁקַט shaqat – Strong’s H8252 which means, ‘*to be quiet, undisturbed, calm, pacify*’.

The patient man pacifies a heated situation whereas a hot tempered man fuels the fire of dissension!

Verse 19:

“The way of a lazy one is like a hedge of thorns, but the way of the straight is a highway.”

The way of the lazy in contrast to the way of the straight!

What is clear here is that the way of the lazy is not a straight way but is rather crooked and perverted.

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

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

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

The Hebrew word that is translated as ‘*the way*’, of the lazy one, comes from the root word דָּרַךְ 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, as already discussed in **verse 9**. In this context, it refers to the life, conduct and activities of the lazy, as opposed to the proper life, conduct and activities of an upright one, who walk in and stays in Messiah!

The Hebrew word that is translated as ‘*the way*’, of the straight, comes from the root word אָרַח orah – Strong’s H734, which 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*’.

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



Aleph – א:

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

Resh - ר:

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

Het – ה:

The ancient script has this letter as  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  – which Jeff Benner explains in his AHLB (Ancient Hebrew Lexicon of the Bible) the following:

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

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

With the letter  – 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 Hebrew word that is translated as 'straight' comes from the root word  yashar - Strong's H3477, and means, 'right, straight, upright and righteous', as discussed in verse 8.

Here, in verse 19, Shelomoh contrasts the way of the lazy against the path of the straight!

The lazy road, is likened to a hedge of thorns, which would make it extremely difficult to walk upright on, whereas, the path of the straight, is likened to a highway, picturing for us the freedom of being able to run in the way of the commands of Elohim!

The Hebrew word that is translated here as 'highway' comes from the root word  salal – Strong's H5549 which means, 'to lift up, build, exalt, prize, esteem highly, cast up a highway, made plain'.

The Hebrew word for 'hedge' is  mesukah – Strong's H4881 which comes from the root  suk – Strong's H7753 which means, 'to hedge up, fence up, put up a fence', and the Hebrew word translated as 'thorns' is  hedeq – Strong's H2312 which means, 'brier, thorns'.

The picture given here, of the way of the lazy, becomes more clear, in understanding how the lazy put up many fences, in resistance to doing what is commanded, and in the process of being sluggish and idle in duty, they find many thorns hedging up their ability to walk in the Torah, that of freedom, by making vain excuses, due to the many thorns of compromise, that have hedged up their way.

Mikah laments the sinful corruption of Yisra'el and says that the best of them is no better than a thorny hedge:

Mikah/Micah 4:7 “The best of them is like a prickly plant, the most straight is sharper than a thorn hedge. The day of your watchman and your punishment has come, now is their confusion.”

Another way of expressing this proverb of Shelomoh could be as follows:

“Being lazy is like walking in a thorn patch, but everyone who does right walks on a smooth road.”

Verse 20:

“A wise son makes a father glad, but a foolish man despises his mother.”

We have already discussed the difference between the wise and the foolish, and what Shelomoh is making clear is that the wise makes his parents glad while the fool despises them!

The Hebrew word for 'despises' is  bazah – Strong's H959 which means, 'to despise, despicable, contempt, careless, to be vile, worthless', and is used in:

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?’”

In the above verse from **Mal'aki/Malachi** the answer to the question of how they were despising the Name of יהוה is given in the next verse:

Mal'aki/Malachi 1:7 “You are presenting defiled food on My altar. But you asked, ‘In what way have we defiled You?’ Because you say, ‘The table of יהוה is despicable.’”

This rebuke, of how they were presenting defiled food and calling the table of יהוה despicable, is a clear rebuke, as to how they were despising the Feasts of יהוה, and contaminating their worship, through a corrupt mix of pagan rooted sun-worship practices, that had caused their festivals to become defiled and unclean, before the eyes of Elohim, as they showed no regard for the true Table of יהוה.

In today's terms, we can see this vivid display of many who say the table of יהוה is despicable, simply by their refusal to keep the Feast of Pēsah/Passover and Matzot/Unleavened Bread, while they continue in bringing defiled and abominable worship, in the form of the pagan feast of Easter/Ishtar.

Many claim that they are worshipping Elohim, when they observe falsified sun-worship feasts, and ‘present defiled food’, so to speak, as they eat yeast products during a feast where no leaven is commanded!!! Hot cross buns and all the Easter eggs are defiled food, and when confronted about this, most Christians will refuse to hear the truth and will call the True Feast of Pēsah/Passover and 7 days of Unleavened Bread/Matzot ‘despicable’, which is also from the root word בָּזָה **bazah** – Strong's H959!

The word ‘despised’, is explained in the **Merriam Webster's Collegiate Dictionary** as: ‘to look down on with contempt or aversion; to regard as negligible, worthless, or distasteful’, and herein lies a very severe warning, to those who regard the Torah as negligible, worthless or distasteful, and treat with contempt the Name of יהוה.

The choice is clear – fear יהוה and walk in straightness as true upright ones of the Most-High by waking in His Torah, or walk in your own ways and despise Him and face the fate of the wrong!

Verse 21:

“Folly is joy to one lacking heart, but a man of understanding walks straight.”

Folly should not be a joyous thing to the straight!

To the one lacking heart!

The Hebrew word that is translated as ‘lacking’ comes from the root word חָסַר **haser** – Strong's H2637 which means, ‘to lack, need, decrease, deprived, scarce, be lacking, be without, made lower, fail’.

The one who lacks, clearly has no Shepherd for Dawid tells us in:

Tehillah/Psalm 23:1 “יהוה is my shepherd; I do not lack.”

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

Lacking heart, is a clear picture of one who has no true and proper guide, and their simple actions of lawlessness reveal that the Torah is not on their hearts.

In **Mishlĕ/Proverbs 6:32** we are told that the one who commits adultery lacks heart!

This is a clear reference to following falsified and abominable worship.

Wisdom is making a clear call and invitation, to those who lack heart!

The Hebrew word for ‘heart’ is לֵב **leb** - Strong's H3820 which means, ‘heart, inner man, mind, will thought’.

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

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

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

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

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

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

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

The Hebrew word for ‘heart’ is לֵב *leb* - Strong’s H3820 which means, ‘*inner man, mind, will thought*’, or is often also written as לֵבָב *lebab* – Strong’s H3824 which means, ‘*inner man, heart, mind, understanding*’; as already discussed in **verse 7**.

The Hebrew word used here for ‘understanding’ is תְּבוּנָה *tebunah* – Strong’s H8394 which means, ‘*understanding, discernment, reasonings, discretion, skill, intelligence*’, and comes from the root word בִּיַן *biyn* – Strong’s H995 meaning, ‘*to discern, act wisely, consider carefully, understand, perceive*’, as already discussed.

Mishlë/Proverbs 3:5 “Trust in יהוה with all your heart, and lean not on your own understanding”.

We are to trust יהוה 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, enabling us to walk straight!

Verse 22:

“Without counsel, plans go wrong, but by great counsellors they are established.”

This verse is a variant of:

Mishlë/Proverbs 11:14 “Without guidance the people fall, but in a great counsellor there is safety.”

The Hebrew word that is translated as ‘counsel’ comes from the root word סוּד *sod* – Strong’s H5475 which means, ‘*council, circle, company, assembly, fellowship, secret counsel, intimacy with El*’.

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

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

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

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

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

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

We are able to realise that when proper counsel is neglected through an absence of assembly and fellowship then one’s plans inevitably will go wrong. On the other hand, by great counsellors plans are established!

The Hebrew word for ‘plans’ is מַחְשְׁבֹת *maḥshebeth* – Strong’s H4284 which means, ‘*thoughts, devise, scheme, plan, purpose*’. In the days of Noah man’s thoughts/plans were wicked, and this is what we read in:

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

Messiah clearly warned us that the last days will be as the days of Noah, and we are certainly able to see how the inclinations of the thoughts of most are only evil continually, and this is because the plans of their hearts are without proper counsel, as everyone does what is right in their own eyes, neglecting the wise counsel of the Word of Elohim that is brought through the functional assembly and fellowship of the straight ones!

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

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

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

Good counsel comes from our Master and in turn we can find great counsel through those who walk upright in Him!

The Hebrew word that is translated as ‘established’ comes from the root word קום qum – Strong’s H6965 meaning, **‘to arise, stand up, stand’** and in the tense this is written in, we see that it is in the active voice, which renders the clear meaning, **‘to rise, to become powerful, to stand firm, to maintain oneself, to be established, endure’**.

Our ability to arise and be established comes through much counsel of the wise!

As we consider this root word קום qum – Strong’s H6965, in the ancient pictographic script, we are able to see how we have been caused to be built up and established in our Master, and it is pictures as follows:



Quph – ק:

This is the letter ‘quph’, which is pictured as ☉, and is a ‘horizon’ and depicts the elements of ‘time’, as it pictures the sun in its rising and setting. It therefore carries the meaning of ‘circle’ or ‘to go around’, representing for us both, appointed cycles or times as well as eternity and speaks of continual adherence to the Appointed Times.

Waw/Vav – ו:

The ancient script has this letter pictured as Y, 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’**.

Mem – מ:

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

With this picture representing the understanding of being established in Covenant, we are able to see the following meaning:

CONTINUALLY/FOREVER SECURED BY THE WASHING!

This highlights how our Husband, יהושע Messiah, washes us through His Word, having shed His Blood for us, once for all time and therefore, we have been given access to His continual cleansing that establishes us and secures us as His set-apart and washed covenant bride!

Eph’siyim/Ephesians 5:25-27 “Husbands, love your wives, as Messiah also did love the assembly and gave Himself for it, 26 in order to set it apart and cleanse it with the washing of water by the Word, 27 in order to present it to Himself a splendid assembly, not having spot or wrinkle or any of this sort, but that it might be set-apart and blameless.”

What Shelomoh is highlighting, very clearly for us here, is that there is wisdom in the proper and wise counsel of many upright ones, while trying to do things your own way may inevitably cause one to fail and fall!

The Hebrew root word translated as ‘go wrong’ is פָּרַר parar – Strong’s H6565 which means, **‘to break, frustrate, annul, nullify, make ineffectual, split, divide’**.

Many have broken the Torah, by not diligently seeking the proper counsel of the Word, and any who try to make ineffectual the Torah of Elohim will never have their plans succeed!

We again see in:

Mishlê/Proverbs 20:18 “**By counsel plans are established; and by wise guidance wage a battle.**”

Verse 23:

“A man has joy by the answer of his mouth, and how good is a word spoken in its season!”

Shelomoh is making it clear to us, the power of speaking that which is good, and Sha’ul tells us in:

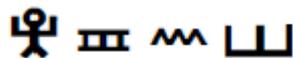
Eph’siyim/Ephesians 4:29 “**Let no corrupt word come out of your mouth, but only such as is good for the use of building up, so as to impart what is pleasant to the hearers.**”

Shelomoh emphasises how important it is for us to make sure that our speech is not only right, but that it is also timely, which takes great wisdom and discernment to know when it is the right time to speak that which can build up another!

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

It is a joyful thing to give a good and right answer to those who need it.

In the ancient pictographic script, this word שמחה simḥah – Strong’s H8057 looks like this:



Shin - שׁ:

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

Mem – מ:

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

We are also able to understand this letter as representing **the nations**, for the nations are often likened to the seas in Scripture. This also carries for us the picture of washing, as we understand the function of water being that which cleanses us and sustains us, showing us how we are washed and sustained by the Living Waters of the Word!

This letter also can represent any liquid, especially **blood**!

Het – ה:

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

Hence, this letter can mean ‘**established, secure**’ as well as ‘**cut off, separated from**’. As a tent wall we are also able to recognise the picture of stones being built up to make a complete wall, having been separated from the world and built up in the master!

Hey – הׁ:

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

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

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

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

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

While we take note here, that an encouraging word is good in its season, we are also reminded how we are always to be ready to give a reason for the hope we have, and always be ready to speak that which must be spoken, according to the Truth, doing so with much joy!

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

Timotiyos Bět/2 Timothy 4:2 **“Proclaim the Word! Be urgent in season, out of season. Reprove,¹ warn, appeal, with all patience and teaching.”**

Qolasim/Colossians 4:6 **“Let your word always be with favour, seasoned with salt, so that you know how you ought to answer each one.”**

Verse 24:

“The path of life is upward for the wise, to turn away from the grave below.”

The Path of life – This phrase is written in the Hebrew as follows: אֶרֶץ חַיִּים and transliterated as, **orah hayim!** **Tehillah/Psalm 16:11** **“You show me the path of life; in Your presence is joy to satisfaction; at Your right hand are pleasures forever.”**

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

In this article, we have already looked at these two words, in their ancient pictographic form.

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

The path of life keeps one in life and therefore, turns one away from heading to the grave!

What is very clear, in Scripture, is that both life and death have been set before us, and we must choose life, by walking in the path of life, which is guided by the light of the Torah of Elohim!

Qolasim/Colossians 3:1-3 **“If, then, you were raised with Messiah, seek the matters which are above, where Messiah is, seated at the right hand of Elohim. 2 Mind the matters above, not those on the earth. 3 For you have died, and your life has been hidden with Messiah in Elohim.”**

Verse 25:

“יהוה tears down the house of the proud, and He sets up the boundary of the widow.”

The fate of the proud is clear – they will be brought low!

The Hebrew word that is translated as **‘plucked out’** comes from the root word נָסַח **nasah** – **Strong’s H5255** which means, **‘to pull or tear away, uprooted, torn, tear down’**.

This root word is used only 4 times in Scripture, here are the other 3 verses where we find this word:

Debarim/Deuteronomy 28:63 “And it shall be, that as יהוה rejoiced over you to do you good and increase you, so יהוה does rejoice over you to destroy you and lay you waste. And you shall be **plucked** from off the land which you go to possess.”

Tehillah/Psalm 52:5 “Let **Ėl** also break you down forever, take you and **pluck you out** of your tent. And He shall uproot you from the land of the living. Selah.”

Mishlĕ/Proverbs 2:22 “But the wrong shall be cut off from the earth, and the treacherous ones **plucked out** of it.”

The Hebrew word that is translated as ‘proud’ comes from the root word גָּעַהּ ge’eh – Strong’s H1343 which comes from the root verb גָּאָה ga’ah – Strong’s H1342 which means, ‘to rise up, grow, lifted, risen, highly exalted’.

Tehillah/Psalm 31:23 “Love יהוה, all you His kind ones! For יהוה guards the trustworthy ones, and exceedingly repays the doer of **pride**.”

Tsephanyah/Zephaniah 3:11-13 “In that day you shall not be put to shame for any of your deeds in which you have transgressed against Me, for then I shall remove from your midst your **proud** exulting ones, and you shall no more be haughty in My set-apart mountain. 12 But I shall leave in your midst an oppressed and poor people, and they shall trust in the Name of יהוה. 13 The remnant of Yisra’ĕl shall do no unrighteousness and speak no falsehood, nor is a tongue of deceit found in their mouth. For they shall feed their flocks and lie down, with none to frighten them.”

In contrast to that which will be torn down and plucked out, Shelomoh tells that the boundary of the widow, יהוה sets up.

The Hebrew word for ‘sets up’ comes from the root word נָצַב natsab – Strong’s H5324 which means, ‘to take one’s stand, be upright, established, standing’ and it is written in the ‘hiphil active’ tense, which represents the ‘causative tense’, and can render the meaning, ‘to set up, erect, station, cause to stand, fix, establish’.

The Hebrew word that is used for ‘boundaries’ is גְּבוּל gebul – Strong’s H1366 which means, ‘border, boundary, territory, landmark’.

We all need ‘boundaries’ and it is a fact that children who have no boundaries, are more likely to end up breaking the law and possibly be imprisoned, as a result of their parents not putting boundaries down, when they were growing up!

Boundaries are good for us and keep us safe!

In actual fact ‘boundaries’ that are set by יהוה show us that He loves us.

Yirmeyahu/Jeremiah 31:21 “**Set up** signposts, make landmarks; set your heart toward the highway, the way in which you went. Turn back, O maiden of Yisra’ĕl, turn back to these cities of yours!”

The word of Elohim is ‘set and established’ and it is His word that causes us to ‘stand’ secure in our position in Messiah!

The Hebrew word that is used here for ‘widow’ is אִלְמָנָה almanah – Strong’s H490 which means, ‘widow, desolate house, desolate place’, and comes from the word אִלְמָן alman – Strong’s H488 which means, ‘forsaken, widowed’, which comes from the root verb אָלַם alam – Strong’s H481 meaning, ‘put to silence, to bind, become speechless’.

The widow is representative of the one who is desolate and is helpless, and what Shelomoh is giving us here, in this parable, is that the proud and lofty will be brought low, while the helpless and desolate will find safety and protection in Him.

Tehillah/Psalm 146:9 “יהוה guards the strangers, He lifts up the fatherless and widow, but the way of the wrong ones He turns upside down.”

Tehillah/Psalm 68:5-6 “Father of the fatherless, and Right-ruler of widows, is Elohim in His set-apart dwelling. 6 Elohim makes a home for the lonely; He brings out into prosperity those who are bound with chains; only the rebellious shall dwell in a dry land.”

In a manner of speaking we are able to recognise that Yisra’ĕl, metaphorically speaking, became a widow at the death of our Master and Elohim in the flesh, yet by the power of His resurrection He is able to set up and establish the secure boundaries for His Bride that He His coming back for!

Verse 26:

“Evil thoughts are an abomination to יהוה, but pleasant words are clean.”

Evil thoughts are contrasted here with pleasant words, and once again, highlights for us that which is a clear abomination to יהוה.

The Hebrew word for ‘thoughts’, as already discussed in this article, is מַחְשְׁבֹת mahashebeth – Strong’s H4284 which means, *‘thoughts, devise, scheme, plan, purpose’*.

The Hebrew root word used for ‘evil’ is רַע ra – Strong’s H7451 meaning, *‘bad, evil, wicked, harmful’*, which is the opposite to טוב tob (good).

Just as we understand that טוב tob represents that which is ‘functional’, we can then see that רַע 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.

Evil thoughts are not functional thoughts, and a thought life that is not functional is an abomination to יהוה.

The Hebrew word used here for ‘abomination’ is the noun תּוֹעֵבָה to’ebah – Strong’s H8441 which means, *‘abomination, abominable thing, detestable thing, object of loathing’*, which is discussed in verse 8 of this Mishlê/Proverbs 15.

The Hebrew word for ‘pleasant’ is נֹעַם 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’*, and the Hebrew word used here for ‘words’ is אָמַר emer – Strong’s H561 which means, *‘speech, word, command, decreed, sayings, utterances’* and comes from the primitive root verb אָמַר amar – Strong’s H559 which means, *‘utter, say, speak, commanded, give an order, declared’*.

The root word that is used here for ‘clean’ is the Hebrew word טָהוֹר tahor – Strong’s H2889 which means, *‘clean, pure, purity, who is clean’*, which comes from the root verb טָהַר tahir – Strong’s H2891 and means the following: *“to be clean; to cleanse; purify” made clean*, *“properly to be bright; to be pure – that is physically sound, clear, unadulterated, morally innocent”*, *“to be purged, purify, to declare something or someone clean.”*

It is His word that makes us clean, as we cleanse ourselves daily, through the washing of His Word.

It is He who makes us clean – really clean – by His Blood!

This Word ‘tâhêr’ is also used in Wayyiqra/Leviticus 16:19 where the high priest would sprinkle the blood of the sin offering on the horns of the altar and all around, seven times – 7 as we know signifies perfection and so there is a perfect cleansing, and our perfect reconciliation by the Blood of יהושע!

In Tehillah/Psalm 19 Dawid proclaims that the fear of יהוה is ‘clean’:

Mishlê/Proverbs 19:9-10 “The fear of יהוה is clean, standing forever; the right-rulings of יהוה are true, they are righteous altogether, 10 more desirable than gold, than much fine gold; and sweeter than honey and the honeycomb.”

The Hebrew word for ‘clean’ here is written in the feminine as טְהוֹרָה – t’horah. When we look at this word in the ancient script, we are able to recognise the wonderful aspect of what pure and clean fear of יהוה entails for us as a cleansed Bride:

The original pictograph of these letters (from right to left):



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’*.

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!

Waw – ו:

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

Resh - ר:

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

Now in terms of the cleansing process we see the following message through this pictograph lettering of טְהוֹרָה – t’horah:



We, as ‘**clay baskets**’ come and surrender and ‘**raise our hands**’ in acknowledgement and confess our sins/lawlessness, before the One who has secured for us His Covenants of Promise, in His own Blood - our ‘**head**’ and High Priest, יהושע Messiah, and we put our lives in the hands of Him who ‘**lifts us up**’ from the miry clay and makes us clean and purifies us from all unrighteousness!

Qorintiyim Bét/2 Corinthians 4:7 “And we have this treasure in earthen vessels, so that the excellence of the power might be of Elohim, and not of us”

What we recognise here in this parable of Shelomoh is that by saying that pleasant words are clean, we are able to clearly identify how clean and pure the Torah of Elohim is.

His Word is clean and therefore the words that we ought to meditate upon and bring forth on our lips are His clean Words!!!

Mattithyahu/Matthew 12:35 “The good man brings forth what is good from the good treasures of his heart, and the wicked man brings forth what is wicked from the wicked treasure.”

When the Torah is truly upon our hearts, we will think and speak that which is clean, yet when one neglects to meditate day and night on the Torah of Elohim, they inevitably will begin to think their own thoughts and bring out the wicked treasure, that is abominable to יהוה.

After declaring that the fear of יהוה is clean, Dawid then asks the following:

Tehillah/Psalm 19:14 “Let the words of my mouth and the meditation of my heart be pleasing before You, O יהוה, my rock and my redeemer.”

Our words and thoughts (the meditation of our hearts) are to be pleasing to יהוה, as they are to be in line with His clean, pure and true Word, lest we find that our thoughts and words are wicked and abominable in His sight!

Verse 27:

“He who is greedy for gain, troubles his own house, but he who hates bribes lives.”

Greed and bribery are classed together as that which brings trouble!

The Hebrew word that is translated as ‘**greedy**’ comes from the root word  batsa – Strong’s H1214 which means, ‘**to cut off, break off, gain by violence**’, and the word used for ‘**gain**’ comes from this root word and is the Hebrew word  betsa – Strong’s H1215 which means, ‘**gain made by violence, unjust gain or profit, dishonest gain**’ and is also understood as ‘**covetousness**’.

When Moshe was instructed to appoint leaders he was told to seek out able men, men who hated ‘**unfair gain**’:

Shemoth/exodus 18:21 “But you yourself, seek out from all the people able men, who fear Elohim, men of truth, hating **unfair gain**. And place *these* over them to be rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens.”

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

And the Hebrew word translated as ‘unfair gain’ is בֵּצַע *betsa* – Strong’s H1215 which means, ‘gain made by violence, unjust gain or profit, dishonest gain’ and is also understood as ‘covetousness’.

What we see here, is that an able, fearing man of truth must hate covetousness and turn against any such gain that is unjust and dishonest!

Mishlê/Proverbs 28:16 “A leader who lacks understanding is a great oppressor, but the **hater of greed** prolongs his days.”

What is worth taking note of here, is that the Hebrew word that is translated as ‘bribes’, is not the word used in **Mishlê/Proverbs 6:35** but, is the Hebrew word מַתָּנָה *Mattanah* – Strong’s H4979 which means, ‘gift, as he is able, reward’, and is the feminine of the word מַתָּן *Mattan* – Strong’s H4976 which simply means, ‘a gift’, which in turn comes from the root verb נָתַן *Nathan* – Strong’s H5414 which means, ‘to give, put, set, appointed, delivered, given, placed’.

While we certainly recognise that gifts, and the giving of gifts, is not a wicked and evil thing, we are able to see what Shelomoh is telling us here, and that is that the gifts that are being spoken of here, are gifts that are presented, or received, in a corrupt manner.

Many times, people will receive gifts, as bribery, and that is what we are to hate!

There can be no acceptance of gifts that are the result of greed or corruption.

In the world today, there is much bribery and corruption that takes place in businesses and even governments, with many people in influential positions getting ‘kickbacks’ for securing a deal or contract.

This is what the righteous are to hate.

With the statement that he who hates bribes lives, we are able to see that the one who accepts these ‘shady gifts’ is headed on a path to death!

The Hebrew word for ‘trouble’ is אָכַר *akar* – Strong’s H5916 which means, ‘to trouble, stir up, disturb, cause disturbance’, and it reflects the social dimension of an individual’s action, which is discussed in **verse 6**.

For more on how the greed troubles the house please see the sermon notes on a message from Yehoshua/Joshua 7 called, “THE TROUBLE OF ONE CAN AFFECT THE MANY!”, which you can get from our site (<https://atfoc.com>) or by simply clicking on the following link:

<https://atfoc.com/blue-trouble-of-one-can-affect-the-many-joshua-7/>

Verse 28:

“The heart of the righteous ponders how to answer, but the mouth of the wrong pours out evil.”

The Hebrew word for heart, which we have already discussed, refers to the inner workings and mind or thoughts, and what is made clear here is that the righteous think before they speak, while the wrong do not!

The Hebrew word that is translated as ‘ponders’ comes from the root word הָגַח *hagah* – Strong’s H1897 which means, ‘to moan, growl, utter, speak, muse, declare, meditate’, and in the context of this parable it is clear in expressing the meaning of meditating and thinking about how one must answer.

Often, people speak without thinking and end up regretting the words that were spoken in haste and without forethought!

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

Qoheleth/Ecclesiastes 5:6 “Do not allow your mouth to cause your flesh to sin, nor say before the messenger of Elohim that it was a mistake. Why should Elohim be wroth at your voice and destroy the work of your hands?”

Ya’aqob/James 1:19 “So then, my beloved brothers, let every man be swift to hear, slow to speak, slow to wrath”

The words we speak, carry either death or life:

Mishlê/Proverbs 18:21 “Death and life are in the power of the tongue, and those loving it eat its fruit.”

This verse makes it clear to us that death and life and in the power of the tongue – in other words, the very words we speak are of vital importance.

How often do you find yourself so easily saying one thing and yet doing another?

How often do you recollect on the promises you have made to keep and yet have found that you have simply forgotten you even made them?

How often do you gush a whole lot of harsh and wicked words, only to realise later that you should not have done so and should have taken time to think before you spoke?

How many times have you promised to do things before thinking and then try to excuse your way out of it, by saying you were too rash?

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

There is a saying that says, “he who is slow in making a promise is the most faithful in keeping it.”

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

Another thing we need to realise, is that vows do not need to be vocalised in order to be in effect!!!

As soon as we say it in our hearts, יהוה knows and expects us to keep it!!!!

Ma’asei/Acts 5 is a great example for us in the account of Hānanyah and Shappirah – they made a vow, when laying down the money as if it were all they had received for the land that they sold, but it wasn’t and יהוה saw it in their hearts!

The interesting thing to note here too, is that nobody forced them to sell the land – they made this vow voluntarily yet still did not follow through with total obedience and we know what happened as a result!!!

Shemu’el Aleph/1 Samuel 16:7 tells us that man looks at the eyes, but יהוה looks at the heart!

Hānanyah was a fool, who not only wanted the praise of men, but also wanted the money that, by his own vow, was no longer his – and so he lied to יהוה and paid the price for it.

Back to:

Debarim/Deuteronomy 23:21-23 “When you make a vow to יהוה your Elohim, do not delay to pay it, for יהוה your Elohim is certainly requiring it of you, and it shall be sin in you. 22 “But when you abstain from vowing, it is not sin in you. 23 “That which has gone from your lips you shall guard and do, for you voluntarily vowed to יהוה your Elohim what you have promised with your mouth.”

We must be careful what we say and what we so easily and quickly commit to, understanding the implications of not keeping our word.

Verse 29:

“יהוה is far from the wrong ones, but He hears the prayer of the righteous.”

By implication of this parable, it is very clear that יהוה is near to the righteous and He does not hear the prayer of the wrong!

Tehillah/Psalm 145:18-19 “יהוה is near to all who call upon Him, to all who call upon Him in truth. 19 He does the desire of those who fear Him; and He hears their cry and saves them.”

Mishlê/Proverbs 28:9 “He who turns away his ear from hearing the Torah, Even his prayer is an abomination.”

There are many today, who have wilfully turned their ear from hearing the Torah, and by that, I mean that they have been led astray, through false doctrines and teachings of man, that has made them believe that the Torah is no longer valid and that it had been done away with.

Their prayers are an abomination to יהוה and he does not hear the prayer of the wrong!

Tehillah/Psalm 34:15-17 “The eyes of יהוה are on the righteous, and His ears unto their cry. 16 The face of יהוה is against evil-doers, to cut off their remembrance from the earth. 17 The righteous cried out, and יהוה heard, and delivered them out of all their distresses.”

We who were once far off and without Elohim, have been brought near by the blood of Messiah!

Eph’siyim/Ephesians 2:11-13 “Therefore remember that you, once gentiles 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.”

Verse 30:

“The light of the eyes rejoices the heart, a good report gives marrow to the bones.”

The Hebrew word that is used here for ‘light’ is מְאֹר ma’or – Strong’s H3974 which means, ‘*a luminary, light, shining*’, and comes from the root word אֹר or (oor) – Strong’s H215 meaning, ‘*light (noun) and give light or shine (verb) – bring illumination*’, and is a clear metaphor of one having one’s eyes properly fixed on the Truth and reflecting the Truth which becomes even more evident, in the joy of the heart that shines forth!

Mattithyahu/Matthew 6:21-24 “For where your treasure is, there your heart shall be also. 22 “The lamp of the body is the eye. If therefore your eye is good, all your body shall be enlightened. 23 “But if your eye is evil, all your body shall be darkened. If, then, the light that is within you is darkness, how great is that darkness! 24 “No one is able to serve two masters, for either he shall hate the one and love the other, or else he shall cleave to the one and despise the other. You are not able to serve Elohim and mammon.”

It is from this root word אֹר or (oor) – Strong’s H215 that we see the derivative of the word אֹר ur – Strong’s H217 which actually means, ‘*a flame, fire, fires, light*’ or ‘*light of fire*’.

The plural of the word אֹר ur – Strong’s H217 is used in:

Shemoth/Exodus 28:30 “And into the breastplate of right-ruling you shall put the **Urim** and the Tummim, and they shall be on the heart of Aharon when he goes in before יהוה. And Aharon shall bear the right-ruling of the children of Yisra’el on his heart before יהוה, continually.”

The Hebrew word אֹרִיִם Urim – Strong’s H224 which means, ‘*lights, illuminations*’ and was that which was placed in the breastplate of right-ruling of the High Priest, together with the תַּמִּיִם Tummim, which is the plural of the word תֵּם tom, which 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 speaks of seeking the perfect truth from יהוה.

What is very interesting, and worthy of noting, is that the first letter of the word אֹרִיִם Urim – Strong’s H224 is the letter א ‘aleph’, which is the first letter of the Hebrew alphabet, and the first letter of the word תַּמִּיִם Tummim is the letter ת ‘taw’, which is the last letter of the Hebrew alphabet.

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

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

What are the urim and tummim?

They are the things that illuminate and perfect.

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

In our Master, יהושע Messiah, is life and the life is the light of men!!! (Yohanan/John 1:4)

Those who are in the Master and stay in Him have life and life abundantly and need not fear the darkness of evil. When we consider the clear picture of Yisra’el having light while Mitsrayim were in thick darkness we are also able to recognise the joy of having the strength and power of our Master giving us secure light in our sojourning. What is worth taking note of, in terms of the Hebrew word for light, we are able to see a powerful Truth being given to us through the ancient pictographic of this word:

The Hebrew words that are translated as ‘light’ – אֹר oor – Strong’s H216 and ‘to shine’ - אֹר or – Strong’s H215, is written in the ancient pictographic script, as follows:



Aleph – א:

This is the letter ‘aleph’, in the ancient script 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!

Waw/Vav – ו:

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

Resh – ר:

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

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

When we consider these ancient pictographic letters that render the word for ‘light’ we can clearly see a powerful lesson, in terms of our Master, the Light of the world, giving us the rendering:

STRENGTH SECURED IN THE HEAD!

We have great confidence and security in being able to be strong and courageous as we walk in the Light as our Master, who is our Head, is in the Light and in Him we have been secured into His Covenants of promise, having called us out of darkness into His marvellous light, for His Word lights our path in a dark and depraved world!

“The lamp of the body is the eye!”

We are also reminded, in **Tehillah/Psalm 119:105**, that the Word is a lamp to our feet – in other words, where you look to, is where you will walk to and we must always be assessing our lives, to determine in which direction we are in fact walking, as it is so easy to be blinded by deception and follow “false lights”.

יהושע Messiah is the Light of the world that came to separate the light from the darkness and we who turn to Him, have had the veil removed and so, we are to fix our eyes on Him, and with unveiled faces, see His esteem through the mirror of His Word and be changed and transformed into that same likeness, as set out in His instructions, for a set-apart and treasured people!

Mishlê/Proverbs 6:23-24 “For the command is a lamp, and the Torah a light, and reproofs of discipline a way of life, 24 to guard you against an evil woman, from the flattering tongue of a strange woman.”

What we must recognise, is that those who have a wrong lamp and are following the flattering lies of the strange woman, will have their lamps put out!

Mishlê/Proverbs 13:9 “But the lamp of the wrong is put out.”

When one’s eyes are fixed on the Truth and the treasure of His Word is being properly guarded in one’s heart, then the heart rejoices, and is able to bring forth a good word that can bring healing and restoration to others.

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

The light of the eyes, is a clear metaphor for one who looks intently into the mirror of the Word and guards to do all that is commanded and understands that the Word is a lamp for our feet and a light for our path:

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

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

The Hebrew word that is used here for ‘lamp’ is נֵר **ner** – **Strong’s H5216** meaning, ‘**lamp, candle, light**’.

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

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

The Greek word that is used in **Mattithyahu/Matthew 6:21** for ‘lamp’ is λύχνος **luchnos** – **Strong’s G3088** and is the Greek word used in the **LXX** (Septuagint), as being equivalent for the Hebrew word נֵר **ner** – **Strong’s H5216** and the call we are given in Scripture, to keep our lamps burning, reminds us of the clear instruction for the priesthood, who were to make sure that the lampstand would burn continually!

There is a responsibility for all of Yisra’el (that includes you and me), to be bringing clear oil and allowing the lamp of His word to continually burn in us.

We must not be found to be without oil like the 5 foolish maidens who were shut out for not having oil in their lamps.

We keep the lamp burning, so to speak, through obedience to His Word as we walk in His Word that leads us.

The command given in **Shemoth/Exodus 27:20** is seen again in:

Wayyiqra/Leviticus 24:2 “**Command the children of Yisra’el that they bring to you clear oil of pressed olives for the light, to make the lamps burn continually.**”

In the ancient pictographic script, the word for נֵר **ner** – **Strong’s H5216** – lamp, would look as follows:



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 to be the heir of the promise of continuation, and represents one’s life expectancy.

Resh - ר

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

As we consider this pictograph, we are able to recognise the following:

CONTINUE IN THE HEAD

or

LIFE IN THE HEAD

As we stay in our Master, who is our Head, we are able to shine the light of His Truth, being a reflection of His light as a body that shines brighter to the perfect day!

This word for lamp - נֵר **ner** – **Strong’s H5216** – is also used in:

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

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

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

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

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

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

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

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

The root word that is used for ‘light’, here in **Tehillim/Psalm 119:105**, is אֶרֶב oor – **Strong’s H216** which we know in Scripture, in being the opposite to darkness, carries with it the clear significance it has for us, in speaking of knowledge and insight and understanding, as opposed to ignorance and confusion.

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

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

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

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

The eye is the lamp!

What are you fixing your eyes on?

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

We are to fix our eyes on Messiah, as we meditate daily on His Torah and let His Word dwell in us richly:

Qolāsim/Colossians 3:16 “**Let the Word of Messiah dwell in you richly, teaching and admonishing one another in all wisdom, singing with pleasure in your hearts to the Master in psalms and songs of praise and spiritual songs.**”

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

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

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

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

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

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

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

The light of the eyes rejoices the heart!

The Hebrew word for ‘rejoices’ is שָׂמַח samah – **Strong’s H8055** and means, ‘**to rejoice, be glad, be joyful, delight in and be elated**’, as discussed in **verse 13**, and also carries the meaning, ‘**to brighten up**’.

When eyes are fixed on the Light the light of the eyes brightens up that which is in the heart and causes one to be able to be joy-filled and rejoice always, with the readiness to ring a good word, in and out of season!

The Hebrew word for 'eyes' is עַיִן *ayin* – Strong's H5869 which means 'eye, sight, fountain', and is often used to depict the spiritual faculties, as we take note that when Aḏam and Ḥawwah sinned their 'eyes' were opened and they lost their innocence and were aware of their nakedness, both physical and spiritual.

Eyes can be blinded to the Truth of the Torah of Elohim through compromise and sin, and eyes can be opened by Elohim, and we are told in Tehillah/Psalm 19:8 that the commands of Elohim enlightens the eyes!

Tehillah/Psalm 19:8 "The orders of יהוה are straight, rejoicing the heart; the command of יהוה is clear, enlightening the eyes"

The Hebrew root word that is used here for 'enlightening' is אָרַר or (oor) – Strong's H215!!!

Therefore, we are able to see that the command of יהוה gives 'The light of the eyes', and to turn a 'blind eye' to His commands, will render one without having the light of the eyes that rejoice the heart!

The Hebrew word for 'command' is מִצְוָה *mitzvah* – Strong's H4687 which means, 'commandment, command, obligation, precept', which clearly speaks of the commands of Elohim, and His מִצְוֹת – 'mitzvoth' (plural for commands) are those rules which apply to specific situations and are tailored for each unique situation in determining the correct action to be taken in a specific circumstance and so we 'guard' those carefully to know how to respond and take action for any given situation we may find ourselves in.

His commands bright light to our eyes, helping us to walk in true understanding, thus being equipped with a rejoicing heart that is able to share the Good News!

A good report brings healing to the bones!

The light of the eyes being spoken of here can also represent the radiance or glow of the face of the person who hears the good report!

While this may be true, we also are able to recognise that the light of the eyes can also be observed in another's eyes, and that light, together with a rejoicing heart, can bring the true healing that a good report can, to the recipient of the news, given by the messengers whose eyes are lit with the truth!

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

The Hebrew word for 'bones' is עֵצָה *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 of these functions make the approximately 206 bones of the human body, an organ that is essential to our daily existence.

Dry and rotten bones have no life and we know that this is a picture of having no nourishment and proper blood production.

Mishlĕ/Proverbs 12:4 "A capable wife is the crown of her husband, but one causing shame is like rottenness in his bones."

A wife that causes shame is like rottenness in a husband's bones!

We can quickly be reminded of the words of Aḏam when he saw Ḥawwah for the first time and declared that she was 'bone of his bones and flesh of his flesh', because she was taken out of man.

This is a clear shadow picture of who we are to be as the Bride and capable wife of Messiah, the last Aḏam! When we act shamefully we are not bone of his bones as we do not represent the life that He causes us to have but are rather a decay, which represents that which is dying!

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

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

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

What we take note of from this parable in **Mishlê/Proverbs 15:30** is that by the Good News of our Messiah, we His Bride, are able to recognise the true life that the Light of The Word brings to our bones, that were decaying as a result of sin!

Verse 31:

“An ear that hears the reproof of life does dwell among the wise.”

‘An ear that hears’!!!

While it is very clear that every person has ears, we take note that Scripture clearly reveals to us that while people may have ears, they are not all hearing as they should!

The Hebrew word used here for ‘ear’ comes from the root word אוזן *ozen* – Strong’s H241 which means, ‘*an ear, hear, attentive, closely, recite, reveal*’ and comes from the root verb אזן *azan* – Strong’s H238 which means, ‘*to give, ear, listen, pay attention, perceived by ear*’, and while this also carries the meaning to listen and listen attentively, it literally means to ‘*cup the ear*’ – in other words give your complete attention and be obedient to take it all in.

The Hebrew word that is translated here as ‘hears’ comes from the root word שמע *shama* – Strong’s H8085 which does not just mean ‘hear’, but rather it means, ‘*to listen with attention, comprehend and discern, give heed to what is being spoken*’.

The Hebrew word translated as ‘reproof’ is תוכחה *tokeḥah* – Strong’s H8433 which means, ‘*rebuke, reproof, correction, punishment, chastisement*’, and comes from the root verb יָכַח *yakāḥ* – Strong’s H3198 which means ‘*to decide, prove, judge or correct*’, as discussed already in **verse 5**, which tells us that he who heeds reproof is clever!

The Hebrew root word that is used here for ‘dwell’ comes from the root word לון *lun* – Strong’s H3885 which means ‘*to lodge, pass the night or stop over, abide, remain*’.

The Hebrew word that is translated here as ‘among’ comes from the root word קרב *qereḇ* – Strong’s H7130 which means, ‘*among, body, in the midst (of people)*’, and also carries the meaning of, ‘*inward part, faculty of thought and emotion*’.

What is clearly being taught to us here, is that those who have hearing ears that listen attentively to the Truth and all the reproof and correction it brings, will dwell and abide in intimacy, with the rest of the body of wise ones!

This speaks of closeness and a true covenant family bond of dwelling together in unity!

Those who turn a deaf ear to hearing the reproof of life, will not dwell in the midst of the wise but will be outsiders, who possibly chirp and make sarcastic comments from the side-lines, and never able to embrace the true intimate fellowship of the wise!

To abide among the wise, can also give the meaning of ‘become wise’ and the willingness to become wise, entails that one should listen do good sound advice, which will make the one listening wiser in all they say, and give them successful outcomes through proper decisions done in wisdom.

This parable clearly teaches us that if we really and truly want to dwell among the wise, then we had better have ears that hear, and we know that Messiah repeatedly says in Scripture, “**He who has an ear, let him hear what the Spirit says...**”

Hearing the reproof of life, with the promise of dwelling among the wise is also a clear metaphor of those who shall dwell forever with our Master and Elohim!

The Greek word that is translated as ‘hear’ is ἀκούω *akouō* – Strong’s G191 which means, ‘*hearing, listen, give heed, understand*’.

A derivative of the word can also be understood, in Greek, as ‘obey’, which clearly shows me that the concept of listening or hearing is with the purpose of obeying what is heard!

Ib’rim/Hebrews 5:9 “And having been perfected, He became the Causer of everlasting deliverance to all those obeying Him”

This verse is speaking of our Deliverer - יהושע *Yehoshua* Messiah, who became the ‘causer’ of everlasting deliverance – to who???

ALL THOSE OBEYING HIM!!!

Yeshayahu/Isaiah 55:3 “Incline your ear, and come to Me. Hear, so that your being lives. And let Me make an everlasting covenant with you, the trustworthy kindnesses of Dawid.”

Verse 32:

“He who ignores discipline hates himself, but he who listens to reproof gets understanding.”

The parable contained in this verse, is saying, in two lines, what the previous verse says in one, and simply expands on the reality of what the result is of the one who does not listen to reproof!

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

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

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

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

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

We have already looked at the word for ‘discipline’ - מוֹסָר musar – Strong’s H4148 which means, ‘discipline, chastening, correction, reproof, punishment, warning’ – in verse 5.

The Hebrew word for ‘hates’ comes from the root word מָאָס mâ'as – Strong’s H3988 means, ‘reject, completely abhor, despise, refuse, cast away’, and what Shelomoh is basically telling us, is that the one who ignores discipline actually despises himself, while the one who listens to reproof, not only dwells among the wise and gets wisdom, but also gets proper understanding, for we recognise that proper understanding comes in the doing!

The Hebrew word that is translated as ‘understanding’ is לֵב leḅ - Strong’s H3820 which means, ‘inner man, mind, will thought’, or is often also written as לֵבָב leḅab – Strong’s H3824 which means, ‘inner man, heart, mind, understanding’.

Do you see what Shelomoh is saying here?

The one who listens, which implies a proper hearing, guarding and doing of that which is instructed and commanded through the reproofs of the Word, gets heart!!!

In verse 21 we looked at how folly is joy to the one lacking heart, and now, here in this verse, we see the opposite being made clear – and the one who listens to reproof, becomes wise and does not lack, but rather ‘gets heart’!!!

Verse 33:

“The fear of יהוה is the discipline of wisdom, and before esteem is humility.”

We have already discussed ‘the fear of יהוה’ is verse 16, as well as discipline in verse 5, and now we can take a deeper look at the Hebrew word for ‘wisdom’, which is חֹכְמָה ḥokmah – Strong’s H2451 meaning, ‘wisdom, skill’.

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



Het – ה:

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

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

Kaph - כּ:

The ancient form of this letter is  - meaning **'the open palm of a hand'**.

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

Mem - מ:

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

Hey - ה:

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

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

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

We can render the meaning of the construction of this word, in terms of true wisdom, as meaning,

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

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

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! Walking in the true fear of יהוה is the discipline of wisdom, and when lacks discipline in the Word then it is clear that they are not walking in the fear of יהוה!

Esteem' is the Hebrew word כְּבוֹד **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 יהוה!

The Hebrew word translated here as **'humility'** is עֲנָוָה **anavah** – Strong's H6038 and means, **'humility, gentleness'**, and comes from the root word עָנָה **anah** – Strong's H6031 which means, **'to be bowed down, afflicted, humbled'**.

This carries the understanding of being **'grounded'** as well as the ability to **'pay close attention'** and open one's ears to hear! It carries the concept of denying oneself and submitting to Elohim as you understand, and are aware of, one's status before an Almighty Elohim who has appointed for us His Door of Appointment!

Ya'aqob tells us clearly in:

Ya'aqob/James 4:10 "Humble yourselves in the sight of the Master, and He shall lift you up."

The one who is truly humble subjects himself to Elohim and Ya'aqob also tells us in **Ya'aqob/James 4:6** that Elohim resist the proud and gives favour to the humble!

The most perfect example of humility before esteem was shown to us through our Master and Elohim, who humbled Himself and is exalted above all!

Pilipiyim/Philippians 2:5-11 "For, let this mind be in you which was also in Messiah יהושע, ⁶ who, being in the form of Elohim, did not regard equality with Elohim a matter to be grasped, ⁷ but emptied Himself, taking the form of a servant, and came to be in the likeness of men. ⁸ And having been found in fashion as a man, He humbled Himself and became obedient unto death, death even of a stake. ⁹ Elohim, therefore, has highly exalted Him and given Him the Name which is above every name, ¹⁰ that at the Name of יהושע every knee should bow, of those in heaven, and of those on earth, and of those under the earth, ¹¹ and every tongue should confess that יהושע Messiah is Master, to the esteem of Elohim the Father."

The word קָבוֹד **kabod** – Strong's H3519 can also have the understanding of, '*the manifestation of power*', which represents the fullness of the power or strength of the One who is lifted up and exalted.

Mosheh wanted to see the esteem of יהוה:

Shemoth/Exodus 33:18 "Then he said, "Please, show me Your esteem."

In a desperate seeking of the full manifestation of the power and esteem of יהוה, Mosheh was given a clear directive to stand on the rock and that when the esteem of יהוה passed by that יהוה would put him in the cleft of the rock and cover him with His Hand – for this is the promise יהוה gave when he declared – "See, there is a place with Me!"

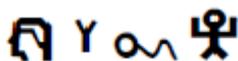
The Hebrew word for 'place' is מָקוֹם **maqom** – Strong's H4725 which means, '*standing place, place, home, country, ground*'.

There is a standing ground upon which we can see Him, and that is as we stand on the Rock!

The root word for 'rock' that Mosheh would be put into, is the Hebrew word צוּר **tsur** – Strong's H6697 which means, '*rock, cliff, stones, strength, block of stone, boulder*'.

The use of this terminology is clear in declaring the manifestation of the esteem of Elohim, as seen through His Hand that covers us and secures us in Him, as we stand on Him, our Rock and Refuge, which is a clear reference and shadow picture of יהושע Messiah!

'The Rock' is הַצּוּר 'hatsur', and in the ancient pictographic script it looks like this:



Hey - ה:

This letter is used to express 'The', and the original pictograph for this letter is ה, which is a man standing with his arms raised out. The meaning of the letter ה 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!

Tsadey - צ:

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

Waw/vav - ו:

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

Resh – ר:

The Ancient picture for this letter is , 'the head of a man'.

This letter has the meanings of 'head or man' as well as 'chief, top, beginning or first'.

As we consider this word used in Scripture for 'The Rock', when looking at the ancient pictographic letters we are able to render the following meaning when understanding that this is a clear prophetic shadow picture of Messiah, The Rock in whom we find strength:

Behold, the One who shall lay down His life for us and secure for us the Covenant, is our Elohim and Head.

It is upon the Rock that the esteem is revealed!

When we consider this Hebrew word for 'esteem' - כְּבוֹד *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 - כ:

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

Beyt – ב:

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

Waw – ו:

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

Dalet – ד:

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

When we look at these pictographic letters, for 'esteem', we are able to see some wonderful insight into the esteem of יהוה being revealed to us.

The collective rendering of these pictographic letters, can give us the meaning:

THE COVERING OF THE HOUSE THAT HAS BEEN SECURED AND ENTRANCE GIVEN!

We also take note, that we are able to recognise that the esteem we are to give to Elohim, and Elohim alone, is because He is the builder of the House!

By His Hand, He has built us and by His Mighty Saving Hand, He has secured for us an entrance into His presence, as we are built up in Him who is greater than the House!

For the builder of the House is greater than the House! We are the dwelling Place and He is the Master Builder who covers us as we take our stand upon Him, our Rock and Refuge!

As we consider the rendering of this word for 'esteem' we are able to see from Scripture a clear revelation of the esteem of יהוה our Elohim, who physically came in the flesh and humbled Himself!

For more on this 'esteem of יהוה', please see the notes of the message called, 'The esteem of יהוה', on our site (<https://atfotc.com>) under the sermons 2015/2016 menu or by simply clicking on the following link: <https://atfotc.com/the-esteem-of/>

We therefore have been given the perfect pattern of humility and esteem, through the life, death and resurrection of Messiah, and we would do well to walk in humility, for our Master and Elohim is coming for His ready Bride, who He will lift up!!!

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

Yeshayahu/Isaiah 2:10-12 "Enter into the rock, and hide in the dust, because of the fear of יהוה and the splendour of His excellency. 11 The lofty looks of man shall be humbled, the pride of men shall be bowed down, and יהוה alone shall be exalted in that day. 12 For יהוה of hosts has a day against all that is proud and lofty, against all that is lifted up, so that it is brought low"

Yeshayahu/Isaiah 57:15 "For thus declares the high and exalted One who dwells forever, whose Name is set-apart, "I dwell in the high and set-apart place, with him who has a bruised and humble spirit, to revive the spirit of the humble, and to revive the heart of bruised ones."

As we consider the words of Shelomoh, given to us in these powerful parables, may we certainly take heed to walk in the fear of יהוה, and walk humbly before Him, through the proper discipline of wisdom, that causes us to be a faithful remnant Bride, that prepares Herself for our soon coming Husband, Redeemer and King!

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