

MISHLĒ/PROVERBS 16

Shalom,

In this article I will break down **Mishlĕ/Proverbs 16**, verse by verse, and reveal some great nuggets of truth, by looking at some of the key Hebrew words, as well as cross referencing these verses with other relevant verses throughout the Scriptures, in order to help us understand these wisdom-filled proverbs in a better way.

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

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

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

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

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

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

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

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

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




Mem - מ:


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

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


Shin - שׁ:

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

Lamed - ל:

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

Yod – י:

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

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

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

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

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

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

Verse 1:

"To man belongs the preparations of the heart, but from יהוה is the answer of the tongue."


The Hebrew word for 'man' or 'mankind' is אָדָם **Adam – Strong's H120** which means, 'man, mankind, human, person' and so this collectively refers to both men and women!

The noun אָדָם **Adam – Strong's H120** comes from the root verb אָדָם **adam – Strong's H119** which means, 'to be red, ruddy', which according to Jeff Benner's Ancient Hebrew Lexicon, comes from the parent root דָּם **dam – Strong's H1818** which means, 'blood, bloodguilt, bloodshed'.


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

Mem – מ:

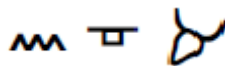
The ancient script has this letter as  and is pictured as 'water', and also carries the meaning of 'chaos' (from the storms of the sea) and can also picture that which is mighty or massive as well as the unknown. We are also able to understand this letter as representing the nations, for the nations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

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 Hebrew word for man, אָדָם **Adam** – Strong's H120 which means, 'man, mankind, human, person', has the letter 'aleph' (א) before the letters 'dalet' (ד) and 'mem' (מ).

In the ancient script the Hebrew word אָדָם **Adam** looks like this:



Aleph - א:

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

Here we are able to see that the 'strength' of man is from the Aleph, who is also the Taw, for יְהוָה is the Aleph and the Taw – the Beginning and the End, our Mighty Elohim, by whose Blood we have life, and life abundantly. The favourable gift of Elohim, through the Blood of Messiah has overflowed to many!

The Hebrew word translated as 'preparations' is מַעֲרָךְ **ma'arak** – Strong's H4633 which means, 'an arrangement, plans, preparations', and comes from the root verb עָרַךְ **arak** – Strong's H6186 which means, 'to arrange or set in order, draw up in formation, prepared, set, draw up battle lines', and clearly speaks to us of something that has been properly prepared and set in order according to a proper plan and design.

This verb is also used to mean, 'compare, comparable', and is used in the rhetorical question found in: Yeshayahu/Isaiah 40:18 "And to whom would you liken Ė? And what likeness would you compare to Him?"

What is very clear here is that there is nothing that can be compared to Elohim!!!

Man was made in the likeness and esteem of Elohim! A likeness that, through sin, was corrupted and only able to be restored by Elohim Himself, who would come and take on the form of man to restore His likeness, and by doing this He would forever subject Himself to this likeness for all time, becoming the Head of man!

All mankind has been made in the image of Elohim, and having said that we recognise that the functional design of our Great Creator has been fashioned in man, yet through sin that image has been twisted and defiled! While the clear preparation and plan of the image of Elohim is in man, man cannot presume to exist without the very Word of Elohim!

As we consider this parable of the preparations of one's heart, we need to understand what ought to be in one's heart!

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

In speaking of the righteous we see in:

Tehillah/Psalm 37:31 **"The Torah of his Elohim is in his heart; his steps do not slide."**

The reason that I am mentioning these verses, is to simply highlight that which ought to be in our heart and that which ought to be guarded within our heart – and that is the very living Word of Elohim!

For when we guard His Torah in our hearts, we shall be diligent in the steps we take, ensuring that we do not stumble and sin!

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

True preparation of the heart of man should have the Torah of Elohim being guarded and treasured in the heart, in order that he may walk in the proper order and design of Elohim!

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 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:

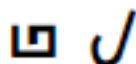
Tehillah/Psalm 119:111-112 **"Your witnesses are my inheritance forever, for they are the joy of my heart. 112 I have inclined my heart to do Your laws Forever, to the end."**

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 לִבָּב **lebab** – Strong's H3824 which means, **'inner man, heart, mind, understanding'**; and what is interesting to take note of here is that these two letters for 'heart' in the ancient Hebrew pictographic Script make it clear that the rule and authority of Elohim is to be upon our hearts!


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



Lamed - ל:

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

Bet - ב:

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

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

THE RULES OF THE HOUSE

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

Even with the word for heart being expressed as לבב *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!

The one who commits adultery **lacks heart**, and is not submitted to the True House of Elohim!

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."

The reason that I am quoting all these verses, is to clearly 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!

Shelomoh emphasises the clear fact that it is only through the Word of יהוה that we are able to properly walk out the many preparations within our heart, as he makes it clear in the second line of this first parable of **Mishlĕ/Proverbs 16** by telling us that it is from יהוה that comes the answer of the tongue!

The good man brings forth good treasure from his heart!

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.**”

Shelomoh is teaching us clear parables of walking in proper righteousness and here in **Luqas/Luke 6** our Master and Elohim, יהושע Messiah, expands for us the reality that whatever is in the heart of a man will come forth in his words!

When taking the words of our Master and the words of Shelomoh together we learn a vital lesson on our need to ensure that our hearts are properly prepared with the Truth of the Word that should be guarded within us, in order that we are able to speak the Truth, as guided and lead by the Word of Elohim!

With the answer of the tongue being from יהוה, we also learn how important it is for us to be mindful of the words we speak, so that we do not utter rash statements that do not line up with His clear Truth!

What Shelomoh is also teaching us here on a practical level is simply this: man can have many plans in his heart, yet it is only by the Word of Elohim that one is truly able to speak and do what is proper and right according to the functional design of Elohim!

While the clear functional design of our walk of faith is by the very living and spoken Word of Elohim, we take note that we have the responsibility of having our hearts properly prepared, for it is to man that belongs the preparations of the heart, and without the Word of Elohim true preparations are not possible!

The very Word of Elohim that has been written and spoken is the answer to man’s preparations!

Ib’rim/Hebrews 4:12 “**For the Word of Elohim is living, and working, and sharper than any two-edged sword, cutting through even to the dividing of being and spirit, and of joints and marrow, and able to judge the thoughts and intentions of the heart.**”

The Hebrew word מַעַרְךָ **ma’arak** – **Strong’s H4633** which is translated as ‘preparations’ is only used here in this **verse 1** of **Mishlĕ/Proverbs 16**, and when we consider the need for us to be ‘armed in the Truth’, being dressed in the full armour of Elohim so that we can stand and fight the good fight of the faith/belief then we recognise that this parable presents a clear answer to the ‘**how to be prepared to stand and fight**’ question that many may ask, and that is to hear the Word of Elohim!

By hearing the implication is that the one who hears also guards to do what He hears and so becomes a doer of the Word and not just a hearer only.

This first verse gives us the obvious ‘**how to live**’ answer, as the answer is in the Word of Elohim that has been set forth, and our responsibility is clear – our hearts must be prepared and always ready to give an answer for the hope we have, having the Living Word of Elohim properly treasured up within us, having it in our hearts and mouths in order to do it, for then the preparations of our hearts will be proven to be trustworthy and true!

Without the Word of Elohim, no true preparations can be accomplished within the hearts of man!

So many people claim that His Torah has been done away with and, as a result, they have cast the Words of Elohim behind them, which simply reveals a lack of the true preparations that are required by all, and in the process they find themselves groping in the dark and unsure of how to walk in any given situation! The Torah is a lamp for our path and a light for our feet!!

If you cast the Torah of Elohim behind you and do not have the proper preparation of the heart being done then the path ahead of you will be darkened by deceit!

Our need to have the proper preparation of our hearts done on a daily basis, as we seek יהוה with all our heart, is of vital importance, in order that we may find the proper guidance and instruction for righteous living within His Living Word.

Ezra 7:10 “For Ezra had prepared his heart to seek the Torah of יהוה, and to do it, and to teach laws and right-rulings in Yisra’el”

While we see a great example given to us by Ezra, we also see the wicked example of an evil king Rehāb’am who did not prepare his heart to seek יהוה:

Qorintiyim Bēt/2 Chronicles 12:14 “And he did evil, because he did not prepare his heart to seek יהוה.”

Verse 2:

“All the ways of a man are clean in his own eyes, but יהוה weighs the spirits.”

Shelomoh progresses from **verse 1** in now referring to the ‘ways’ of man, which refer to the actions, behaviour and conduct of a man, as opposed to his plans and thoughts in **verse 1**.

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

Any ways that are not completely committed to walking the clear commands and instructions of Elohim are perverted ways that will be made known!

And the first time that this word דֶּרֶךְ **derek** – Strong’s H1870 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 Ėden, 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 Ėden, and driven from the presence of יהוה, with no access to the way to the tree of life!

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

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




Dalet – ד


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

It can also carry the meaning of ‘dangle’ or hanging as the tent door would hang from the roof pole of the tent. It speaks a great deal in terms of understanding the door of the tent of appointment as the only means of access.

Resh - ר

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

Kaph - כ

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

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

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

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 "יהושע 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 Pēsah Meal, we have no access into life.

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

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

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

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

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

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

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

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

Walking in THE WAY is a sure stronghold for us!

While we recognise that all the ways of man ought to be in proper adherence to THE WAY we take note that this is not always the case, as Shelomoh makes it clear that all the ways of man are clean in his own eyes, which implies that man may not always see that which he is doing as wrong!

The Hebrew word translated as 'clean' is זָקַק **zāk** – **Strong's H2134** which means, **'pure, clean, clear'** and comes from the root verb זָכַק **zākak** – **Strong's H2141** meaning, **'to be pure, clean, to be bright'**.

Our ways are to be clean, and we take note that this word זָקַק **zāk** – **Strong's H2134** is used to describe the 'clear' oil of pressed olives that was to be brought for light and cause the lamp in the Tent of Meeting to burn continually!

Shemoth/Exodus 27:20-21 **"And you, you are to command the children of Yisra'ēl to bring you clear oil of pressed olives for the light, to cause the lamp to burn continually. 21 "In the Tent of Meeting, outside the veil which is before the Witness, Aharon and his sons are to tend it from evening until morning before יהוה – a law forever to their generations, from the children of Yisra'ēl."**

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.

And the command given here, in **verse 21**, for the priests to tend the lamps from evening until morning – a law forever – once again tells 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."**

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

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

Mattithyahu/Matthew 6:22 **"The lamp of the body is the eye. If therefore your eye is good, all your body shall be enlightened."**

Our eyes are to be upon the Torah and we are to not be found sleeping and without oil!

While we understand and recognize our ways are to be clean, we must take note that we can never just assume to be clean without proper inspection and reflection in the Word!

Shelomoh states that all of man's ways are clean in his own eyes, yet it is יהוה who weighs the spirits!

The Hebrew word that is translated as ‘weighs’ comes from the root word **תָּקַן** **takan** – Strong’s H8505 which means, ‘**to regulate, measure, estimate, weigh, ponder**’, and in essence the basic meaning of this root can also be understood as meaning, ‘gauge’, which is, “**to estimate a thing by comparing it with a standard**”.

The first time that we see this word being used in Scripture, is in the prayer that Hannah prayed, as seen in:

Shemu’el Aleph/1 Samuel 2:3 “**Do not multiply words so proudly, proudly; let no arrogance come from your mouth, for יהוה is an El of knowledge, and by Him deeds are weighed.**”

In **Mishlê/Proverbs 21:2** we see the similar wording being given as seen here in **Mishlê/Proverbs 16:2**:

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

In **Mishlê/Proverbs 21** Shelomoh tells us that all a man’s ways are ‘right’ in his own eyes, but יהוה weighs the ‘hearts’!

The Hebrew word that is translated as ‘right’ comes from the root word **יָשָׁר** **yashar** – Strong’s H3477, which 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.**”

I encourage you to go and check out the commentary notes on **Debarim/Deuteronomy 3-7** for a more deeper understanding of what ‘yasher’ means!

While man’s ways might be right in his own eyes, the question is whether they are right in the eyes of יהוה!

Shelomoh uses the word ‘hearts’ in **Mishlê/Proverbs 21** as opposed to ‘spirits’ in **Mishlê/Proverbs 16**, and what he is showing us is that it is the inner being of a man that יהוה measures and weighs!

So many people are doing whatever they deem right in their own eyes and ignorantly claim that they are not at fault in any way by using the phrase, “**Elohim knows my heart!**”, when excusing away the mirror of Truth to their compromised ways!

While this saying is actually true, for Elohim does indeed ‘know our hearts’, what is clear is that man himself does not always know his own heart, nor does he know the heart of others!

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

This verse makes it very clear – the heart is crooked and while many may think that their ways are clean and upright, it is only יהוה that can search the heart and weigh each one’s spirit against the clear plumb line of His Word!

Man looks at the eyes but יהוה looks at the heart (**Shemu’el Aleph/1 Samuel 16:17**).

We would do well to take heed to this clear parable of wisdom that Shelomoh is presenting to us here, as we must never simply assume that all our ways are clean and right, without having looked intently into the mirror of the Word and be measured up by the clear and upright standard of true righteousness and set-apartness that is called for.

We must be on guard against the deception of man’s own estimation of clean and upright!

Galatiyim/Galatians 6:3 “**For if anyone thinks himself to be somebody, when he is not, he deceives himself.**”

The way to guard against any form of deception is to become doers of the Word:

Ya'aqob/James 1:22 **"And become doers of the Word, and not hearers only, deceiving yourselves."**

Verse 3:

"Commit your works to יהוה, and your plans shall be established."

The Hebrew word translated as 'commit' is גָּלַל – 'gol' – which is from the root word גָּלַל galal – Strong's H1556 which means, **'roll, roll away, commit, trust'**. We see similar wording in:

Tehillah/Psalm 37:5 "Commit your way to יהוה, and trust in Him, and He does it."

'Commit' your 'way' and your 'works' to יהוה!!!

These are very important words that call for a total commitment.

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

This word is used 13 times in Tehillim 119, which we know speaks primarily about the love for His Torah and 13 being the numerical value for the Hebrew word אֶחָד ehad – Strong's H259 meaning 'one', we recognise that committing our every step to Him causes us to become as one in Him!

The Hebrew word for 'works' in Mishlê/Proverbs 16:3 is מַעֲשֵׂה ma'aseh – Strong's H4639 and means, **'a deed, a work, act, good work, labour, activity, accomplishment'** and comes from the root verb עָשָׂה asah – Strong's H6213 which means, **'to do, work, make, produce, to act with effect, to observe, to bring about, institute'** and can also mean, **'celebrate'**.

The Acts or Ma'asei of the Apostles, speaks of the deeds or acts of that which the Apostles did and records their 'acts' of obedience – that is, their 'doing' of the commands and not just hearing alone!

So many today think that it is a huge burden to do what is commanded, yet that is so far from the truth – when we diligently observe and guard to do all He commands us to do – it is a great joy and a delight and not heavy at all; and the Sabbath is a delight!

The perfect Torah of freedom is like a mirror for us – and in looking intently into it we are able to see if we are in fact listening and doing or not:

Ya'aqob/James 1:22-25 "And become doers of the Word, and not hearers only, deceiving yourselves. 23 Because if anyone is a hearer of the Word and not a doer, he is like a man who looks at his natural face in a mirror, 24 for he looks at himself, and goes away, and immediately forgets what he was like. 25 But he that looked into the perfect Torah, that of freedom, and continues in it, not becoming a hearer that forgets, but a doer of work, this one shall be blessed in his doing of the Torah."

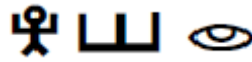
We **'guard to do'** all He commands in order that we may live and take possession of that which יהוה has planned for us.

Guarding without doing is not true guarding!!!


Doing without guarding cannot be done correctly and will only result in a manufactured attempt at worship!

As we consider this root verb עָשָׂה asah in terms of our need to be doers of the Word, we recognise that we can only be proper doers if we are in fact looking intently into the Word, and when we see this word in the ancient pictographic script we gain further understanding of what it is to be a proper doer of the Word!


In the ancient pictographic script, the verb עָשָׂה asah – Strong's H6213 looks 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.

Sin - ש:

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.

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, as well as **'praise'** through the lifting up of our hands in complete awe and surrender.

When looking at this word עָשָׂה **asah** – **Strong's H6213** in the ancient pictographic form, we are able to further understand how critical it is for us to be doers of the Word and so perform and do that which is instructed for us to do. From this picture we can see the meaning of:

LOOKING AT THE WORD THAT HAS BEEN REVEALED!

This clearly teaches us that we are unable to DO or PERFORM the Word if we are not looking intently at the Word!

The Word became flesh and dwelt among us! The clear revelation of the Word, **יְהוֹשֻׁעַ** Messiah, has been made known to us; and as we look to the Princely Leader and Perfecter of our belief we are able to lay aside every weight and the sin which so easily entangles us, and be enabled to run, with endurance, the race set before us, as we look at the Word and actually DO IT!!!

We are to commit all we do to **יְהוָה**, having nothing hinder us.

Therefore, our walk and work is unto Him and all that stands in the way of confident commitment to obedience, must be rolled away!

The root word גָּלַל **galal** – **Strong's H1556**, in essence, means to roll some object, **'on, upon, away, in, against, from, together, unto, or down'**.

This figure or image of rolling is used for rolling oneself onto **יְהוָה** and therefore intensifies the meaning, **'to completely trust יְהוָה'**, or, **'to commit one's behavior or life to יְהוָה'**, or, **'to remove such non-material things as reproach and contempt'**. To commit to **יְהוָה** takes a **'rolling away'** of those things that have held us back from walking completely upright and being confidently committed in Him.

A derivative of this word is גִּלְגָּל **Gilgal** – **Strong's H1537** which means, **'a wheel, rolling'**.

We know that when Yehoshua came into the Promised Land he had all Yisra'el circumcised at Gilgal, and so **'rolled away the reproach'** of Mitsrayim from Yisra'el and they were separated unto יהוה.

There were other sites later that were also named Gilgal, and these became sites of illicit worship, and is a picture of Christianity that has rolled away the need to walk in the Torah of Elohim, instead of 'cutting away' the corrupted practices of man-made traditions!

By the Blood of Messiah we have had the reproach of Mitsrayim **'rolled away'** in order that we too may be separated unto יהוה as a set-apart people walking in the Light of His Torah!

Now that He has rolled away the reproach, we can commit our behaviour to יהוה; that is to commit our way and works.

As we sojourn here as ambassadors of Messiah, proclaiming His Kingdom Reign, we are called to a steadfast and confident commitment that requires our all. Understanding this is one thing, but to remain completely committed is another as we must be on guard against any hurdles or hindrances to our walk of faith that may challenge or distract our commitment.

The promise is clear – when we commit our ways and works to יהוה our plans shall be established!

The Hebrew root word for 'plans' is מַחְשְׁבֶּת *maḥshebeth* – Strong's H4284 which means, **'thoughts, devise, scheme, plan, purpose'**, and we take note that this word is also used to describe the wicked **thoughts** of man, as we see 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!

When one's ways and works are committed to יהוה then one's thoughts would not be evil but rather good and functional, lining up with the clear purpose and plans of our Creator!

The Hebrew root word that is translated as 'established', here in **Mishlē/proverbs 16:3**, is the word כִּוֵּן *kun* – Strong's H3559 which means, **'ready, steadfast, established, firm, set up, determined, prepared'**, and it is written in the 'niphal passive' tense rendering it to mean, **'be prepared, be ready, be steadfast, be secure, be enduring, be stable, be settled'**.

What Shelomoh is teaching us here is an obvious lesson on the complete trust we are to have in יהוה, as he is clearly telling us that when we commit our ways to יהוה we have the firm assurance that all will work out for good!

Romiyim/Romans 8:28 "And we know that all matters work together for good to those who love Elohim, to those who are called according to His purpose."

Knowing this ought to comfort us in hearing the charge given to us by our Master to not worry at all! When your ways are committed to יהוה all will work out according to His perfect plan and design!

Verse 4:

"יהוה has made all for His purpose, and also the wrong for the day of evil."

The Hebrew word for 'made' is פָּעַל *pa'al* – Strong's H6466 which means, **'do, make, accomplish, perform'**, and from this root we get the word פִּעַל *po'al* – Strong's H6467 which means, **'doing, deed, work, activity, wages, what you have done'**, which is used in reference to our Rock, in:

Debarim/Deuteronomy 32:4 "The Rock! His work is perfect, for all His ways are right-ruling, an Ėl of truth and without unrighteousness, righteous and straight is He."

The Hebrew word that is translated as 'purpose' is מַעֲנֶה *ma'aneh* – Strong's H4617 which means, **'an answer, response'**.

What we must realise is that nothing catches Elohim by surprise! Everything He has done or does, He has an answer and reason for!!!

In all that He has made, He has also prepared a day of judgement for the wrong!

While we could try to expand on this clear truth, Shelomoh has set it forth very plainly, and therefore we have great joy in knowing that יהוה knows all, having declared the end from the beginning, and all is accomplished according to His proper design. With the reality of highlighting the day of evil for the wrong, Shelomoh is certainly awakening a proper response to righteousness, as the wrong shall not escape that which is already purposed for them!

Verse 5:

“Everyone proud in heart is an abomination to יהוה; hand to hand: he goes not unpunished.”

This is a severe warning against pride!

The Hebrew word that is translated as ‘proud’ is גָּבַהַּ *gaboah* – Strong’s H1364 which means, ‘*high, exalted, haughtiness, lofty, very proud*’, and comes from the root verb גָּבַחַּ *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:

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

The proud in heart are an abomination to יהוה and the Hebrew word for ‘abomination’ is the noun תּוֹעֵבָה *to’ebah* – Strong’s H8441 which means, ‘*abomination, abominable thing, detestable thing, object of loathing*’.

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 they would be presented before Pharaoh we, again see in:

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

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

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

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

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

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

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

What is very clear here, is that the things that are an abomination to יהוה are not an abomination to the worldly, and vice versa. We must ensure that we do not make ourselves friends with that which is not of Elohim!

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

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 **Mishlê/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 – עֵינַיִם רָמוֹת – ‘eynayim ramoth’ – This phrase comes from the root words:

- 1) עֵין ayin – Strong’s H5869 which means ‘eye’, and
- 2) רוּם 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 – ‘l’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*’.

שקר 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 – וַיָּדַיִם שֹׁפְכוֹת דָּם נָקִי – ‘v’yadayim shophkoth dam-naqi’;

This phrase comes 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!

As we consider the first three of these 7 things being mentioned here, in this **Mishlě/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 חָרָשׁ מַחְשְׁבוֹת אָוֶן – ‘lěb ḥoresh mah’shboth avēn’

This phrase comes from the root words:

- 1) לֵב **leḥ** - Strong’s H3820 which means, *‘heart, inner man, mind, will thought’*, or is often also written as לִבָּהּ **leḥab** – Strong’s H3824 which means, *‘inner man, heart, mind, understanding’*.
- 2) The word used here for ‘devising’ is חָרָשׁ **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 **avēn** – Strong’s H205 which means, *‘iniquity, trouble, wicked, sorrow’*; and
- 4) the Hebrew root word for ‘schemes’ is מַחְשְׁבֹת **maḥashebeth** – 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 מִמַּהְרוֹת לָרוּץ לָרָעָה - ‘raglayim m’maharoth laruts’

In Hebrew, the 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 טוֹב tob – Strong’s H2896 and carries the meaning, *‘pleasant, good, agreeable, beautiful, to be pleasing, done well’*.

In the true understanding of this word טוֹב tob we can see that it may best be translated in most cases as ‘functional’, for when יְהוָה said in 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 of טוֹב tob (good) is evil which in Hebrew is רָע ra – Strong’s H7451 meaning, *‘bad, evil, wicked, harmful’*.

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 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 יְהוָה, then we had best be careful to consider our steps!

The Hebrew root word that is used here for ‘quick’ is מָהַר mahar – Strong’s H4116 which means, *‘to hasten, act quickly, prepare, make speed’*, and the root word for ‘run’ is רוּץ 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 יְהוָה your Elohim, and had made for yourselves a moulded calf! You had quickly turned aside from the way which יְהוָה had commanded you.”

To turn aside from walking in the Truth is an abomination to יְהוָה.

6 – A false witness breathing out lies - יָפִיחַ כְּזָבִים עַד שָׁקֶר - ‘yaphiyha k’zabiyim ed shaqer’.

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

1) פָּוַח puaḥ - 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 **עָד** ud/ood – Strong’s H5749, which means, ‘**to return, go about, repeat, do again, encircle, supports**’.

4) **שָׁקַר** sheqer – Strong’s H8267 which means, ‘**deception, disappointment, falsehood, lies**’, and comes from the root verb **שָׁקַר** shaqar – Strong’s H8266 which means, ‘**to do or deal falsely, lie**’, which we have already discussed under ‘**a lying tongue**’.

We are to be a good and truthful witness of Messiah as we speak Truth and walk in the Truth. Any departure from this clear standard of thinking, walking and speaking truth will render one as being a false witness breathing out lies.

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

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

We are to hold fast and possess the witness of **יְהוֹשֻׁעַ** 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 **יְהוָה**.

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 – **וּמְשַׁלֵּחַ מִדָּנִיִּים בֵּין אֲחָיו** – ‘vumshalleyha m’daniym beyn ahiym’

The Hebrew 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!

Mishlê/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?

Mishlê/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 muddled 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’:

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

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

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.

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

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

Mishlê/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!

Mishlê/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 Yehezqel 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 Yehezqel/Ezekiel 20**).

This is a clear shadow picture of what we see being written by Sha’ul to the assembly in Thessalonica, in that that 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 that they believe the lies!

Tas'loniqim Bět/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."**

Yehezqël was shown the abominable things Yisra'ël were doing, in **Chapter 8**, and in **Chapter 16** he was told to go and make know to Yerushalayim her abominations, and in **Chapter 36** we are told that Yisra'ël 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 whatever 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:

Kēpha 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:

Yehezqël/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."**

Hand to hand he does not go unpunished!

This is to say that the one who is proud in heart can be sure that he will not escape punishment for pride!

This expression 'hand to hand' which in the Hebrew is written as יָד לְיָד – 'yad leyad' is used twice in Scripture. Here and in:

Mishlē/Proverbs 11:21 **"Hand to hand, the evil one does not go unpunished, but the seed of the righteous shall escape."**

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

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

The Hebrew root word that is used here for 'unpunished' is the root verb נָקָה naqah – Strong's H5352 which means, **"to be empty or clean, acquitted, purged"**.

What is very clear here in that the one who does evil works will not be acquitted! In giving the contrast of how the righteous shall escape, we are able to see the parable that Shelomoh is presenting here. Work for work – the wicked will be punished, but the righteous will not be!!!

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

The Hebrew root word that is used here in **Mishlê/Proverbs 11:21** for 'escape' is מָלַט *malat* – Strong's **H4422** which means, *'to slip away, escape, certainly rescue, delivered, saved'*, and is the same word used to describe how Dawid escaped from the hand of Sha'ul who pressed hard against him in, when he went to Adullam as recorded in **Shemu'el Aleph/1 Samuel 22:1**

We also see this word used in:

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

Verse 6:

"By loving-commitment and truth crookedness is pardoned. And in the fear of יהוה one turns away from evil."

Loving-commitment and truth!!!! We are told in:

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

Two very powerful words that are often neglected to be carefully considered by so many wanna-be believers, who think that they can do whatever they want and still claim that they love Elohim. These two words are 'loving-commitment' and 'truth'.

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

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

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

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

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

When a true servant who fears יהוה serves in perfection and in truth, then the putting away of the falsehood that had been inherited from the past is done with urgency and without hesitation!!!

And in order to do that we need to recognise that **loving-commitment** and **truth** must go hand in hand!

In fact, when we look a little closer at the word for 'loving-commitment' in the Hebrew we are able to clearly see that true loving-commitment is and can only be connected with the pure truth of the Word!

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

Let us run through a little more in-depth into what this Hebrew word for 'loving-commitment' - חֶסֶד *hesed* is all about and how important it is for us to realise our need to not forsake it! חֶסֶד *hesed* appears 248 times in 241 verses in the Tanak (O.T.), and is closely linked to another Hebrew word that is often translated too as *'kindness, favour, grace'* – and that is the word חֵן *hen* – Strong's **H2580** meaning,

‘grace, adornment, favour, gracious’ and comes from the primitive root **חָנַן** **hanan** – Strong’s H2603 meaning, **‘show favour, be gracious to, dealt graciously with, given to them voluntarily, shown favour’**. These two words, **חֵן** **hen** and **חָנַן** **hanan**, are collectively used 141 times in the Tanak (O.T.). For more info on the unique relationship between **חֵן** **hen** and **חֶסֶד** **hesed**, I encourage you to go and read the article, **‘UNDERSTANDING GALATIANS’** on our website (<https://atfotc.com>), as I explain more in depth on the clear connection between these two words, and so for the sake of time for tonight I want us to look more at the word **חֶסֶד** **hesed**.

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

However, because of His **חֵן** **hen** which is freely given to us we too are now, by our acceptance of His free gift, also required to express true loving-commitment as we grow in our understanding of our obligation to guarding the Covenant! How we do that is by walking **‘in’** The Torah of **יְהוָה**, which is His clear instructions for us on how we walk in His **חֶסֶד** **hesed**; and so the Torah (instructions) of Elohim is the articulation of the obligation we have to the Covenants of Promise, by which we are freely and graciously grafted in to by the Blood of Messiah!

We did not earn the right to this Covenant – **יְהוָה** made the Covenant out of **חֵן** **hen**, and therefore we understand that the **חֵן** **hen**, freely given, entails **חֶסֶד** **hesed**, which now both parties are to be committed to, and both have an obligation to keep its requirements. If we reject the obligations and requirements of the Covenant, we are in fact rejecting and forsaking the loving-commitment - **חֶסֶד** **hesed** – of Elohim, and by doing so are rejecting **יְהוָה**’s bond to us, given freely by His own Blood!

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

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

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

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

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

THE TRUTH

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

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

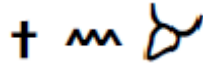
Tehillah/Psalm 119:151 “You are near, O יְהוָה, and all Your commands are truth.”

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

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

This word אמת- **emeth** – Strong's H571, in the ancient script look like this:



Aleph – א

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

Mem – מ

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

Taw – ת

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

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

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

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

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

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

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

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

תמים **Tummim** – plural of תם tom, and carries the meaning of 'perfections'

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

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

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

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

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

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

When we guard loving-commitment and truth crookedness is pardoned!

The Hebrew word translated as 'crookedness' is עָוֹן **avon** – Strong's H5771 meaning, '*iniquity, guilt, punishment for iniquity, blame, perversity, depravity*', which comes from the root verb עָוָה **avah** – Strong's H5753 which means, '*to twist, bend, distort, make crooked, pervert*'.

Yehezqel/Ezekiel 18:30 "Therefore I judge you, O house of Yisra'el, every one according to his ways," declares the Master יהוה. "Repent, and turn back from all your transgressions, and let not crookedness be a stumbling-block to you."

This was a call to repent and not let crookedness be a stumbling block, showing us that the clear call was to guard loving-commitment and truth in order that their crookedness could be pardoned!

In **Yeshayahu/Isaiah 1** we are told that Yisra'el was loaded with crookedness, and were a sinning nation who had acted corruptly and did not understand! They had ears that did not hear due to a hard and rebellious heart!

The Greek word that is used in the **LXX** (Septuagint – Greek translation of the Tanak – O.T.) for 'crookedness' in **Yehezqel/Ezekiel 18:30** is the noun **ἀδικία adikia** – Strong's G93 which means, '*unrighteousness, iniquity, wrong, deed violating law and justice*' and as an adjective speaks of one who is wicked and unjust. This Greek word is used in:

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

Here it is translated as 'unrighteousness', and why I am highlighting this here is to point out that 'unrighteousness' is 'sin', which is the Greek word is **ἁμαρτία hamartia** – Strong's G266 which means, '*sin, failure, miss the mark, to miss or wander from the path of uprightness and honour, to do or go wrong*', and also carries the meaning of, '*wandering from the law of Elohim, violate the law of Elohim*'. I am sure some of you know where I am going with this!

Ok... unrighteousness is sin - **ἀδικία adikia** is **ἁμαρτία hamartia** – that is pretty clear!

Yet we also know from:

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

Sin is lawlessness!!!

The Greek word for 'lawlessness' is ἀνομία *anomia* – Strong's G458 meaning, '*lawlessness or lawless deeds, unrighteousness*' and comes from the word ἄνομος *anomos* – Strong's G459 meaning, '*lawless or without law, transgressors*'.

This verse, spells it out very plainly for those who seem to miss the fact that to not walk in the Torah is sin! It is as though Yohanan was spelling out this fact very bluntly and straightforward for those who struggle with a Greek mind-set and see no need to walk in the Torah – well right here in the Greek it is clear – If you are lawless (that is to walk contrary to the Torah) then you are indeed sinning!

Sin is lawlessness - ἁμαρτία *hamartia* is ἀνομία *anomia*!

With this in mind we see clearly that with 'unrighteousness' being 'sin', that 'unrighteousness' is 'lawlessness' - ἀδικία *adikia* is ἀνομία *anomia*!!!

When one turns from righteousness – that is to walk in the commands of Elohim – and walks in unrighteousness – that is to walk lawless and be without obedience to the Torah and commands of Elohim – he is sinning and shall die, for the being that sins dies!!!

This is exactly what **Yehēzqēl/Ezekiel 18** is warning us about! And the message is very loud and clear:

LET NOT CROOKEDNESS BE A STUMBLING BLOCK TO YOU!

Do not let 'lawlessness' which is 'sin', which is 'unrighteousness', which is 'crookedness', be a stumbling block to you.

By loving-commitment and truth crookedness is pardoned, and the Hebrew root word translated as 'pardoned' comes from the root verb כָּפַר *kaphar* - Strong's H3722 which means: '*to cover over, pacify, make propitiation, atone*'.

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

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

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

In the ancient script the word כָּפַר *kaphar* - Strong's H3722 is pictured as:




Kaph – כ:

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

Pey – פ:

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

Resh – ר:

The ancient script has this letter 'resh' 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.

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

Those who reject this covering and continue to whore will be exposed as naked and ashamed and no ransom for their life will be given on the day of the vengeance of our Elohim, for their crookedness/lawlessness/sin will not be pardoned!

Shelomoh then continues to give wisdom, in that which causes one to turn away from evil and guard loving-commitment and truth and he tells us very plainly:

In the fear of יהוה one turns away from evil!

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

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).

The primary verb טוֹב **tob** – Strong's H2895 carries the meaning, '**pleasant, good, agreeable, beautiful, to be pleasing, done well**'.

In the true understanding of this word טוֹב **tob** we can see that it may best be translated in most cases as '**functional**', for when יהוה said in 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**'.

Just as we understand in Hebrew 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!

When one walks in the fear of יהוה one is being functional and able to guard loving-commitment and truth!

The root word used here for 'fear' is the Hebrew noun יִרְאָה **yirah** – Strong's H3374 meaning, '**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 6 of Mishlē/Proverbs 16, as well as in:

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

Mishlê/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.

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

Now, the common interpretation and understanding of **Mishlê/Proverbs 9:10 and 1:7** that we read 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 – “יִרְאַת 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 (יִרְאַה), is used in the construct state, the ה is converted to a ת (taw), in this case it becomes ‘yirat’ (יִרְאַת).

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

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

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

However, if you recall, I mentioned that the root word 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 תּוֹרָתוֹ - ‘torat Yahweh’ – His instructions!

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

The word for spirit is - רוּחַ ruah – Strong’s H7307 and means ‘breath, wind or spirit’, and here this construct becomes יהוה רוּחוֹ - ‘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?

His teachings and His character!!!

When understanding this we can go back to Mishlê/Proverbs 9:10 and get a clearer understanding and in essence could be translated as “**The flowing’s of יהוה is the beginning of wisdom, and the knowledge of the Set-apart One is understanding.**”

The flowing’s as in that which flows out from His gut – that is “His teachings” and “His Character” – 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 7:

“When a man’s ways please יהוה, He makes even his enemies to be at peace with him.”

We have already looked at the Hebrew word for ‘ways’ in verse 2 - דֶּרֶךְ derek – Strong’s H1870, and here in this parable we find a very interesting assurance being given.

When our ways – that is our walk – please יהוה, then He makes our enemies to be at peace with us!!!

This is a powerful promise and assurance of protection!

What we realise here is the clear lesson of the vital importance of making sure that our ways please יהוה!

The Hebrew root verb that is used here and translated as ‘please’ comes from the primitive root verb רָצָה ratsah – Strong’s H7521 which means, ‘*to be pleased with, accept favourably*’.

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

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

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

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

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

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

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

Here the Hebrew word used for pleasing is the noun רָצוֹן **ratson** – **Strong's H7522** which comes from the verb רָצָה **ratsah** – **Strong's H7521**, and is also used 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!

The Hebrew root word translated as ‘enemies’ is אוֹיֵב **oyeb** – **Strong's H341** which means, ‘**enemy or foe (both personal and national)**’.

This is the first time we see this word being used in the Mishlê/Proverbs of Shelomoh, and can primarily give reference to those who stand against us or who hate us.

What is made clear here is that when our ways please יְהוָה, we need not fear our enemies, nor their hostility and hatred they may display toward our ways that are pleasing to יְהוָה.

We need not concern ourselves with taking revenge on anyone, but are called to do our best to live at peace with all, for it is יְהוָה who will take vengeance on His enemies, giving us the great assurance that we can pursue peace and pursue apartness in all we do!

Romiyim/Romans 12:17-21 “**Repay no one evil for evil. Respect what is right in the sight of all men. 18 If possible, on your part, be at peace with all men. 19 Beloved, do not revenge yourselves, but give place to the wrath, for it has been written, “Vengeance is Mine, I shall repay,” says יְהוָה. 20 “Instead, if your enemy hungers, feed him; if he thirsts, give him a drink, for in so doing you shall heap coals of fire on his head.” 21 Do not be overcome by evil, but overcome evil with good.**”

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

We are to do our utmost in making sure that our ways please Elohim, for then we can have the great assurance that even our enemies will not be able to rob or steal away the true and pure Shalom of our Master and Elohim!!!

Verse 8:

“Better is a little with righteousness, than a large income without right-ruling.”

This is very clear and very simple: It is better to have little a proper guarding of righteousness, than to have so much wealth without the right-rulings of Elohim!

If you walk in righteousness it doesn’t matter how much you have as you will be content in all circumstances. However, having abundant wealth while being in unrighteousness is extremely problematic and will end up causing much trouble in a person’s life!

Timotiynos Aleph/1 Timothy 6:6-12 “**But reverence with contentment is great gain. 7 For we brought naught into the world, and it is impossible to take any out. 8 When we have food and covering, we shall be satisfied with these. 9 But those wishing to be rich fall into trial and a snare, and into many foolish and injurious lusts which plunge men in ruin and destruction. 10 For the love of money is a root of all kinds of evil, for which some, by longing for it, have strayed from the belief, and pierced themselves through with many pains. 11 But you, O man of Elohim, flee from all this, and pursue righteousness, reverence, belief, love, endurance, meekness. 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.**”

Tehillah/Psalm 37:16 “**Better is the little of the righteous one, than the riches of many wrongdoers.**”

The Hebrew root word that is translated here as 'better' is טוב **tob** – Strong's H2896 and carries the meaning, '*pleasant, good, agreeable, beautiful, to be pleasing, done well*', and comes from the primary verb טוב **tob** – Strong's H2895 and carries the meaning, '*pleasant, good, agreeable, beautiful, to be pleasing, done well*'.

As already mentioned in this article, the word טוב **tob** – Strong's H2896 can give us the understanding of something that is 'functional', as it operates or functions as it should, according to the clear righteousness of the Word of Elohim.

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 script - טוב **tob** - is pictured as:



Tet – ט:

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

Waw – ו:

The ancient pictographic form of this letter is י, 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 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.

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

We are clearly given a sure definition of righteousness in:

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

We are functional when we guard to do all the commands of Elohim, and this is not governed by the quantity of that which we possess in material wealth!

The Hebrew root word that is translated as 'little' is מְעַט me'ath – Strong's H4592 and 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' righteousness than to have abundant wealth without it!

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 righteousness or without right-ruling!

The Hebrew word that is used for 'right-ruling' is מִשְׁפָּט mishpat – Strong's H4941 – '*judgement, ordinance, regulations*' and comes from the word שָׁפַט shaphat – Strong's H8199 – meaning, '*to judge, govern, rule, pronounce judgement, give law*'.

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

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

What Shelomoh is also teaching us here, is that to get riches or a large income in an unrighteous way is not good at all, and we take note of what we are told in:

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

Yirmeyahu/Jeremiah 22:13-14 "*Woe to him who builds his house without righteousness and his rooms without right-ruling, who uses his neighbour's service without wages and does not give him his wages, 14 who says, 'I am going to build myself a wide house with spacious rooms, and cut out windows for it, panelling it with cedar and painting it in red.'*"

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

So therefore, what Shelomoh is telling us is that having a large income from one's work without the proper right-ruling of Elohim is actually of no value, and the one who earns a little wage yet guards the right-rulings of Elohim and walks in righteousness is better off!

Verse 9:

"A man's heart plans his way, but יְהוָה establishes his steps."

This saying is similar to that which we find in **verse 1**.

The Hebrew root word that is used in this verse for 'plans' is הָשִׁיב hashab - Strong's H2803 meaning, '*to plait, weave, plot, think, regard, value, compute, think upon, consider, reckoned, be mindful of*'. The basic idea of this word is the employment of the mind in thinking activity, and the creation of new ideas. As already discussed, the heart is understood as being the centre of a man's mental activity, thoughts and reflections.

Yirmeyahu/Jeremiah 10:23 "*יְהוָה O, I know the way of man is not in himself, it is not for man who walks to direct his own steps.*"

Yirmeyahu understood the wisdom that Shelomoh is expressing, as a man can have many schemes and plans, yet it is not for a man to walk according to his own ways, but is better off allowing himself to be established and guided in the Word of Elohim, hence the Torah being a true light for our path and lamp for our feet, directing our steps in righteousness!

While there is certainly nothing wrong with expressing new ideas and innovations, and I also believe that this is a functional part of our design as true followers of our Master, yet what we must always recognise is that we are not able to establish our own steps, showing us that we continually need to be submitted under the proper guidance of Elohim as we present Him all that we plan and allow Him to lead the way in peace!

The Hebrew word for 'steps' is from the word צָעַד *tsa'ad* - Strong's H6806 which means, '**step, pace, march, stride, goings**', and this word could be best understood as walking in rhythmic sequence. In other words, you would continue to walk in the continual cycles of Elohim and not be out of beat, so to speak, as we see this word used in:

Shemu'el Bēt/2 Samuel 6:13 "And it came to be, when those bearing the ark of יהוה had gone six steps, that he slaughtered bulls and fatted sheep."

This is the account of the Ark of the Covenant of יהוה being brought back to Yerushalayim from the House of Obed-Edom, after having been there for 3 months, when it was left there due to the Ark being put on a new wagon and not carried on the shoulders of the priests as it should be, and Uzzah was struck dead for stretching out his hand and touching the Ark.

This return of the Ark in the proper manner pictures for us our ability to walk in the proper manner of obedience that is called for in the Torah of Elohim, and how we are to properly bear His presence on our shoulders and walk in the rhythmic sequence of His Word.

With the wording here, of having gone 6 steps and then slaughtering bulls and fatted sheep, is a clear picture for us guarding the Sabbath (the 7th day), or 7th step in a manner of speaking. True obedience calls for us to walk in the proper marching orders of our Great and Mighty King, and Shelomoh makes it clear that when we listen to and accept the words of Elohim then our steps shall not be hindered!!! So many people wrestle with the clear command to keep the Sabbath set-apart and often end up compromising their walk or steps as they step out of line in fear of losing their jobs or relationships.

Here it is clear – walk upright and you will not be hindered!

We have told many people who begin to walk in obedience and start to keep the Sabbath, that if they are called to compromise they must stand firm and not give in, then יהוה will honour their steadfastness and protect them from any hindrances! It is when people try to take things into their own hands and lack the need to trust in יהוה that they find themselves in a position of chaos and experiences great hindrances in the flesh to being obedient in actually guarding the Sabbath!

Verse 10:

"An oath is on the lips of the sovereign, in right-ruling his mouth trespasses not."

The Hebrew root word that is translated here as 'oath' is the noun קֶסֶם *qesem* – Strong's H7081 which means, '**divination, witchcraft**', which comes from the root verb קָסַם *qasam* – Strong's H7080 which means, '**to practice divination, diviner, be a soothsayer, seek an omen**'.

The noun is used 11 times in the Tanak, with the first use of this word being used to describe the 'fees for divination' that the elders of Moab took when going to ask Bil'am to divine and curse Yisra'el:

Bemidbar/Numbers 22:7 "And the elders of Mo'ab and the elders of Midyan left with the fees for divination in their hand, and they came to Bil'am and spoke the words of Balaq to him."

This verb describes a variety of divinations and was a practice that was clearly forbidden in Yisra'el:

Debarim/Deuteronomy 18:10-11 "Let no one be found among you who makes his son or his daughter pass through the fire, or one who practises divination, or a user of magic, or one who interprets omens or a sorcerer, 11 or one who conjures spells, or a medium, or a spiritist, or one who calls up the dead."

What יהוה makes very clear in His Word is that 'rebellion' is in no way different to one who uses magic, conjures spells or calls up the dead etc.!

Shemu'el Aleph/1 Samuel 15:23 **“For rebellion is as the sin of divination, and stubbornness is as wickedness and idolatry. Because you have rejected the word of יהוה, He also does reject you as sovereign.”**

False prophets use divination, and were severely rebuked:

Yirmeyahu/Jeremiah 14:14 **“Then יהוה said to me, “The prophets prophesy falsehood in My Name. I have not sent them, nor commanded them, nor spoken to them. They are prophesying to you a false vision, worthless divination, and the deceit of their own heart.”**

Divination provokes יהוה:

Melakim Bēt/2 Kings 17:13-17 **“And יהוה warned Yisra’el and Yehudah, through all of His prophets, and every seer, saying, “Turn back from your evil ways, and guard My commands and My laws, according to all the Torah which I commanded your fathers, and which I sent to you by My servants the prophets.” 14 But they did not listen and hardened their necks, like the necks of their fathers, who did not put their trust in יהוה their Elohim, 15 and rejected His laws and His covenant that He had made with their fathers, and His witnesses which He had witnessed against them, and went after worthlessness, and became worthless, and after the gentiles who were all around them, of whom יהוה had commanded them not to do like them. 16 And they left all the commands of יהוה their Elohim, and made for themselves a moulded image, two calves, and made an Asherah and bowed themselves to all the host of the heavens, and served Ba'al, 17 and caused their sons and daughters to pass through the fire, and practiced divination and sorcery, and sold themselves to do evil in the eyes of יהוה, to provoke Him.”**

Yeshayahu/Yirmeyahu, Yehezqel, Mikah and Zekaryah all speak of קָסַם qasam – Strong’s H7080 in a derogatory sense and those who practice divination are likened to false prophets and dreamers!

With קָסַם qesem – Strong’s H7081 generally being forbidden, we find the use of this word here in Shelomoh’s parable quite striking, as it seems perfectly permissible and commendable. The reference being made here to an oath or divination or oracle coming forth from a king’s lips will not be a transgression when he speaks in clear accordance to right ruling of Elohim!

The Hebrew word used for ‘right-ruling’ is מִשְׁפָּט mishpat – Strong’s H4941 – **‘judgement, ordinance, regulations’** and comes from the word שָׁפַט shaphat – Strong’s H8199 – meaning, **‘to judge, govern, rule, pronounce judgement, give law’**.

What Shelomoh is simply highlighting for us here, is that the word of a king that are done in accordance to proper right-ruling does not commit transgression and therefore when he speaks in accordance to the right-ruling of Elohim then even the words that comes forth from his mouth must be listened to!

What, in essence, is being said here, is that when a king speaks in accordance to the right rulings of Elohim then he speaks with authority and on behalf of Elohim.

Many people sought the oracles of many false prophets in order to get an answer to any given situations that they were seeking advice or solutions to. יהוה was provoked by the false divinations of false prophets that were giving people false hope, and here Shelomoh makes it clear, that the ‘oracles’ or inspired decisions that come forth from the mouth of a king will not be false if it is done according to the right-rulings of Elohim!

In the next line of this **Mishlê/Proverbs 16**, Shelomoh expands on this by making it clear that it is an abomination for kings to commit wrongness, showing us that the words or decisions given by a king can only be trusted and accepted when done in righteousness!

The Hebrew root word for ‘trespasses’ is מָעַל ma'al – Strong’s H4603 and means, **‘to act unfaithfully or treacherously, violate, break faith’**.

Many false prophets were trespassing with their falsehood and wicked divination, yet a king who speaks in accordance to right-ruling, does not trespass or violate the Torah of Elohim!

Mattithyahu/Matthew 7:15 “But beware of the false prophets, who come to you in sheep’s clothing, but inwardly they are savage wolves.”

We shall know them by their fruits!!!

Those who are ‘concealing’ or act treacherously toward the Torah are false!

What is interesting to take note of here is our need to be clothed, or robed, in righteousness as we hear, guard and do the clear Torah of Elohim, and it is worth noting, that the Hebrew word for ‘robe’ is מַעֲלִי **meil** – Strong’s H4598 – *‘robe, mantle, cloak, i.e., an exterior garment which covers an inner tunic; and can also be described as a ‘sleeveless coat’.*

This word, in the Hebrew, for ‘robe’, has a very powerful lesson for us in terms of what we are discussing here, in that we are to be robed in true garments of righteousness and walk in them!

What is interesting to note is that this word comes from the root word מַעַל **maal** – Strong’s H4603.




This is what got me digging a little deeper and then it struck me, as I looked at the difference between these two words, and that is, that the word for robe, which would picture for us robes of obedience, has one more letter than the word that renders one acting corruptly or being unfaithful.

And so, when we look at these words in the ancient script, we see a clear picture and message being given that we also see being portrayed in the difference between Shemu’el and the two sons of Ėli.

Let us look at these two words in the ancient script:

1 - מַעַל **maal** – Strong’s H4603 – treacherous, wicked, unfaithful:




-  - the letter ‘mem’ – מ – which in the early script is pictured as ‘water’, also carries the meaning of chaos (from the storms of the sea) and can picture that which is mighty or massive as well as the unknown
-  - the letter ‘ayin’ – ע – which in the early script is pictured as an ‘eye’, and can carry the meaning of paying attention, to take heed, keep a close eye on, as well as something that ‘covers’
-  - the letter ‘lamed’ – ל – which in the early script 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

2 - מַעֲלִי **meil** – Strong’s H4598 – Robe



The difference as you can see is the additional letter:

-  - the letter ‘yad’ – י – which in the ancient script is pictured as ‘arm and hand’, and the meaning of this letter is work, make, throw – the functions of the hand and arm and well as the gestures of the hand – ‘thanksgiving’.

Now when we understand the meaning behind these individual letters we see what makes the difference between serving faithfully and being unfaithful or corrupt in service.

The difference between the two words we are looking at is the picture of a hand or arm and hand.

And so, when we look at the word for robe, we can see the clear message of how יְהוָה, out of the chaos of the waters, set His order in place through His instructions.

Man sinned and was naked and exposed and יְהוָה saw how man needed a covering, which He sent through the work of His Outstretched Arm and Right Hand - יְהוֹשֻׁעַ Messiah in order to redeem us back under His Rod of instructions, being forever robed in righteousness!

Without the true covering our works will be exposed for their wickedness!

The covering that makes the difference between a true robe and that which is false and wicked, is the Outstretched Hand of יְהוָה.

When you take away the hand – there is no salvation and it is just a works-based wickedness and treacherous service being delivered, that is abominable before יְהוָה.

The removal of the commands of Elohim and the idea of the false teachings that the Torah is no longer applicable is a removal of the Hand and Arm of יְהוָה.

The robe that Shemu'el wore each year is a picture of us having been clothed in the robes of righteousness as we walk in the Torah and we follow the Creators cycle each year, starting with every Shabbat! Any other attempts at worship that do not follow His clear instructions, are nothing more than man-made traditions and rules that have removed the Hand of יְהוָה!

Yeshayahu/Isaiah 61:10 “I greatly rejoice in יְהוָה, my being exults in my Elohim. For He has put garments of deliverance on me, He has covered me with the robe of righteousness, as a bridegroom decks himself with ornaments, and as a bride adorns herself with her jewels.”

When Dawid brought back the Ark of Elohim we are told that not only did Dawid wear a robe of fine line but so did the Lēwites:

Dibre haYamim Aleph/1 Chronicles 15:27 “And Dawid was dressed in a robe of fine linen, as were all the Lēwites who bore the ark, the singers, and Kenanyah the leader of the service with the singers. And Dawid wore a linen shoulder garment.”

Our robes of righteousness are clearly defined for us – and that is to guard to do all His commands:

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

Yoḥanan Aleph 2:29 “If you know that He is righteous, you know that everyone doing righteousness has been born of Him.”

Yoḥanan Aleph 3:7 “Little children, let no one lead you astray. The one doing righteousness is righteous, even as He is righteous.”

Yoḥanan Aleph 3:10 “In this the children of Elohim and the children of the devil are manifest: Everyone not doing righteousness is not of Elohim, neither the one not loving his brother.”

Ḥazon/Revelation 7:13-14 “And one of the elders responded, saying to me, “Who are these dressed in white robes, and where did they come from?” 14 And I said to him, “Master, you know.” And he said to me, “These are those coming out of the great distress, having washed their robes and made them white in the blood of the Lamb.”

Ḥazon/Revelation 19:8 “And to her it was given to be dressed in fine linen, clean and bright, for the fine linen is the righteousnesses of the set-apart ones.”

Verse 11:

“A right scale and balances are of יְהוָה; all the weights in the bag are His work.”

‘Right scale’ – The Hebrew word for ‘right’ is מִשְׁפָּט mishpat – Strong’s H4941 as already discussed, and the Hebrew word for ‘scale’ is פֶּלֶס peles – Strong’s H6425 which means, *‘a balance, scale’*, and the Hebrew word for ‘balances’ is מֹזָנִין mozen – Strong’s H3976 which means, *‘balances, scale’*, and comes from the root word אָזַן azan – Strong’s H239 which means, *‘to weigh, test, prove, consider’*.

Shelomoh makes it abundantly clear that proper scales and balances are of יְהוָה, which clearly teaches us that we can do nothing without the proper scales and balances of יְהוָה!

In fact, false scales are an abomination to Him!

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

The Hebrew word used for ‘weight’ is עֵבֶן eben – Strong’s H68 meaning, *‘stone, corner stone, differing weights, plumb line’*, and comes from the root verb בָּנָה banah – Strong’s H1129 meaning, *‘to build, besieged, construct, fortify, rebuild, establish a family, build up’*.

We are therefore able to see, how it is יְהוָה who builds us up as living stones; and being built up in Him, we recognise that He builds us in accordance to His perfect weights, scales and balances, clearly outlined for us in the plumb-line of His Torah!

Another way to translate the first part of this parable, directly from the Hebrew text, could be as follows:

“The scales and balances of judgement are of יְהוָה...”

יְהוָה has made the weights and it is His business as to how they are used for proper judgement! So many people today are not executing proper right-ruling as they falsify the scales by deceit, just as we see in:

Amos 8:4-7 *“Hear this, you who are swallowing up the needy, to do away with the poor of the land, 5 saying, “When does the New Moon pass so that we sell grain, and the Sabbath so that we trade our wheat, to make the ĕphah small and the sheqel large, and to falsify the scales by deceit, 6 to buy the poor for silver, and the needy for a pair of sandals, and sell the chaff of the wheat?” 7 יְהוָה has sworn by the Excellency of Ya‘aqob, “I shall never forget any of their works.”*

Debarim/Deuteronomy 25:13-16 *“You shall not have in your bag differing weights, a heavy and a light. 14 “You shall not have in your house differing measures, a large and a small. 15 “You shall have a perfect and right weight, a perfect and right measure, so that they prolong your days on the soil which יְהוָה your Elohim is giving you. 16 “For all who do these, and all who do unrighteously, are an abomination to יְהוָה your Elohim.”*

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

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

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

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

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

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

“Do not cheat” is the clear instruction here and this instruction can carry into every aspect of our lives!!!

Anyone who casts aside the Torah of Elohim and thinks that they have no need of His Torah and commands are greatly deceived and can never measure any matter in proper scales of the right-rulings of Elohim and are therefore using their own false scales and measurements that have been taught through vain traditions and dogmas of man!

When everyone does what is right in their own eyes then it becomes clear that no true and proper scales and balances of the Word are being used, and this is an abomination in the eyes of Elohim!

Mikah/Micah 6:8-11 “He has declared to you, O man, what is good. And what does יהוה require of you but to do right, and to love kindness, and to walk humbly with your Elohim? 9 The voice of יהוה cries to the city – and let sound wisdom see Your Name! “Hear the Rod and Him who appointed it! 10 “Are there still treasures of wrongness in the house of the wrong, and the short measure that is an abomination?” 11 Would I be innocent with wrong scales, and with a bag of false weights?”

Verse 12:

“It is an abomination for sovereigns to commit wrongness, for a throne is established by righteousness.”

The Hebrew word used for ‘wrongness’ is רֶשָׁע resha – Strong’s H7562 and means, *‘wicked, evil, a state or condition of evil, with a focus on the violation of moral or civil law by evil deeds’*.

The Hebrew word for ‘abomination’ is the noun תּוֹעֵבָה to’ebah – Strong’s H8441 which means, *‘abomination, abominable thing, detestable thing, object of loathing’*, from which the verb for ‘utterly hate’ - תָּאָב ta’ab – Strong’s H8581 which means, *‘to abhor, despise, reject’* is derived, which we have looked at already in this article!

Wickedness and the violation of the law is an abominable thing to יהוה.

The Hebrew word translated as ‘throne’ is כִּסֵּא kisse – Strong’s H3678 which means, *‘seat of honour, throne, authority, and official seat’*, and speaks of the seat of the king and is a symbol of royal authority.

The Hebrew root word used for ‘established’ here, in Mishlě/proverbs 16:3, is the word כּוּן kun – Strong’s H3559 which means, *‘ready, steadfast, established, firm, set up, determined, prepared’*, and it is written in the ‘niphil passive’ tense rendering it to mean, *‘be prepared, be ready, be steadfast, be secure, be enduring, be stable, be settled’*.

The throne of our Master and Elohim has been established in righteousness, and we are therefore called to walk in and follow Him our righteous King and walk in righteousness!

The Hebrew word for ‘righteousness’ is צְדָקָה tseḏaqah – Strong’s H6666 meaning, *‘righteousness, righteous acts, merits, righteous deeds’* and is the feminine form of צְדָק tseḏeq – Strong’s H6664.

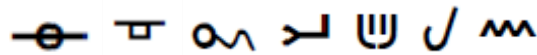
We are told in:

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


To follow **righteousness alone** is to follow our Master and Elohim, and King of Righteousness, יהושע Messiah, who throne is firmly established!

When looking at the word of מַלְכִּי־צְדָק 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 מַלְכִּי־צְדָק 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 Malkitseq, 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!

Verse 13:

“Righteous lips are the delight of sovereigns, and they love him who speaks what is straight.”

The Hebrew root word that is translated as ‘lips’ is **שָׁפָה** *saphah* – Strong’s H8193 which means, ‘*lip, speech, language*’, and what we are able to recognise here is how the words or language of the righteous are the delight of sovereigns!

In other words, the true royal language of set-apartness is righteousness, and the words of our mouths should be in accordance with the clear righteousness of the Word of Elohim!

The Hebrew root word that is translated as ‘straight’ is **יָשָׁר** *yashar* – Strong’s H3477, and means, ‘*right, straight, upright and righteous*’.

We are to speak the Truth to one another and not be found speaking lies and deceit, for anyone who does this shall be cut off!

Tehillah/Psalm 101:5-7 “Him who secretly slanders his neighbour I cut off; I do not tolerate one who has a haughty look and a proud heart. 6 My eyes are on the trustworthy of the land, to dwell with me; he who walks in a perfect way, he serves me. 7 He who practises deceit does not dwell in my house; he who speaks lies does not stand in my presence.”

Mishlê/Proverbs 22:11 “He who loves cleanness of heart, whose speech is pleasant, a sovereign is his friend.”

The words we speak matter and we take note of the words of our Master in this regard:

Mattithyahu/Matthew 12:34-37 “Brood of adders! How are you able to speak what is good – being wicked? For the mouth speaks from the overflow of the heart. 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. 36 And I say to you that for every idle word men speak, they shall give an account of it in the Day of Judgment. 37 For by your words you shall be declared righteous, and by your words you shall be declared unrighteous.”

Tsephanyah/Zephaniah 3:13 “The remnant of Yisra’el shall do no unrighteousness and speak no falsehood, nor is a tongue of deceit found in their mouth. For they shall feed their flocks and lie down, with none to frighten them.”

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.”

Verse 14:

“The sovereign’s wrath is a messenger of death, but a wise man appeases it.”

The Hebrew root word that is translated as ‘wrath’ is **הֵמָּח** *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 root 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!

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.”

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

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

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

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

The Hebrew root word that is translated as ‘appeases’ comes from the root verb **כָּפַר** ‘*kaphar*’ - Strong’s H3722 which means: ‘*to cover over, pacify, make propitiation, atone*’, as already discussed in this article!

As we walk in the proper wisdom of Elohim and guard to do all he commands us we shall be covered in His precious Blood that atones us and be found hidden in Him on the day of His wrath, however the foolish shall be destroyed and killed when the messenger of death is sent to pour out the wrath of Elohim upon the disobedient!

Eph’siyim/Ephesians 5:6 “Let no one deceive you with empty words, for because of these the wrath of Elohim comes upon the sons of disobedience.”

Verse 15:

“In the light of a sovereign’s face is life, and his delight is like a cloud of the latter rain.”

In a clear contrast from **verse 14** where we see the picture of the anger of a king that brings death, here we see how the light of a king’s face is life!

To be in the light of someone’s face is a picture of acceptance and approval, and the light of a king’s face is often an expression that is commonly used in regards to יְהוָה.

Tehillah/Psalm 4:6 “Many are saying, “Who would show us good?” יְהוָה, lift up the light of Your face upon us.”

Tehillah/Psalm 44:3 “For not by their own sword did they possess the land, neither did their own arm save them; but it was Your right hand and Your arm, and the light of Your face, because You delighted in them.”

Tehillah/Psalm 89:15 **“Blessed are the people who know the *festal* trumpet-call! They walk, O יהוה, in the light of Your face.”**

The ‘light of the face of יהוה’ also speaks of His esteem and was made clearly visible in the form of our great Husband and King, יהושע Messiah!

Qorintiyim Bet/2 Corinthians 4:6 **“For Elohim, who said, “Let light shine out of darkness,” is the One who has shone in our hearts for the enlightening of the knowledge of the esteem of Elohim in the face of יהושע Messiah.”**

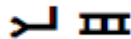
Our Master and Elohim, יהושע Messiah is LIFE!

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


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

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


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



Het – ח

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

Yod – י

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

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

These two pictographs can render for us the clear meaning:

SEPARATED TO SERVE

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

In the light of His face is Life!

When I meditate on this truth, I am reminded of the priestly blessing that we find in **Bemidbar/Numbers 6**, when Aharon was instructed to speak this blessing and by doing so the Name of יהוה is placed upon the children of Yisra'el.

Bemidbar/Numbers 6:22-27 “**And יהוה spoke to Mosheh, saying, 23 “Speak to Aharon and his sons, saying, ‘this is how you bless the children of Yisra’el. Say to them: 24 “יהוה bless you and guard you; 25 יהוה make His face shine upon you, and show favour to you; 26 יהוה lift up His face upon you, and give you peace.” ’ 27 “Thus they shall put My Name on the children of Yisra’el, and I Myself shall bless them.”**

THE PRIESTLY BLESSING

יהוה spoke to Mosheh and told him to tell Aharon how he was to bless the children of Yisra'el, and by this יהוה would put His Name on us as He Himself would bless us.

In the Hebrew text, this blessing it is written as follows:

יְבָרֶכֶּךָ יְהוָה וְיִשְׁמְרֶכָּה׃
יֵאֵר יְהוָה פָּנָיו אֵלֶיךָ וִיחַנֶּכָּה׃
יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ וְיִשֶּׂם לְךָ שָׁלוֹם׃

This can be transliterated as:

Yebarek'ka YAHWEH veyishmereka
Ya'er YAHWEH panav eyleyka viyḥunne'ka
Yissa YAHWEH panav eyleyka veyasem leka shalom

Let us look a little more closely at this priestly blessing:

יהוה spoke to Mosheh and told him to tell Aharon how he was to bless the children of Yisra'el, and by this יהוה would put His Name on us as He Himself would bless us.

Let us take a closer look at the words of this ‘blessing’ and get a further understanding of its powerful meaning by looking at the 7 key words of this blessing:

- 1 – **BLESS** – is the Hebrew word - בָּרַךְ **barak** – Strong’s H1288 and means, ‘**to abundantly bless**’ and literally carries the meaning, ‘**to kneel or bow down, to show respect, to bring a gift to another while kneeling out of respect**’.
- 2 – **GUARD/KEEP** – in the Hebrew is שָׁמַר **shamar** – Strong’s H8104 – ‘**keep watch, preserve, guard, protect**’.
- 3 – **FACE** - is from the root word - פָּנִים **panim** or פָּנֶה **paneḥ** – Strong’s 6441 – ‘**face, faces, appearance, presence**’ and can also carry the understanding of the presence or wholeness of being.
- 4 – **SHINE** - אֹרֶךְ ‘or’ – Strong’s H215 – ‘**light (noun) and give light or shine (verb) – bring illumination**’.
- 5 – **FAVOUR** - חָנָן **hanan/chanan** – Strong’s H2603 – ‘**merciful, favour**’ and also carries the meaning of providing protection.
- 6 – **GIVE** - שָׂם **suwm** - Strong’s H7760 – ‘**to put, to place, to set; set down in a fixed and arranged place**’

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

7 powerful words that are contained in this blessing as commanded by יהוה that not only blesses us and puts His Name upon us, but also wonderfully expresses His marvellous love and compassion for us and what He does for us through His blessing us as He in a sense has ‘bowed down/ come down and given us the gift of life through His own as he promises to guard and protect us and keep us safe in Him. This blessing, in light of the understanding of the meaning of these 7 words, could be expresses in English as follows:

יהוה WILL KNEEL BEFORE YOU PRESENTING GIFTS AND WILL GUARD YOU WITH A HEDGE OF PROTECTION.

יהוה WILL ILLUMINATE THE WHOLENESS OF HIS BEING TOWARD YOU BRINGING ORDER AND HE WILL BEAUTIFY YOU.

יהוה WILL LIFT UP HIS WHOLENESS OF BEING AND LOOK UPON YOU AND HE WILL SET IN PLACE ALL YOU NEED TO BE WHOLE AND COMPLETE.

The ancient script has the Hebrew word for **ble~~s~~s** – בָּרַךְ barak – Strong’s H1288 pictured as:



Beyt – בֵּית:

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.

Resh – רֶשֶׁת:

The ancient pictographic script has this letter pictured as ר, which is ‘*the head of a man*’ and carries the meaning of ‘*top, beginning, first, chief*’, as in being the top of the body or the head of a tribe and the one who rules; and also speaks of possession or inheritance that is decided by the chief.

Kaph – כֶּף:

The ancient pictographic script has this letter pictured as כ – which is a picture of an *open palm of a hand* and can symbolise that to which submission is given – ‘*under the hand*’
Once again, we are able to clearly see who it is who blesses us – The House/Assembly of Elohim is blessed as the Head, Chief, comes and extends His open and revealed hand to His own!

The blessing of יהוה expresses the picture of the light of His face being shone upon us and Shelomoh tells in this parable that this is the blessing of life!!!

His delight is like the cloud of the latter rain!

In continuing to give us the clear image of the blessing of life, we also see Shelomoh teaching us that the delight of our Sovereign is likened to His great protection and provision!

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

The Hebrew word that is used for 'cloud' is עָבַב **ab** - Strong's H5645 which means, '*cloud, dark cloud, cloud mass, thick clouds*', and this word comes from the primitive root verb עָבַב **ab** – Strong's H5743 which means, '*cover with a cloud, to becloud*'.

The first time we see the word עָבַב **ab** - Strong's H5645 being used is in:

Shemoth/Exodus 19:9 "And יהוה said to Mosheh, "See, I am coming to you in the thick cloud, so that the people hear when I speak with you, and believe you forever." And Mosheh reported the words of the people to יהוה."

Here it is translated as 'thick', and the Hebrew word for 'cloud' is עָנָן **anan** – Strong's H6051 meaning, '*a cloud, cloud mass, heavy mist*'.

The word עָבַב **ab** - Strong's H5645 typically designates a particular cloud, generally a dark cloud in the sense of a rain cloud. The 'thick cloud' can be something very encouraging as well as something very frightening!

As Yisra'el went through the Wilderness, they were guided by the presence of יהוה, and here Shelomoh uses the clear imagery of the goodness of a king's favour, being like that of a cloud that brings the much-needed springs rains.

The Hebrew word that is used for 'latter rain' is the word מִלְקֹשׁ **malqosh** – Strong's H4456 and comes from the same as the word לָקַשׁ **leqesh** - Strong's H3954 which means, '*the after growth*' and the denominative verb of this is לָקַשׁ **laqash** – Strong's H3953 which means, '*to take the second crop, to take everything, to glean the harvest*'.

The latter rain is also a promise of provision and blessing that is given for obedience:

Debarim/Deuteronomy 11:13-14 "And it shall be that if you diligently obey My commands which I command you today, to love יהוה your Elohim and to serve Him with all your heart and with all your being, 14 then I shall give you the rain for your land in its season, the early rain and the latter rain, and you shall gather in your grain, and your new wine, and your oil."

If His commands were guarded then יהוה would send both the EARLY rain and the LATTER rain!

The former and latter rains are related to the two comings of Messiah.

The Hebrew word for 'early rain' is the word יוֹרֵה **yoreh** – Strong's H3138 and is the active participle of the word יָרָה **arah** – Strong's H3384 which means, '*to throw or shoot, direct, instruct, teach, teacher*'.

What we recognise from the early and latter rain is that with the first coming of Messiah we can recognise that He came to 'teach and instruct' us and with His second coming as the latter rain, He is coming to take up a harvest of souls – He is coming to reap, and He is coming on the clouds!!!

These words are used both as references to these two events in Hosh'ea and Yo'el:

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

The Hebrew word that is translated as 'latter rain' is מִלְקֹשׁ **malqosh** – Strong's H4456 and the word translated as 'watering' is יוֹרֵה **yoreh** – Strong's H3138.

Yo'el/Joel 2:23 "And you children of Tsiyon, be glad and rejoice in יהוה your Elohim, for He shall give you the Teacher of Righteousness, and cause the rain to come down for you, the former rain and the latter rain, as before."

The word used for both 'teacher' and 'former rain' is the word מוֹרֵה **moreh** – Strong's H4175 which means both, 'teacher' and 'rain' and comes from the word יָרָה **arah** – Strong's H3384 from which we get the term 'early rain'.

The Hebrew word that is used in the above verse for 'latter rain' is מִלְקֹשׁ **malqosh** – Strong's H4456.

יהושע Messiah is both our Teacher of righteousness and He is the ‘gatherer of the after crop’ – He has come and shown us the way and taught us, through His life, death and resurrection, how we are to walk in Him and guard the Torah – when He comes again will He find faith – active faith that is seen in the diligent guarding and doing of His commands???

The day of יהיה is a dark day, a day of thick clouds, and the question we must be readily able to answer positively is that when He comes again will we be found to be doing that in which He delights!

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 euairestos – Strong’s G2101 which means, ‘acceptable, pleasing, well-pleasing’.

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

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

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

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

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

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

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

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

Verse 16:

“How much better it is to get wisdom than gold! And to get understanding is preferable to silver.”

Here Shelomoh contrasts wisdom against gold and understanding against silver.

What he is making very clear here is that wisdom and understanding are worth far more than gold and silver. Most people in the world today, would not agree with this as they are desperately seeking the riches of the world and will do anything to get their hands on gold and silver, which is symbolic of worldly possessions, as opposed to seeking that which leads to life!

The Hebrew word that is translated as ‘get’ is קָנָה qanah – Strong’s H7069 which means, ‘to acquire, buy, purchase, get, recover’. We see this word being used in:

Mishlê/Proverbs 23:23 “Buy the truth and do not sell it – Wisdom and discipline and understanding.”

The instruction is clear – get wisdom! And what we must recognise here is that it will cost you! Messiah has paid the cost for our deliverance, yet we must count the cost of following hard after Him and seeking Him with all our heart!

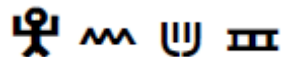
As we walk in Him, we need the wisdom of His Word and Ya'aqob makes it clear to us in:

Ya'aqob/James 1:5 *"If any of you lacks wisdom, let him ask of Elohim, who gives to all generously and without reproach, and it shall be given to him."*


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

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


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




Het – ה:

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


Kaph - כ:

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

Mem - מ:

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

Hey – ה:

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

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

We can render the meaning of the construction of this word, in terms of true wisdom, as meaning:

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

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

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

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

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

This word is also used to describe ‘gold’ in a poetic sense and this word can often be understood as carrying the meaning of the expression, ‘sharpen the tongue’, which is a picture of speaking against another with hostility.

What Shelomoh is teaching us here is that to get the wisdom of Elohim is worth far more than trying to be sharp with one's tongue and think you know it all.

Many people today, get into heated debates and simply want to push their own agenda and puffed up knowledge across by speaking down with harshness toward others, and here Shelomoh is reminding us that to get wisdom is worth much more than trying to get all the ‘rich words of pride’!

Understanding, in Hebrew, is the word **בִּינָה** *biynah* – **Strong's H998** which means, ‘**an understanding, consideration, discernment**’ and comes from the primitive root verb **בִּין** *bin* – **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, 5 then you would understand the fear of יהוה, and find the knowledge of Elohim.**”

True understanding comes in the doing of the Torah – that is to say: that a true and proper ability to rightly discern and divide the Truth, can only come when one actually walks in the way of the Truth, as given to us through the Torah and commands of Elohim, and the only way to truly walk in the Way, is to leave the simple way behind!

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!

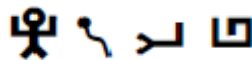
Iyob/Job 28:28 “And He said to man, ‘See, the fear of יִהְיֶה, that is wisdom, and to turn from evil is understanding.’”

The fear of יִהְיֶה 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 יִהְיֶה 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 Hebrew word that is used here for ‘silver’ is כֶּסֶף **keseeph** – Strong’s H3701 which is translated as, ‘**silver, money, purchase price**’ and comes from the root word כָּסַף **kasaph** – Strong’s H3700 which means, ‘**to long for, eager, shame**’.

It is preferable to get understanding than silver!

The Hebrew word translated as ‘preferable’ is בָּחַר **bahar** – Strong’s H977 and means, ‘**to choose, choicest, selected, preferred**’, and this word is used to express that choosing which has ultimate and eternal significance.

We see in Scripture how יְהוָה chooses a people, certain tribes, specific individuals, and a place for His Name; and in all these cases service and obedience is at the heart of the choosing.

Thus, יְהוָה chose Yisra’el to be set-apart and thereby to serve as His witness among the nations.

His choosing us has eternal significance!!! His choice is forever!!!

The expected response of the chosen is loving obedience and complete commitment in an uncompromised service to the One who has chosen us!

Yohanan/John 15:16 “You did not choose Me, but I chose you and appointed you that you should go and bear fruit, and that your fruit should remain, so that whatever you ask the Father in My Name He might give you.”

יְהוֹשֻׁעַ makes it very clear to us here in **Yohanan/John 15** that we did not choose Him, but He chose us – and our acceptance to His choosing implies that we understand and acknowledge our needed response, which is to obey, and in doing so we relinquish and forfeit all ‘choice for self’ – simply because we accept our choosing and realise that we are no longer our own, but rather belong to Him who has purchased us with His own Blood – hence we are called **The Chosen!**

So many people today are preferring or choosing ‘silver’ over understanding, as they refuse to walk in the Torah and commands of Elohim while they pursue the silver and riches of the world!

Verse 17:

“The highway of the straight is to turn away from evil; he who guards his life watches over his way.”

The Hebrew word for ‘highway’ is מְסִלָּה **mesillah** – Strong’s H4546 which means, ‘**a highway, course, courses, paths, steps**’, and comes from the root word סָלַל **salal** – Strong’s H5549 which means, ‘**to lift up, build, exalt, prize, esteem highly**’.

The highway is a clear reference to the ‘main way’ that is to be walked upon and we recognise the clear reference to a highway of Elohim being that which refers to a steadfast walk of set-apartness where there is no compromise found!

Another noun that comes from סָלַל **salal** – Strong’s H5549 and is translated as ‘highway’ is מַסְלֵל **maslul** – Strong’s H4547 and we see this word being used in:

Yeshayahu/Isaiah 35:8 “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.”

The highway of the straight is the Way of Set-Apartness!!!

Understanding this, makes it clear and obvious that the highway of the straight, upon which no fools wander on it, is a way that keeps one upright and able to properly turn away from all evil, and the one who guards himself to keep himself on the highway, the way of set-apartness, turns away from all evil!

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

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

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

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

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

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

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

We are to lay aside and turn away from all dysfunctional ways as we fear יהוה and do not try to be wise in our own eyes, and this includes the words that we are to speak – we are to turn away from and lay aside all falsehood and inherited words of man-made theologies that we were taught in error!

To walk on the highway of set-apartness, calls one to turn away from all evil and dysfunctional ways!

The Hebrew root word that is translated here in **Mishlê/Proverbs 16:76** as 'guards' is נָצַר *natsar* – Strong's H5341 meaning, '**to keep watch, guard, preserve**' and a derivative of this word is the נֶצֶר *netser* – Strong's H5342 meaning, '**Branch, a sprout, descendant**' which is used as a reference to Messiah:

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

As 'branches' of THE VINE, we are 'watched over' by יהוה, and equipped to bear much fruit:

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

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

The Hebrew root word that is translated as 'watches over' is שָׁמַר *shamar* – Strong's H8104 and carries the meaning, '**keep watch, observe, perform, protect, pay attention**', and the basic idea of the root of this word is '**to exercise great care over**'.

We are to 'exercise great care over' observing and keeping His Sabbaths, His Feasts and His commands, and do our utmost in guarding our walk on the highway of set-apartness!

The one who guards his 'life'... the Hebrew word used here for 'life' is נֶפֶשׁ *'nephesh'* H5315 which is '**a soul, a living being, the inner being of a man**'.

We have a great responsibility to guard our inner being and makes sure that we take great care over that which we say and do, as we heed the clear call to come out of the ways of the world and walk upright on the Most Set-Apart Way!

Yehudah/Jude 1:20-21 "But you, beloved ones, building yourselves up on your most set-apart belief, praying in the Set-apart Spirit, 21 keep yourselves in the love of Elohim, looking for the compassion of our Master יהושע Messiah unto everlasting life."

We 'keep ourselves in the love of Elohim' by guarding His commands and walking upright on the pure highway of set-apartness and turn away from all evil!

Verse 18:

“Before destruction comes pride, and before a fall a haughty spirit!”

This is a clear truth that should be taken as a severe warning against pride, for the truth is that destruction follows pride and the one with a haughty spirit will fall, meaning that if you look down on others you will be brought low!

The Hebrew word that translated as ‘**destruction**’ 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 first time that we see this word שֶׁבַר *sheber* – Strong’s H7667 being used, it is translated as a ‘**broken**’ foot and a ‘**broken**’ hand in:

Wayyiqra/Leviticus 21:19 “**a man who has a broken foot or broken hand**”

This was part of the clear instruction of who was not able to draw near to bring the bread of his Elohim, and this further emphasises our need for the redemptive and atoning work of Messiah, through whom we have been given access to boldly come to the throne of favour is our time of need.

We also understand, from Scripture, that the hand and foot are often used metaphorically in describing one’s walk and work, and what we take note of here is that the proud and lofty one who does not walk in the ways of Elohim and who refuses to do what is commanded will be destroyed along with all transgressors!

Yeshayahu/Isaiah 1:28 “**And the destruction of transgressors and of sinners is together, and those who forsake יְהוָה shall be consumed.**”

The Hebrew word that is translated as ‘**pride**’ comes from the root word גָּאֹן *ga’on* – Strong’s H1347 which means, ‘**exaltation, arrogance, eminence, excellence, pomp, proud**’, and comes from the primitive root גָּאָה *gaah* – Strong’s H1342 meaning, ‘**to rise up, grow, lifted, risen, highly exalted**’.

And it is from this root verb that we get another Hebrew word that is also used to describe pride, which is the noun גִּיּוֹהַר *geah* – Strong’s H1344 which means, ‘**pride and arrogance**’, which is only used once in Scripture, in the following verse along with the noun used here in Mishlê/Proverbs 16 - גָּאֹן *ga’on* – Strong’s H1347:

Mishlê/Proverbs 8:13 “**The fear of יְהוָה is to hate evil. I have hated pride and arrogance, and the evil way, and the perverse mouth.**”

In Yeshayahu/Isaiah 28 we see a very clear warning given to the proud crown of the drunkards of Ephrayim!

Yeshayahu/Isaiah 28:1 “**Woe to the proud crown of the drunkards of Ephrayim, and to the fading flower of its splendid comeliness that is on the head of the fertile valley, to those who are overcome with wine!**”

A ‘**woe**’ is typically used as an exclamation or interjection denoting pain or displeasure, and as a noun it is used to announce impending disaster or calamity.

It is not always used to pronounce judgement, but can also be used as an expression of regret and sorrow over a miserable situation; yet we find it used in Scripture many times expressing a real threat of judgement that is to be unleashed upon a rebellious and stubborn people or nation.

In **Yeshayahu/Isaiah 28** we see a very severe ‘**woe**’ being proclaimed – and the Hebrew root word translated as ‘**woe**’ here is הוֹי **hoy** – **Strong’s H1945** which means, ‘**woe, alas! ah!**’ and is the prolonged form of הוֹ **ho** – **Strong’s H1930**.

We often hear the term ‘**hoy vey**’ which, in essence, expresses a cry of grief or sorrow and declares, ‘**woe is me!**’, as one faces pain and regret; with the construction of two Hebrew words - הוֹי **oy** – **Strong’s H188** which means, ‘**woe**’ and אָבֹי **aboy** – **Strong’s H17** which is a primary interjection which means, ‘**oh! Sorrow, grief**’, and both of these can be found in:

Mishlê/Proverbs 23:29 “**Who has woe? Who has sorrow? Who has contentions? Who has complaints? Who feels hurt without cause? Who has redness of eyes?**” ... **answer... :30** “**Those staying long at the wine, those going in to search out mixed wine.**”

LOOK AT THE VINE... NOT AT THE WINE!!!

Why I am sharing this with you, is to give a clear picture of how this very emotional exclamation we see throughout Scripture, is being used as a severe warning and call to repentance, while clearly declaring the fate of those who refuse to hear and turn from wickedness and sin.

When looking at the corrupt mixed wine of man-made theologies instead of the Truth will cause one to have woe, sorrow, contentions, complaints, feel hurt without cause etc...!

Pride is a killer, and here is a severe warning given to those who depend upon self-sufficiency!

Here is the warning to those who have constructed a form of worship that may have an appearance of true worship, yet only breeds and teaches selfishness and pride.

As we consider this word, used here in Yeshayahu, for ‘**proud**’, when used in conjunction with the word ‘**crown**’ we can see the clear warning being here!

That is a severe warning that was given to the ‘**headship/rulership**’, that had risen up or had been exalted as their assumed authoritative way of living, as Ephrayim had departed from following the true headship of Elohim and His Torah!

Ephrayim, as we know, is often used in Scripture in referring to the northern 10 tribes of Yisra’ēl or also referred to as the House of Yisra’ēl, and the first king of the Northern 10 tribes of Yisra’ēl – Yarob’am was from Ephrayim.

In fact, when you look at the record of all the kings of the House of Yisra’ēl – the northern 10 tribes, we find that there was not one good king – all were bad!

Arrogance, according to the Merriam Webster’s Collegiate dictionary, is described as, ‘**an attitude of superiority manifested in an overbearing manner or in presumptuous claims or assumptions**’.

There are so many today who have adopted an attitude of superiority in their claims of knowing Elohim while they have neglected to submit to His Torah; and this יהוה hates!

Westernised Christianity has a presumptuous claim that they have the Truth and do so with great arrogance, while their clear disregard for a proper submission to the Torah simply reveals that they have an attitude that יהוה hates!

The Hebrew word translated as ‘**haughty**’ is גָּבַהּ **gobah** – **Strong’s H1363** which means, ‘**height, haughty, lofty, proud, raised platform, excellency, exaltation, grandeur**’, and comes from the root verb גָּבַהּ **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!

As discussed in **verse 5** of **Mishlê/Proverbs 16**, we see that everyone who is proud in heart is an abomination to יהוה and will not go unpunished!

The word גָּבַהּ **gobah** – **Strong’s H1363** (haughty) is translated as ‘**pride**’ in:

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

We have a good example in Scripture of a king who was sick and about to die and he prayed to יהוה yet his heart was lifted up (**גָּבַחַּ** gabahh – Strong’s H1361) and as a result wrath came upon him and the people, after which he humbled himself for the pride (**גָּבַחַּ** gobah – Strong’s H1363) of his heart!

Dibre haYamim Bet/2 Chronicles 32:24-26 “In those days Hizqiyahu was sick and near death, and he prayed to יהוה. And He spoke to him and appointed a sign for him. 25 However, Hizqiyahu did not repay according to the good done to him, for his heart was **lifted up**, therefore wrath came upon him and upon Yehudah and Yerushalayim. 26 Then Hizqiyahu humbled himself for the **pride** of his heart, he and the inhabitants of Yerushalayim, so that the wrath of יהוה did not come upon them in the days of Hizqiyahu.”

The Hebrew word that is translated as ‘fall’ is **כִּשְׁשָׁלוֹן** kishshalon – Strong’s H3783 which means, ‘**a stumbling, fall, calamity, disaster**’, and comes from the root verb **כָּשַׁל** kashal – Strong’s H3782 meaning, ‘**stumble, totter, stagger, bring down, failing, weakening**’, and is used to describe the ‘**weak knees**’ in: Yeshayahu/Isaiah 35:3 “**Strengthen the weak hands, and make firm the weak knees.**”

The first Hebrew root word that is translated here as ‘weak’, as in ‘**weak hands**’ is **רָפָה** raphah – Strong’s H7502 which means, ‘**slack, exhausted, weak**’, and pictures for us a people who had grown tired of ‘doing’ what is right and commanded to do and as a result had become lazy in their required obedience.

Weak hands and knees – this is the state of so many lofty and proud people, who will not humble themselves before Elohim and stubbornly refuse to walk in the Torah!!!

The fate of those who are lofty, arrogant and proud is that they will fall and their hands and knees will become weak and unable to stand upright and firm!

In speaking of those who have been taught in wisdom and are being led in straight paths, we see in: **Mishlê/Proverbs 4:12** “**When you walk your steps shall not be hindered, and if you run you shall not stumble**”

Run in the way of wisdom and commands of Elohim and you will not stumble and fall, however if you are full of haughtiness and pride you will stumble and fall!

Yeshayahu/Isaiah 2:11-12 “**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**”

One way of expressing what this parable is telling could be as follows:

People who have their noses in the air will be destroyed and people who are high in their hearts will be pushed down.

Verse 19:

“Better to be lowly in spirit with the poor, than to divide the spoil with the proud.”

Shelomoh continues to emphasise what is more functional and here he stresses that humility with the poor is more functional and better than dividing up rich spoils with the proud and arrogant.

The Hebrew root word for ‘lowly’ is **שָׁפַל** shaphel – Strong’s H8213 which means, ‘**to be or become low, to be abased, brought low, laid down, humbled, set in a lower place**’.

The Greek word that is used in the LXX (Septuagint – Greek translation of the Tanak – O.T.) for ‘lowly’ is ταπεινῶσις tapeinōsis – Strong’s G5014 which means, ‘*low estate, humiliation, humble estate*’, and comes from the verb ταπεινῶω tapeinoō – Strong’s G5013 which means, ‘*to make low, be brought low, be humbled*’, and we see this verb being used in:

Mattithyahu/Matthew 18:4 “Whoever then **humbles** himself as this little child is the greatest in the reign of the heavens.”

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

This verb is also used to describe the pure humility of our Master:

Pilipiyim/Philippians 2:8 “And having been found in fashion as a man, He **humbled** Himself and became obedient unto death, death even of a stake.”

We would do well to follow our Master’s example and walk even as He walked!

Ya’aqob/James 4:10 “**Humble** yourselves in the sight of the Master, and He shall lift you up.”

Képha Aleph/1 Peter 5:6 “**Humble** yourselves, then, under the mighty hand of Elohim, so that He exalts you in due time”

This Greek word comes from the primitive root word ταπεινός tapeinos – Strong’s G5011 which means, ‘*low lying, low in spirit, depressed, humble*’, and is used in the following verses:

Mattithyahu/Matthew 11:29 “Take My yoke upon you and learn from Me, for I am meek and **humble** in heart, and you shall find rest for your beings.”

Romiyim/Romans 12:16 “Be of the same mind toward one another. Do not be proud in mind, but go along with the **lowly**. Do not be wise in your own estimation.”

Ya’aqob/James 1:9-10 “And let the **lowly** brother boast in his exaltation, 10 but the rich in his **humiliation**, because as a flower of the field he shall pass away.”

The word ‘humiliation’ is translated from the Greek word ταπεινῶσις tapeinōsis – Strong’s G5014.

The Hebrew word used for ‘poor’ is עָנִי aniy – Strong’s H6041 meaning, ‘*poor, afflicted, humble, oppressed*’ and primarily refers to a person who suffering some kind of disability or distress, and the one who is afflicted and literally lives day to day, and is often socially defenceless, being subject to constant oppression.

This word comes from the root verb עָנָה ‘anah’ H6031 and means, ‘*to be bowed down, afflicted, humbled*’ and it can also carry the meaning ‘*to be occupied or busy with*’.

The poor are typically people who lack material goods and are completely opposite to those who are being described in the second line and divide the spoil.

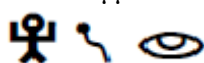
We are told in **Mishlê/Proverbs 3:34** that יְהוָה gives favour to the humble (עָנִי aniy – Strong’s H6041).

עָנָה ‘anah’ also carries the meaning of ‘*giving an account or an answer*’.

This carries the picture of the one who humbles himself and comes to give an account of what he has done. This can give us the picture of ‘*coming clean*’, so to speak, and confessing our sin.

In order to do that one has to be looking at the One to whom you are coming clean to, and herein lies a powerful lesson in the ancient pictographic lettering of this word when understood in regards to Yom Kippur.


In the ancient pictographic text, the Hebrew word עָנָה ‘anah’ H6031 looks like this:




Ayin - ע:

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

Nun – נ:

The ancient pictographic script has this letter pictured as , 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!

Walking in humility, along with those who are properly being busy with their beings, in complete submission to our Master and Elohim, is better than dividing the spoil with the proud!

The Hebrew root word for **'proud'** is גָּאָה **ge'eh** – **Strong's H1343** and comes from the root verb גָּאָה **ga'ah** – **Strong's H1342** meaning, **'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."

'Dividing the spoil' is a militaristic expression that refers to the dividing of loot or spoils taken from a defeated enemy, and here in this proverb the reference is given to the proud rich who share in the wealth of the world at the cost of others!

The Hebrew root word that is translated as **'spoil'** is the noun שָׁלַל **shalal** – **Strong's H7998** which means, **'a prey, spoil, plunder, booty, treasure'**, which comes from the root verb שָׁלַל **shalal** – **Strong's H7997** which means, **'to spoil, to draw out, purposely pull, plunder, loot'**.

Taking spoil or booty was customary and was often the principle motivation behind going to war.

This can be seen in Scripture as both a positive as well as a negative concept, as we take note that Yisra'el were permitted by Elohim to take spoil yet we also take note that spoil that was taken through ill-gotten gain is not right!

A severe woe is given against making widows a prey (שָׁלַל **shalal** – **Strong's H7998**) under a corrupted administration system, as seen in:

Yeshayahu/Isaiah 10:1-2 "Woe to those making unrighteous laws, and writers who have prescribed toil, 2 to keep the needy back from right-ruling, and to take what is right from the poor of My people, that widows become their prey, and orphans their plunder."

Dawid rejoices over the Word of Elohim as one would over spoil:

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

Dividing spoil or treasure is not always a negative thing, especially as one walks in the clear victory of our Master and Elohim, yet what Shelomoh is teaching us here is that it is far better for us to be humbled along with those who do not have much as opposed to dividing the spoils of ill-gotten gain with the proud and arrogant.

Dividing the spoil with the proud is a picture of those who will do whatever it takes to gain material possessions, and will fight in order to gain that which the flesh desires, celebrating their assumed victories by the allotment or gained possession of worldly goods, and here Shelomoh is basically telling us that to do this is not good as you would be better off being humbled along with the oppressed, for then your being would find rest, safety and security in Elohim alone!

Verse 20:

“He who acts wisely concerning the Word finds good, and blessed is he who trusts in יהוה.”

The Hebrew root word used for the term ‘he who acts wisely’ is the word שָׂכַל sakal – Strong’s H7919 which means, *‘to be prudent, act wisely, comprehend, consider, discern, give attention, wisely understand and prosper’*, and a noun that is derived from this verb is the word סֶכֶל sekel – Strong’s H7922 which means, *‘insight, discretion, prudence, wisdom’*.

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

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

To be prudent, in the positive sense, is to be marked by wisdom or judiciousness, which is the ability to exercise or be characterized by sound judgment!

This can only be done when you watch over the commands and do not let loving-commitment and truth be forsaken!

Therefore, the one who is prudent and gives proper attention to the Word will find **‘good’**, and the Hebrew word for **‘good’** is טוֹב tob – Strong’s H2896 and carries the meaning, *‘pleasant, good, agreeable, beautiful, to be pleasing, done well’*, which we have already discussed in this article and understand the clear meaning of this word being referred to that which is functional according to the proper design of our Creator!

One who is prudent in the Word will find functionality!!!

So many people today are clueless, when it comes to the Word, as they pay no attention to it and therefore, are unable to function as they should, whereas the remnant few that are hearing, guarding and doing the Word are finding proper functionality and understanding in their continued obedience to the Word!

Shelomoh then carries on here and says that the one who trust in יהוה are blessed!

What is clear here, is that true and proper trust in יהוה involves the proper attention and insight of the Word by one who is marked by wisdom!

Many people claim that they trusty in יהוה yet have no regard for His Word and do not walk in His commands which only show that they are not wise of discerning but are rather ignorant fools who will not find good!

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

אָשַׁר esher – Strong’s H835 is used in:

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

There are two verbs in Hebrew that render the meaning ‘blessed’: This one we have just mentioned - אָשַׁר **ashar – Strong’s H833** and the one we all know - בָּרַךְ **barak – Strong’s H1288** which means, ‘**to kneel down, bless, abundantly bless**’.

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

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

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

Therefore, when we look closer at the words of Shelomoh here we take note that when he says, “Blessed are those who guard my ways” we are able to see that for man to be אָשַׁר **ashar – Strong’s H833**, man has to do something!!

Hence the blessing for guarding the ways of Elohim!

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

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

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

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

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

These were the words of Messiah after someone said that blessed is the womb that bore Him. The blessing is not where we have come from but how we are a people of Elohim who are hearing, guarding and doing His commands!

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

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

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

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

What then is true ‘trust’?

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

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

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

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

As Yirmeyahu writes here – when **יְהוָה** is your trust you will not get affected by the heat or pressures of life – in other words when the heat is turned up and persecutions are on the rise or difficult circumstances and trials are hitting you from all sides – the true ‘truster’ in **יְהוָה** stands unaffected!!! Are you a true ‘truster’ in **יְהוָה**, or are you easily shaken?

For more on ‘**trusting יְהוָה**’ please see the sermon notes of a message called, ‘**TRUST IN יְהוָה AND BE NOT SHAKEN!**’ from our site (<https://atfotc.com>) under the **sermons 2013/2014** menu or click on the following link:

<https://atfotc.com/trust-in-yhwh-and-be-not-shaken-psalm-125/>

We are trust in **יְהוָה** will ALL our heart!

The Hebrew word translated as ‘all’ is the word **כָּל** kol – Strong’s H3606 meaning, ‘**whole, all, entire, every, continually**’, and the word for ‘heart’ we have already discussed in this article.

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

The Hebrew term for ‘**strong trust**’ is **מִבְטָח עֹז** – ‘**mibṭaḥ oz**’, which is from two words:

- 1) **עֹז oz** – Strong’s H5797 which means, ‘**strength, might, fortress, power, stronghold**’, and comes from the root verb **עָזַז azaz** – Strong’s H5810 which means, ‘**to be strong, be brazen, prevail, display boldness**’, and
- 2) **מִבְטָח mibṭaḥ** – Strong’s H4009 which means, ‘**confidence, secure, security, whom you trust**’, which comes from the root **בָּטַח bataḥ** – Strong’s H982 which means, ‘**to trust, rely on, feel confident and secure**’.

When we walk in the fear of **יְהוָה**, as we should, then we have the firm assurance of being strengthened in our confidence and trust in Him, and are strengthened to prevail and stand firm in complete faith of our Mighty Elohim, knowing that in Him we have a secure place of refuge!

The Hebrew word that is used here for ‘**refuge**’ is **מַחְסֶה maḥseh** – Strong’s H4268 which means, ‘**refuge, shelter**’, which comes from the root verb **חָסָה ḥasah** – Strong’s H2620 which means, ‘**to seek refuge, have hope, put trust in (Elohim)**’.

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

Taking **refuge** in **יְהוָה** expresses a deeper intimate relationship of one who fully trusts in and relies upon **יְהוָה**, by holding on to the sure hope of deliverance being made complete, as they work out their deliverance with fear and trembling, by walking wholeheartedly in the clear Torah of Elohim!

Verse 21:

“The wise-hearted is called discerning, and sweetness of lips increases learning.”

The Hebrew words for wise, heart and discerning we have discussed in depth already in this article and therefore we are able to recognise that a true ‘wise-hearted’ person is one who has separated themselves from the world and guard the Torah that is to be upon the hearts of the true set-apart ones of the Most High.

‘**Sweetness of lips**’, can refer to the kind of speech that has great influence on other people’s behaviour.

The Hebrew word for 'sweetness' is מֶתֶק **metheq** – Strong's H4986 and comes from the root verb מָתַק **mathoq** – Strong's H4985 which means, *'to become or be sweet, pleasant, gently cover, give sweet taste'*.

The first time this verb **mathoq** – Strong's H4985 is used in Scripture, is in:

Shemoth/Exodus 15:25 *"Then he cried out to יְהוָה, and יְהוָה showed him a tree. And when he threw it into the waters, the waters were made sweet. There He made a law and a right-ruling for them, and there He tried them."*

This took place at מֶרָרָה **Marah** – Strong's H4785 which means, *'bitter'*.

After having a huge victory at the Sea of Reeds and having taken a 3-day journey, Yisra'el came to this stop and it was here that they began to grumble against Mosheh, as they complained that they did not have any water and that the waters of Marah were too bitter to drink.

Marah is a lesson for us in rebellion against the Word of Elohim and trust in His provision.

Marah still exists today. There is a village there.

The water is still bitter. But, guess what?

The bitter water is not harmful.

In fact, it has health benefits in that it kills parasites and bad bacteria in the digestive system, while not harming the good bacteria. Could it be that יְהוָה wanted to cleanse their bodies internally from the effects of Mitsrayim?

How sad it is, when we think we know best and get bitter when things do not go the way we expect it to.

We must learn from this that יְהוָה always knows what is best and He always seeks out that which is good for us, even when we may not understand it!

Let us realise the effect of bitterness that will cause us to say wrong things!

We must also realise that just as the tree made the waters sweet, so too do we see a shadow of how with Messiah the Torah is made sweet to taste.

The Living Torah makes that which He has given us to drink good for us and sweet to our soul, even though it may seem bitter.

Bitterness is also the sad result of unforgiveness and יְהוָה hates those who sow discord among the brothers; and rebellion in any regard sours the freshness of the Living Waters.

We are told in **Tehillah/Psalm 95** not to harden our hearts as they did here and Marah.

The spirit of rebellion is opposite of the spirit of unity. It is in the spirit of rebellion that the end time beast will rear its ugly head. In **Hazon/Revelation 13:5-6** we see how the beast blasphemed against Elohim, His Name and His tent and leads the world astray to take the mark of rebellion in worshipping the beast and his image:

Hazon/Revelation 13:5-6 *"And he was given a mouth speaking great matters and blasphemies, and he was given authority to do so forty-two months. 6 And he opened his mouth in blasphemies against Elohim, to blaspheme His Name, and His Tent, and those dwelling in the heaven."*

When one gets bitter the natural reaction that follows is slander and rebellion and blasphemies and we are to guard our mouths, not allowing any form of bitterness to come forth and bear rotten fruit!

Yeshayahu/Isaiah 5:20 *"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!"*

Ya'aqob/James 4:14 *"But if you have bitter jealousy and self-seeking in your hearts, do not boast against and lie against the truth."*

While we recognise the true 'sweetness' of the pure Truth of the Word of Elohim, we are also to be on guard against the false sweetness, so to speak, that also has people increasing their learning on poisoned or muddled waters as opposed to the clear Living Water of Elohim!

Sweetness of lips increases learning!

The Hebrew root word for 'increases' is יָסַף yasaph – Strong's H3254 which means, '*add, increase, continue, do again, do more*'.

The root word that is translated as 'learning' is לָקַח leqah – Strong's H3948 which means, '*a learning, teaching, instruction, persuasions*', and comes from the root verb לָקַח laqah - Strong's H3947 which carries the meaning, '*take, fetch, lay hold of, seize, snatch away, take away, lead*'.

This is a powerful picture for us in recognising how it is by the instructions of יְהוָה that we are equipped and prepared for Him to come and fetch us as a ready Bride.

The root word לָקַח laqah is also translated or understood as being 'married', in the sense of a Husband 'taking up' His Bride:

Debarim/Deuteronomy 24:1 "When a man takes a wife and shall marry her, then it shall be, if she finds no favour in his eyes because he has found a matter of uncoveredness in her, and he shall write her a certificate of divorce, and put it in her hand, and send her out of his house"

Bemidbar/Numbers 12:1 "Now Miryam and Aharon spoke against Mosheh because of the Kushite woman whom he had taken, for he had taken a Kushite woman."

As we listen to and follow the clear 'instructions' of יְהוָה as given in His Torah, we make ourselves ready for the soon return of our Husband and Kinsman Redeemer:

Tehillah/Psalm 73:24 "You lead me by Your counsel, and afterward receive me unto esteem."

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

We, as taught ones of the Messiah, must increase our learning as we pay careful attention to the sweetness of His Good Word in order that we become wise-hearted and able to rightly discern as we should, knowing the clear difference between the set-apart and the profane and between the clean and the unclean!

Verse 22:

"Understanding is a fountain of life to him who has it, but the disciplining of fools is folly."

Here the contrast is drawn between the wise that has understanding and accepts discipline versus the fool who despises discipline and proves to be a worthless task!

The Hebrew root word that is used here for 'understanding' is שֵׂכֶל sekel – Strong's H7922 which means, '*insight, discretion, prudence, wisdom*', as discussed in **verse 20**. Discretion, prudence and wisdom is a fountain of life to him who has it!

That is to say, that the wise-hearted one who has insight will have a continual flow and source of it!

The fountain of life – our true source!

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

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

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

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

With יְהוָה is the FOUNTAIN OF LIFE!!!

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

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

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

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

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

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

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

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

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

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

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

A dried up fountain for rebellion - and that was what Shomeron was guilty of, and in **Yohanan/John 4** we are given the account of the Shomeroni woman who met יְהוֹשֻׁעַ at the well and He asked her for a drink and then proceeded to tell her of the Living Waters that those who drank of it would never thirst again, and eh was prophetically calling for His Lost Bride to be restored to life, giving the clear invitation to the thirsty; and in effect He ‘**opened the fountain**’, so to speak, as a prophetic shadow picture of what was to come!

Yohanan/John 4:13-14 “יְהוֹשֻׁעַ answered and said to her, “Everyone drinking of this water shall thirst again, 14 but whoever drinks of the water I give him shall certainly never thirst. And the water that I give him shall become in him a fountain of water springing up into everlasting life.”

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

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

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

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

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

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

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

THE FOUNTAIN OF LIFE – ARE YOU DRINKING?

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

Are you drinking and therefore flowing with life or have you allowed the waters to become muddied through vain traditions and compromise and allowed false shepherds to lead you astray and find yourself all dried up and thirsty – if so, then come back to the “well” where the stone has been removed and drink; for He is the Rock that was beaten and split for us while we were in the Wilderness in order to satisfy our thirst.

Those who drink of the Living water accept the discipline of the Word whereas fools despise discipline and that is why Shelomoh tells us that to discipline a fool is foolish as it will not achieve anything!

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

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

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

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

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

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

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!

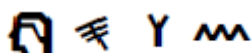
The Greek word that is used for a ‘taught one’ or ‘disciple’ of Messiah is μαθητής mathētēs – Strong’s G3101 which means, **‘disciple, pupil, student, taught one or one who is learning’**, which comes from the word μανθάνω manthanō – Strong’s G3129 which means, **‘learn by use, practice’** and the basic 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’ – מוֹסָר 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’ - מוֹסָר 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 - מוֹסֵר **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 יְהוָה, nor faint when you are reproved by Him, ⁶ for whom יְהוָה loves, He disciplines, and flogs every son whom He receives.” ⁷ If you endure discipline, Elohim is treating you as sons. For what son is there whom a father does not discipline? ⁸ But if you are without discipline, of which all have become sharers, then you are illegitimate and not sons. 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.”

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

The Hebrew word used here for ‘folly’ is the noun אִוְלֵת **iveleth** – Strong’s H200 which means, ‘folly, foolishness, foolish’, and is from the same adjective אָוִיל **evil** – Strong’s H191.

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

The אָוִיל **evil (fool)** identifies himself as soon as he opens his mouth! He would be wise to conceal his folly by keeping quiet (**Mishlê/Proverbs 17:28**).

When he starts talking without thinking, ruin is at hand (**Mishlê/Proverbs 10:14**).

While a wise man avoids strife, the fool quarrels at any time (**Mishlê/Proverbs 20:3**). He cannot restrain himself and will “display his annoyance at once,” whereas a wise man overlooks an insult (**Mishlê/Proverbs 12:16**).

Fools only have pride coming out of their mouths (**Mishlê/Proverbs 14:3**), and mock at sin and lawlessness (**Mishlê/Proverbs 14:9**).

A fool despises wisdom because it is too high for him (**Mishlê/Proverbs 24:7**), and when disputing with a fool there is no peace (**Mishlê/Proverbs 29:9**).

In Yirmeyahu we see the words of יְהוָה against Yisra’ēl for her abominations:

Yirmeyahu/Jeremiah 4:22 “For My people are foolish, they have not known Me. They are stupid children, and they have no understanding. They are wise to do evil, but to do good they have no knowledge.”

Yisra’ēl were foolish whenever they did whatever was right in their own eyes, and when one does what is right in their own eyes and walks contrary to the commands of Elohim they are simply classed as being foolish. In Shophetim we are clearly told that everyone in Yisra’ēl did what was right in their own eyes as they had no sovereign!

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

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

Mosheh warned Yisra’ēl not to do this in:

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

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

They are fools!

Verse 23:

“The heart of the wise gives discretion to his mouth, and he increases learning to his lips.”

This parable continues on from the theme of **verses 20 and 21** as the wise of heart is able to act wisely and this is clearly seen and heard by the words 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 wise keep learning and is recognised by their speech!

A person with good sense is careful with his speech and one who is wise watches what they say!

Tehillah/Psalm 37:30-31 **“The mouth of the righteous speaks wisdom, and his tongue talks of right-ruling. 31 The Torah of his Elohim is in his heart; his steps do not slide.”**

Qolasim/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.”**

We would do well to take care in the words we speak, and do our utmost to increase the learning on our lips in order that we may speak the Truth without hindrance!!!

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

The wise-hearted thinks before speaking and guards against rash words from being uttered from their lips!

Verse 24:

“Pleasant words are like a honeycomb, sweet to the being, and healing to the bones.”

Shelomoh continues to expand on the need for our words to be good and pleasant words as we bring forth the fountain of living water from within in order to be true ambassadors of the healing that the Word of truth brings!

The Hebrew root word for ‘pleasant’ is נָעַם *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 root word that is 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’**.

Mishlê/proverbs 15:26 tells us that pleasant words are clean!

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

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

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

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

Bone stores crucial nutrients, minerals, and lipids and produces blood cells that nourish the body and play a vital role in protecting the body against infection.

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

Dry and rotten bones have no life and we know that this is a picture of having no nourishment and proper blood production.

Mishlê/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 - and that is when we are a true capable wife that submits and walks in Him!

His pleasant Word brings healing to our bones that we may have the power of His Life flowing in us and restore us as a bride that is able to become the crown of her husband!

Pleasant words and honey are both pictures of refreshment and nourishment that is brought to the inner being and bones of a person.

In other words, we are able to see from this parable the true healing and nourishing power of the Word of Elohim, as it gets deep into the being of a man and restores the life of man!

Verse 25:

“There is a way that seems right to a man, but its end is the way of death.”

What Shelomoh is warning us against here in this parable is that we must guard against doing things our own way!

There are many ways that may seem right to an individual yet only find that the end of the way that they presumed to be good ends in destruction and even death!

This verse is the same as seen in **Mishlê/Proverbs 14:12!**

The way of man versus the way of Elohim!!!

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

What Shelomoh is teaching here is a very vital lesson on not assuming to think that our own ways are right, especially when they are not in line with the WAY of Elohim!

Walking in one’s own way leads to death and not life, and so many are doing what is right in their own eyes, revealing that they refuse to submit to the clear authority of the Kings of kings, and are headed on a path to death!

The Hebrew word for 'death' is מָוֶת **maveth** – Strong's H4194 which means, '**death, plague**' and comes from the root verb מוּת **muth** – Strong's H4191 which means, '**to die, bring about my death, put to death**'.

As we walk in the clear instructions (Torah) of Elohim, we walk in life and are delivered from the clear punishment of death, for the punishment of sin, which is lawlessness, is death!

In **Mishlê/Proverbs 7:27** we are told that the house of the strange woman/adulterous whore is the way to the grave, going down to the rooms of death!

In **Mishlê/Proverbs 10:2** Shelomoh makes it clear to us that righteousness delivers from death, and so we are able to clearly expand on that in recognising how it is righteousness for us to guard the commands of Elohim and walk in His Torah, for then we will turn away from the snares of death, for the second death has no power over those who have part in the first resurrection, for they guarded the commands of Elohim and the witness of Messiah!

Verse 26:

"He who labours, labours for himself, for his mouth drives him on."

The first Hebrew word translated here as 'labours' is the word עָמַל **amel** – Strong's H6001 which means, '**a labourer, sufferer, worker**', and comes from the second word that is used here for 'labours', and that is the verb עָמַל **amal** – Strong's H5998 which means, '**to labour, toil, work**'.

With the saying that his mouth drives him on, we can clearly see that what Shelomoh is expressing here is that each being works for himself and if one is hungry then he will work!

Tas'loniqim Bět/2 Thessalonians 3:10 "For even when we were with you, we commanded you this: If anyone does not wish to work, neither let him eat."

What is very clear all throughout Scripture is that one must work in order to eat, and here Sha'ul warns against freeloaders!

If somebody is hungry, they will work! When Kěpha and Yoḥanan were about to go into the set-apart place, there was a man who was lame from birth and begging for alms and Kěpha looked intently at him and said that he does not have money, but what he did have he would give him and told him, at the Name of יְהוֹשֻׁעַ Messiah that he was to get up and walk!

He helped this man to his feet and he was healed and could now go and work for food!

This was an amazing miracle indeed, and we can learn from this today in recognising how we are able to equip those who are 'lame and crippled in the Word' and begging for support!

We must be willing to tell them to get up on their feet and be willing to help them to their feet by showing them the Way, in order that they may learn to walk in righteousness and labour for that which satisfies the being!

What we can also learn from this clear parable is that if someone is hungry enough for the truth then they will labour hard for it!

So many people are unwilling to put in the much-needed labour of studying and meditating on the truth and have no appetite for 'eating the Word' and therefore, become lazy and malnourished in the Truth being unable to stand upright and walk in the Truth!

Each one must work out their own deliverance with fear and trembling and the question becomes clear, "how hungry are you?"

Does your hunger for the truth cause you to labour as you should!

Mattithyahu/Matthew 5:6 "Blessed are those who hunger and thirst for righteousness, because they shall be filled."

Verse 27:

"A man of Beliya'al plots evil, and on his lips it is like a burning fire."

The Hebrew word בְּלִיַּעַל *beliya'al* – Strong's H1100 comes from two words:

- 1) - בְּלִי *beliy* – Strong's H1097 which means, '*failure, wearing out, without, lack of, corruption*', which comes from the root word בָּלָה *balah* – Strong's H1086 which means, '*to fail, become old, wear out, decay, consume*'; and
- 2) - יַעַל *ya'al* – Strong's H3276 which means, '*to confer or gain profit or benefit, avail, furnish, that which is profitable and good*'.

This word יַעַל *ya'al* – Strong's H3276 is used 23 times in 21 verses in the Tanak (O.T.), and is mostly used in relation to that which does not profit; yet we do see that which is best for us, when we see this word used in:

Yeshayahu/Isaiah 48:17 "Thus said יְהוָה, your Redeemer, the Set-apart One of Yisra'el, "I am יְהוָה your Elohim, teaching you **what is best**, leading you by the way you should go."

יְהוָה teaches us what is best – He teaches us what is profitable for us and what is good for us!

Qorintiyim Bēt/2 Corinthians 6:15 "And what agreement has Messiah with *Beliya'al*? Or what part does a believer have with an unbeliever?"

As we consider these words that Sha'ul wrote to the assembly at Corinth, we recognise how clear his call was to the believers back then, and is still very clear to us here today.

And that is, as followers of Messiah, we must be on guard against being influenced or corrupted by that which does not follow our Master and Elohim; and the urgency of this call to come out and be separate is still sounding very loud and clear.

What is '*beliya'al*'?

It is only used once in the Renewed writings, in the verse I opened with, and the Greek term Βελιάρ *Belial* – Strong's H955 means, '*wickedness, worthlessness*', and is considered in the Greek as an epithet for the devil. It is a noun that is transliterated from the Hebrew word בְּלִיַּעַל *beliya'al* – Strong's H1100 which means, '*worthlessness, wicked, naughty, evil, unprofitable*'.

Sha'ul makes a clear distinction between that which serves and follows Messiah versus that which serves and follows *Beliya'al*. While this term can be an epithet for the devil, it is also used to describe a person who walks contrary to the Truth, and is therefore not a servant of the True Master, but is a servant to that which the devil presents, as a twisted alternative.

True worshippers of Elohim worship in Spirit and Truth, and any deviation from walking according to the clear plumb-line of the Word, be it through compromise and lawlessness, renders one to be reckoned as a man/woman of *beliya'al*. We cannot serve two masters!

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

The word '*mammon*' is of Aramaic origin, rendered in Greek as μαμωνᾶς *mamōnas* – Strong's G3126 meaning, '*wealth, riches, where it is personified and opposed to Elohim*'.

As we hear the call to come out and be separate, we must recognise the urgency for total set-apartness, and not be found to be having any agreement with that which is *beliya'al*!

The Torah was given through Mosheh, and revealed through the life, death and resurrection of יְהוֹשֻׁעַ Messiah, our Good Teacher whom we follow wholeheartedly!

Those of '*beliya'al*' do not do so; and as we can see from the two root words that בְּלִיַּעַל *beliya'al* comes from, the term '*beliya'al*' can be better understood as, '*failure to profit, failure to do what is best*', and ultimately marks one who '*fails to follow יְהוָה*', by refusing to submit to walking wholeheartedly in His commands!

When we consider the words of Sha'ul and realise that we, as taught ones of Messiah, are to have no agreement with Beliya'al, then it would be good for us to recognise what Scripture says about the man of beliya'al, so as to be on guard against any of the characteristics of beliya'al being evident in our own lives.

Mishlê/Proverbs 6 gives us a clear description of what a man of beliya'al is like and you can go and read more on this in our commentary and word study of **Mishlê/Proverbs 6**.

A man of beliya'al **'plots'** evil, and the Hebrew word used here for **'plots'** is כָּרַח *karah* – **Strong's H3738** which means, **'to dig, cut, pierce, excavate, dig through'**, and the object of this verb is usually a trench, pit or cistern, and here it is used figuratively for trapping a person with an evil plot! A man of beliya'al is always scheming for ways to trap others!

His words are like a burning fire that seeks only to destroy!

The Hebrew word for **'burning'** is טָרַח *tsarebeth* – **Strong's H6867** which means, **'burning, scorching, inflammation, scab, sore'**, and comes from the root verb טָרַח *tsarab* – **Strong's H6866** which means, **'to burn or scorch'**.

Fire is a clear picture of destruction and what we take note of here is that a man of beliya'al seeks only to destroy others!

How true d we see this today as the harsh and fiery words of destruction are launched at some in order to destroy them!

Ya'aqob liken the tongue to a fire and teaches us to be on guard against a loose tongue, lest we find ourselves being regarded as a man of worthlessness!

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

Verse 28:

"A perverse man sends forth strife, and a whisperer separates intimate friends."

Shelomoh warns against that which causes strife and separates intimate friends, as he continues to follow on with the theme of what wrong speech and actions can cause.

The Hebrew word that is used here for **'perverse'** is תַּהֲפֹךְ *tahpukah* – **Strong's H8419** which means, **'perversely, what is perverted'**, and comes from the root הָפַךְ *haphak* – **Strong's H2015** meaning, **'to turn, overturn, change, pervert'**

Mishlê/Proverbs 21:8 **"The way of a guilty man is **perverse**; but as for the innocent, his work is right."**

The one who is guilty of lawlessness, will walk in the way that continually changes or overturns the clear right-ruling of Elohim!

When one is guilty of lawlessness and compromise, the danger of perverseness settling into the heart is very real, and may cause one to pervert the truth, in order to suit their needs and justify their sin!

Out of the overflow of one's heart, so a man speaks and so, we recognise that the perverse mouth is a mouth that changes and perverts the Truth to suit their own fleshly desires.

Most of the false traditions and man-made doctrines that we were brought up in, are simply laws of man that have come from a perverse mouth.

Kěpha tells us that many pervert and twist the writings of Sha'ul to their own destruction, and this we see time and time again, as many are perverting the Truth and teaching these perverted truths, declaring perversion rather than truth, which יהוה utterly hates, as we are told in **Mishlě/Proverbs 8:13** that יהוה hates the one who has a perverse mouth!

One of the 6 things that יהוה hates, as we see in **Mishlě/Proverbs 6**, is one who causes strife among brothers!

The root word for 'strife' is מַדּוֹן **madon** – **Strong's H4066** which means, '**strife, contention**', and we also know that 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!

Mishlě/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?

Mishlě/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!

Give no room to strife and put an end to it is the call for us today!

Titos/Titus 3:9 "**But keep away from foolish questions, and genealogies, and strife and quarrels about the Torah, for they are unprofitable and useless.**"

We would do well to heed this instruction – stay away from strife and quarrels about the Torah!

The enemy is always seeking an opportunity to get us into a heated debate and argument over matters of the Torah; and while we are to certainly proclaim the Truth and defend it and guard it by doing it, we must be careful not to fall into useless arguments that just cause strife, which many who refuse to hear the Truth want to do! Give no room for strife!

Sha'ul tells Timotiyos where strife comes from – it comes from verbal battles – and in speaking of one who teaches falsely he says in:

Timotiyos Aleph/1 Timothy 6:4 "**he is puffed up, understanding none at all, but is sick about questionings and verbal battles from which come envy, strife, slander, wicked suspicions**"

We must steer clear of 'verbal battles' that lead to strife, slander and all forms of wickedness.

The Greek word for 'strife' is μάχη **machē** – **Strong's G3163** which means, '**fight, strive, dispute, conflict, quarrel**', and comes from the word μάχομαι **machomai** – **Strong's G3164** meaning, '**to fight, argue, quarrel**'.

The Hebrew word that is translated as 'whisperer' is נִרְגָּן **nirgan** – **Strong's H5372** which means, '**talebearer, murmurer, backbiter, slanderer**', and comes from an unused root meaning to roll to pieces. This word is only used in the proverbs of Shelomoh as seen in:

Mishlě/Proverbs 18:8 "**The words of a slanderer are like delicacies, and they go down into the inner parts of the heart.**"

Mishlě/Proverbs 26:20 "**For lack of wood, the fire goes out, and without a slanderer, strife ceases.**"

Mishlê/Proverbs 26:22 “The words of a slanderer are as dainty morsels, which go down into the inner parts of the heart.”

Words of a slanderer go deep into the heart of a man and cause great destruction and we must not fuel the fire of slandering and whispering against others, for when there are no words of a slanderer strife comes to a halt!

Slandering can separate even the most intimate of friends!

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

Those who refuse to submit to the Word and walk in unity with the body and refuse to submit to the appointed leadership of Elohim cause division and strife, and their reasoning’s do not line up with sound wisdom!

Mishlê/Proverbs 18:1 tells us that a separatist seeks his own desire, and we therefore can see how he can easily cause strife and separate even the most intimate of friends as he seeks not the good of others but simply seeks only that which can benefit himself, with no care for the feelings of others!

Verse 29:

“A ruthless man entices his neighbour, and leads him in a way that is not good”

The Hebrew root word for ‘ruthless’ is חָמָס *hamas* – Strong’s H2555 which means, ‘violence, wrong, malicious’.

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

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

The Hebrew word that is translated as ‘entices’ comes from the root verb פָּתָח *pathah* – Strong’s H6601 and means ‘easily deceived, enticed, to be simple or to be in a state of holding a wrong view about a situation’.

The violent will do their utmost to cause their neighbour to believe a wrong view of the Truth and will even use malicious intent to force their agenda!

Those who do violence to the Torah, and by that, I mean those who strike it down as being of no value and claim and teach that it is no longer applicable, are enticing many away from the Truth, leading them on the broad path that leads to destruction!

Verse 30:

“Winking with his eye to plot perversity, moving his lips he shall bring about evil.”

The Hebrew root word that is used here for ‘winking’ is אָצַח *atsah* – Strong’s H6095 which means, ‘shut’. This shutting of the eye can be symbolic of one who turns away from the need to look at the Truth and therefore easily ignores proper right-ruling and in the process seeks only to plot perversity!

When this happens, the lips bring forth much evil!

The Hebrew word translated as ‘moving’ is קָרַץ *qarats* – Strong’s H7169 which means, ‘to nip, pinch, compress, wink’, and refers to a ‘pinching together’, and is applied to describing that which is done to eyes, lips and clay.

At its root it is associated with an “insidious malicious gesture”.

Tehillah/Psalm 35:19 “Let not my lying enemies rejoice over me; or those who hate me without cause wink their eyes.”

Winking may not often express the true meaning for us, as this root word better represents for us a deceitful and malicious look!

Mishlê/Proverbs 10: 10 “He who winks with the eye causes sorrow, and one with foolish lips falls.”

In this verse, Shelomoh continues to describe the resulting actions of the wrong.

He who winks with the eye is referred to as being a man of beliya'al in **Mishlê/Proverbs 6:13**, and to us how the corrupt and wicked will **‘wink with the eye, make signals with his feet and point with his fingers’**.

All of which describes or represents for us sinister body language, and can often reflect actions that contradict the words they speak.

The man of beliya'al may tell you one thing but his actions reveal another.

The wicked will also develop signs and signals that other wicked companions will understand and acknowledge what is being said beyond the words that is being spoken!

Our yes must be yes and our no must be no, anything beyond this is of the devil! How do your words and actions line up when mirrored against the true plumb-line of the Torah?

Have you developed certain looks and signals that are saying the opposite to what you mean?

If so, come out and have no agreement with such sinister body language!

To **‘wink with the eye’** can therefore represent for us those who turn away from seeing the clear needs of others!

The perverse and wrong will easily and deliberately shut their eyes from being witness to the urgent needs of the poor and fatherless.

This is something we all must be on guard against as we must not be found to be ‘winking our eyes’ at the pressing needs of other, especially when it is in our ability to help!

A winking eye causes sorrow as the need that could have been met is not!

This **‘winking with the eye’** is not limited to meeting needs of others, but also encompasses the reality of what so many are doing today, as it can also represent for us a 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.

In pure rebellion and disobedience to the Truth, many turn their eyes, ears and mouths away from the proper hearing, guarding, doing, meditating and speaking of the Torah of Elohim, which... grieves the Spirit of Elohim!

The Torah is to be upon our hearts and in our mouths, to do it!

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 living set-apart lives and walking in His commands.

This *winking of the eye*, 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!

When we are able to match these relevant Greek and Hebrew words, we are clearly warned against turning a blind eye towards the clear commands, instructions and Torah of Elohim, lest we find that we are grieving the Set-Apart Spirit of Elohim!

Shelomoh makes it clear here, in this proverb: the one who winks with the eye causes sorrow, and the one with foolish lips falls.

What we take note of here is that the one who turns their ears and eyes away from the Torah and so easily speaks foolishly against the Torah of Elohim, will fall because they **do not have the seal of Elohim upon their foreheads!**

Verse 31:

“Grey hair is a crown of adorning, it is found in the way of righteousness.”

The Hebrew word used here for ‘grey hair’ is שֵׁיבָה *seybah* – Strong’s H7872 which means, ‘*hairy head, grey hairs, old age*’.

Grey hair is a crown of adorning, and can metaphorically symbolise for us maturity in the Word!

The Hebrew word for ‘crown’ is אֶטְרֵף *atarah* – Strong’s H5850 which means, ‘*crown, wreath*’, and is the feminine noun from the root verb אָטַר *atar* – Strong’s H5849 which means, ‘*to surround, to crown*’ and metaphorically speaks of honour and authority, and we see that this word is used as such, as we see that:

- 1) – grey hair (Mishlê/Proverbs 16:31),
- 2) – grandchildren (Mishlê/Proverbs 17:6),
- 3) – a capable wife (Mishlê/Proverbs 12:4) and
- 4) – wisdom (Mishlê/Proverbs 14:24) are considered to be a ‘crown’.

The ultimate metaphor for this word that is used for ‘crown’, is found in:

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

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

The Hebrew root word that is translated as ‘comeliness’ is תְּשִׁבִי *tsebi* – Strong’s H6643 which means, ‘*beauty, honour*’, which once again describes that which we are called to represent, yet Ephrayim’s splendour and comeliness had faded due to pride and self:

Shemu’el Bet/2 Samuel 1:19 **“The splendour of Yisra’el is slain on your high places! How the mighty have fallen!”**

This was part of that which Dawid ordered to be taught to the children of Yehudah, called ‘The Bow’, after he lamented for the death of Sha’ul and Yehonathan.

How the mighty have fallen!

Pride has a way of puffing up self to a lofty position, set up only to fall and in Ėkrah we see the following verse:

Ėkrah/Lamentations 5:16 **“The crown has fallen from our head. Woe to us, for we have sinned!”**

Sin and lawlessness will cause the crown of splendid comeliness to fall from our head – for which there is a great woe, and call to repentance!

The Hebrew word that is translated as ‘adorning’ is תִּפְאָרֶת *tipharah* – Strong’s H8597 which means, ‘*beauty, adornment, splendour*’ which is used to describe what the garments of Aharon and his sons were to be made for as a reflection of the character of Elohim by which He is described, and to which we are to ascribe the splendour of His Name which is to be upon us as set-apart children of the Most-High.

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

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

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

While in many ways the Word was lost to us while being right in front of us, we thank יְהוָה for opening our eyes that we may seek and find!

As we guard the commands and watch over the Torah and do not let loving-commitment and truth be forsaken, we shall find favour!

Mishlê/Proverbs 7:15 **“Therefore I came out to meet you, to earnestly seek your face, and I found you.”**

The true adorning of maturity in the word is found in the way of righteousness!

As one grows older, it is inevitable that grey hairs begin to make themselves known and as we know, it says in:

Mishlě/Proverbs 20:29 “The comeliness of young men is their strength, and the splendour of old men is their grey hair.”

Grey hair is very much linked to the picture of wisdom through age, in Scripture, but it also can picture for us a decline in physical health – a picture of one’s life that is nearing its end, as Ya’aqob said to Yosěph’s brothers that if any harm came to Yosěph, that they would bring down his grey hair with evil to the grave! There are some who say that there is scientific proof that stress can induce the turning of one’s hair grey. Whether that is true or not, grey hairs can represent wisdom but also can be a picture for us of one having not used the wisdom they ought to have acquired, by displaying foolishness in their actions when they should know better.

In a clear rebuke given to Ephrayim (symbolic ally referring to the House of Yisra’ěl), we see in **Hoshěa/Hosea 7:9** that grey hairs were sprinkled on them yet they did not know it!

Hoshěa/Hosea 7:9 “Strangers have devoured his strength, but he does not know it. Grey hairs are also sprinkled on him, and he does not know it.”

Their strength was sapped by strangers – a stranger in Scripture often speaks of those who are foreigners to the Covenants of Promise – those who do not walk according to the Truth.

Ephesians tells us that we who were once far off and foreigners to the Covenants of Promise have been brought near by the Blood of Messiah.

Strangers can become as native born – through the Blood of Messiah and then live according to the Torah – walking in the Living Torah - יהושע Messiah!

But here, it says the strangers have sapped their strength – in other words those who do not walk in the Torah and are not of Elohim easily can drain the strength out of a believer if allowed to.

Ephrayim had corrupted themselves by following pagan ways and as a result were paying for it by being sucked dry –to the point where the analogy of grey hairs is used here.

They had grey hairs and didn’t even know it!

As we said earlier that grey hair is often referred to as a picture of wisdom and so here it is saying that Ephrayim had or rather were supposed to have the wisdom of Elohim, yet they didn’t even know it as they were so steeped in falsified worship programs that were killing them.

Today, we see this sad picture in many who have sincerely been going along in adhering to countless man-made formulas of worship be it in Christianity or Rabbinical Judaism and earnestly believe that they are in fact walking in righteousness, yet do not even realise that they have been hoodwinked by Satan!

From **Hoshěa/Hosea 7** we are able to see some of the grey hairs of Ephrayim that needed to be dealt with:

A – GREY HAIR OF FALSEHOOD (V2)

When some grow cold spiritually and lack perseverance through the trials of life that are designed to strengthen them and build character in them, they will do whatever it takes to ‘keep up the appearance’ that all is still ok!

It is like trying to colour away the grey hairs and feel better about themselves – you can colour all you want – all you have is grey hair that is coloured.

They may even say aměn, when they are walking right with Elohim, yet will give a louder aměn, when they are not right with Elohim, trying to profess that they are ok and walking right.

Titos/Titus 1:16 “They profess to know Elohim, but in works they deny Him, being abominable, and disobedient, and unfit for any good work.”

Mattithyahu/Matthew 15:8-9 “This people draw near to Me with their mouth, and respect Me with their lips, but their heart is far from Me. 9 but in vain do they worship Me, teaching as teachings the commands of men.”

Falsehood must be plucked out – it cannot be coloured away!

B – GREY HAIR OF ADULTERY (V4)

They were adulterers – they followed after idols and worshipped other false deities – this was spiritual adultery that got them divorced.

Adultery and idolatry are still very rife today – as people put the world and its ways before יהוה.

Yohanan Aleph/1 John 2:15 “Do not love the world nor that which is in the world. If anyone loves the world, the love of the Father is not in him.”

Yeshayahu/Isaiah 53:6 “We all, like sheep, went astray, each one of us has turned to his own way. And יהוה has laid on Him the crookedness of us all.”

People always want to go their own way!!!

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.”

Like many today Ephrayim by befriending the world was making themselves an enemy of Elohim.

Grey hair of love for the world must be plucked out!

C – GREY HAIR OF PRAYERLESSNESS (V7)

“Not one among them calls on Me.”

They had forsaken Him and forgotten His Name!

Today most do not even call upon יהוה – they may be calling upon false titles and names – that is not calling upon Him – He has a Name and most do not even know it!

Therefore, these people are prayerless, and even when they do know His Name, they rather recite ready-made prayers constructed by man as a means to pray.

In **Luqas/Luke 11:1** the disciples asked יהושע to teach them ‘*to*’ pray, not ‘*how*’ to pray – but ‘*to*’ pray – I guess that perhaps they too were sick of the vain repetitions that they were taught and instructed to do by the Pharisees!

Messiah gave them a model – He did not give another recital, but a model of how one can truly pray to The Father and speak from the heart.

Repetitions and recitals become a yoke if one is not careful and can lead them to having a prayerless life even whilst they rhyme off many scripted words!

We are to pray without ceasing and give thanks in all things – may we truly call upon the Name of יהוה and enjoy a pray-filled life.

How is your prayer life – has a grey hair of prayerlessness been sprouting? Pluck it out!

D – GREY HAIR OF WEAKNESS (V9)

As I said, strangers had devoured their strength.

We are to feed on Him – feed on His Word – our daily Bread that strengthens us.

‘Strangers’ are those things that we often find ourselves feeding on, thinking that they are good for us yet are not of Him and bring only further confusion and blindness, and include oral torah’s and traditions and dogmas, that can so easily appear as bread, yet it is like eating that bread that is only half baked or burnt on one side and raw on the other! In other words, it is not good for you and is not the Truth!

False Bread will weaken you whilst you think you are getting your fill – it will drain you of your strength and you will not be able to recognise or discern or rightly divide the Truth!

We are to be bearing fruit and to do that we must remain or stay in יהושע, the vine – we are only branches and without the Vine we can do nothing – and so we are to find our strength in Him Alone – Do not add or take away from that which He has given us, if you do – you will find many grey hairs of weakness coming up!

E – GREY HAIR OF FORMALISM (V11)

As we saw how the dove, was described here as simple and therefore, is a picture of being deceived into following formalism – following a program or man-constructed means of prescribed worship – having the appearance of great from yet lacking the very power of Elohim.

Many are sucked into following patterns of the world, as it looks as though it works – there is One way – walk in Messiah – The Living Torah!

F – GREY HAIR OF REBELLION (V13-14)

Ephrayim like many today have strayed from the Truth and transgressed against Him and spoken falsehood against Him!

They have the wrong heart attitude and speak twisted truth speaking things that יהוה did not say and speaking them as though He did – that is rebellion and witchcraft!

It is time for the healing Ephrayim to take place and this will require a removal of those ugly grey hairs of destruction and spiritual decline, so that they true grey hairs of wisdom can be a beautiful crown upon our heads.

How? By looking in the mirror – the mirror of His Word – each and every day, and allowing ourselves to be turned over and cooked on the other side as we allow the testing of our faith to bring great results – even when the heat is turned up – as we need to be made into that Good Bread presented as acceptable unto יהוה!

Verse 32:

“He who is patient is better than the mighty and he who rules over his spirit than he who takes a city.”

The phrase ‘**he who is patient**’ is written in the Hebrew as אֶרֶךְ אַפַּיִם – ‘erek apayim’, and comes from the two root words:

- 1) אֶרֶךְ 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) אֵף 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.

The Hebrew word that is translated here as ‘**mighty**’ is גִּבּוֹר gibbor – Strong’s H1368 which translates as ‘*mighty man, brave man, and valiant warrior, powerful*’, which is the intensive form of the word גָּבַר gabar – Strong’s H1396, which means, ‘*to be strong and mighty, prevail*’.

While it is certainly not a negative thing to be mighty, and in fact, we must be strong and brave, yet what we recognise here, in this parable, is that Shelomoh is using this term to describe one who is ready to fight, in the negative sense of being mighty!

He contrasts the one who is slow to anger against the one who is ready to fight because he is quick to anger!

Another lesson we can also learn here, is that it is better to be patient than be powerful!

We may often have all the power to destroy and break down another, yet what is better for us to do is to exercise patience as it is a clear fruit of the spirit!

We would do well to appease strife rather than stir it up!

Mishlê/Proverbs 15:18 “**A man of wrath stirs up strife, but he who is patient appeases strife.**”

Mattithyahu/Matthew 5:44-45 “**But I say to you, love your enemies, bless those cursing you, do good to those hating you, and pray for those insulting you and persecuting you, ⁴⁵ so that you become sons of your Father in the heavens. Because He makes His sun rise on the wicked and on the good, and sends rain on the righteous and on the unrighteous.**”

The man who rules over his spirit is better than one who takes a whole city!

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

The Hebrew root word that is translated as ‘take’ is לָקַח *lakad* – Strong’s H3920 which means, ‘**to capture, seize, take, imprisoned, taken captive**’.

Most of the 121 uses of לָקַח *lakad* deal with men capturing or seizing towns, men, spoils, and even a kingdom:

Shemu’el Aleph/1 Samuel 14:27 “**And Sha’ul took the reign over Yisra’el, and fought against all his enemies round about, against Mo’ab, and against the children of Ammon, and against Edom, and against the sovereigns of Tsoḇah, and against the Philistines. And wherever he turned, he inflicted punishment.**”

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

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

What Shelomoh is teaching us is that it is better for us to exercise patience and have control over our spirit than to seek to entrap another and take them captive in their sin! It is better to keep one’s emotions under control and keep cool than to lose your temper and wage war!

Sha’ul tells us in:

Eph’siyim/Ephesians 4:26 “**Be wroth, but do not sin.” Do not let the sun go down on your rage**”

Herein lies a vital truth – we may certainly get angry but we must be in guard and never let that anger cause us to sin and harbour hatred.

We must deal with our emotions before the day ends!

One who would capture a city would plan his attack and set up battle array in the night in order to attack at first light, and the parable Shelomoh is teaching is simple: do not let your anger get the better of you!!!

Verse 33:

“The lot is cast into the lap, but every decision by it is from יהוה.”

The Hebrew word that is used here for ‘lot’ is the word גּוֹרָל *goral* – Strong’s H1486 which means, ‘**a lot, allotted, choice, territory allotted**’, which is used 77 times in Scripture with the majority of these being used in **Yehoshua/Joshua** in giving us the various tribal allotments.

In this parable, no reason for casting lots is given, and the point that is clearly being made here is that no matter what lot is cast, the decision is always from יהוה.

The Hebrew word for ‘decision’ is מִשְׁפָּט *mishpat* – Strong’s H4941 – ‘**judgement, ordinance, regulations**’ and comes from the word שָׁפַט *shaphat* – Strong’s H8199 – meaning, ‘**to judge, govern, rule, pronounce judgement, give law**’.

Every judgement and right-ruling, is from יהוה!!!

In **verse 1** of this **Mishlě/Proverbs 16** we are told that the preparations of the heart belong to man, but the answer of the tongue is from יהוה, and here in this last verse it is basically saying the same thing!

As we consider these great parables, we will do well to take careful recognition, that we are to guard ourselves against the dangers of straying from set-apartness and allowing wrong thoughts, words and actions to cripple our walk and stain our garments of righteousness!

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.”

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!