

MISHLĚ/PROVERBS 21

Shalom,

In this article I will break down **MishlĚ/Proverbs 21**, verse by verse, and reveal some great nuggets of truth, by looking at some of the key Hebrew words, as well as cross referencing these verses with other relevant verses throughout the Scriptures, in order to help us understand these wisdom-filled proverbs in a better way.

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

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

Before we go into each verse, I simply want to remind the reader of what the term ‘**proverbs**’ means. The Hebrew word for ‘**proverbs**’ is the noun מִשְׁלָּה **mashal** – **Strong’s H4912** which means, ‘**a proverb, parable, a byword**’ which in its primitive root form means, ‘**to compare, to represent, be like**’, and comes from the root verb מִשַּׁל **mashal** – **Strong’s H4911** which means, ‘**to use a proverb, speak in parables or sentences of poetry**’.

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

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

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

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

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

Mem - מ:

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

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

Shin - 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!

This collection of parables highlight for us the clear truth that **יהוה** is in charge, as we see in this chapter opening and closing with a similar theme. **Verses 1-2** and **30-31** both observe the clear truth that despite how man will make plans and act on them, it is **יהוה** who determines what will happen. One of the major themes that we see running through this chapter is the contrast between the righteous and the wicked. Some verses make a direct contrast while other verses speak either of the righteous or the wicked, leaving the reader to think on the contrast.

Verse 1:

"The sovereign's heart is as channels of water in the hand of יהוה; He turns it wherever He wishes."

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

The Greek word for 'heart' is καρδία *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 'hand of יהוה' is a clear metaphor or figure of speech that means that יהוה is in control.

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

It is therefore very clear that we are able to understand, from the Hebraic mind-set, that one's hand symbolises what one does, or also speaks of one's 'works, deeds, actions'!

The clear thought of this line, is that יהוה controls and directs the decisions and actions of kings.

Just as יהוה can easily direct the streams of water, so too can He direct the thinking of the king.

After Ezra had gone back to Yerushalayim and was granted much favour to rebuild, from Sovereign Artahshashta, who had written a letter confirming that all that Ezra required must be done and that all should listen to him, Ezra declared his praise to יהוה, who had directed the heart of Artahshashta, sovereign of Persia:

Ezra 7:27-28 "**Blessed be יהוה Elohim of our fathers, who has put this in the sovereign's heart, to embellish the House of יהוה which is in Yerushalayim, 28 and has extended kindness to me before the sovereign and his counsellors, and before all the sovereign's mighty princes. So I was strengthened, as the hand of יהוה my Elohim was upon me. And I gathered heads from Yisra'el to go up with me.**"

The Hebrew word that is translated as 'wishes' is חָפֵץ *haphets* – Strong's H2654 and means, '*to delight in, desire, take pleasure in*', and is translated as 'I please' in:

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

It is by the perfect Word of Elohim that He causes His perfect will to be accomplished and in doing so, it is as easy as channelling water to turn the heart of a sovereign!

Verse 2:

"All a man's ways are right in his own eyes, but יהוה weighs the hearts."

This verse continues the theme of **verse 1** in that it makes it clear that יהוה knows and is in total control of the thoughts, motives and plans that are in the heart of man.

Many may deem that whatever they do is right in their own eyes, yet the question is whether their ways actually line up with the clear Truth and plumb line of יהוה and His perfect Word!

This verse carries the similar theme of:

Mishlê/Proverbs 16:2 "**All the ways of a man are clean in his own eyes, but יהוה weighs the spirits.**"

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 in the clear commands and instructions of Elohim are simply perverted ways that will be made known!

And the first time this word דֶּרֶךְ **derek** – Strong's H1870 is used in in:

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

Due to the sin of Ađam and Ĥawwah, 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 ר and is pictured as 'the head of a man' and has the meaning of the head of a man as well as **chief, top, begging or first**. Top as in the top or head of a body and chief an is head of a tribe or people as well as the one who rules the people.

Kaph - כ

The ancient form of this letter is pictured as כ - 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 יְהוֹשֻׁעַ Messiah who is THE WAY.

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

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

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

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

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

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

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

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

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

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

What Messiah was clearly teaching here, is that unless we eat of the Pěsaḥ Meal, we have no access into life. The Passover Meal and the Feast of Matzot is a sign on our hands and our foreheads that we belong to the Master and that we abide in Him and He in us, and that we have come to the Door and confessed our sins, having been immersed in Him and washed by His Blood, are now able to have access into the House into which we must abide, as we are built up in Him as living stones!

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

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

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

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

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

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

Messiah is THE WAY – the Outstretched Arm and Hand of Elohim that has been revealed, and we who partake in the 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 ‘right’ in his own eyes yet it is יהוה who weighs the heart, which implies that man may not always see that which he is doing as wrong!

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

The **Book of Yasher**, commonly known to us as ‘Jasher’, means the book of the ‘upright/straight’ or the Book of the ‘Righteous’.

We, as children of Elohim are called to walk upright and straight, called to walk and do what is ‘right’ in the eyes of יהוה – called to do what is ‘yashar’ – called to walk in righteousness and that is to walk in His Torah!

Deḅarim/Deuteronomy 12:28 “Guard, and obey all these words which I command you, that it might be well with you and your children after you forever, when you do what is good and right in the eyes of יהוה your Elohim.”

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

Proverbs tells us that there is a way that seems ‘yashar/right to man’ – but that only leads to death – too many want to follow their own way of what they determine as living right according to their own man-made standards yet will sadly only find that any other way other than that of the Torah of Elohim simply leads to destruction!

Broad is the way that leads to destruction and many walks thereon – there are many ways of man – yet narrow is the path to life and few find it – that path is ‘in’ Messiah as we walk according to His instructions – The Torah which is life!

Tehillim/Psalm 7:10 “My shield is upon Elohim, who saves the upright in heart.”

It is the upright in heart that Elohim saves! But just what does it mean to walk upright or ‘yashar’?

The root of ‘yashar’ is employed in at least 3 ways:

A – Literally

As it means to go straight or direct in the way.

The root meaning of Torah comes from the Hebrew word ‘Horah’ which means ‘to direct’ or ‘to teach’ and is derived from the stem word ‘yara’ which means ‘to shoot’ or ‘to throw’.

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

So, to walk upright or straight is to walk in the direction you have set your eyes upon and as those who ‘stay in’ Him we fix our eyes on יהושע Messiah and constantly walk straight!

The more intensive form of ‘yashar’ means to ‘make a straight way’, and that is to make a direct and level way that is free from obstacles as they would do in the days past when they would prepare the way to receive a royal visitor – making a level path for them to travel upon.

In other words, the intensive form of doing what is right in His eye’s carriers with it great action and dedicated commitment in all we do:

Mishlě/Proverbs 3:6 “Know Him in all your ways, and He makes all your paths straight.”

When we acknowledge Him in all our ways – guess what – He makes our paths straight that we can walk in the Torah of Freedom!

But we have a part to play – our faith walk cannot be without works!

Yeshayahu/Isaiah 40:3 “The voice of one crying in the wilderness, “Prepare the way of יהוה; make straight in the desert a highway for our Elohim.”

‘In the Wilderness’ – as we know **Bemidbar** (Numbers) means ‘in the Wilderness’ and it literally means for us, ‘the place of words or speaking’. In other words the Wilderness in a time for us to listen and hear His voice – hear His instructions – Hear – guard and do! **Hoshĕa/Hosea 2:14** tells us that He is alluring her (His Bride) into the Wilderness and shall speak to her heart – a place of listening!

It is through the Wilderness journey, on our way to the Promise from exile, where He instructs us that we are able to make level paths and be a prepared Bride for His return!

Make straight – make ‘yashar’ in the desert a highway for our Elohim!

We are to be making a straight way – literally getting our lives into living upright in His eyes for our King is coming – will He find faith – faith that is active and alive and upright?

B – Ethically

Uprightness speaks ethically of the manner of life as a characteristic quality of the blameless and discerning follower of יהוה:

Mishlĕ/Proverbs 11:5 “The righteousness of the perfect makes his way straight, but by his own wrongness the wrong one falls.”

Tehillah/Psalm 119:128 “Therefore all Your orders I count as right; I have hated every false way.”

One who walks in righteousness makes his way straight and in doing so all the commands or orders we count as right – as ‘yashar’ – and in the process we hate every false way!

You see, until you have repented of all falsehood and false ways of worship, you cannot walk fully straight, as you will always find yourself ‘hanging on’ to something of the past falsehood – let go – repent and walk upright!

C – As an idiomatic expression with eyes

That is, we see the word ‘right’ or ‘yashar’ being used as an expression with ‘eyes’ as in to be right in the eyes of a person simply means to have approval of the person by keeping their instructions!

To do what is right – ‘ha yashar’ – in the eyes of יהוה is linked with obedience to His commands and Covenant:

Shemoth/Exodus 15:26 “And He said, “If you diligently obey the voice of יהוה your Elohim and do what is right in His eyes, and shall listen to His commands and shall guard all His laws, I shall bring on you none of the diseases I brought on the Mitsrites, for I am יהוה who heals you.”

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

Deḇarim/Deuteronomy 6:17-18 “Diligently guard the commands of יהוה your Elohim, and His witnesses, and His laws which He has commanded you. 18 And you shall do what is right and good in the eyes of יהוה, that it might be well with you, and you shall go in and possess the good land of which יהוה swore to your fathers”

What we can clearly see here is that to do what is right in His eyes – that is the eyes of יהוה is simply to do His commands and guard to keep them diligently!

To not do so is to not walk right and therefore only walk by what is right in one’s own eyes only to find that the path of self is destructive unto death!

When people are doing what is right in their own eyes it shows that their eyes are not fixed on the Truth and therefore neglect to submit to walking in the clear instructions of the Torah. In the time of the Judges we take note that when there was no sovereign in Yisra'el everyone did what was right in their own eyes!

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

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

This was a clear breaking of the Torah, as we see what was commanded to Yisra'el before entering in to the Promised Land:

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

From various accounts in Scripture, including the records of the kings, we are able to clearly recognise that the ways that are right in a man's eyes are often ways that are not right in יהוה's eyes, and it is therefore necessary that we keep our hearts properly weighed by the Word of Elohim.

The Hebrew word that is translated as 'weighs' is **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 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 **Ėl** of knowledge, and by Him deeds are weighed.”

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 **Mishlĕ/Proverbs 21** as opposed to 'spirits' in **Mishlĕ/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 “וְיְהוָה, 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."**

The Hebrew word for 'heart' is לֵב לֵב - Strong's H3820 which means, **'inner man, mind, will thought'**, or is often also written as לֵבָב לֵבָב - 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 לֵב - Strong's H3820 looks like this:



Lamed - לָ:

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 - בָ:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

How is your heart?

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

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

יהוה weighs the hearts and this we would do well to remember, for then we will be well equipped to make sure that we guard the good treasure He has put in our hearts, by guarding to do His Word!

Verse 3:

“To do righteousness and right-ruling is more acceptable to יהוה than a slaughtering.”

This clear truth is possibly one that many have misunderstood due to a proper lack of knowledge. What most forget is that to do righteousness is to guard to do all the commands of Elohim, as we are told what the clear definition of righteousness is, 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.”

What then is Shelomoh highlighting for us in this parable, especially as we consider the commands and instructions that are in the Torah regarding proper slaughterings?

To put it simply, it is clear that many may have brought slaughterings while their lives were riddled with compromise and therefore rendered their slaughterings as being unacceptable in the eyes of Elohim.

Mishlě/Proverbs 15:8 tells us that the slaughtering of the wrong one is an abomination to יהוה, and then we are clear told what יהוה delights in, in the following verse:

Shemu’el Aleph/1 Samuel 15:22 “Then Shemu’el said, “Does יהוה delight in burnt offerings and slaughterings, as in obeying the voice of יהוה? Look, to obey is better than an offering, to heed is better than the fat of rams.”

In this account, we are given a perfect example where slaughterings of the wrong are unacceptable. King Sha’ul was clearly commanded to put under the ban all the Amalēqites and all that they have, as seen in the clear command given in:

Shemu’el Aleph/1 Samuel 15:3 “Now go, and you shall smite Amalēq and put under the ban all that he has, and you shall not spare them, and put to death from man to woman, from infant to nursing child, from ox to sheep, from camel to donkey.’ ”

Sha’ul did not put all under the ban and he spared the life of Aḡāḡ, sovereign of Amalēq, and the best of the sheep, and the cattle, and the fatlings, and the lambs, and all that was good, and would not put them under the ban. But all goods that were despised and worthless, that they put under the ban. Sha’ul did not obey the clear commands of Elohim and thought that he could excuse away his disobedience, by claiming that he saved the best to bring as a slaughter offering to יהוה, and it was then made clear to Sha’ul that יהוה delights in those who obey His voice.

There are so many today, who are ‘bringing slaughterings’ to Elohim, while they have clearly not obeyed His voice, as they neglect to do righteousness and right-ruling by guarding to keep all He has commanded!

Hoshēa/Hosea 6:6 “For I delight in loving-commitment and not slaughtering, and in the knowledge of Elohim more than burnt offerings.”

The bringing of offerings in itself does not always reflect true loving-commitment, and this is what Shelomoh is teaching us here. When true obedience is seen in the proper doing of righteousness then proper slaughterings will be brought!

When Dawiḏ was confronted regarding his sin with Bathsheba he repented and sought יהוה with all his heart and in a prayer of repentance we see his words making it clear as to what יהוה does not delight in:

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 Malkitsedeq, and the individual pictures of this High Priest and King of Shalēm, can render for us the meaning of:

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

Or

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

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!

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 יהוה is our Judge, יהוה is our Lawgiver, יהוה 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!!!

To do righteousness and right-ruling is more acceptable to יהוה than a slaughtering!

The Hebrew word translated as ‘more acceptable’ 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.

What is preferred, is obedience, rather than a corrupted sacrifice!

In a clear rebuke, found in **Yeshayahu/Isaiah 1**, we take note of the stern words of our Master and Elohim in regards to a corrupted performing of feasts:

Yeshayahu/Isaiah 1:11-15 “Of what use to Me are your many slaughterings?” declares יהוה. “I have had enough of burnt offerings of rams and the fat of fed beasts. I do not delight in the blood of bulls, or of lambs or goats. 12 “When you come to appear before Me, who has required this from your hand, to trample My courtyards? 13 “Stop bringing futile offerings, incense, it is an abomination to Me. New Moons, Sabbaths, the calling of meetings – I am unable to bear unrighteousness and assembly. 14 “My being hates your New Moons and your appointed times, they are a trouble to Me, I am weary of bearing them. 15 “And when you spread out your hands, I hide My eyes from you; even though you make many prayers, I do not hear. Your hands have become filled with blood.”

Here, Yehuḏah were bringing slaughterings and offerings as the temple service was seemingly still going on while יהוה in essence says to them:

“Why are you even coming with your offerings, since you also have idols in your homes and all you are doing is bringing mud into My House and your feet/walk is muddied with falsehood!”

STOP MIXING WORSHIP, UNTO יהוה, WITH PAGANISM!!!

He is unable to bear unrighteousness and assembly.

Yehuḏah was wicked, while pretending to be righteous and to not walk in His Torah, yet claimed to be righteous, which is the great error they made back then and the error that so many still make today!

The false teachings that have set-aside Torah observance, is nothing more than a sick trampling of mud over His Torah, with the appearance of assembling in righteousness, while profaning His Word and His commands and His appointed Times, which He will not tolerate.

In **verse 14**, we see clearly the use of the term ‘**your** New Moons and appointed times’ being used.

יהוה says that they are a trouble to Him and He is weary of bearing them!!!

Does this contradict the Torah and the commands to keep יהוה’s Feasts?

As much as many try to twist this verse, into teaching that keeping His Feasts is no longer necessary, we must take note of the key term in this verse, that is spoken by יהוה, which is the word ‘**YOUR**’.

The way Yehudah were carrying out His feasts showed that they had turned them into a creation of their own hands by doing it their own way and as it suited them and, in the process, they mixed in pagan worship practices with it – and this form of worship was no longer as יהוה had prescribed, but had become their own, which He no longer saw as worship unto Him.

Today it has even become worse, as the church not only worships their own way, but has, at its root, pagan influences and traditions that have even changed the appointed times, to fit in with pagan sun-worship traditions - and this יהוה hates – and I repeat – יהוה hates these man-made traditional feasts. He also hates that which rabbinic tradition presents, as a form of worship that sets aside the purity of Torah, by the addition of oral laws and commands that יהוה has not commanded or instructed!

In another rebuke for mixed worship that was going on, we see in:

Yirmeyahu/Jeremiah 7:21-23 “**Thus said יהוה of hosts, the Elohim of Yisra’el, “Add your burnt offerings to your slaughterings and eat meat. 22 “For I did not speak to your fathers, or command them in the day that I brought them out of the land of Mitsrayim, about matters of burnt offerings or slaughterings. 23 “But this word I did command them, saying, ‘Obey My voice, and I shall be your Elohim, and you be My people. And walk in all the ways that I have commanded you, so that it be well with you.’”**

When sacrifices are brought from a basis of compromised worship then it is not acceptable to Elohim, and the clear command given here is to ‘obey the voice of Elohim’ and ‘walk in all His commands’, then it will be well with us!

The Hebrew noun that is translated as ‘a slaughtering’ is זָבַח zəbāḥ - Strong’s H2077 which means, ‘**thank offerings, sacrifice, feasting**’, which comes from the primitive root verb זָבַח zabāḥ - Strong’s H2076 meaning, ‘**to offer a sacrifice, sacrificed**’. These two words are used in:

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

Here in this Psalm the root word for slaughterings is זָבַח zəbāḥ and the root word for ‘offer’ is the primitive root word that זָבַח zəbāḥ comes from, which is the word זָבַח zabāḥ.

We ‘offer’ up our lives as a living ‘sacrifice’ with joy and thanksgiving, and so it is too that we see with the זָבַח zəbāḥ offering that it was given as an expression of appreciation:

Tehillah/Psalm 107:22 “**And let them bring slaughterings of thanksgiving, and relate His works with rejoicing.**”

Tehillah/Psalm 116:17 “**I bring You a slaughtering of thanksgiving, and call upon the Name of יהוה.**”

In these two verses, we see again the two root words being used, and so, we can begin to understand the following text:

Ib'rim/Hebrews 13:15 “Through Him then, let us continually offer up a slaughter *offering of praise to Elohim, that is, the fruit of our lips, giving thanks to His Name.*”

Messiah tells us in:

Mattithyahu/Matthew 9:13 “But go and learn what this means, ‘I desire compassion and not offering.’ For I did not come to call the righteous to repentance, but sinners.”

He said this to highlight the clear fact that the so called slaughterings that the religious Pharisees were bringing were not acceptable to Elohim, for they had clearly neglected to walk in the proper righteousness and right-rulings of Elohim as they had no regard for the poor and neglected to teach and call sinners to repentance!

Mikah/Micah 6:6-8 “With what shall I come before יהוה, bow myself before the high Elohim? Shall I come before Him with burnt offerings, with calves a year old? 7 Is יהוה pleased with thousands of rams or ten thousand rivers of oil? Shall I give my first-born for my transgression, the fruit of my body for the sin of my being? 8 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?”

Here the prophet makes it very clear what is required of man!

Many were bringing slaughterings yet they were not doing what is right and walking humbly before Elohim.

The Hebrew root word that is used here for ‘humbly’ is צָנַע *tsana* – Strong’s H6800 which means, ‘to be modest or humble’, and the phrase ‘to walk humbly’ is expressed as follows: וְהִצַּנְתָּ לְפָנָי *vehats’nea leketh* which literally expresses ‘a making humble to walk’ or ‘showing a humble walk’, again emphasising that our humility is seen in our walk – that is our walk of obedience as we clearly see and understand the words in:

Yoḥanan Aleph/1 John 2:6 “The one who says he stays in Him ought himself also to walk, even as He walked.”

The Greek word for ‘walk’ is περιπατέω *peripateō* – Strong’s G4043 and carries the same meaning, and that is, ‘to walk, behaviour, to conduct one’s self, to make one’s way, to tread with the feet, to make one’s life’.

Why all the definitions?

To clearly reiterate that to walk as Messiah walked involves action, and that action is to be in complete line with His walk – and that is a walk of total obedience – as we come to The Door and follow our Shepherd’s voice by obeying His Torah – for this is the greatest expression of humility!

To choose to walk any other way is to exalt one’s own door, or the door of another, while bringing down the True Door!

Verse 4:

“A haughty look, a proud heart, the lamp of the wrong, are sin.”

We are told in **Tehillah/Psalm 119:105** that the Word of Elohim is a lamp for our feet and a light for our path; and in **Debarim/Deuteronomy 30:14** we are also told that the Word is near us, in our mouth and heart – to do it!

Understanding this then it makes perfect sense that when the true lamp and light of the Word is in our heart then we will walk humbly before our Elohim and guard to do righteousness and right-ruling.

Shelomoh continues from the theme of the previous verse in highlighting for us the result of not guarding to do righteousness and right-ruling, by giving us the characteristics of those who sin. Here he tells us that a haughty look, a proud heart and the lamp of the wrong are sin!

The proud in heart do not have a lamp of truth but rather have a wrong lamp!

A haughty look:

This is written in the Hebrew as follows – עֵינַיִם – רִוּם – ‘rum (room) aynayim’, and comes from the two root words: עַיִן ayin – Strong’s H5869 which means ‘eye’, and רִוּם 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 יְהוָה.

In the words that Dawid spoke to יְהוָה, after having been delivered from the hands of his enemies and the hand of Sha’ul, he said the following, 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 “יְהוָה, 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.”

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

And a proud heart:

This is written in the Hebrew as follows – וְרָחַב לֵב – ‘ur’hab leb’, which is from the two root words: לֵב leb - Strong’s H3820 which means, ‘inner man, mind, will thought’, which we have already discussed in this article; and רָחַב raḥab - Strong’s H7342 which means, ‘wide, broad, proud, arrogant, spacious’, which comes from the root verb רָחַב raḥab - Strong’s H7337 which means, ‘to be or grow wide or large, extend, make room, open wide’.

I find this picture of having a wide heart, as being a proud one, very interesting, as we take note of the clear warning that we can glean from this; and that is, that we are to guard the narrow way of Truth in our heart and not be arrogantly led astray by the ‘many ways’, that are being presented as acceptable! Messiah warned us in:

Mattithyahu/Matthew 7:13 “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.”

The Greek word used here for ‘broad’ is εὐρύχωρος euruchōros – Strong’s G2149 which means, ‘**broad, spacious**’, and is used in the LXX (Septuagint – Greek translation of the ‘Tanak’ – O.T.) in the following verse:

Hoshĕa/Hosea 4:16 “For Yisra’el is stubborn, like a stubborn calf. Would יהוה now feed them like a lamb in a broad place?”

The Hebrew word that translated here as ‘broad place’ is the noun מְרַחֵב merḥab – Strong’s H4800 which means, ‘**a broad or roomy place, large field**’, and comes from the root verb רָחַב raḥab - Strong’s H7337.

A proud heart or a broad heart, is an idiomatic expression for “**arrogance**”, and teaches us the dangers of simply accepting the broad path that leads to destruction.

Many arrogantly assume that they are fine and think that they can do whatever is right in their own eyes, along with many others who think the same and that all will be fine in the end.

This is the broad path of arrogance that leads to death – there is only One Way and it is narrow!

A proud heart is a picture of a heart that does not guard the Torah of Elohim but follows whatever path best suits their situation, according to their own standards of uprightness with no regard for the clear Truth of the Torah of Elohim!

A proud heart is also a clear picture of one who rebels against the Torah of Elohim and we know that Scripture repeatedly tells us that יהוה resists the proud and in the Day of יהוה He will put an end to the arrogance of the proud!

Yeshayahu/Isaiah 13:11 “And I shall punish the world for its evil, and the wrong for their crookedness, and shall put an end to the arrogance of the proud, and lay low the pride of the ruthless.”

Lamp of the wrong:

The word used here for ‘lamp’ is נֵר ner – Strong’s H5216 meaning, ‘**lamp, candle, light**’.

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

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

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

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

The ‘**lamp of the wrong**’ is not the lamp of יהוה, and is therefore a clear metaphor for the false path of the wicked.

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

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

It is from this contrast that we are able to get the clearest profile of the רָשָׁע rasha – Strong’s H7563 (**wicked**) kind of people! The book of **Mishlĕ/Proverbs** contains a great deal of antithetical parallelism, which contrasts the רָשָׁע rasha and the צַדִּיק tsaddiq in black and white terms.

The focus is on both the quality of lifestyle and the results of these two ways of living.

Whereas the wicked forsake יְהוָה, the righteous cling to him.

Though the wicked are oppressive and dishonest, the righteous are upright and lovers of truth, etc. **Debarim/Deuteronomy 28** clearly deals with the blessings for the righteous (**verses 2-14**) and the curses for the wrong (**verses 15-68**)!

The wrong have a 'lamp' that gives them direction, yet what we must take note of, is that the lamp of the wrong is not a true light at all and is a path of darkness and deception.

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

Shemu'el Bēt/2 Samuel 22:29 "For You are my lamp, O יְהוָה, and יְהוָה makes my darkness light."

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

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

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

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

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

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

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

The lamp is for our feet!

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

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

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

Shelomoh makes it clear that the haughty look, proud heart and lamp of the wrong are sin, and the Hebrew word used here for 'sin' is חַטָּאת hatta'ah – **Strong's H2403** which means, 'sin, sinful thing, sin offering'.

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

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

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

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

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

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

Sin is lawlessness and therefore, we are able to clearly see that the lamp of the wrong is therefore a path of lawlessness!

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

The Greek word that is used for ‘lawlessness’ is ἀνομία *anomia* – Strong’s G458 which means, *‘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, especially for those who seem to miss the fact that to not walk in the Torah is sin! It is as though Yohanan was spelling out this fact very bluntly and straightforward for those who struggle with a Greek mind-set and see no need to walk in the Torah – well right here in the Greek it is clear – If you are lawless (that is to walk contrary to the Torah) then you are indeed sinning!

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

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

The Greek word that is translated here as ‘redeem’ is λυτρόω *lutroō* – Strong’s G3084 which literally means, *‘to release by paying a ransom, redeem’* – in other words Messiah has paid the price for us and released us from lawlessness by paying the ransom for our lives with His Blood.

Sha’ul tells us in:

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

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

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

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

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

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

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

Understanding this we can see the following:

ἀδικία adikia – Strong’s G93 IS **ἁμαρτία hamartia** – Strong’s G266, which IS **ἀνομία anomia** – Strong’s G458

UNRIGHTEOUSNESS is SIN which is LAWLESSNESS

Therefore the lamp of the wrong is a lawless and unrighteous lamp!

Those who are guided by a lamp of lawlessness have a haughty look and proud heart as they are clearly unwilling to yield and humbly submit to the Torah of Elohim, which is the True lamp for the True narrow path that leads to life!

Verse 5:

“The plans of the hard worker lead only to plenty, but all rash haste only to poverty.”

This parable highlights for us the clear contrast between hard work and proper panning that goes with it versus the rash haste of working without a proper plan and trying to get the job done as quickly as possible without any thought or care.

Those who do not take the proper time to plan and count the cost are lazy in their duty and will end up losing much while the hard worker that assesses and strategically plans his task will accomplish his goal.

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

The Hebrew word that is used here for ‘hard worker’ is **חָרֹץ 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*’.

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

The Hebrew word for ‘plenty’ is **מוֹתֵר mother** – Strong’s H4195 which means, ‘*abundance, advantage, profit*’, and is also used in:

Mishlê/Proverbs 14:23 “In all labour there is profit, but talk of the lips leads only to poverty.”

What we are able to recognise here is that proper planning and hard work is advantageous, and we also take note of the parable of our Master regarding the one who did not sit down to calculate the cost of building:

Luqas/Luke 14:27-30 “**And whoever does not bear his stake and come after Me is unable to be My taught one. 28 “For who of you, wishing to build a tower, does not sit down first and count the cost, whether he has enough to complete it? 29 “Otherwise, when he has laid the foundation, and is unable to finish it, all who see it begin to mock him, 30 saying, ‘This man began to build and was unable to finish.’”**

A true taught one of the Master does not do anything in rash haste but carefully considers all that they do as they meditate on the Torah, day and night, so that they are successful in all they do.

The Hebrew word that is translated as ‘**rash haste**’ comes from the root verb **אָרַץ** **uts** – **Strong’s H213** which means, ‘**to press, be pressed, make haste, narrow, urged**’.

This verb is used 10 times in Scripture, and we take note that it is used 4 times in **Mishlě/Proverbs**, to discourage haste to get rich (**28:20**); as well as a clear reference to hasty words and actions (**19:2; 29:20; 21:5**).

It is used in Scripture to also express how people are urged into action, where we see how the Messengers of Elohim urged Lot to hurry up and get out of Sedom with his family (**Berěshith/Genesis 19:15**).

The danger of doing things in haste without proper instruction and guidance from Elohim is that it will lead to poverty, yet on the other hand being urgent in listening and responding to the Truth will cause one to do what is required!

The Hebrew word for ‘**poverty**’ is **מַחְסוֹר** **maḥsor** – **Strong’s H4270** which means, ‘**a need, thing needed, poverty, lack, want**’.

We again take note of the words of Shelomoh, in:

Mishlě/Proverbs 14:23 “**In all labour there is profit, but talk of the lips leads only to poverty.**”

Too much talking and no working will not profit anyone, yet in the hard labour of the work of one’s hands there is much to gain!

Verse 6:

“Gaining treasures by a lying tongue is a fleeting vapour, heading for death.”

Shelomoh continues with the thought of the clear danger of trying to gain things in a bad way.

The Hebrew root word that is translated as ‘**made**’ is **פָּעַל** **pa’al** – **Strong’s H6466** which means, ‘**do, make, accomplish, perform**’, and from this root we get the word **פְּעָל** **po’al** – **Strong’s H6467** which means, ‘**doing, deed, work, activity, wages, what you have done**’, and is therefore a word that clearly reflects of that which is gained by what you do.

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

Treasures certainly have great value, yet treasures that are gained in a wrong way have no value whatsoever, as we are clearly told in;

Mishlě/Proverbs 10:2 “**Treasures of wrongness are of no value, but righteousness delivers from death.**”

Any ‘**treasure**’ or gain that is gotten through acts of lawlessness and a total disregard for the Torah, has no value! Many people desire to gain and store up or acquire worldly treasures and think that they will somehow give them a form of security and a better identity.

Messiah clearly tells us to not store up that which can and will be destroyed!

Luqas/Luke 12:15-21 “And He said to them, “Mind, and beware of greed, because one’s life does not consist in the excess of his possessions.” 16 He then spoke a parable to them, saying, “The land of a certain rich man yielded well. 17 “And he was reasoning within himself, saying, ‘What shall I do, because I have no room to store my crops?’ 18 “And he said, ‘I am going to do this: pull down my storehouses and build greater, and store all my crops and my goods there, 19 then say to myself, “Life, you have many goods laid up for many years, take your ease, eat, drink, rejoice.” ’ 20 “But Elohim said to him, ‘You mindless one! This night your life shall be demanded from you. And who shall own what you have prepared?’ 21 “So is he who is storing up treasure for himself, and is not rich toward Elohim.”

Mattithyahu/Matthew 6:19-21 “Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal, 20 but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal. 21 “For where your treasure is, there your heart shall be also.”

The phrase ‘a lying tongue’ is written in the Hebrew as: **לְשׁוֹן שֶׁקֶר** – **leshon shaqer**

The Hebrew root word that is translated as ‘lying’ is **שֶׁקֶר sheqer** – Strong’s H8267 which means, ‘*deception, disappointment, falsehood, lies*’, and comes from the root verb **שָׁקַר shaqar** – Strong’s H8266 which means, ‘*to do or deal falsely, lie*’.

The Hebrew root word that is translated as ‘tongue’ is **לָשׁוֹן lashon** – Strong’s H3956 which means, ‘*tongue, language, tongue shaped*’, and from this word we get the verb **לָשַׁן lasha** – Strong’s H3960 which means, ‘*slander, accuse, to use the tongue*’.

The Hebrew word **שֶׁקֶר sheqer** – Strong’s H8267 is used in **Wayyiqra/Leviticus 19:12** in the command to not swear falsely in the Name of יהוה and profane His Name through false speech!

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

A lying tongue is an abomination to יהוה, and many people gain wealth through lies and the clear profaning of His Name!

Gaining anything through deceit and falsehood is of no value and leads to death!

In a world that is corrupted by deceit and lawlessness many will use lies to get what they want.

Shelomoh tells us that if you gain anything through lying and deception, then you will quickly lose it and you will be headed for death!

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

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

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

In **Melakim Aleph/1 Kings 16:25-26** we are told that Omri did more evil in the eyes of יהוה than all those before him, by walking in the ways of Yarob'am and provoking יהוה with their **worthlessnesses**. Getting treasures through deception and lies and speaking what is false, is worthlessness, and so many today are going after worthlessness and become worthless, as they chase after the inherited treasures of wrongness and futility that leads to death!

Another powerful verse I found in this regard, is spoken by Yonah while he was in the big fish: **Yonah/Jonah 2:8** **“Those observing false worthlessnesses forsake their own loving-commitment.”** This expresses it very clearly – when you go after worthlessness, idols, vanity and that which does not satisfy, you will be handed over to the delusion of futility and forsake true loving-commitment!!!

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

So many people think that they gain so much ‘treasure’ through the twisted, misguided and destructive traditions and theologies of man, yet are unaware of how worthless all that false information is and how it is a path that leads to death!

The Torah is not a worthless word, it is our life and those who neglect the Torah and gain the so-called treasures of man-made teachings of lawlessness and gaining a worthless treasure that does not satisfy!

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

What Shelomoh is highlighting for us, in this very powerful parable, is that the gaining of false theological treasures of man, is an intense ‘asking for death’!!!

They even love to give titles and degrees or doctorates according to their treasures of falsehood, yet fail to recognise that they are worthless and lead to death!

In speaking of the falsehood and depravity of the last days Sha’ul warns Timotiyos of how men will become lovers of self and pleasure rather than lovers of Elohim and have a form of reverence yet deny its power; and he commands Timotiyos to turn away from these, and then says:

Timotiyos Bět/2 Timothy 3:6-7 **“For among them are those who creep into households and captivate silly women loaded down with sins, led away by various lusts, 7 always learning and never able to come to the knowledge of the truth.”**

We are to be seeking יהוה and His kingdom, which entails seeking how His kingdom operates and the rules that apply for proper stewardship in His Kingdom.

So many neglect to seek first the Kingdom of Elohim but are rather seeking the falsified treasures of man-made reverence, that has no true power and will always be learning new theologies that try to excuse away the need to walk in true obedience to the Torah of Elohim and never actually come to the true knowledge of the Truth, but are headed for death!

The Hebrew word for ‘death’ is מוֹתַת maveth – Strong’s H4194 which means, **‘death, plague’** and comes from the root verb מוֹתַת 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 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 7:

“The spoil of the wrong catches them, because they refused to do right-ruling.”

Refusing to do the proper right-ruling of Elohim will catch up with the ‘lawless’, and by lawless I mean those who do not adhere to or walk in the Torah of Elohim and even claim to be ‘under grace’ and try to excuse away the required obedience that the Word commands.

The Hebrew word that is translated as ‘spoil’ is שָׁדַד *shod* – Strong’s H7701 which means, ‘**violence, havoc, ruin, spoil, destruction**’ and comes from the root verb שָׁדַד *shadad* – Strong’s H7703 which means, ‘**to deal violently with, despoil, devastate, completely destroy**’.

The violence that the wrong have done to the Torah, by not obeying it, will catch up to them and destroy them!

In a serious woe that is given to a backsliding Ephrayim (used as a metaphor for the House of Yisra’el), we take note of the destruction that is decreed by Elohim, in:

Hoshēa/Hosea 7:13-14 “**Woe to them, for they have strayed from Me! Destruction to them, because they have transgressed against Me! And I Myself have ransomed them, yet they have spoken falsehoods against Me, 14 and did not cry out to Me with their heart when they wailed upon their beds. For grain and new wine they assemble themselves; they turn away from Me.**”

The Hebrew word that is translated as ‘catches’ is גָּרַר *garar* – Strong’s H1641 which means, ‘**to drag, drag away, sweep away, chew, chew the cud**’.

What is being made clear here, is that the destruction of the wrong will eat them up because of their own destructive ways, because they refused to do right-ruling!

The Hebrew word that is translated as ‘refused’ is מָאֵן *ma’en* – Strong’s H3985 which means, ‘**to refuse, absolutely refuse**’, and represents an intentional action as opposed to one of ignorance.

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

To refuse, is rebellion, and many today are refusing to hear that which is being spoken and refuse to be taught, while thinking that they are fine, when in fact they are rebelling.

Pharaoh refused to let Yisra’el go; Edom refused to give Yisra’el passage through its borders; Yisra’el refused to listen to the voice of Shemu’el the prophet when they demanded to have a king!

Yisra’el refused to repent and refused to receive instruction, and so what we can clearly see from the use of this word is that those who ‘refuse’ the call of Elohim to come out and be separate simply reveal a hardness of heart and that they are stiff-necked and unwilling to submit to the Master and King of all creation!

Ib’rim/Hebrews 12:25-26 “**Take heed not to refuse the One speaking. For if those did not escape who refused the warning on earth, much less we who turn away from Him from heaven, 26 whose voice shook the earth then, but now He has promised, saying, “Yet once more I shake not only the earth, but also the heaven.”**”

The Greek word that is used, here in **Ib’rim/Hebrews**, for ‘refuse’ is **παραιτέομαι paraiteomai** – **Strong’s G3868** which means, **‘to have nothing to do with, excuse, refuse, reject’**.

This word is used in the Parable of a certain man who gave a supper and invited many and sent his servant to those who had been invited to come for the supper was now ready, and we see in some of the responses to the invite, this word **παραιτέομαι paraiteomai** – **Strong’s G3868** being used 3 times in: **Luqas/Luke 14:18-19** **“But one by one they all began making excuses. The first said to him, ‘I have bought a field, and I need to go and see it. I ask you to have me excused.’** 19 **“And another said, ‘I have bought five yoke of oxen, and I am going to try them out. I ask you to have me excused.’”**

Excuses to be excused!!!

I find this a very powerful and sobering lesson being given here in terms of what excuses actually represent – and that is that they represent an intentional refusal to submit to the call of Elohim. So many today make a wide range of excuses as to why they cannot do what is required in the Word, and will even justify these excuses in their own minds as being a valid reason, when in fact it is nothing more than a deliberate refusal to obey!

Many who claim to walk in the Torah make numerous excuses as to why they cannot gather and assemble as commanded on the Sabbaths and Feast of Elohim, be it because they are tired or feel they need space or whatever other vain excuses they give!

Any excuse to deviate from the pure plumb-line of the Word is a deliberate and intentional refusal to submit and obey, and will even refuse to obey those leading them in the Word, refusing to submit to the appointed offices that Messiah has clearly given in His body for the perfecting of the set-apart ones, to the work of service to a building up of the body of the Messiah.

Ib’rim/Hebrews 13:17 **“Obey those leading you, and be subject to them, for they watch for your lives, as having to give account. Let them do so with joy and not groaning, for that would be of no advantage to you.”**

To refuse the instruction and guidance of those appointed by Elohim for the perfecting of His Bride, are refusing Elohim!

They refused to do right-ruling!

The word for ‘to do’ is from the Hebrew word **עָשָׂה asah** – **Strong’s H6213** meaning, **‘to do, work, make, produce, to act with effect, to observe, to bring about, institute’**, as discussed already in **verse 3**.

A derivative of this root is the word **מַעֲשֵׂה ma’aseh** – **Strong’s H4639** and means **‘a deed, work or acts, accomplishments’**.

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 – their ‘doing’ of the commands and not just hearing!

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

Mattithyahu/Matthew 7:24-27 **“Therefore everyone who hears these words of Mine, and does them, shall be like a wise man who built his house on the rock, 25 and the rain came down, and the floods came, and the winds blew and beat on that house, and it did not fall, for it was founded on the rock. 26 “And everyone who hears these words of Mine, and does not do them, shall be like a foolish man who built his house on the sand, 27 and the rain came down, and the floods came, and the winds blew, and they beat on that house, and it fell, and great was its fall.”**

The Greek word translated as ‘does’ here is **ποιέω poieō** – **Strong’s G4160** which means, **‘to make, do, accomplish, keep, work, acts’**.

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*'.

These 'mishpatim' are the 'legal procedures' or firm ruling that are non-negotiable – this was how community would be ruled and how any issues that would arise would be dealt with in a prescribed way that is just and fair.

These are what we could call the 'social laws' that clearly teach us how to get on with each other and how we are to behave and how we are to live according to how we have been created to be in יְהוֹשֵׁעַ.

Tehillah/Psalm 89:14 "Righteousness and right-ruling are the foundation of Your throne; kindness and truth go before Your face."

Tehillah/Psalm 97:2 "Clouds and darkness all around Him, righteousness and right-ruling are the foundation of His throne."

What we see here is that righteousness and right-ruling/justice are the foundation of His throne – these 'mishpatim' and righteousness are the foundation of His Throne – this is How He rightly rules His people. It is of vital importance that we understand the rules which shows us how to live in community; for these right-rulings guide us on how to form community, how to rule community and how we are to practically live together as children of the Most High!

These are the 'boundaries' by which you judge the standards of obedient community life and we do not judge our children, one another or anything else outside of these boundaries! In contrast to the laws of our nation which are constantly changing in order to remain relevant, the laws/right-rulings of the Torah are unchanging and eternal for His Word does not change!

The wisdom of יְהוָה found in the Torah is so boundless that it is applicable to all situations in all environments.

Verse 8:

"The way of a guilty man is perverse; but as for the innocent, his work is right."

This parable contrasts the way of the perverse and those who avoid evil; and also give a contrast between the guilty and the innocent.

The way of the guilty is wrong while the work of the innocent is right.

What is very clear here is that one's 'work' determines what 'way' you are walking on/in.

The Hebrew rendering of this verse could literally be translated as '**Very perverse is the way of the man who is guilty and the pure is upright in his work**'.

The Hebrew word that is translated as 'perverse' is הִפְכָּךְ haphakpak – Strong's H2019 which means, '*crooked, perverted*', and comes from the root הִפַּךְ haphak – Strong's H2015 meaning, '*to turn, overturn, change, pervert*'.

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 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!

The Hebrew root word that is used here for 'guilty' is וָזָר **vazar** – **Strong's H2054** which means, '**criminal, guilty**', pertaining to a person that has violated a standard, implying a moral corruption.

Mishlě/Proverbs 15:9 "The way of the wrong one is an abomination to יהוה, But He loves him who pursues righteousness."

Tehillah/Psalm 1:6 "For יהוה knows the way of the righteous, but the way of the wrong comes to naught."

Why I am highlighting these verses is to make it clear that there is a way of the righteous and the way of the wrong.

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

The Hebrew word or 'ways' is דֶּרֶךְ **derek** – **Strong's H1870** which means, '**way, road, distance, journey**', which we have already discussed in depth in **verse 2**.

The Hebrew word translated as 'innocent' is זָקַק **zak** – **Strong's H2134** which means, '**pure, clean, clear**' and comes from the root verb זָקַק **zakak** – **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 **zak** – **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'ěl 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'ěl."

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 here in **Shemoth/Exodus 27:21**, 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 work of the innocent/pure is right!

The Hebrew word that is used in this parable for 'work' is the word פָּעַל **poal** – Strong's H6467 which means, '*doing, deed, work, activity, wages, what you have done*', and comes from the primitive root פָּעַל **paal** – Strong's H6466 which means, '*do, make, accomplish, perform*'.

Tehillah/Psalm 64:9 "**And all men fear, and declare the work of Elohim. And they shall wisely consider what He has done.**"

Tehillah/Psalm 77:12 "**And I shall meditate on all Your work, and talk of Your deeds.**"

The work of our Master and Elohim clearly reveals His perfect character and conduct and Shelomoh teaches us that so too shall a man's conduct be known by their 'doings'.

It is by a man's 'doings, works, fruit' that he will be recognised and determined whether they are clear and upright or not!

The Hebrew word translated as 'right' is יָשָׁר **yashar** – Strong's H3477, and means, '*right, straight, upright and righteous*'. The Book of Yasher, commonly known to us as 'Jasher', means the book of the 'upright/straight' or the Book of the 'Righteous'.

We, as children of Elohim are called to walk upright and straight, called to walk and do what is 'right' in the eyes of יהוה – called to do what is '*yashar*' – called to walk in righteousness and that is to walk in His Torah!

Debarim/Deuteronomy 12:28 "**Guard, and obey all these words which I command you, that it might be well with you and your children after you forever, when you do what is good and right in the eyes of יהוה your Elohim.**"

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

Verse 9:

"It is better to dwell in a corner of a roof, than in a house shared with a contentious woman."

This is the first of two 'it is better to...' sayings that we find in Mishlě/Proverbs 21.

The other one is in **verse 19**, and both have the theme of a contentious woman.

The Hebrew word that is used for 'contentious' is מִדְּיָנִים – '*midyanim*', which is a plural of the root word מִדְּוִן **madon** – Strong's H4066 which means, '*strife, contention*', and it is from this word that we get the term – the Midyanites - מִדְּיָנִים '**the (ha) Midyanites**' from Strong's H4084, and so we can understand that the Midyanites were a people of '*strife*'.

The '*contentions*' or '*strivings*' of a woman are not something that is good to live with!

The implication of it being better to dwell in a corner of a roof, is better understood as it meaning that it is better to live in a corner on top of the roof, meaning to be outside the house, rather than inside the house.

It is better to be outside that share it with a woman that has many contentions!

The Hebrew word for 'dwell' is יָשַׁב yashab – Strong's H3427 meaning, **'sit, dwell, remain, abide, inhabit, sitting still'**, and implies the meaning here of staying a long time or all the time and not just for a while.

Trying to share a house with a contentious woman is not good and functional!

The Hebrew word for 'better' 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 **Bereshith/Genesis 1:31** that when He saw all that He had made, that He said it was very **good**. What He saw was His creation **functioning** properly and working the way it should and this is why it was **'good'**.

The opposite to the word 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!

In the ancient pictographic script - טוֹב tob – Strong's H2896 - is pictured as:



Tet – ט:

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

Waw - ו:

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

Beyt - ב:

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

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

WE, AS CLAY VESSELS, ARE MADE SECURE THROUGH THE BLOOD OF MESSIAH THAT HOLDS FOR US A SECURE COVENANT PROMISE, OF BEING MADE COMPLETE IN HIM AND BECOMING THE DWELLING PLACE OF THE MOST HIGH where He that is Good - The Potter - may dwell with those He has created and called by name!

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

What is made clear here, in this parable of Shelomoh, is that a house with a contentious woman is not functional and does not display the true picture of the House of Elohim!

When we see the words of Shelomoh, telling us that it is better to live on top of a roof than to share it with a wife who is full of contentions, we recognise the clear difficulty of a marriage that is not built on the same foundation of belief in our Master and Elohim.

We are also able to further understand the words of Sha'ul, in:

Qorintiyim Aleph/1 Corinthians 7:12-15 "And to the rest I say, not the Master: If any brother has an unbelieving wife, and she thinks well to live with him, let him not send her away. 13 And a woman who has an unbelieving husband, and he thinks well to live with her, let her not send him away. 14 For the unbelieving husband has been set-apart in the wife, and the unbelieving wife has been set-apart in the husband. Otherwise your children would be unclean, but now they are set-apart. 15 And, if the unbelieving one separates, let him separate himself. A brother or a sister has not been enslaved in such matters. But Elohim has called us to peace."

We have witnessed some marriages, where one of the spouses does not walk in the Torah and while we recognise how difficult it is to live in a house that is not in agreement, Sha'ul encourages the believer to live at peace and if the unbeliever wants to separate themselves then let them separate themselves.

To dwell in a corner of a roof, is also a clear picture of continually living according to the clear standards of the House of Elohim and not being led astray into endless strife with the unbeliever.

This calls for steadfast commitment to the Truth, which in itself may cause the unbelieving one to separate themselves, seeing that their contentions are not entertained!

The Hebrew word that is translated as 'shared', as in 'a house **shared** with a contentious woman', is the root word חֶבֶר *heber* – Strong's H2267 which means, 'company, association, spell, enchantment,

charmer', and comes from the root verb חָבַר *habar* – Strong's H2266 which means, 'to unite, be joined, alliance made, allied, attached, have fellowship with, to tie magic charms'.

What we take note of in terms of this word and its root verb is that the main idea that it expresses is to be joined or bound together, especially under the concept of being charmed.

The act of charming is set forth in Scripture, as an idolatrous act and is diametrically opposed to receiving revelation from Elohim through his appointed prophets.

Understanding this makes this parable becomes clearer in recognising that it is not good to dwell in a house that is shared with a woman who is contentious.

By that I mean that it is not good to be charmed by a contentious woman into departing from true set-apartness.

We have witnessed men who were, at one time, very strong Torah observant believers, yet shared a home with a wife who was opposed to walking in the Truth and this led to many fights, regarding the Truth, to the point where the believing man was ‘charmed’ away and caused to depart from walking in set-apartness, by his contentious wife, all because he wanted to be joined to her, even if that meant being unequally yoked in belief, which never works out for good!!!

The inevitable fate of a contentious woman is that she either stop her contentions and walk in submission to her husband or that she leave, and this is where many men fall for the charm of thinking that they can still be joined to a wife who has contentions against walking in the Truth and end up compromising to her contentious ways!

What we therefore recognise here is that Shelomoh is giving us a clear warning against being unequally yoked in marriage!

Verse 10:

“The desire of the wrong is set upon evil; his neighbour finds no favour in his eyes.”

The wicked have joy in doing that which is evil!

The Hebrew root verb used here for ‘set upon’ is אָוָה *avah* – Strong’s H183 which means, ‘*to incline, desire, be greedy, crave, lust*’.

The first time this verb is used is in:

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

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

Qibroth Hatta’awah - קְבֻרֹת הַתְּאֵוָה – Strong’s H6914 means “*graves of lust*”, and comes from the two words

1) קֶבֶר *qeber* – Strong’s H6913 which means, ‘*graves, sepulchre*’ and

2) תְּאֵוָה *ta’avah* – Strong’s H8378 which means, ‘*a desire, longing, craving, lusting, intense greed*’,

which is a noun that comes from the root verb אָוָה *avah* – Strong’s H183.

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

The Hebrew root word that is translated as ‘desire’ is נֶפֶשׁ *nephesh* H5315 which is ‘*a soul, a living being, the inner being of a man, desire*’.

While this word clearly speaks of the soul or inner being of a person, we take note that this is often referred to as one’s ‘**appetite**’ or ‘**craving**’, and in the context of this parable, we see it clearly referring to that which the treacherous ‘**craves to eat**’, with the metaphor of the inner desire of the wrong being clearly highlighted here, as it is only for evil, which in Hebrew is רָע *ra* – Strong’s H7451 meaning, ‘*bad, evil, wicked, harmful*’!.

The soul, or inner cravings, of the wrong, lust after evil and wickedness!

Shelomoh then goes on and states that the wrong one's neighbour finds no favour in his eyes. This makes perfect sense as we recognise that when the wrong are set on satisfying their own selfish lusts, they could not care about anyone else!

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

The Hebrew word for 'favour' is חָנַן ḥanan – Strong's H2603 which means, '*show favour, be gracious to, dealt graciously with, given to them voluntarily, shown favour*'.

The one who runs after the lust of the flesh, the lust of the eyes and the pride of life could not be bothered about dealing graciously with those that they are to be associated with, and will only look out for themselves without a care of who they may hurt in the process!

This runs contrary to the type of character that a true set-apart one is to display, as we are to bear one another's burdens and so complete the Torah of Messiah (**Galatyiim/Galatians 6:2**).

In the desire of the wrong, being set upon evil, we recognise that they are unable to see the needs of their neighbour, as they are blinded by lust and pride!

Verse 11:

“When the scoffer is punished, the simple is made wise; but when the wise is instructed, he receives knowledge.”

This parable contrasts the wise or sensible and the one who is simple and ignorant.

What is a scoffer?

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

The word used for 'scoffing' is לָצוֹן latson – Strong's H3944 which means, '*a scorning, scoffing*'.

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

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

To scoff is to mock and show contempt, and this is what sinners do toward the right-rulings of Elohim. Those who scoff at Elohim and the need to walk in obedience to His Torah, He will scoff at when He comes in vengeance:

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

The Hebrew root word that is translated as 'simple' is פֶּתִי pethi – Strong's H6612 which means, '*open minded, foolish, simple, naïve*', which comes from the root verb פָּתַח 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*'.

Those who are 'open minded' are regarded by the world as being right, as they readily accept whatever anyone wishes to do as an acceptable standard that is not challenged by any moral or ethical code. Scripturally, these people are called simple ones – ones who are easily deceived as they do not renew their minds with the Word of Elohim!

The first part of this parable expresses the same thought as the first part of:

Mishlĕ/Proverbs 19:25 “Beat a scoffer, and the simple is made wise; and reprove one who has understanding, and he discerns knowledge.”

While there are various debates as to what Shelomoh is teaching us here, it seems to be clear that when a simple one sees a scoffer being beaten and struck, he will quickly learn wisdom.

Seeing others get punished for their disobedience, can often strike a fear into some, who will change their simple ways, as a result of what they witness.

We are often told in the Torah that certain punishments were to be done before all, in order that everyone would learn to hear and fear.

After being told that if anyone who had a family member who tried to entice them away from the Truth, in order to go and serve other mighty ones, was to be put to death, we take note that after all the people had stoned the guilty, the reason for this being done before all, is clearly given in:

Deĥarim/Deuteronomy 13:11 “And let all Yisra’ĕl hear and fear, and not again do any such evil matter as this in your midst.”

While we certainly do not physically stone or put to death anyone today, we are to reprove them before all as we ‘beat or strike’ them with the sword of the Truth, and we see Sha’ul telling this to Timotiyos in:

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

The Hebrew root word that so translated as ‘punished’ is עָנַשׁ *anash* – Strong’s H6064 which means, ‘**to fine, pay penalty, punish, condemn, punish by a fine, defraud**’. Mishlĕ/Proverbs 17:26 tells us that it is not good to punish (עָנַשׁ *anash* – Strong’s H6064) righteous ones, teaching us the clear truth that scoffers are not righteous!

The Hebrew word for ‘made wise’ is חָכַם *ĥakam* – Strong’s H2449 which means, ‘**to be wise, skilful, make wise**’.

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

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

It is amazing how quickly a simple one will be made wise when a scoffer is punished!

The simple one learns a lesson when a scoffer is punished!

Shelomoh then goes on to teach that when a wise one is instructed, he receives knowledge.

In the instruction of the wise knowledge is gained.

The Hebrew word that is translated here as ‘instruction’ 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**’.

The verb שָׂכַל *sakal* – Strong’s H7919 is written in the ‘hiphil tense’ which expresses a ‘causative action’ and carries the meaning of, ‘**to consider ponder, have comprehension, to act circumspectly, to be prudent**’

It is in the prudence of the wise that knowledge is gained.

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

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

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

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

The Hebrew root word for 'knowledge' is דָּעַת da'ath – Strong's H1847 and comes from the word used in **Yeshayahu/Isaiah 6:9** for describing those who are 'seeing' but do not 'know', which is the Hebrew word - יָדָה yada – Strong's H3045 meaning, 'to know'.

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

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

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

We are to 'guard' knowledge and not 'reject' it! The Hebrew word for 'rejected' here in **Hoshĕa/Hosea** is מָאַסׁ mā'as – Strong's H3988 means, 'reject, completely abhor, despise, refuse, cast away'. To reject יהוה's Torah, His Laws and right-rulings takes a clear choice to despise and refuse to obey what has been commanded! Today so many have cast away His Torah as they render it null and void in their hearts and mouths and as a result they do not realise the consequences that this rejection of His laws will bring upon them, lest they repent.

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

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

Verse 12:

“The Righteous One observes the house of the wrong; He overthrows the wrong for their evil.”

It is believed, by many scholars, that the 'Righteous One', in this verse, is a direct reference to Elohim, as He is the One who watches over all.

Elohim is not caught by surprise and He knows all the wicked ways of the wrong and brings them to their ruin. Nothing is hidden from Elohim, and all will be made known!

Those who walk in integrity, walk in safety and are at rest with the Master, and those who find refuge in Him are not guilty, whereas those who pervert their ways will be found out!

Verse 13:

“Whoever shuts his ears to the cry of the poor, let him also cry and not be heard.”

Messiah teaches us a very important lesson in **Mattithyahu/Matthew 7**, when He tells us that in the same measure that we use toward others, so it will be used toward us, and here Shelomoh makes this very clear, in teaching us that whoever shuts his ear to the cry of the poor, will not be heard when he cries out for help!

The Hebrew word that is used here for 'poor' is דַּל *dal* – Strong's H1800 which means, '*low, weak, poor, thin, depressed, needy*', and comes from the word דַּלַּל *dalal* – Strong's H1809 which means, '*to hang, brought low, distress*'.

When we see a poor brother in need and we have the ability to help them we should do so!

Yohanan Aleph/1 John 3:16-18 "By this we have known love, because He laid down His life for us. And we ought to lay down our lives for the brothers. 17 But whoever has this world's goods, and sees his brother in need, and shuts up his tender affections from him, how does the love of Elohim stay in him? 18 My little children, let us not love in word or in tongue, but in deed and in truth."

We are also warned in this parable that when we shut our ears to the cry of the depressed and weak then our cry for help will not be heard.

Mattithyahu/Matthew 25:41-46 "He shall then also say to those on the left hand, 'Go away from Me, accursed ones, into the everlasting fire prepared for the devil and his messengers – 42 for I was hungry and you gave Me no food, I was thirsty and you gave Me no drink, 43 'I was a stranger and you did not take Me in, was naked and you did not clothe Me, sick and in prison and you did not visit Me.' 44 "Then they also shall answer Him, saying, 'Master, when did we see You hungry or thirsty or a stranger or naked or sick or in prison, and did not serve You?' 45 "Then He shall answer them, saying, 'Truly, I say to you, in so far as you did not do it to one of the least of these, you did not do it to Me.' 46 "And these shall go away into everlasting punishment, but the righteous into everlasting life."

Scripture is clear that we should show partiality and not be partial to the poor and show favour to the great, but rather rightly rule in righteousness (**Wayyiqra/Leviticus 19:15**).

Verse 14:

"A gift in secret subdues displeasure, and a bribe in the bosom, strong wrath."

These two sayings in this parable are parallel in both meaning and form and notes the power of a gift or bribe has in overcoming a dangerous situation.

While the actions are not praised nor condemned here, what is clear, is the power that a gift or a bribe can have.

The Hebrew root word for 'gift' is מַתָּן *mattan* – Strong's H4976 which simply means, '*a gift*', which comes from the root verb נָתַן *Nathan* – Strong's H5414 which means, '*to give, put, set, appointed, delivered, given, placed*'.

It is from this word that we get the plural term נְתִינִים *Nethinim* which means, '*given ones*'.

The Hebrew word that is translated here as 'secret' comes from the root word סֵתֵר *sether* – Strong's H5643 which means, '*a covering, hiding place, secrecy, protection, covertly*', and comes from the root verb סָתַר *sathar* – Strong's H5641 which means, '*to hide, conceal, cover*'.

The Hebrew word that is translated as 'subdues' comes from the root word כָּפַח *kaphah* – Strong's H3711 which means, '*to soothe, subdue, pacify*', and can also mean, '*to put an end to*', with the understanding of averting anger by causing some limited measure of pleasure by an action.

While each culture may have various understandings about giving, what we take note of here, in this parable, is that in this context the person giving the gift, is likely the one who is likely to be hurt by another person's anger and therefore offers a gift to subdue the anger of another.

In other words, what Shelomoh is highlighting here for us is that a gift given to an angry person will calm him down. This can also give reference to settling a dispute before it is brought before judges.

The Hebrew root word that is translated as 'displeasure' is פָּנִים **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*'.

In Scripture, we are given a couple of examples of gifts that were given or sent ahead to appease the face of the one that the gift giver was about to meet.

Ya'aqob, when faced with the possible danger of being met by an angry brother sent gifts ahead to appease his face:

Bereshith/Genesis 32:17-20 "And he commanded the first one, saying, "When **Ėsaw** my brother meets you and asks you, saying, 'To whom do you belong, and where are you going? And whose are these in front of you?' 18 then you shall say, 'They are your servant Ya'aqob's. It is a present sent to my master **Ėsaw**. And see, he also is behind us.' " 19 So he commanded the second, and the third, and all who followed the droves, saying, "Speak to **Ėsaw** this same word when you find him, 20 and you shall say, 'Also look, your servant Ya'aqob is behind us.' " For he said, "Let me appease him with the present that goes before me, and after that see his face. He might accept me.""

When Yisra'el was faced with the prospect of losing another son, he sent much gifts to Yosēph, who was governor of Mitsrayim, in order to appease his face and release his son, not knowing at this stage that Yosēph was alive:

Bereshith/Genesis 43:11-14 "And their father Yisra'el said to them, "If so, then do this: Take some of the best fruit of the land in your vessels and bring a present down for the man, a little balm and a little honey, spices and myrrh, nuts and almonds. 12 And take double silver in your hand, and take back in your hand the silver that was returned in the mouth of your sacks. It could have been a mistake. 13 And take your brother, and arise, go back to the man. 14 And **Ėl Shaddai** give to you compassion before the man, so that he shall release your other brother and Binyamin. And I, if I am bereaved, I am bereaved!"

Another example we have in Scripture is in the account of Abiḡayil who appeased the face of Dawid, when faced with the danger of her foolish husband Naḅal and all the men being destroyed:

Shemu'el Aleph/1 Samuel 25:32-35 "And Dawid said to Abiḡayil, "Blessed be יהוה Elohim of Yisra'el, who sent you to meet me today! 33 And blessed is your good taste, and blessed are you, because you have kept me this day from coming to bloodshed and from avenging myself with my own hand. 34 Nevertheless, as יהוה Elohim of Yisra'el lives, who has kept me back from doing evil to you, if you had not hurried and come to meet me, not a male would have been left to Naḅal by break of day, for certain." 35 And Dawid received from her hand what she had brought him, and said to her, "Go up in peace to your house. See, I have listened to your voice and have accepted your face.""

The expression 'a gift in secret', along with the parallel expression in the next line, 'a bribe in the bosom', suggests that the reference is to a bribe, that is, a gift that is intended to influence another to change their course of action and avert wrath and anger.

The Hebrew word that is translated as 'bribe' comes from the noun שֹׁחָד **shohad** – Strong's H7810 which means, '*a present, bribe, corrupt, reward*', and comes from the primitive root verb שָׁחַד **shahad** – Strong's H7809 which means, '*to present a bribe, offer a bribe*'.

We are clearly instructed in:

Shemoth/Exodus 23:8 “And do not take a bribe, for a bribe blinds the seeing one and twists the words of the righteous.”

Deḅarim/Deuteronomy 10:17 “For יהוה your Elohim is Elohim of mighty ones and Master of masters, the great Ĕl, mighty and awesome, who shows no partiality nor takes a bribe.”

Deḅarim/Deuteronomy 16:19 “Do not distort right-ruling. Do not show partiality, nor take a bribe, for a bribe blinds the eyes of the wise and twists the words of the righteous.”

Deḅarim/Deuteronomy 27:25 “Cursed is he who takes a bribe to slay an innocent being.’ And all the people shall say, ‘Amĕn!’”

These verses are very clear, in telling us to not take a bribe, and the sons of Shemu’ĕl were wicked and took bribes, which caused Yisra’ĕl to come to him and ask him to give them a sovereign:

Shemu’ĕl Aleph/1 Samuel 8:1-7 “And it came to be, when Shemu’ĕl was old, that he made his sons rulers over Yisra’ĕl. 2 And the name of his first-born was Yo’ĕl, and the name of his second, Abiyah, rulers in Be’ĕrsheḅa. 3 But his sons did not walk in his ways, and turned aside after own gain, and took bribes, and twisted right-ruling. 4 And all the elders of Yisra’ĕl gathered together and came to Shemu’ĕl at Ramah, 5 and said to him, “Look, you are old, and your sons do not walk in your ways. Now appoint for us a sovereign to rule us like all the nations.” 6 But the word was evil in the eyes of Shemu’ĕl when they said, “Give us a sovereign to rule us.” So Shemu’ĕl prayed to יהוה. 7 And יהוה said to Shemu’ĕl, “Listen to the voice of the people in all that they say to you, for they have not rejected you, but they have rejected Me from reigning over them.”

Sadly, we see that this great prophet’s sons took bribes and had turned aside from walking in their father’s ways, leading to the elders coming and asking for a king.

Yeshayahu/Isaiah 33:15-16 “He who walks righteously and speaks what is straight, he who rejects the gain of oppressions, who keeps his hands from accepting bribes, who stops his ears from hearing of bloodshed, and shuts his eyes from seeing evil – 16 he shall inhabit the heights; strongholds of rocks be his refuge. His bread shall be given him, his water be steadfast.”

Mishlĕ/Proverbs 17:8 “A bribe is a stone of favour in the eyes of its owner; wherever he turns, he prospers.”

The subtle power of a bribe, is being warned against here, as we take note that a bribe in the hands of the one who has it in his hand, is like a stone of favour and he can use it to be prosperous.

We do not have to look too far today, to see that bribery and corruption is used in many transactions by very wealthy and influential people who get what they want through bribes.

Many countries rely on bribery to get supply of essential needs, as they will use bribery as a means for any foreigners to commute and do business in their land.

A bribe is something that serves to influence or induce and is often money or favour that is promised in order to influence judgement or decisions that the one offering the bribe is seeking to gain.

The Word of Elohim is very clear – we are not to accept any form of bribes, no matter how flavoursome the outcome may be presented.

We are to exercise proper right-ruling and do that which is fair and just!

Bribery inevitably goes against what is legally stipulated or required and is therefore an abominable act. People will often resort to bribery when they want to cut corners and circumvent the system in order to get their way, and anyone who does this will not be able to sojourn in the Tent of יהוה nor dwell in His set-apart mountain:

Tehillah/Psalm 15:1-5 “יהוה, who does sojourn in Your Tent? Who does dwell in Your set-apart mountain? 2 He who walks blamelessly, and does righteousness, and speaks the truth in his heart. 3 He has not slandered with his tongue, he has not done evil to his neighbour, nor lifted up a reproach against his friend; 4 in whose eyes a reprobate one is despised, but he esteems those who fear יהוה; he who swears to his own hurt and does not change; 5 he has not put out his silver at interest, and has not taken a bribe against the innocent. He who does these is never moved.”

A **bribe in the bosom** figuratively expresses an action that is done in secret, as ‘in the bosom’ can be literally understood as meaning, ‘**hidden under the clothing**’.

The Hebrew root word that is used here for ‘bosom’ is **הֶעָק** *heq* – Strong’s H2436 which means, ‘**bosom, lap, hollow, bottom, within**’, and the basic idea that of a hollow or cavity from which the ideas of a hollow formed by a fold of a garment at the breast and the hollow of the lap are derived.

This word is translated as ‘**behind the back**’ in:

Mishlê/Proverbs 17:23 “One who is wrong accepts a bribe **behind the back** to pervert the paths of right-ruling.”

What is clear here is that any form of bribe is a bad thing and is not something that a true set-apart taught one of the Most High should be a part of.

The Hebrew root word that is used for ‘wrath’ is **הֶמַח** *hemah* – Strong’s H2534 which means, ‘**heat, rage, anger, hot displeasure, wrath**’.

What becomes clear here from this parable is a twofold message; and that is that while a gift may certainly appease the face of one in anger, we must never try to bribe another in order to turn away wrath!

Verse 15:

“To do right-ruling is joy to the righteous, but ruin to the workers of wickedness.”

The literal rendering of this verse could be translated as, ‘**Joy it is to the righteous to do right-ruling, but ruin to the workers of wickedness**’.

It is a joy to do right-ruling!

We have already discussed what it means to ‘**DO RIGHT-RULING**’ in **verse 7**.

Here Shelomoh tells us that to the righteous it is a joy!

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

The Hebrew word for ‘rejoice’ is **שָׂמַח** *samah* – Strong’s H8055 and means, ‘**to rejoice, be glad, be joyful, delight in and be elated**’, and can also carry the meaning ‘**to brighten up**’, giving us the picture how we are to carry His joy as the light of the world and let praise and rejoicing abound!

In the ancient pictographic script this word **שָׂמַח** *samah* – Strong’s H8055 looks like this:



Shin - שׁ:

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

It also carries the understanding of **consuming** or **destroying** – as teeth do to food. This can give us the meaning of WORD or Words.

Mem – מ:

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

This also carries for us the picture of washing, as we understand the function of water being that which cleanses us and sustains us, showing us how we are washed and sustained by the Living Waters of the Word! This letter also can represent any liquid, especially **blood**!

Het – ה:

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

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

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

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

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

When we acknowledge, recognise and celebrate the washing, separation and securing that the Word of Elohim has brought for us we should naturally find it a very joyful thing to do His Word and guard to do His right-ruling!

It is NOT a joy to those who work wickedness!

The Hebrew word for 'wickedness' is  **aven** – Strong's H205 which means, 'iniquity, trouble, wicked, sorrow'.

In **Hoshĕa/Hosea 10** Yisra'ĕl is called a degenerate vine, due to the corruption of their false worship practices that they had adopted, as they were a nation that had become so twisted in their attempt at worship, that they resorted to the use of lying, cheating and twisting words to cover up their wickedness; and they had put more trust in self and their worship programmes and idols rather than in יהוה.

They were more afraid of losing their calf to the enemy than actually stripping away the lies! When Yarob'am, the king of the northern tribes, had built Shekem in the north as the capital of Ephrayim, he did not want people to go to Yerushalayim to worship in fear that they would return to Rehāb'am, the king of Yehudāh, and so he made two calves of gold, setting one up in Bĕyth Ĕl and another in Dan, made high places of all sorts and made many priests from all sorts of people who were not from Lĕwi.

And this became the focus of their worship – calf worship – they had not learnt from the incident in the Wilderness many years before when Aharon built a golden calf proclaiming a festival unto יהוה, while in יהוה's eyes it was an abomination (**Shemoth/Exodus 32**). This time was no different – יהוה does not change!

Yisra'ĕl was more concerned about their calf being captured due to the tightening grip of judgement that was coming upon them and in **Hoshĕa/Hosea 10:5** we see the place Bĕyth Ĕl being called בֵּית אָוֶן Bĕyth Awen – Strong's H1007 which means, '*house of iniquity/ house of wickedness/ house of vanity*'.

Hoshĕa/Hosea 10:5 “**The inhabitants of Shomeron fear because of the calf of Bĕyth Awen. For its people shall mourn for it, as well as its priests who used to rejoice over it, because of its esteem that has departed from it.**”

What we see very clearly here is the fact that the **House of Ĕl** had now become the **House of iniquity!!!** False worship was taking place and the people leading the services were false priests!

The Hebrew root word that is used here for priests is כֹּהֵן komer – Strong's H3649 meaning, '*Idolatrous priests or priests in idol worship*'!!!

How did this happen?

Well, remember that Yarob'am made anyone a priest and this is the result!!!

It is יהוה who calls and not man; and today there is a man-driven system of appointing priests that adhere to man-made standards which primarily end up in priests who are engaged in idolatry and teaching others likewise!

The word for idolatrous priests comes from a root word that can mean '**black**' giving reference to the black garments of idolatry as opposed to the white robes of righteousness!!!

Why I am mentioning this, is to highlight the clear reality that to do proper right-ruling is **Not** a joy to those who are captivated by the wickedness of their lawlessness and works of unrighteousness! To do right-ruling is a ruin to the workers of wickedness!

The Hebrew word for 'ruin' is מְהִיטָה mehitah – Strong's H4288 which means, '*terror, destruction, ruin*', and comes from the root word הָתַת hāthath – Strong's H2865 which means, '*to be shattered, dismayed, broken into pieces, abolished, afraid, break down or be scared*'.

Debarim/Deuteronomy 6:25 makes it clear to us what righteousness is – and that is to guard to do all that Elohim has commanded us to do – and this is joy to the righteous.

Those who refuse to submit to walking in the Torah of Elohim and claim that the 'law has been done away with' clearly reveal that they are workers of unrighteousness and wickedness and find obedience to the Torah being a destructive thing as opposed to being a joy!

Messiah made it clear that those who love Him obey His voice and obey His commands and to those who refuse to walk in His Torah, yet claim to know Him and assume to be able to present before Him good works He will reject and make it clear that he does not know them. He will tell the workers of unrighteousness to depart from Him!

As we consider some of the words of Dawid we are able to recognise the clear words of joy that are expressed in doing right-ruling:

Tehillah/Psalm 119:11-18 **“I have treasured up Your word in my heart, that I might not sin against You. 12 Blessed are You, O יהוה! Teach me Your laws. 13 With my lips I have recounted all the right-rulings of Your mouth. 14 I have rejoiced in the way of Your witnesses, as over all riches. 15 I meditate on Your orders, and regard Your ways. 16 I delight myself in Your laws; I do not forget Your word. 17 Do good to Your servant, let me live and I guard Your word. 18 Open my eyes, that I might see wonders from Your Torah.”**

Tehillah/Psalm 119:92-93 **“If Your Torah had not been my delight, I would have perished in my affliction. 93 Let me never forget Your orders, for by them You have given me life.”**

These are just a few of the words that express a pure joy and delight for the Torah of Elohim and the pleasure and life that guarding and doing the right-ruling of Elohim brings.

The entire **Tehillah/Psalm 119** is a powerful praise for the Torah, commands, right-rulings and instructions that the Word of Elohim gives to the righteous! How could one not find it a joy to do right-ruling!!!

Verse 16:

“A man who strays from the way of understanding, rests in the assembly of the dead.”

Here Shelomoh gives us a severe warning against straying from the way of understanding! This is a warning against falling away from the Truth, for the end result is death!

The Hebrew word translated as 'strays' is תַּעֲוָה ta'ah – Strong's H8582 which means, **'to err, deceived, go astray, misled, wander, wandered'**.

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

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

Amos 2:4 **“Thus said יהוה, “For three transgressions of Yehudah, and for four, I do not turn it back, because they have rejected the Torah of יהוה, and did not guard His laws. And their lies after which their fathers walked lead them astray.”**

Walking in the false traditions of the fathers who cast the Torah aside is causing many to be led astray and in danger of not entering into the rest of the Master, but will rest in the assembly of the dead which means death!

We have already discussed the Hebrew word for ‘way’ in **verse 2**, which 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 יְהוָה.

Please see **verse 2** for more on this word and how it is written in the ancient text.

The Hebrew word that is translated here as ‘understanding’ comes from the root word שָׂכַל sakal – Strong’s H7919 which means, ‘**to be prudent, act wisely, comprehend, consider, discern, give attention, wisely understand and prosper**’, as discussed in **verse 11**.

The Hebrew word used here for ‘rests’ is from the primitive root נָח nuah - Strong’s H5117 meaning, ‘**to rest, abandon, give comfort, settle down and remain**’, and we take note that the name that is derived from this root is נֹחַ Noah - Strong’s H5146 which means, ‘**rest, comfort**’.

While we recognise the ability to enter into the ‘rest’ of our Master, we also take note the clear fate of those who fall away from the True Way, which is to enter into the ‘rest’ of the dead.

The Hebrew word that is used here for ‘the dead’ is רֵפְאִים – ‘Repha’im’, which is the plural of the word רָפָא rapha – Strong’s H7496 which means, ‘**departed spirits, dead, deceased**’, and comes from the root verb רָפָה raphah – Strong’s H7503 meaning, ‘**sink, relax, abandon, fall limp, feeble, lazy**’, which teaches us the vital lesson on guarding against laziness and abandoning the way of set-apartness. The רֵפְאִים – Repha’im - plural of רָפָא Rapha – Strong’s H7497 – were the inhabitants of an area east of the Yarden, and represents that which is deceased. ‘The Repha’im were one of the enemies that were to be destroyed.

The word רֵפְאִים – Repha’im also means, ‘**giants**’, and were a race of the giants spoken of in **Debarim/Deuteronomy 2 & 3** and whose sovereign was Og of Bashan, whose bedstead was nine cubits is its length and four cubits its width, according to the cubit of a man.

What is worth taking note of, is that the similar sounding word that is understood as ‘healing’ is the root word רָפָא rapha – Strong’s H7495 which means, ‘**to heal, repaired, become fresh, purified, cure**’, and we know that יְהוָה is our Healer!

This again reminds us that we are to not be lazy and let our hands hang limp, but be strengthened in the Truth! We cannot sink and relax in the ‘**dead teachings**’ of old but must be strengthened in the Living Word that never changes!

Yeshayahu/Isaiah 35:3-4 “**Strengthen the weak hands, and make firm the weak knees. 4 Say to those with anxious heart, “Be strong, do not fear! See, your Elohim comes with vengeance, with the recompense of Elohim. He is coming to save you.”**”

Mishlĕ/Proverbs 15:19 “**The way of a lazy one is like a hedge of thorns, but the way of the straight is a highway.”**”

This is also interesting as we consider the various applications of the root words here in that it can represent either healing or decay and so we are also presented with the choice that has been set before us – life and death and we must choose life!

It is made clear in Yeshayahu that the departed spirits (רֵפְאִים – Repha’im) do not rise:

Yeshayahu/Isaiah 26:14 “**The dead do not live; the departed spirits do not rise. Therefore You have visited and destroyed them, and made all their remembrance to perish.”**”

Mishlê/Proverbs 10:7 “The remembrance of the righteous is blessed, but the name of the wrong ones rot.”

Verse 17:

“He who loves pleasure is a poor man; he who loves wine and oil does not become rich.”

Lovers of pleasure are what Sha’ul warned Timotiyos of in:

Timotiyos Bět/2 Timothy 3:1-5 “But know this, that in the last days hard times shall come. 2 For men shall be lovers of self, lovers of money, boasters, proud, blasphemers, disobedient to parents, thankless, wrong-doers, 3 unloving, unforgiving, slanderers, without self-control, fierce, haters of good, 4 betrayers, reckless, puffed up, lovers of pleasure rather than lovers of Elohim, 5 having a form of reverence but denying its power. And turn away from these!”

The Hebrew word used here for ‘pleasure’ is שִׂמְחָה *simḥah* – Strong’s H8057 which means, ‘joy, gladness, delight, festival, pleasure’, as discussed in **verse 15** and is not a negative word in itself, yet here it is clearly used to give us a picture of ‘having a good time’ so to speak!

Once again, let me say, that having a good time is not wrong, yet the context of the pleasure and joy that is being had here, is the pleasure that is found in that which is not of Elohim, and is fleshly in nature!

The Hebrew word for ‘poor’ is מַחְסוֹר *maḥsor* – Strong’s H4270 which means, ‘a need, thing needed, poverty, lack, want’.

The one who loves the lust of the flesh and the lust of the eyes will be in lack and Shelomoh continues here in this parable with this thought as he expands on the kind of pleasure that he is referring to, by telling us that the one who loves wine and oil will not become rich.

This is a metaphor for one who loves to indulge in the fleshly things of the world, and while they may find great pleasure in it and think that they have much they are in fact poor and without the true wealth of the riches of the Kingdom of Elohim!

Wine and oil were typically the things that were supplied at feasts and here speaks of the feasting on rich food.

We are told in:

Romiyim/Romans 14:17 “For the reign of Elohim is not eating and drinking, but righteousness and peace and joy in the Set-apart Spirit.”

What Shelomoh is highlighting for us here is the feasting of eating and drinking in unrighteousness!

Luqas/Luke 17:26-30 “And as it came to be in the days of Noah, so also shall it be in the days of the Son of Ađam: 27 “They were eating, they were drinking, they were marrying, they were given in marriage, until the day that Noah went into the ark, and the flood came and destroyed them all. 28 “And likewise, as it came to be in the days of Lot: They were eating, they were drinking, they were buying, they were selling, they were planting, they were building, 29 but on the day Lot went out of Sedom it rained fire and sulphur from heaven and destroyed all. 30 “It shall be the same in the day the Son of Ađam is revealed.”

This kind of ‘eating and drinking’ is clearly a reference to those who have pleasure in the flesh and indulge in trying to satisfy their lusts rather than seeking the please Elohim.

The Hebrew word that is used here for ‘rich’ comes from the root verb עָשָׂר *ashar* – Strong’s H6238 which means, ‘to be or become rich, made rich, enriched’.

Shemu’el Aleph/1 Samuel 2:7 “דָּוָה makes poor and makes rich, He brings low and lifts up.”

The lovers of pleasure will be made low and not rich!

Lovers of pleasure – The Greek word that is used in Sha’ul’s words to Timotiyos is φιλήδονος **philēdonos** – **Strong’s G5369** means, **‘loving pleasure’**.

Here Sha’ul tells us that those who will become lovers of pleasure will in fact love their pleasures **‘more’** than they love Elohim.

The Greek word for **‘lovers of Elohim’** is φιλόθεος **philotheos** – **Strong’s G5377**, and the Greek word translated as **‘rather’** is μᾶλλον **mallon** – **Strong’s G3123** which means, **‘more, in a greater degree, all the more, instead of’**.

Lovers of pleasure love their pleasures more than, or instead of, loving Elohim.

This is love for Elohim – that we obey His commands (**Yohanan Aleph/1 John 5:3**).

Those who disregard His commands and do as they please reveal that they are rather lovers of pleasure!!!

The Greek word φιλήδονος **philēdonos** – **Strong’s G5369** which means, **‘loving pleasure’**, is derived from two words:

1) φίλος **philos** – **Strong’s G5384** which means, **‘beloved, dear, friend’**, and

2) ἡδονή **hēdonē** – **Strong’s G2237** which means, **‘pleasures, lust, desire for pleasure’**, and comes from the word ἡδομαι **hēdomai** which means, **‘to enjoy oneself, indulge in pleasures’**.

It is from this word that we get the English word **‘hedonism’** which, according to Merriam Webster’s Collegiate Dictionary, is understood as meaning, **‘the doctrine that pleasure or happiness is the sole or chief good in life’**.

Verse 18:

“The wrong is a ransom for the righteous, and the treacherous for the straight.”

A ransom is what is given to set someone free from the penalty or punishment or situation that they are being subjected to.

What is made clear here, is that the wrong are the payment for the righteous and the treacherous are payment for the straight.

What Shelomoh is highlighting for us here, is that the wrong and treacherous will receive the payment for sin and wickedness while the righteous and straight are covered, ransomed and redeemed.

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

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

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

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

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

Through the Atonement of יְהוָה, for our sins, we are reconciled to the One who has the power to put us to death!

Yet, on the day of His vengeance, there will be no ransom or covering for the adulterous and wicked!

The noun כֹּפֶר **Kopher** – **Strong’s H3724** 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 **יהושע** took across His back – and it is by His stripes that we are healed!!! By His Stripes and His sacrifice, we are covered, cleansed, redeemed and reconciled to Him!

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



Kaph – כָּ:

The ancient script for this letter **'kaph'** is –  – 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 – פֶּ:

The ancient script for this letter **'pey'** is –  – 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 – רֶ:

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 as in 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!

When we consider the significance of these pictures that render the words **כִּפֵּר** **'kippur'** H3725, **כָּפַר** **'kaphar'** H3722 and **כֹּפֶר** **'Kopher'** H3724, we are able to clearly recognise the powerful working of our Master and Elohim, who has by His own Hand opened the Way for us to be joined to Him, who is our Head and therefore we can see the following:

THE OPEN HAND THAT OPENED THE WAY TO THE HEAD!

or

THE WORK OF THE WORD OF THE HEAD – THAT COVERS

Our Master is the ONLY ONE who could redeem us and, in doing so, He revealed His open Hand and took the nails in His Hands, for our sin, in order that we can be cleansed and able to draw near to Him and be joined to Him, opening up for us the Way to Eternal Life in Him!

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

With the wrong being the ransom for the righteous we are able to recognise that it is the wrong who are punished in place of the righteous, and we see in Yeshayahu the following:

Yeshayahu/Isaiah 43:1-4 “**But now, thus said יהוה, your Creator, O Ya’aqob, and He who formed you, O Yisra’el, “Do not fear, for I have redeemed you. I have called you by your name, you are Mine. 2 “When you pass through the waters, I am with you; and through rivers, they do not overflow you. When you walk through fire, you are not scorched, and a flame does not burn you. 3 “For I am יהוה your Elohim, the Set-apart One of Yisra’el, your Saviour; I gave Mitsrayim for your ransom, Kush and Seba in your place. 4 “Since you were precious in My eyes, you have been esteemed, and I have loved you. And I give men in your place, and peoples for your life.”**

The righteous will no longer suffer at the hand of the wicked as the wicked will be destroyed and the righteous ransomed from the enemies captivity!

יהוה traded all the nations for His chosen Yisra’el. He said that all the first born are His:

Bemidbar/Numbers 3:12-13 “**Now look, I Myself have taken the Lěwites from among the children of Yisra’el instead of every first-born who opens the womb among the children of Yisra’el. And the Lěwites shall be Mine, 13 because all the first-born are Mine. On the day that I struck all the first-born in the land of Mitsrayim, I set apart to Myself all the first-born in Yisra’el, both man and beast. They are Mine, I am יהוה.”**

The last plague that was sent upon Mitsrayim, was the plague of death, where the first born of every house would be struck and killed, that is, every house that the blood of the Lamb was not applied to. The houses of those who had put the blood of the lamb on their doorposts would be covered and passed over, and therefore, ransomed from death, and herein lies the clear truth that the wicked shall not be ransomed from the punishment of death, whereas those who are covered in Messiah and guard righteousness shall be ransomed from death!

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

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

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

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

The clear truth is that there is a punishment of sin, which is death and Messiah came to bear our sins on His body that we, having died to sin, might live unto righteousness and be done with sin, having been healed by His stripes!

His blood covered us and ransoms us from the sentence of death and the wicked and treacherous who reject His covering and ransom are given over to death in the place of the righteous and upright!

Verse 19:

“It is better to dwell in the wilderness, than with a contentious and vexed woman.”

The imagery of this parable may be slightly different to that which we find in **verse 9**, yet the essential thought is the same, which is that it is not easy to live in a house with a contentious woman.

This is the second of two ‘**it is better to...**’ sayings that we find in **Mishlê/Proverbs 21**.

The other one is in **verse 9**, and both have the theme of a contentious woman. Here the woman is described as being ‘**contentious and vexed**’!

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

What Shelomoh is showing us here, is that while it is better to dwell in a corner of a roof than in a house shared with a contentious woman, it is even better to dwell in the wilderness than with a contentious and vexed woman!

When a woman is both contentious and vexed, then being in the same building is not a good thing, as you would be better off dwelling in the Wilderness, and be far from the bitterness and anger of a woman who just wants to contend and strive with you!

The basic understanding here, is that it is better to live alone in a desert land than with a contentious and vexed woman!

A desert land is certainly a place where the conditions are extremely harsh and difficult to live in, especially when contrasted against the comforts of a home, yet a home where there is a vexed and contentious woman is not comfortable at all and even a desert is a better option!

Yirmeyahu understood this when he cried out in:

Yirmeyahu/Jeremiah 9:2 “Oh, that I had in the wilderness a lodging place for wayfaring men, and I would leave my people, and go from them! For they are all adulterers, an assembly of treacherous men.”

Though this is the only heritage Yirmeyahu had ever wished to have, he could not stand to remain in his home, because lying had come to be so normal that no one could trust anyone anymore and all were adulterers and treacherous men!

Even Dawid felt the frustration of dwelling amidst a crooked people, as we see in a Psalm of Dawid the following:

Tehillah/Psalm 55:6-7 “And I said, “Who would give me wings like a dove! I would fly away and be at rest. 7 “See, I would wander far off, I would lodge in the wilderness. Selah.”

While we can certainly recognise the clear fact that to live and dwell amidst a corrupt, adulterous and contentious people is unbearable, where even the desert seems to be a better option, we must take care that we are not the ones who are contentious and vexed and making it miserable for others to dwell with us!

The Greek word that is used for 'vexed' in the LXX (Septuagint – Greek translation of the Tanak – O.T.) is ὀργίλος orgilos – Strong's G3711 which means, '*inclined to anger, quick tempered*', and is used in: **Titos/Titus 1:7** "**For an overseer has to be unreprouvable, as a managing one of Elohim, not self-pleasing, not wroth, not given to wine, no brawler, not greedy for filthy gain**"

This word ὀργίλος orgilos – Strong's G3711 comes from the word ὀργή orgē – Strong's G3709 which means, '*impulse, wrath, vengeance, anger, indignation, anger exhibited in punishment*', which is used in:

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

Verse 20:

"Desirable treasure and oil, are in the dwelling of the wise, but a foolish man swallows it up."

This parable teaches us a clear contrast between what the wise do with their valuable possessions as opposed to the foolish! The wise look after that which they have while the foolish show no proper stewardship and have no regard for the proper care of that which is entrusted to them and will easily waste that which is of value.

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

The Hebrew root word for 'oil' is שֶׁמֶן shemen – Strong's H8081, which means '*oils*'.

Oil was one of the materials that were to be brought and used in the service of the Tabernacle, and represents that which enables the lamps to be kept lit and burning! In the parable of the ten maidens we take note that the 5 wise had oil in their lamps while the 5 foolish did not!

Mattithyahu/Matthew 25:1-12 "**Then the reign of the heavens shall be compared to ten maidens who took their lamps and went out to meet the bridegroom. 2 And five of them were wise, and five foolish. 3 Those who were foolish, having taken their lamps, took no oil with them, 4 but the wise took oil in their containers with their lamps. 5 Now while the bridegroom took time, they all slumbered and slept. 6 And at midnight a cry was heard, 'See, the bridegroom is coming, go out to meet him!' 7 Then all those maidens rose up and trimmed their lamps. 8 And the foolish said to the wise, 'Give us of your oil, because our lamps are going out.' 9 But the wise answered, saying, 'No, indeed, there would not be enough for us and you. Instead, go to those who sell, and buy for yourselves.' 10 And while they went to buy, the bridegroom came, and those who were ready went in with him to the wedding feast, and the door was shut. 11 And later the other maidens also came, saying, 'Master, Master, open up for us!' 12 But he answering, said, 'Truly, I say to you, I do not know you.'**"

We understand from Scripture that oil is a clear reference to the Spirit of Elohim that dwells in the wise who walk in and stay in the Master, guarding to do all He has commanded us to. With no oil we cannot faithfully shine the light of the Truth as we are required to, and it is in the seeking out and walking in the wisdom of Elohim that we keep our lives filled with the oil of His presence with great joy and gladness!

What I found very interesting is that the Greek word used here in this parable for 'treasure' is θησαυρός thēsauros – Strong's G2344 which means, '*treasure, storehouse, magazine, repository*', and refers to, '*the place in which good and precious things are collected and laid up*'.

Mattithyahu/Matthew 6:21-24 “For where your treasure is, there your heart shall be also. 22 “The lamp of the body is the eye. If therefore your eye is good, all your body shall be enlightened. 23 “But if your eye is evil, all your body shall be darkened. If, then, the light that is within you is darkness, how great is that darkness! 24 “No one is able to serve two masters, for either he shall hate the one and love the other, or else he shall cleave to the one and despise the other. You are not able to serve Elohim and mammon.”

Where your treasure is – there your heart will be also!!!

Without oil there is no pure treasure, or rather it is swallowed up!

This word **θησαυρός** *thēsauros* comes from the root word **τίθημι** *tithēmi* – Strong’s G5087 which means, ‘*to lay up, lay aside, appoint, establish*’.

Mattithyahu/Matthew 12:35 “The good man brings forth what is good from the good treasures of his heart, and the wicked man brings forth what is wicked from the wicked treasure.”

In Hebrew, we know that the term ‘good’ means to be functional, and by that, I mean functional according to the Creators design; whereas ‘wicked or evil’ means the exact opposite, meaning to be dysfunctional and operating outside of the design and function of the Creators design!

We who were once in darkness, having been called out and found this great treasure of the Light of His Word must do our utmost to not let the darkness of the world come and steal away the joy of the light of His Truth that has been deposited in us, and this means that we must count the cost and forsake all that would defile the treasure chest of our hearts!

The English word ‘**thesaurus**’, in general use, is a reference work that lists words grouped together according to similarity of meaning (containing synonyms and sometimes antonyms).

The main purpose of such reference works is to help the user “**to find the word, or words, by which [an] idea may be most fitly and aptly expressed**”.

Do you see what treasure we have been given – it is not just some random words, but the very living Words of our Master that He has put in us, in helping us ‘find’ the proper words and actions that can be most fitly applied to every situation!

He has put His “**thesaurus**” in us, so to speak!!! H

is Word is so powerful that it enables us to rightly divide and discern the Truth, so that we can behave and live as true set-apart ones, in complete righteousness, even whilst we are in exile and, as trustworthy ambassadors, are faithfully enduring, looking for the blessed expectation and esteemed appearance of the great Elohim and our Saviour **יהושע** Messiah!

Having said that, we are then able to understand the words of Sha’ul a little better as he is making it clear to us that by having this treasure in earthen vessels, we, who are in Messiah and stay in Him, have all we need in any given situation!!!

Qorintiyim Bēt/2 Corinthians 4:7-10 “And we have this treasure in earthen vessels, so that the excellence of the power might be of Elohim, and not of us – 8 being hard pressed on every side, but not crushed; being perplexed, but not in despair; 9 being persecuted, but not forsaken; being thrown down, but not destroyed; 10 always bearing about in the body the dying of the Master **יהושע**, that the life of **יהושע** might also be manifested in our body.”

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

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

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

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.

It is from this root verb חָכַם ḥakam – Strong’s H2449 that we get the Hebrew word for ‘wisdom’, which is חֵכְמָה ḥokmah – Strong’s H2451 meaning, ‘wisdom, skill’.

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



Het – ח:



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

Kaph - כ:



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

Mem - מ:



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

Hey – ה:



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

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

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

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

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

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

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

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

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

The Hebrew word for ‘dwelling’ is the noun נָוֶה naveh – Strong’s H5116 which means, ‘habitation, dwelling, pasture, meadow, who remains, abode of shepherd or flocks’, and comes from the root verb נָוָה navah – Strong’s H5116 which means, ‘to stay at home, dwell or abide’, as well as, ‘to beautify, praise, adorn’.

This concept of ‘staying at home’ and being ‘bringing beautifying praise’, is a clear picture of uprightness that the wise exhibit, while the proud arrogant fool does not as they do not stay at home but seek whatever they can find to satisfy their lustful appetites!

This word נָוֶה naveh – Strong’s H5116 is used in the following account in Habaqquq which describes the actions of a proud fool, translated as ‘stay at home’:

Habaqquq/Habakkuk 2:4-5 “See, he whose being is not upright in him is puffed up. But the righteous one lives by his steadfastness. 5 “And also, because wine betrays him, a man is proud, and he does not stay at home. Because he enlarges his appetite as the grave, and he is like death, and is not satisfied, and gathers to himself all nations and heaps up for himself all peoples.”

The fool does not stay at home and dwell in the house of the wise!

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

The fool swallows up that which is the true treasure of Elohim rather than being beautified by it and staying in the House, so to speak!

The Hebrew root word that is used here for 'devours' is בָּלַע bala – Strong's H1104 which means, **'to swallow up, engulf, brought to confusion, ruined, consume, destroy'**.

What is interesting to take note of, is that the name בִּלְעָם Bil'am - Strong's H1109 which means, **'not of the people, destruction of the people'** is believed, by many scholars, to be a derivative of this root word for 'devours', which makes sense, as it is in accord with his character as a false prophet and reputation as a charmer and conjurer, who was called upon to curse Yisra'el, and in a sense, 'swallow them up'!

From understanding the derivatives or roots of the name of Bil'am, we can further understand the picture being presented to us in order to warn us from that which is happening in our day!

Bil'am could best be expressed in having the meaning of **"one who is not of the people that wears down the people"**.

We are warned in Scripture about the delusion of Bil'am – that delusion that wears people down and this is a delusion brought by those who are not of the people of Elohim, yet claim to be and are simply false prophets!

Kěpha Bět/2 Peter 3:17 "You, then, beloved ones, being forewarned, watch, lest you also fall from your own steadfastness, being led away with the delusion of the lawless"

Yehudah/Jude 1:11 "Woe to them! Because they have gone in the way of Qayin, and gave themselves to the delusion of Bil'am for a reward, and perished in the rebellion of Qorah."

What we can learn from this parable of Shelomoh, is that we are to walk in the clear wisdom of Elohim and guard the good deposit and treasure of His Word, that we have been given in these earthen vessels; and 'stay in the House' so to speak, and be on guard against the delusion of the fools that seek to swallow up the righteous and lead them away from set-apartness and out of the House!

We must also be on guard against the folly of lacking oil and not be lured away from the House of Elohim to the wicked and foolish works of darkness and lawlessness!

Verse 21:

"He who pursues righteousness and loving-commitment finds life, righteousness and esteem."

Shelomoh is highlighting for us here the clear reward and fruit of living upright and walking in complete set-apartness.

The Hebrew word that is translated as 'pursue' comes from the root word רָדַף radaph – Strong's H7291 which carries the meaning, **'to pursue, chase, follow closely after, aim to secure, run after, hunt, persecute'** and in the context of pursuing and running after, we note that it is after righteousness that we are to be pursuing and not anything else.

The pursuit of anything else leads to death!

This root word רָדַף radaph – Strong's H7291 is used in:

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

Mishlě/Proverbs 12:28 "In the way of righteousness is life, and in its pathway there is no death."

This makes it very clear – when you are pursuing righteousness your path of pursuit is a sure path of life and therefore to pursue righteousness is to walk in Messiah and walk according to His commands diligently and with great delight. He is the Living Torah – The word made flesh – so our path is guided by the Torah, which lights our way!

Any other path is dark and is destined to death!

We **'pursue/follow'** righteousness alone so that we may **'enter'** the land!!!

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

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

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

We do not **'keep the Torah'** to get saved, but we do it because we are working out our deliverance with fear and trembling and because we are still sojourners here and have a home to look forward to, which we cannot enter into if we do not guard the commands and pursue righteousness!!!

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

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

We have already looked at the word for **'righteousness'** is **verse 3**, and recognise that our pursuit of righteousness, which is to guard to do all the commands of Elohim, should be an urgent one, especially as we pursue **'loving-commitment'** too!

In Hebrew the word translated as **'loving commitment'** is **חֶסֶד** **hesed** – **Strong's H2617** and means, **'goodness, kindness, deeds of devotion, faithfulness'**.

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

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

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

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

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

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

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

The Hebrew root word **חֶסֶד** **hesed** appears 248 times in 241 verses in the Tanak (O.T.), and is closely linked to another Hebrew word that is often translated too as ‘**kindness, favour, grace**’ – and that is the root 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, I just want us to look a little 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/>

As we look at the ancient pictographic rendering of the two-root word for loving-commitment and truth, we are able to recognise why it is of vital importance that they be not forsaken, but rather pursued!

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



Het – ח

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

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

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

Samek - ס:

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

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

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

Dalet – ד

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

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

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

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

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

THE TRUTH

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

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

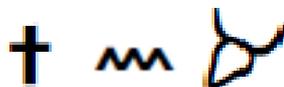
Tehillah/Psalm 119:151 “You are near, O **יהוה**, and all Your commands are **truth.**”

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

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

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

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



Aleph – א

The ancient script has this letter as  and is pictured as ‘**the head of an ox**’, and represents ‘**strength**’, meaning ‘**muscle**’ as the ox is the strongest of the livestock animals.

This also carries the meaning of ‘**yoke**’, as an ox is placed in a yoke in order to plough or pull a heavy load in the right direction. This can also picture for us the ‘**red heifer**’ sacrifice that **יהושע** Messiah fulfilled!

Mem – מ

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

Taw – ת

The ancient script has this letter as  which is pictured as **two crossed sticks**, and can represent for us 'seal, covenant, mark or sign'; as this once again points to the complete work of Messiah in the renewal of the Covenant in His Blood that brings the two Houses of Yisra'el and 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!

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 Hebrew word מֵתִים **ehad** – **Strong's H259** 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!

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!!!

Pursue righteousness and loving-commitment and you will find life!

The Word of Elohim is life to those who find them (**Mishlĕ/Proverbs 4:22**), and 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!

Mishlĕ/Proverbs 7:15 "Therefore I came out to meet you, to earnestly seek your face, and I **found you.**"

How earnestly are you seeking יְהוָה?

How many times do you find yourself in a state of running around like a chicken without a head or going in circles over an issue or situation and do not know what to do?

How earnest is your seeking of יהוה and His Righteousness?

The Greek word that is used in the LXX (Septuagint) for 'find' is εὐρίσκω *heuriskō* – Strong's G2147 which means, *'to find, get, obtain, learn, discover, understand'*, and we see this word used in:

Mattithyahu/Matthew 7:7-8 *"Ask and it shall be given to you, seek and you shall find, knock and it shall be opened to you. 8 "For everyone who asks receives, and he who seeks finds, and to him who knocks it shall be opened."*

So many 'wannabe-believers' are not willing to 'seek and find' great pearls of wisdom in the Word of Elohim, and when wisdom is brought forth by another, the lazy and ignorant usually pass off the one bringing great Truth as being puffed up with too much knowledge.

יהוה tells us that His people are perishing for lack of knowledge, and this is because they are not seeking His knowledge, and will therefore never find it, although they erroneously claim to have found the truth, as they hold fast to ear tickling teachings of man that are taught as commands, while they do not even know what the word of Elohim actually says!

To those who find His words because they are earnestly seeking Him, they will be life and healing to them!

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

What we take note of here, is that this parable of the reign of the heavens, being described as one pearl of great price being found, speaks of the 'finding' of the entrance to the Reign!

In light of this, we must take careful note of the description of the New Yerushalayim, where we are told that it has 12 gates and that each gate is a giant single pearl, upon which the 12 tribes of Yisra'el is written upon them!

Messiah is The Door to the Kingdom and there is no other way in but through Him, and anyone who does not submit to walking in the clear commands and Torah of Elohim shall not enter in, no matter how much they may claim to know Him, because to know and love Elohim is to guard His commands!!!

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

With יהוה is the FOUNTAIN OF LIFE!!!

Tehillah/Psalm 68:6 *"Bless Elohim in the assemblies, יהוה, from the fountain of Yisra'el."*

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

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

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

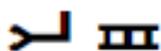
Mishlĕ/Proverbs 14:27 “**The fear of יהוה is a fountain of life, to turn away from the snares of death.**”

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

יהוה 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 יהוה Messiah is THE LIFE!

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



Het – ה

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

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

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

Yod – י

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

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

From this ancient pictographic lettering of the word for LIFE: יהי 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!

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

**When we pursue righteousness and loving-commitment
we find life, righteousness and esteem!**

The Hebrew word for ‘esteem’ is כָּבוֹד kabod – Strong’s H3519 which means, ‘*honour, esteem, reverence, splendid*’, which comes from the root verb כָּבַד kabed – Strong’s H3513 which means, ‘*to be heavy, weighty or burdensome, to give high esteem and respect and honour*’, and is often translated as ‘praise’ that is to be given to יְהוָה!

The word כָּבוֹד kabod – Strong’s H3519 can also have the understanding of, ‘*the manifestation of power*’, which represents the fullness of the power or strength of the One who is lifted up and exalted. Shemoth/Exodus 33:18 “Then he said, “Please, show me Your esteem.”

These were the words of Mosheh to יְהוָה, when he asked יְהוָה to show him His esteem!

In a desperate seeking of the full manifestation of the power and esteem of יְהוָה, Mosheh was given a clear directive to stand on the rock and that when the esteem of יְהוָה passed by that יְהוָה would put him in the cleft of the rock and cover him with His Hand – for this is the promise יְהוָה gave when he declared – “See, there is a place with Me!”

The Hebrew word for ‘place’ is מָקוֹם maqom – Strong’s H4725 which means, ‘*standing place, place, home, country, ground*’.

There is a standing ground upon which we can see Him, and that is as we stand on the Rock! The use of this terminology is clear in declaring the manifestation of the esteem of Elohim, as seen through His Hand that covers us and secures us in Him, as we stand on Him, our Rock and Refuge, which is a clear reference and shadow picture of יְהוֹשֻׁעַ Messiah!

The Hebrew word for ‘The Rock’ is הַצֵּיִר ‘hatsur’, and in the ancient pictographic script it looks like this:



Hey - הַ:

This letter is used to express ‘The’, and the original pictograph for this letter is , which is a man standing with his arms raised out. The meaning of the letter is ‘*behold, look, breath, sigh and reveal or revelation*’, from the idea of revealing a great sight by pointing it out.

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

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'.

Waw/vav - ו:

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

Resh – ר:

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

As we consider this word used in Scripture for 'The Rock', when looking at the ancient pictographic letters, we are able to render the following meaning when understanding that this is a clear prophetic shadow picture of Messiah, The Rock in whom we find strength:

BEHOLD, THE ONE WHO SHALL LAY DOWN HIS LIFE FOR US AND SECURE FOR US THE COVENANT, IS OUR ELOHIM AND HEAD.

It is upon the Rock that the esteem is revealed!

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

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



Kaph - כ:

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

Beyt – ב:

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

Waw – ו:

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

Dalet – ד:

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

When we look at these pictographic letters for 'esteem' we are able to see some wonderful insight into the esteem of יהוה being revealed to us. The collective rendering of these pictographic letters can give us the meaning:

THE COVERING OF THE HOUSE THAT HAS BEEN SECURED AND ENTRANCE GIVEN!

We also take note that we are able to recognise that the esteem we are to give to Elohim, and Elohim alone, is because He is the builder of the House!

By His Hand He has built us and by His Mighty Saving Hand He has secured for us an entrance into His presence, as we are built up in Him who is greater than the House!

For the builder of the House is greater than the House!

We are the dwelling Place and He is the Master Builder who covers us as we take our stand upon Him, our Rock and Refuge!

As we consider the rendering of this word for 'esteem', we are able to see from Scripture a clear revelation of the esteem of יהוה our Elohim.

We take note of the very striking words of Messiah as He spoke to the Pharisees who were accusing His taught ones for breaking the Sabbath when they went through the grain fields on the Sabbath and began to pluck heads of grain, to eat.

Mattithyahu/Matthew 12:6 "But I say to you that in this place there is One greater than the Set-apart Place."

The One who is greater than the House was in their midst!

In Speaking of יהושע Messiah, in the letter to the Ib'rim/Hebrews we see, in:

Ib'rim/Hebrews 3:3-6 "For this One has been deemed worthy of more esteem than Mosheh, as much as He who built the house enjoys more respect than the house. 4 For every house is built by someone, but He who built all is Elohim. 5 And Mosheh indeed was trustworthy in all His house as a servant, for a witness of what would be spoken later, 6 but Messiah as a Son over His own house, whose house we are if we hold fast the boldness and the boasting of the expectation firm to the end."

Elohim is the builder and the One who built the House is worthy of more esteem than Mosheh! In a manner of speaking, Mosheh is the House, just as we are the House/Dwelling Place of Elohim, yet our Master and Elohim, יהושע Messiah, is greater than the House, for He is the builder of the House! We also read in:

Yeshayahu/Isaiah 40:5 “**And the esteem of יהוה shall be revealed, and all flesh together shall see it. For the mouth of יהוה has spoken.**”

At the beginning of this **Chapter 40** in **Yeshayahu/Isaiah** we see the clear words of Elohim saying, “**‘Comfort, comfort My people’, says your Elohim**”, and this is a very comforting assurance that is given, in declaring the promise of a recovery of breath that Elohim would bring and how the Spirit of Ėliyahu would come first, in preparing the way and making straight the way in the desert for our Elohim, and then we see in the verses that follow, these words:

Yeshayahu/Isaiah 40:9-11 “**You who bring good news to Tsiyon, get up into the high mountain. You who bring good news to Yerushalayim, lift up your voice with strength, lift it up, be not afraid. Say to the cities of Yehudah, “See your Elohim!”** ¹⁰ **See, the Master יהוה comes with a strong hand, and His arm rules for Him. See, His reward is with Him, and His recompense before Him. ¹¹ He feeds His flock like a shepherd, He gathers the lambs with His arm, and carries them in His bosom, gently leading those who are with young.**”

In this clear prophecy of the esteem of יהוה being revealed we are told that the one who brings good news to Tsiyon would say to the cities of Yehudah, “**See Your Elohim!**”.

The Master יהוה comes with a strong Hand, revealing the power of His esteem and it is He who feeds the flock as a Shepherd!

When Yoḥanan the Immerser, who Messiah referred to as being the Spirit of Ėliyahu having come to prepare the way, was asked by the priests and Lēwites that were sent by the Yehudim who he was, Yoḥanan proclaimed this passage in **Yeshayahu/Isaiah 40:3**.

Yoḥanan/John 1:23 “**He said, “I am a voice of one crying in the wilderness, ‘Make straight the way of יהוה,’ as the prophet Yeshayahu said.**”

We then see the following written in:

Yoḥanan/John 1:29 “**On the next day Yoḥanan saw יהושע coming toward him, and said, “See, the Lamb of Elohim who takes away the sin of the world!”**”

In a clear fulfilment of prophecy, we see Yoḥanan saying to the cities of Yehudah, “**See, the Lamb of Elohim**”, as the Strong Hand and esteem of יהוה had been revealed in the form of יהושע Messiah!

Verse 22:

“A wise one scales the city of the mighty, and brings down the trusted stronghold.”

The theme of this parable reflects the clear power that wisdom has, in overcoming the physical battles that we may face and have to endure.

When things may seem impossible to do and the task at hand too much to bear, we take note that it is only by the true wisdom of Elohim that we are able to conquer that which we face!

The imagery that is given here, is clearly the imagery of a military campaign and therefore, highlights for us the need to stand firm amidst the battles of life, armed in the true wisdom of Elohim!

The Hebrew word that is translated here as, ‘scales’, comes from the root verb עָלָה alah – Strong’s H5927 which carries the meaning of, ‘**to go up, ascend, climb, offer, exalted**’.

The Hebrew word for '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!

No matter how 'mighty' the giants may be that we face, we can overcome the mighty when we walk as wise and not as fools!

Wisdom is better than might!

Qoheleth/Ecclesiastes 9:13-18 "**Also this I saw as wisdom under the sun, and it is great to me: 14 A little city, and few men in it, and a great sovereign came against it, and besieged it, and built huge siege-works against it. 15 And there was found in it a poor wise man, and by his wisdom he delivered the city, yet no one remembered that poor man. 16 And I said, "Wisdom is better than might. But the wisdom of the poor man is despised, and his words are not heard." 17 The words of the wise, spoken calmly, should be heard rather than the shout of a ruler of fools. 18 Wisdom is better than weapons of conflict, but one sinner destroys much good."**

Qoheleth/Ecclesiastes 7:19 "**Wisdom makes the wise strong, more than ten rulers that are in the city."**

No matter how mighty a city may be, it just takes one wise one to ascend above the depravity of the lawless and bring down the trusted strongholds that the mighty hold fast to!

When we recognise the clear words of Shelomoh that shows us the power of a wise one then we ought to be strengthened in our belief to be both strong and courageous in the Master as we seek wisdom and walk in it and not fear that which often seems too big to bring down!

Pilipiyim/Philippians 4:13 "**I have strength to do all, through Messiah who empowers me."**

Verse 23:

"Whoever guards his mouth and tongue guards his life from distresses."

There are many who would be wise if they understood the clear truth of this parable!

Guard your mouth and tongue! Ya'aqob gives us a clear teaching of how powerful the tongue is:

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

So many people get themselves into a whole lot of trouble, by what they say and because they cannot keep their mouths shut, when they should, they end up with some terrible distress, as the result of loose and vicious words.

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

What Ya'aqob is telling us here, is that if you cannot restrain, govern and control your tongue, then you deceive your own heart!

So many people deceive their own hearts by the 'junk' that they speak, especially when it comes to matters of faith!

Here, Ya'aqob warns against those who think that they are very religious yet their tongue reveals otherwise!

Yirmeyahu tells us that the heart is crooked above all:

Yirmeyahu/Jeremiah 17:9-10 **"The heart is crooked above all, and desperately sick – who shall know it? 10 "וְיִהְיֶה לְיָדָיו, search the heart, I try the kidneys, and give every man according to his ways, according to the fruit of his deeds."**

Guarding one's mouth and tongue will save you from many distresses!

The Hebrew word used here for 'guard' 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 the words we speak!

Mishlĕ/Proverbs 10:19 tells us that when words are many then transgression is not absent and he who restrains his lips is wise!

The Hebrew word for 'mouth' is פֶּה **peh** – **Strong's H6310** which means, **'mouth, commandment, edge, word'**.

This word is used to reference the Word or commandments that come from the mouth of יהוה, as it is used approximately 50 times in the Tanak in reference to the mouth of Elohim.

In **Mishlĕ/Proverbs** the use of פֶּה **peh** – **Strong's H6310**, predominately refers to man's mouth and not Elohim's.

The mouth is the external manifestation of one's character and disposition.

The mouth is the organ through which one's relationship to Elohim is ascertained.

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

Our speech reveals a lot, and as taught ones of the Most-High we must guard against having foolish lips that cause strife and ruin, but have mouths that build up and impart what is pleasant and good to others:

Eph'siyim/Ephesians 4:29-31 **"Let no corrupt word come out of your mouth, but only such as is good for the use of building up, so as to impart what is pleasant to the hearers. 30 And do not grieve the Set-apart Spirit of Elohim, by whom you were sealed for the day of redemption. 31 Let all bitterness, and wrath, and displeasure, and uproar, and slander be put away from you, along with all evil."**

Qolasim/Colossians 4:6 **"Let your word always be with favour, seasoned with salt, so that you know how you ought to answer each one."**

We have already looked at the Hebrew word for tongue, which is לָשׁוֹן **lashon** – **Strong's H3956**, in **verse 6** when speaking about a lying tongue.

The Word of יהוה is to be in our heart and our mouths to do it (**Debarim/Deuteronomy 30:14**), but for the wrong it is not so, as they have hardened their hearts to the Truth and their words are of little value, whereas the tongue of the righteous is choice silver (**Mishlĕ/Proverbs 10:20**)!!!

The world used here in this parable of the tongue for ‘distresses’ is צָרָה *tsarah* – Strong’s H6869 which means, ‘*affliction, anguish, distress, trouble, tightness*’ and is from the word, צָר *tsar* – Strong’s H6862 that can mean, ‘*adversary, enemy, foe*’ and this word is also often translated as **tribulation**, which teaches us a vital lesson of realising that, in the very distressing times that lay ahead, our help is in our Master and Elohim alone and our need to guard our mouths and tongues, with the purity of His Word, is of vital importance, lest we find that our own words of folly put us in a very distressful situation and not be hidden in the day of His wrath!

Mishlĕ/Proverbs 15:2 “**The tongue of the wise makes knowledge good, but the mouth of fools pours out foolishness.**”

Qoheleth/Ecclesiastes 10:12-14 “**Words of a wise man’s mouth show favour, but the lips of a fool swallow him up; 13 the beginning of the words of his mouth is foolishness, and the end of his talk is wicked madness. 14 And a fool increases words; a man knows not what shall come to be; and who declares to him what shall be after him?”**

What is made clear in Scripture, is that a fool speaks rashly with his tongue while the wise bridle their tongue and only speak that which is befitting, and here Shelomoh makes this obvious, as we know that a fool will never be quiet or close his lips and end up in great distress as a result.

Verse 24:

“Proud, haughty, “Scoffer” is his name; he acts with arrogant pride.”

This verse gives us a clear definition of the ‘scoffer’ or arrogant one. A scoffer is ‘**proud and haughty**’ and ‘**acts with arrogant pride**’!

As discussed in **verse 11** we again take note that the Hebrew word for ‘scoffer’ is לוֹטֵץ *luts* – Strong’s H3887 which is the same as the word לִיט *lits* – Strong’s H3917 which means, ‘*to scorn, carry on as scoffers, mock, talk arrogantly*’.

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

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

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

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

The Hebrew word that is translated as ‘proud’ is the noun זָדוֹן *zed* – Strong’s H2086 which means, ‘*insolent, presumptuous, arrogant*’, and comes from the root verb זָדַד *zud* - Strong’s H2102 which means, ‘*to boil up, seethe, act proudly or rebelliously, ne rebelliously proud*’.

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

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

Another noun that comes from this verb and is used to describe the proud in the word זָדוֹן *zadon* – Strong’s H2087 which means, ‘*insolence, presumptuousness, arrogance, pride*’, which is also used here in this parable and translated as ‘**pride**’, and is also translated as ‘**arrogantly**’ in:

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

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

The Hebrew word that is translated here as ‘haughty’ is the adjective יהיר Yahir – Strong’s H3093 which means, ‘proud, haughty’.

The Greek word used here in the LXX for ‘haughty’ is ἀλαζών alazōn – Strong’s G213 meaning, ‘boaster, an empty pretender, an imposter’.

Sha’ul warned Timotiyos about the haughty and arrogant scoffers and made it clear that in the last days there will be many and we are to turn away from them!

Timotiyos Bět/2 Timothy 3:1-5 “But know this, that in the last days hard times shall come. 2 For men shall be lovers of self, lovers of money, boasters, proud, blasphemers, disobedient to parents, thankless, wrong-doers, 3 unloving, unforgiving, slanderers, without self-control, fierce, haters of good, 4 betrayers, reckless, puffed up, lovers of pleasure rather than lovers of Elohim, 5 having a form of reverence but denying its power. And turn away from these!”

Verses 2 – 4 give us 18 characteristics of what men will be like and what we are to avoid!

The Hebrew word that is translated here in this verse 24 for ‘arrogant’ is עברָה ebrah – Strong’s H5678 which means, ‘wrath, fury, rage, outpouring, anger, arrogance, excess’, and is used to emphasise the extent of the pride that the scoffer will exhibit!

‘With arrogant pride’ is literally “in excess of insolence” or “in outburst of presumption”; as it describes a person who acts with bold disregard for laws and customs, which makes us understand how so many who refuse to walk in the Torah of Elohim are very arrogant and boastful against the commanded obedience!

Verse 25:

“The desire of the lazy man slays him, for his hands refused to work.”

The lazy refuse to work!!!

The Hebrew word translated here as ‘lazy man’ is אצל atsel – Strong’s H6102 which means, ‘lazy, sluggard’, and is used 14 times in 14 verses – all of which are found in the Book of Mishlě/Proverbs!!!

We see a similar saying in:

Mishlě/Proverbs 19:24 “A lazy one buries his hand in a dish, and does not bring it back to his mouth.”

The lazy will not lift their hands to work or even feed themselves. If a man does not work, he does not eat!

When we consider the words of Shelomoh here in referencing a lazy one who cannot even bring his hand back to his mouth after dipping it in a dish I am immediately reminded of Ęsaw who wanted Ya’aqob to feed him, as seen in:

Berěshith/Genesis 25:30 “And Ęsaw said to Ya’aqob, “Please feed me with that same red stew, for I am weary.” That is why his name was called Eđom.”

Ęsaw is a picture of those who run after the things of the flesh and do not walk according to the Spirit and we are able to see so many today, who get so weary after their intense chasing of fleshly matters that, when it comes to sitting and eating the good manna of the Word of Elohim, they are too lazy to feed themselves and want others to do it for them!

Many people are ‘buried’ in systems of false theologies and are lazy in their proper study of the Word, as they just accept whatever is told to them without testing the validity of what they are being instructed in!

The Hebrew word that is translated here in this parable as ‘desire’ is the noun תַּאֲוָה ta’avah – Strong’s H8378 meaning, ‘*a desire, longing, craving, lusting, intense greed*’, which is a noun that comes from the root verb אָוָה avah – Strong’s H183 which means, ‘*to incline, desire, be greedy, crave, lust*’, as discussed in **verse 10** of this **Mishlê/Proverbs 21**.

The lust and cravings of the lazy man kills him because he refuses to work! Shelomoh highlights for us here how the lazy one is killed by his own evil and lustful cravings because he will not even try to make an effort in working to get what he wants!

The Hebrew word that is translated as ‘refused’ comes from the root word מָאֵן ma’en – Strong’s H3985 which means, ‘*to refuse, absolutely refuse*’, and represents an intentional action as opposed to one of ignorance.

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

To refuse is rebellion, and many today are refusing to hear that which is being spoken and refuse to be taught, while thinking that they are fine, when in fact they are rebelling, and in the process, they refuse to do any work that is required.

The word that is translated as ‘to do’ comes from the Hebrew word עָשָׂה asah – Strong’s H6213 meaning, ‘*to do, work, make, produce, to act with effect, to observe, to bring about, institute*’, as discussed already in **verse 3**.

A derivative of this root, is the word מַעֲשֵׂה ma’aseh – Strong’s H4639 and means ‘*a deed, work or acts, accomplishments*’.

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 – their ‘doing’ of the commands and not just hearing!

We are to hear, guard and do all that our Master commands us to and not be lazy with our hands. It is when hands are lazy and idle, that the lazy begin to lust and covet what they do not have and the more they refuse to work, the more frustrated and angrier they become, headed for destruction and death!

Verse 26:

“He covets greedily all day long, but the righteous gives and does not withhold.”

Shelomoh continues from the previous verse, in expanding on the fact that the lazy one who refuses to work just covets greedily all day long!

The term ‘covets greedily’ in the Hebrew is written as follows: הִתְאָוָה תַּאֲוָה – ‘hithavah tha’avah’ and is from the two words that we looked at in the previous verse:

1) אָוָה avah – Strong’s H183 which means, ‘*to incline, desire, be greedy, crave, lust*’ and

1) תַּאֲוָה ta’avah – Strong’s H8378 meaning, ‘*a desire, longing, craving, lusting, intense greed*’.

Lusting and craving all day long, is what the lazy do, which shows us the clear danger of refusing to work. When people refuse to work, they inevitably end up day dreaming and thinking about what they want so badly and begin to covet and desire things that they should not even have been thinking about.

With the rest of this parable, it becomes clear with the contrast that is drawn with the righteous who gives and does not withhold!

The lazy one who covets greedily all day long, will not only refuse to work but will not give away anything, not his time or any resources he may actually have as his covetous desire becomes all about himself with no regard for others.

The Hebrew root word for ‘withhold’ is **חָסַק** ḥasak – Strong’s H2820 which means, ‘*to withhold, refrain, hold back, restrain*’.

Mishlĕ/Proverbs 11:24 teaches us that when we hold back from doing what is right, we will lack proper provision.

The picture of the righteous giving without holding back is a picture of one who does not keep score and track of what has been given but freely gives as he is able to, be that in a physical sense of goods or the practical use of his time and talents for work!

While the lazy one covets and holds on to every last thing he has, the righteous have an open hand to help and give where necessary!

Verse 27:

“The slaughtering of the wrong is an abomination; how much more when he brings it with wickedness!”

The Hebrew noun that is translated as ‘slaughtering’ is **זֶבַח** zebah – Strong’s H2077 which means, ‘*thank offerings, sacrifice, feasting*’, which comes from the primitive root verb **זָבַח** zabah – Strong’s H2076 meaning, ‘*to offer a sacrifice, sacrificed*’, as discussed in **verse 3**.

The Hebrew root word used here for ‘wrong’ is **רָשָׁע** rasha – Strong’s H7563 which means, ‘*wicked, criminal, evil, offender*’, as discussed in **verse 4**.

The thanksgiving that the wrong bring, is an abomination to Elohim!

So many who claim to walk in the Truth, yet refuse to walk in the Torah and claim that the law has been done away with and is no longer valid, are quick to offer up slaughterings of thanksgiving, thinking that their giving of thanks is pleasing to Elohim, when in fact it is a clear abomination!

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.

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

For more on what is an abomination to **יְהוָה**, please see the sermon notes on a message called, ‘**NO ABOMINATIONS ALLOWED! – A warning against that which will keep you out!**’, from our site (<https://atfotc.com>), under the **sermons 2014-2015** menu, or by clicking on the following link: <https://atfotc.com/no-abominations-allowed-a-warning-against-that-which-will-keep-you-out/>

If the thanksgiving of the wrong is, in itself, an abomination; how much more of an abomination is it, when it is brought with wickedness!

The Hebrew word for 'wickedness' is זִמְמָה *zimmah* – Strong's H2154 which means, '*a plan, device, wickedness, acts of lewdness, evil intent*', which comes from the primitive root זָמַם *zamam* – Strong's H2161 meaning, '*scheme, devise, plot*'.

The picture given here, is of one who comes and brings slaughterings with a wicked motive or an evil intent!

Some people will bring thanksgiving to Elohim with mockery and deceit and fail to recognise how abominable this is!

Amos 5:21-22 "I have hated, I have despised your festivals, and I am not pleased with your assemblies. 22 "Though you offer Me burnt offerings and your grain offerings, I do not accept them, nor do I look on your fattened peace offerings."

This was part of a severe rebuke given to the House of Yisra'el who had become so depraved in their worship that the so called slaughterings that they were bringing were hated by Elohim!

They had turned His Appointed Times into an abominable event and what is clear here is that יְהוָה emphasises this by saying 'your' festivals and 'your' assemblies.

While we might recognise that, at the time of this rebuke, Yisra'el were still having festivals and assemblies on the correct days, they were no longer set-apart unto יְהוָה, as their wickedness had corrupted their worship to the point where it was not acceptable to Elohim, as he hated their assemblies and feasts!

How much more depraved has man become over many generations, to the point where man-made feasts have replaced the commanded Appointed Times of Elohim?

Feasts and assemblies that are done by the wrong, are an abomination, yet what is even more abominable, is when it is done with wickedness!

The assumption that sun-day worship and the keeping of false fertility feasts such as 'easter' and 'christmas' is ok, is a wicked oversight by so many who are being wrong, wicked and abominable, in the eyes of Elohim!

The slaughtering of the wrong is an abomination!

Mishlĕ/Proverbs 15:8 "The slaughtering of the wrong ones is an abomination to יְהוָה, but the prayer of the straight is His delight."

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

For more on what is an abomination to Elohim please see the notes from our word study and commentary on **Mishlĕ/Proverbs 15:8**.

Verse 28:

"A false witness perishes, but the man who obeys speaks forever."

What is clearly contrasted here is the false witness and the one who obeys.

This therefore makes it abundantly clear that the one who obey is a true witness and a false witness is one who disobeys!

In **Mishlĕ/Proverbs 6:19** we are told that a false witness breathing out lies is an abomination to יְהוָה:

A false witness breathing out lies – שֶׁקֶר עַד כְּזָבִים יְפִיָּה – 'yaphiyha k'zabiyim ed shaqer'. This could literally be rendered as 'a false testimony that is spoken by lying' or, 'the breath of lies that witness falsely'.

This phrase comes from the following root words:

1) פוּחַ **puah** - Strong's H6315 which means, *'to breathe, blow, speak, utter, puff, snort'*.

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

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

3) עָד **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!

The false witness **'perishes'**, and the Hebrew word that is translated as **'perishes'** comes from the root word אָבַד **abad** – Strong's H6 which means, *'to perish, destroy, lose, put to death, blot out, do away with, to give up as lost, vanish, be lost or strayed'*.

The one who obeys speaks forever, which signifies the assurance of everlasting life being given to the righteous who obey!

The Hebrew root word for **'obeys'** is שָׁמַע **'shama'** – Strong's H8085, which carries the meaning not just simply to hear, but rather, *'to hear with attention and comprehend and discern and give heed to what is being spoken'*.

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

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

In the above verse, the root word שָׁמַע ‘shama’ is used twice in a row, which means to ‘hear, listen and obey’. The structure is as follows: אִם-שָׁמוּעַ תִּשְׁמָעוּ - ‘im-shamoa tishmau’ which literally translates as: “**If hearing, you shall hear**” and this reminds me of how often we see the term being used in Hazon/Revelation to the assemblies: “**He who has ears let him hear what the Spirit says.**”

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

Verse 29:

“A wrong man hardens his face, but as for the straight, he establishes his way.”

Here the contrast is given between the wrong and the straight! While the wrong puts up a bold face his way shall not be established like the straight!

The Hebrew word used here for ‘hardens’ is the root verb אָזַז azaz – Strong’s H5810 which means, ‘**to be strong, be brazen, prevail, display boldness**’, and written in the ‘hifil tense’ it carries the meaning of, ‘**make firm, strengthen**’.

The Hebrew word פָּנָה paneh or פָּנִים paniym – Strong’s H6440 means, ‘**face, faces**’, and the picture here of a hardened face is a picture of one who refuses to submit and walk in the Truth.

A hardened face is not a face that is turned to the Master in order to run in the ways of His commands but is one of stubbornness and rebellion!

A man who hardens his face could also be said to be hard headed and unwilling to yield to instructions! This is why his way is never established!

The Hebrew root word for ‘straight’ is יָשָׁר yashar - Strong’s H3477, and means, ‘**right, straight, upright and righteous**’, as already discussed in verse 2.

The way of the straight is ‘established’ and the Hebrew word used here for ‘established’ is the root word כָּוַן kun – Strong’s H3559 which means, ‘**ready, steadfast, established, firm, set up, determined, prepared**’.

Mishlě/Proverbs 12:3 tells us that no man is established by wrongness and Mishlě/Proverbs 24:3 tells us that by wisdom a house is built, and by understanding it is established!

The Hebrew word that is used for ‘understanding’ in Mishlě/Proverbs 24:3 is תְּבוּנָה tebunah – Strong’s H8394 which means, ‘**understanding, discernment, reasonings, discretion, skill, intelligence**’, and comes from the root word בִּין bin – Strong’s H995 meaning, ‘**to discern, act wisely, consider carefully, understand, perceive**’.

Mishlě/Proverbs 3:5 “**Trust in יהוה with all your heart, and lean not on your own understanding**”.

We are to trust יהוה with all our heart, which entails trusting Him with all of the understanding and wisdom that is contained in His Word and not seek out our own vain and selfish reasonings. We are to guard the proper understanding of the Word, which comes in the doing of the Word, and in doing so we must grow in our understanding of the Word and be able to discern the set-apart from the profane, becoming skilled in the Sword of the Spirit!

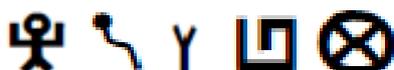
Mishlĕ/Proverbs 18:2 “A fool does not delight in understanding, but in uncovering his own heart.”

We have always said that true understanding is gained by the ‘doing’ of the Word, for then the actual applying of the Word to one’s daily life brings proper discretion and ability to discern right from wrong, while those who do not delight in understanding have no inclination to study, meditate and walk in the Torah, which uncovers their heart for who they truly are!

While we cannot see the heart of others, as it is only יהוה who sees the heart, we learn from this parable that the heart of a fool is uncovered and laid bare before all by not delighting in understanding and not walking according to the Word.

In other words, the fool may even be a hearer of the Word but is not a doer and so deceives himself into thinking that he is wise, yet his inability to delight in understanding through the doing of the Word reveals that he is simply a fool!

In the ancient pictographic script, the Hebrew word תבונה *tebunah* – Strong’s H8394 which means, *‘understanding, discernment, reasonings, discretion, skill, intelligence’*, is depicted as follows:



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**.

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.

Waw - ו:

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

Nun – נ:

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

Hey – ה:

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

Looking at these pictographs, when considering the word understanding that comes from the mouth of יהוה, we are able to see the following:

THE BASKET OF THE HOUSE IS SECURED IN THE EVERLASTING LIFE (CONTINUANCE) OF THE ONE WHO IS TO BE PRAISED

We are not to lean on our own understanding, but rather, we are to trust יהוה and lean on Him, as we recognise that it is through the hearing and doing of His word that we get understanding!

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

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

A man of understanding is not a fool, but is wise and able to draw up the counsel of the Truth that is within his heart, for the Torah of Elohim is on the heart of the wise and understanding ones.

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

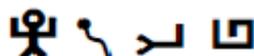
Iyob/Job 28:28 “And He said to man, ‘See, the fear of יהוה, that is wisdom, and to turn from evil is understanding.’”

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

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

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

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



Beyt – ב:

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

Yod – י:

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

Nun – נ:

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

Hey – ה:

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

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

These pictographs can render for us the following, in terms of understanding the meaning of **'understanding'**, as:

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

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

When a wise servant of the Most-High guards understanding then he finds good, for he draws up the good counsel of the Torah and guards to do the Truth, bearing the fruit of righteousness!

Verse 30:

"There is no wisdom or understanding or counsel against יהוה."

יהוה is wisdom and understanding and He is our counsel and nothing can come against that which He is!

Mishlĕ/Proverbs 8:14 “Counsel is mine, and sound wisdom; I am understanding, mightiness is mine.”

Mishlĕ/Proverbs 19:21 tells us that while man can have many plans in his heart, it is the counsel of יהוה than stands!

Sound wisdom and counsel is יהוה's and can only come from יהוה.

The Hebrew word translated as ‘counsel’ is עֵצָה etsah – Strong’s H6098 which means, ‘*counsel, advice, purpose*’.

Stubborn people work out or observe their own or another’s advice, apart from יהוה!

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

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

Counsel is יהוה's!!!

The Hebrew root word for ‘counsel’ is עֵצָה etsah – Strong’s H6098 comes from the primitive root verb יָעַץ yaats – Strong’s H3289 which means, ‘*counsel, counsellor, consult, give advice*’, and this word is used as a title given to our Master and Messiah, as seen in:

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

From this we get further confirmation in Scripture of how ‘counsel’ is Elohim’s and the True Counsellor is our Great Master and Elohim, יהושע Messiah!!!

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

Even that which in opposition to Elohim is seen and known by Him, and what Shelomoh makes abundantly clear here is that no other wisdom, understanding or counsel can come against Elohim or even stand out in bold opposition to Him as it will be destroyed!

When we recognise this truth, it becomes abundantly clear that we should not seek wisdom, counsel or understanding form anything but יהוה and His Word that endures forever!

Verse 31:

“The horse is prepared for the day of battle, but the deliverance is of יהוה.”

A horse being prepared for a day of battle, is a clear idiom for the day of the wrath of Elohim that is coming, and it is a Day that has long been prepared and the only escape or deliverance from the wrath of יהוה is to recognise, acknowledge and call upon His Name and be delivered from His wrath!

We know that our Master is coming again, riding on a white horse:

Hazon/Revelation 19:11-13 “**And I saw the heaven opened, and there was a white horse. And He who sat on him was called Trustworthy and True, and in righteousness He judges and fights. 12 And His eyes were as a flame of fire, and on His head were many crowns, having a Name that had been written, which no one had perceived except Himself – 13 and having been dressed in a robe dipped in blood – and His Name is called: The Word of יהוה.**”

Another lesson we can learn from this parable is that we are not to put our trust in horses and chariots!
Tehillah/Psalm 20:7 “**Some trust in chariots, and some in horses, but we remember the Name of יהוה our Elohim.**”

Tehillah/Psalm 33:17-19 “**A horse is a vain means of safety; neither does it rescue any by its great power. 18 See, the eye of יהוה is on those fearing Him, on those waiting for His kindness, 19 to deliver their being from death, and to keep them alive during scarcity of food.**”

Yeshayahu/Isaiah 31:1 “**Woe to those who go down to Mitsrayim for help, and rely on horses, who trust in chariots because they are many, and in horsemen because they are very strong, but who do not look to the Set-apart One of Yisra’el, nor seek יהוה!**”

Why I am mentioning these verses is to highlight the picture of the danger of putting trust in the strength of the world and the things of the flesh! We are to be seeking יהוה and calling upon His Name, for all who call upon His Name shall be delivered!

The word for ‘battle’ is מִלְחָמָה *milḥamah* – Strong’s H4421 meaning, ‘*battle, war, warfare, military*’ comes from the word לָחַם *laham* – Strong’s H3898 which means, ‘*to fight, do battle, conquer*’ and can also carry the meaning, ‘*consume, to use as food, eat*’, and it is from this root word that we get the word לֶחֶם *lehem* – Strong’s H3899 which means, ‘*bread, food, provision*’.

Understanding that the word for fighting or war/battle, comes from the same root word from which bread comes from, which, as we know, from Scripture, that bread is a symbol or picture of community, then it helps us further understand how, when we stand up and fight against ‘self’ and the lusts of the flesh that wage war in our lives; then we are in fact feeding the community with growth as we conquer that which does not belong, in order to enrich the community or body we are made a part of!

While the horse is prepared and the battle is ready, deliverance is of יהוה and יהוה alone!

The Hebrew word for ‘safety’ is תְּשׁוּעָה *teshuah* – Strong’s H8668 which means, ‘*deliverance, salvation, help, victory*’, and comes from the root verb יָשַׁע *yasha* – Strong’s H3467 which means, ‘*deliver, brought salvation, saviour, saves*’, which is the word that is frequently translated in Scripture as ‘*saviour*’.

What Shelomoh is presenting to us, in this proverb, is a great parable that points to our Great Saviour, יהושע Messiah!

Without Him we shall fall, He is the One who guides us with the great counsel of His Word and in whom we find safety and refuge and deliverance in times of distress!

Tehillah/Psalm 37:39 “**But the deliverance of the righteous is from יהוה, their strength in time of distress.**”

Yirmeyahu/Jeremiah 3:23 “**Truly, delusion comes from the high hills, the noisy throng on the mountains. Truly, in יהוה our Elohim is the deliverance of Yisra’el.**”

Tehillah/Psalm 68:17-20 “The chariots of Elohim are twenty thousand, thousands of thousands; יהוה came from Sinai into the Set-apart Place. 18 You have ascended on high, You have led captivity captive, You have received gifts among men, And even the rebellious, that Yah Elohim might dwell *there*. 19 Blessed be יהוה, day by day He bears our burden, the Ėl of our deliverance! Selah. 20 Our Ėl is the Ėl of deliverance; and to יהוה, the Master, belong escapes from death.”

As we close this **Mishlĕ/Proverbs 21** let us be constantly reminded that יהוה is our deliver and understand that the Name of יהושע means just that – יהוה is our deliverance!

He came the first-time, riding on a donkey, in humility, in order to redeem us back to Himself, and He is coming again, this time, on a horse that is prepared for the battle on the Day of His wrath, and to Him alone belong escapes from death!

Tehillah/Psalm 62:1-12 “My being finds rest in Elohim alone; from Him is my deliverance. 2 He alone is my rock and my deliverance, my strong tower; I am not greatly shaken. 3 How long would you assail a man? You crush him, all of you, like a leaning wall, a tottering fence. 4 They plotted to topple him from his high position; they delight in lies; they bless with their mouth, but in their heart they curse. Selah. 5 My being, find rest in Elohim alone, because my expectation is from Him. 6 He alone is my rock and my deliverance, my strong tower; I am not shaken. 7 My deliverance and my esteem *depend* on Elohim; the rock of my strength, my refuge is in Elohim. 8 Trust in Him at all times, you people; pour out your heart before Him; Elohim is a refuge for us. Selah. 9 Sons of Ādam are but a breath, sons of men are a lie; if weighed in the scales, they are altogether lighter than breath. 10 Do not trust in oppression. And do not become vain in robbery; if riches increase, do not set your heart on them. 11 Elohim has spoken once, twice I have heard this: that strength belongs to Elohim. 12 And loving-commitment is Yours, O יהוה; for You reward each one according to his work.”

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