

## MISHLĚ/PROVERBS 22

Shalom,

In this article I will break down **MishlĚ/Proverbs 22**, 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 - ש:**

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

**Lamed - ל:**

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

**Yod – י:**

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

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

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

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

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

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

In this **Chapter 22** we take note how wisdom instructs us on how to secure and keep a good name; and emphasizes that we are to execute wise words and justice toward others, especially the poor.

**Verse 1:**

**"A good name is preferable to great riches. Favour is better than silver and gold."**

The value of a good reputation is what is being highlighted here and clearly teaches us that no amount of money or assets can outweigh the value of a good name!

The first word used, in the Hebrew text, of this verse, is **בָּחַר** – **nibḥar**, which is translated as **‘preferable’** and comes from the root verb **בָּחַר baḥar** – **Strong’s H977** and means, **‘to choose, choicest, selected, preferred’**, and this word is used to express that choosing which has ultimate and eternal significance.

This verb is written in the **‘niphal passive tense’** which can render the meaning of **‘to be chosen’**.

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

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

His choosing us has eternal significance!!!

His choice is forever!!!

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

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

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

What the Hebrew text is literally rendering for us here, is that a chosen name is better than riches that are great!

The Hebrew word for **‘name’** is the root word **שֵׁם shem** – **Strong’s H8034** which simply means, **‘name, a name’** and can also render the meaning, **‘report’**, which helps us clearly understand how **‘names’** are often a very important means of giving us a clear **‘report’** of events that have happened or may happen from a prophetic nature.

In fact, the plural of this word is the word **שְׁמוֹת ‘Shemoth’** which means, **‘names’** and is the name of the second Book of Scripture, typically known in English as **‘Exodus’**.

The major theme of The Book of **Shemoth/Exodus**, is all about the redemption and deliverance of **יְהוָה**’s called out ones, who, having been called out to set-apartness, receive a restored identity, in being ‘marked’ by His Name!

While the English word **Exodus** does reflect the account of Yisra’el coming out of Mitsrayim and certainly shadow pictures the redeeming work of **יְהוָה** Messiah, as well as pointing forward to the second Exodus which will be greater – the Hebrew word Shemoth does not mean exodus; but rather **‘names’** and we can see through this powerful Book how **יְהוָה** reveals Himself by Name to an enslaved nation, and we recognise that it is only by the revelation of His Name that anyone who is called can truly respond and come out of slavery!

**Yo’el/Joel 2:32 “And it shall be that everyone who calls on the Name of יְהוָה shall be delivered. For on Mount Tsiyon and in Yerushalayim there shall be an escape as יְהוָה has said, and among the survivors whom יְהוָה calls.”**

For more about יהוה's choosing us and our response in making the right choice as a chosen Bride, please see the notes from the message called, **'THE CHOICE OF THE CHOSEN'** which you can find on our site (<https://atfotc.com>) under the **sermons 2013-2014** menu or by clicking on the following link: <https://atfotc.com/the-choice-of-the-chosen/>

The Hebrew word for 'riches' is עֹשֶׁר osher – Strong's H6239 which means, '**riches, wealth**', and comes from the root verb אָשַׁר ashar – Strong's H6238 which means, '**to be or become rich, made rich, enriched**'.

The Hebrew word for 'great' is רַב rab - Strong's H7227 which means, '**many, abundance, much, great, abounding, plentiful**'.

Shelomoh is making a very clear statement here about choices, and it is very obvious that to be chosen is better than having great riches. The richest we can be is to know Messiah! We see a similar expression given in:

**Qoheleth/Ecclesiastes 7:1 "A good name is better than precious oil, and the day of death than the day of one's birth."**

Here, the term for 'good name' is written in Hebrew as: טוֹב שֵׁם – 'tob shem'.

The Hebrew word used here for 'good' is טוֹב tob – Strong's H2895 and carries the meaning, '**pleasant, good, agreeable, beautiful, to be pleasing, done well**'.

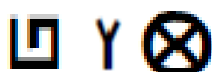
In the true understanding of this word טוֹב tob we can see that it may best be translated in most cases as 'functional', for when יהוה said in Berēshith/Genesis 1:31 that when He saw all that He had made, that He said it was very good.

What He saw was His creation **functioning** properly and working the way it should and this is why it was 'good'.


Sounds all good – yet as we study further into the Hebraic mind-set in regards to this word we get a fuller understanding of what טוֹב tob means.

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


In the ancient pictographic script, the root word טוֹב tob – Strong's H2895 is pictured 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**.

**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** **toḥ News**'!

The reason I am highlighting this here, in connection with this parable of Shelomoh, is to show us how better it is to be chosen and have the functional Name of Elohim upon us, as His chosen!

In **Bemidbar/Numbers 6** we are given the account of **יהוה** speaking to Mosheh and telling him how Aharon was to bless the children of Yisra'el and by doing so would put the Name of **יהוה** upon His people!

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

As a called out, royal and chosen people who walk in the Truth and stay in our Master and Elohim, we have His name upon us, and the blessing of His Name upon us far outweighs any amount of riches that the world has to offer!

The value of the Name of our Elohim, who saves us, is greater than all the riches of the world and therefore, we understand how the enemy continues to do whatever he can to suppress and bring the Name of **יהוה** to nought and cause people to be driven by the lust of the riches of this world!

There is deliverance in the Name of **יהוה** alone and no amount of riches can buy your deliverance!

Shelomoh strengthens this fact, by telling us that **favour is better than silver and gold!**

The Hebrew word for '**favour**' is **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**'.

The favour of Elohim that we have received is worth more than all the gold and silver that this earth has to offer!

While we recognise the clear truth that without the True Name of **יהוה** there is no value we also take note of another clear aspect of the responsibility of carrying the Name of **יהוה** as faithful ambassadors.

We are to always proclaim His Name and we do this, both verbally as well as physically, by what we do and therefore, understand that Shelomoh teaches us that we must display the good character of Elohim in all we say and do, for a good name is preferable to great riches.

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

While there is certainly nothing wrong with being favoured and blessed with great riches, we do take note that riches do not give a true believer their identity!

Our pursuit of set-apartness and the proper bearing of His Good Name upon us at all times, is more important and valuable than any riches.

In speaking of the clear requirements of an overseer, Sha’ul makes it clear to Timotiyos that he is to have a good witness

**Timotiyos Aleph/1 Timothy 3:7 “And he should even have a good witness from those who are outside, lest he fall into reproach and the snare of the devil.”**

A good witness bears the Good Name of יהוה and does not fall for the lust of riches!

## Verse 2:

**“The rich and the poor meet together – יהוה is the Maker of them all.”**

In a continuation from the previous verse what becomes clear is that there is no difference between the rich and the poor. By that, I mean that Shelomoh is the rich and poor have one thing in common and that is that יהוה is the Maker of all!

One’s riches or lack thereof, does not determine who their Maker is!

The Hebrew word that is translated as ‘meet together’ is פָּגַשׁ pagash – Strong’s H6298 which means, **‘meet together, encounter, common bond, have this in common’**, and what we take note here is that it is not the physical meeting together that Shelomoh is highlighting here but rather the common bond that both the rich and poor have!

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

This was part of an earnest prayer that Hannah prayed to יהוה when giving thanks for Shemu’el who she gave back to יהוה and here clearly acknowledged that it is יהוה who makes rich and makes poor. While this is may be a reference to the blessing of being made rich and the discipline or curse of being made poor, what we take note of is that it is יהוה who does so, for He is Maker of all! There is no partiality with יהוה for He is Maker of all.

We too must learn from this so that we do not show partiality because of riches or the lack thereof!

**Ya’aqob/James 2:1-9 “My brothers, do not hold the belief of our Master יהושע Messiah, the Master of esteem, with partiality. 2 For if there should come into your meeting a man with gold rings, in a splendid robe, and there should also come in a poor one dressed in rags, 3 and you pay attention to the one wearing the splendid robe and say to him, “You sit here in a good place,” and say to the poor one, “You stand there,” or, “Sit here by my feet,” 4 have you not discriminated among yourselves, and become judges with wicked thoughts? 5 Listen, my beloved brothers: Has Elohim not chosen the poor of this world, rich in belief and heirs of the reign which He promised to those who love Him? 6 But you have shown disrespect towards the poor man. Do not the rich oppress you and drag you into the courts? 7 Do they not blaspheme that good Name by which you are called? 8 If you truly accomplish the sovereign law according to the Scripture, “You shall love your neighbour as yourself,” you do well, 9 but if you show partiality, you commit sin, being found guilty by the Torah as transgressors.”**

### Verse 3:

**“A clever one foresees evil and hides himself, but the simple go on and are punished.”**

This parable makes a clear contrast between the clever and the simple.

The Hebrew word for ‘clever one’ is עָרֹם *arum* – Strong’s H6175 which means, ‘*crafty, shrewd, subtle, cunning, prudent*’, and is used in Scripture 11 times, with 8 of those being seen in Mishlê/Proverbs.

This word can also have both positive and negative connotations.

Positive, when used to describe prudence and negative, when describing shrewdness.

In **Berēshith/Genesis 3:1** we see this word being used to describe how ‘*crafty*’ the serpent was, and is clearly an example of the negative use of this descriptive adjective.

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

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

In Hebrew, the phrase that is translated here as ‘foresees evil’ is רָאָה רָעָה – ‘*ra’ah ra’ah*’, and is interesting to take note of how these two words phonetically sound the same yet have different meanings!

The Hebrew word translated as ‘foresees’ is the root word רָאָה *ra’ah* – Strong’s H7200 – meaning, ‘*to see, look, observe, pay close attention, consider, appear, provide, observe, discern, distinguish*’.

The Hebrew root word that is translated as ‘evil’ is the adjective רָע *ra* – Strong’s H7451 meaning, ‘*bad, evil, wicked, harmful*’.

This word is often expressed in the feminine as רָעָה *ra’ah* – Strong’s H7463, and comes from the root verb רָעָה *ra’a* – Strong’s H7489 which means, ‘*to be evil, bad, act wickedly, practice evil, work calamity, do harm, be displeasing*’.

The difference between רָעָה *ra’ah* (*evil, wickedness*) and רָאָה *ra’ah* (*see, observe, pay attention*) is the middle letter – with the word used for ‘evil’ contains the letter – ‘ע’ – ‘*ayin*’ and the word used for ‘foresees’ contains the letter ‘א’ – ‘*aleph*’.

This should be a clear ‘*wakeup call*’ for us to see how things may *sound* correct yet may cause us to ‘*look*’ at what is wrong and not carefully consider the evil that lays ahead!

Many of our father’s teachings and ways may *sound* good and true, yet when tested against the measuring stick of the Torah, we find that most of what we inherited was, in fact, not good at all and what we must learn is that corrupt practices spoil our relationship with יְהוָה!

The prudent one foresees evil as His eyes are fixed on Messiah, whereas the simple have no discernment and lack the ability to see that which is clearly evil!

The cleaver one foresees and ‘hides’ himself!

The Hebrew word that is translated as ‘hides’ come from the root verb סָתַר *sathar* – Strong’s H5641 which means, ‘*to hide, conceal, cover*’.

As we fix our eyes on the prince and Perfecter of our belief, then we have a place of refuge where can ‘hide’!



We are able to 'hide' in our Master, for we are able to foresee the evil that lay ahead and be on guard against the danger of it!

This root word סָתַר sathar – Strong's H5641 is used in:

**Tehillim/Psalm 17:8 "Guard me as the apple of Your eye. Hide me under the shadow of Your wings"**

We are 'hidden' or 'covered' under the wings of Elohim – and the word wings is כָּנַף kanaph – Strong's H3671 which means, '*corners - an edge or extremity; a wing, (of a garment or bed clothing) a flap, (of the earth) uttermost part*', and we must be reminded that we are commanded to put 'tsitsit' on the wings of our garments in order to remember to guard His commands.

We recognise that we find shelter under His commands or rather when we live obediently in subjection to His commands, we find ourselves being covered by His loving-commitment to His Covenants of Promise by which we have been grafted into by the Blood of Messiah!

One who does not fix their eyes on the Truth and guard to do all our Master commands us to, will not be covered or hidden from calamity and the coming wrath of Elohim!

The Hebrew word for 'simple' is פָּתִי 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 Hebrew word that is translated as 'punished' comes from the root word עָנַשׁ anash – Strong's H6064 which means, '*to fine, pay penalty, punish, condemn, punish by a fine, defraud*'.

**Mishlě/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 the simple are not righteous!

The simple will pay the penalty for sin which is death, while the clever who fix their eyes on Messiah will be covered and hidden in the day of His wrath!

## Verse 4:

**"The reward of humility is the fear of יְהוָה, riches, and esteem and life."**

This parable is a single sentence and clearly expresses the blessings of walking in the fear of יְהוָה!

The Hebrew word for 'the reward' is עֲקֵב equeb – Strong's H6118 which means, '*consequence, as a consequence of, because*' and can also be rendered as, '*reward*'.

Shelomoh is basically telling us the consequence of humility is the fear of יְהוָה!

We see this root word עֲקֵב equeb – Strong's H6118 also being used in:

**Tehillah/Psalm 19:11 "Also, Your servant is warned by them, in guarding them there is great reward."**

Dawid is declaring here that he is not only warned by the right-rulings of יְהוָה, but in 'guarding' them there is great reward – 'because' you guard the commands – there is reward – He guards you with the covenant!!!

This עֲקֵב equeb – Strong's H6118 is a marker of a cause or reason for an event, and speaks to us the benefit given to another based on one's merit for proper behaviour or trustworthiness!



This word עֲקֵב *equeb* – Strong's H6118 is from the denominative verb אָקַב *aqab* - Strong's H6117 which means, ***'to follow at the heel, circumvent'*** and is the root verb of the word עֲקֵב *equeb* - Strong's H6118 which means, ***'heel, footprint, hind part'***.

What we can understand then from a Hebraic perspective is that the blessing of יְהוָה in the promise of His guarding and loving us, will follow quickly ***'on the heel'*** of your ***'paying attention'*** to these right-rulings and commands, giving prominence in carrying them out diligently.

A derivative of the word עֲקֵב *equeb* – Strong's H6118 is one we all know very well, and that is the name of יַעֲקֹב *Ya'aqob* – Strong's H3290 and his name means, ***'heel holder, catcher, supplanter'***.

The ***'heel'*** is the last part of the body to come out of the womb and so this word also speaks of the hind or latter part; and with Ya'aqob ***'catching the heel'*** of Ėsaw we see how, even at birth, he sought the ***'blessing'*** of the first born!

As we look at his life, we can also learn a great deal regarding the blessings of יְהוָה that ***'followed hard after his heel'*** when he walked in obedience to the instructions of Elohim!

We too are to ***'follow hard after the heel'*** of Messiah so to speak as we walk in Him, we ***'follow Him so closely'*** that there is no room for us to turn aside from the path of righteousness!

There was an ancient saying that stated that a student should follow his teacher so closely by ***'drinking his words, and be covered by the dust of his feet'***.

The talmidim/disciple would travel the dusty roads of Palestine with his rabbi (teacher), learning what the rabbi taught, and be found to be walking the way the rabbi walked!

The rabbi would walk through town with his disciples following close on his heels like a mother duck and her ducklings.

A blessing arose amongst the religious community, ***"May you be covered with the dust of your rabbi."*** In other words, may you follow him so closely that he is ***"all over you"***.

We only have One Good Shepherd and Teacher (Rabbi) – יְהוֹשֻׁעַ *Messiah*, who we are follow so closely as we walk in Him, and the consequences of doing this results in a joy-flied set-apart walk of righteousness that we are to guard with our all, being alert and awake to not be found turning aside from the Truth!

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

Kēpha Aleph/1 Peter 2:21 ***"For to this you were called, because Messiah also suffered for us, leaving us an example, that you should follow His steps"***

The root word עֲקֵב *equeb* – Strong's H6118 is used 15 times in the Tanak and clearly highlights for us the reward or resulting consequences for both the righteous and the unrighteous!

The first time this word עֲקֵב *equeb* – Strong's H6118 is used is in:

Berēshith/Genesis 22:18 ***"And in your seed all the nations of the earth shall be blessed, because you have obeyed My voice."***

The result of Abraham's complete obedience caused him to receive the full assurance of the complete blessing of Elohim!

He did not withhold his only son Yitshaq, and ***because*** he obeyed the voice of Elohim, the promise that all nations of the earth would be blessed in his seed, which was the prophetic promise of Messiah that would come forth from his genealogy!

The genealogy of Messiah in **Mattithyahu/Matthew 1** begins with Abraham, which is very important for us to recognise, as it is with Abraham that יהוה made an Everlasting Covenant... all **because** he obeyed יהוה!

The Hebrew word translated here as 'humility' is עֲנָוָה anavah – Strong's H6038 and means, '**humility, gentleness**', and comes from the root word עָנָה anah – Strong's H6031 which means, '**to be bowed down, afflicted, humbled**'.

This carries the understanding of being '**grounded**' as well as the ability to '**pay close attention**' and open one's ears to hear!

It carries the concept of denying oneself and submitting to Elohim as you understand, and are aware of, one's status before an Almighty Elohim who has appointed for us His Door of Appointment!

Ya'aqob tells us very clearly, in:

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

The one who is truly humble subjects himself to Elohim and Ya'aqob also tells us in **Ya'aqob/James 4:6** that Elohim resist the proud and gives favour to the humble!

As I have mentioned previously, on a number of occasions, favour (grace) is only extended by יהוה on the basis of His Covenants of Promise – and anyone who does not walk in or stay in His Covenants of Promise that they have been grafted into by the Blood of Messiah, by guarding to do what has been commanded, are not extended the favour of Elohim!

Walking in humility is expressed clearly as one fixes their eyes on the Truth and walks in it, not looking to one's own ways, nor leaning on one's own understanding!

### **The fear of יהוה:**

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

In Scripture, we frequently see the term '**the fear of יהוה**', as in:

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

**Mishlě/Proverbs 1:7 "The fear of יהוה is the beginning of knowledge; Fools despise wisdom and discipline."**

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

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

In all of the verses from **Mishlê** quoted above, the Hebrew root word that is used for “fear” comes from the noun יִרָאָה **yirah** – Strong’s H3374 which is derived from the verb יָרָא **yare** – Strong’s H3372 which can mean, “*to shoot or cast off or pour*”.

The literal concrete meaning of יָרָא **yara** – Strong’s H3372b is a “*flowing out of the gut*” which can be applied to “fear” or “reverence.”

Have you ever been so scared or been in the presence of something so amazing that you could feel it in your gut? This “feeling”, is the meaning of this word.

The Hebrews were, and are, a very emotional people, and in many cases, Hebrew words are filled with emotional expressions and are often describing a “feeling,” rather than an “action.”

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

This is how יָרָא **yara** – Strong’s H3372b could, in one sense, be described!

Now, the common interpretation and understanding of **Mishlê/Proverbs 9:10** and **1:7**, that we read, is that if someone is ‘afraid’ or is in awe of יְהוָה he shall have wisdom, however, as we shall see from this beautiful Hebrew language, this cannot be a consistent interpretation – there is more to it than meets the eye.

Think about it – you cannot think you will suddenly get wisdom just because you have an awe of His presence or if you are afraid of Him!

Let us look at this phrase in the Hebrew.

The fear of יְהוָה is written with two nouns – יִרְאֵת יְהוָה = **yirat Yahweh**.

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

Please bear with me for this is amazing in uncovering a greater meaning of “**the fear of יְהוָה**”.

When a feminine noun ending with the letter ה (hey), such as יִרָאָה **yirah**, is used in the construct state, the ה (hey) is converted to a ת (taw), which in this case it becomes יִרְאֵת **yirat**.

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

Why am I telling you all this?

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

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

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

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

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

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

The construct becomes יהוה תּוֹרָתוֹ torat Yahweh – His instructions!

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

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

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

It is His teachings and His character!!!

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

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

That hopefully gives the answer for an often-troubling question of, **“what does the fear of יהוה mean?”**

The reward for true humility is that we receive the proper fear of יהוה and get a *‘recovery of breath’*, so to speak, as His Spirit dwells in us and equips us to stand in Him.

Having the fear of יהוה, causes us to walk in His Word and receive the rich blessing of His Word that nourishes, protects, guides and strengthens us in every way!

Shelomoh highlights for us here that this also entails **esteem** and **life**!

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 יהוה!

The Hebrew 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 יהוה, when he asked יהוה to show him His esteem!

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


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

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

In Hebrew, the term ‘The Rock’ is written as הַצֵּיִר ‘hatsur’, and in the ancient pictographic script, it looks like this:




Hey - ה:


This letter is used to express ‘The’, and the original pictograph for this letter is , 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!


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 I concealment, as well as **‘laying one’s self down for another’**. We can also see how this can represent that which comes forth from the side! This can also picture for us a fish hook, giving us the meaning of **‘hunt or fish’**.

Waw/vav - ו:

The Ancient picture for this letter is , 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' - כָּבוֹד *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 כָּבוֹד *kabod* – Strong's H3519 looks like this:



Kaph - כ:




The ancient form of this letter is  - meaning 'the open palm of a hand'.

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


Beyt – ב:



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


Waw – ו:



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

Dalet – ד:



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

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

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

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

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

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

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

As we consider the rendering of this word for 'esteem' – כָּבוֹד kabod – Strong's H3519 – we are able to see from Scripture a clear revelation of the esteem of יְהוָה our Elohim.

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

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

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

In Speaking of יְהוֹשֻׁעַ 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, יְהוֹשֻׁעַ 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 יְהוָה shall be revealed, and all flesh together shall see it. For the mouth of יְהוָה 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 יְהוָה 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 יְהוָה 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 יְהוָה 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 Ēliyahu having come to prepare the way, was asked by the priests and Lēwites that were sent by the Yehuḏim 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 יְהוָה,’ as the prophet Yeshayahu said.”

We then see the following, written in:

**Yoḥanan/John 1:29** “On the next day Yoḥanan saw יְהוֹשֻׁעַ 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 Yehuḏah, “See, the Lamb of Elohim”, as the Strong Hand and esteem of יְהוָה had been revealed in the form of יְהוֹשֻׁעַ Messiah!

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

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

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

The Hebrew word for **fountain** is - מְקוֹר maqor – Strong’s H4726 meaning, ‘a spring, fountain’ and comes from the root - 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 muddled counterfeit?

With יְהוָה is the FOUNTAIN OF LIFE!!!

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

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

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

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

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

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

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


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

This word - חַיַּי ḥay – 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: הַיּ 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 Yarden to possess."

The clear reward for humility is that we receive the fear of יהוה, which recovers our breath giving us the assurance of everlasting life in Him, and the sure promise that we shall see His esteem!

## Verse 5:

**"Thorns, snares are in the way of the perverse; he who guards his life keeps far away from them."**

This parable is a clear lesson on how the one who guards his life keeps away from the things that can kill you!

The one who guards his life keeps away from the way of the perverse!

The Hebrew word used here for 'thorns' is תְּנִינִים – tsinniym, which is the plural of the root word תֵּן tsen – Strong's H6791 which means, 'thorn, barb', and can also mean, 'dubious'.

The Greek word that is used here in the LXX (Septuagint – Greek translation of the Tanak – O.T.) for ‘thorns’ is the noun τριβόλος **tribolos** – Strong’s G5146 which means, ‘**thistle, prickly wild plant, hurtful to other plants**’, which comes from two words:

1) τρία **tria** – Strong’s G5140 which means, ‘**three, thirty, fifty-three, twenty three**’ and ins a primary (plural) number and

2) βέλος **belos** – Strong’s G956 which means, ‘**missile, arrow, dart, javelin**’.

From this, it becomes clear that the thorn or thistle has a lot of arrows and metaphorically, we can learn a great deal of how dangerous ‘thorns’ can be, as the path of the perverse will shoot out many arrows and missiles and those who are not armed in the complete armour of Elohim, will not have the strength to lift up the shield of faith the extinguish the fiery arrows of the enemy!

In fact, the one who guards his life is armed in the Torah and the complete armour of Elohim and does not go near the perverse way!

The Greek word τριβόλος **tribolos** – Strong’s G5146 is translated as ‘thistles’, in:

**Ib’rim/Hebrews 6:7-8 “For ground that is drinking the rain often falling on it, and is bearing plants fit for those by whom it is tilled, receives blessing from Elohim, 8 but if it brings forth thorns and thistles, it is rejected and near to being cursed, and ends up by being burned.”**

In Scripture, we take note that ‘ground’ is often a metaphor for our hearts, and if our life produces wicked fruit and brings forth ‘thistles’ that can harm others, we shall be rejected and end up being burned!

The Hebrew word that is used here, in this parable, for ‘snares’ is סְוֵאָה – **paḥiym**, which is the plural of the root word סָוָה **paḥ** – Strong’s H6341 which means, ‘**a bird trap, snare**’ and figuratively, this word means, ‘**calamities, plots, source or agent of calamity**’.

**Tehillah/Psalm 119:110 “The wrong have laid a snare for me, but I have not strayed from Your orders.”**

Dawid made it clear that while the enemy may try to entrap us and lay snares for us, in order to catch us, the way that we guard ourselves from these, and stay away from these paths of perverseness, is to not stray from the orders and commands of Elohim!

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

**Debarim/Deuteronomy 32:5 “A twisted and crooked generation has corrupted itself, their blemish, they are not His children.”**

**A twisted and crooked generation has corrupted itself!**

A very harsh statement indeed – yet very accurate in its clear wording!

We see this clear statement being made to a people who twist the straight Word of יְהוָה, and we are told in:

**Mishlë/Proverbs 8:8 “All the words of my mouth are in righteousness, none of them twisted or crooked”**

The Torah is to be in our hearts and in our mouths, to do it, and when one is not walking in the perfect way, then the evidence that one does not have the Torah on their heart becomes clear, and then they are an abomination to Elohim!

What Shelomoh is teaching us here, is that in the twisted and crooked way of the wrong there are many thorns and snares that will harm and kill, yet the one who guards his life keeps far from the twisted perversions of the Truth!

The Greek word that is used in the LXX (Septuagint) for 'snares' is παγίς pagis – Strong's G3803 which means, '**snare, trap**', and is used in:

**Timotiyos Aleph/1 Timothy 6:9** "**But those wishing to be rich fall into trial and a snare, and into many foolish and injurious lusts which plunge men in ruin and destruction.**"

### **Guard your life!**

The Hebrew word used here for 'guards' is שומר – shomar, which is derived from the root word שמר 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**'.

As we guard His Torah and exercise great care over our need to walk upright, we will be protected against the smooth and flattering words of deceit!

Sadly, we find so many people today who are unable to discern and recognise the falsehood of many ear tickling preachers, all because they do not guard the Torah.

If one does not guard the Torah, then you will not be guarded against the thorns and snares of the evil woman and adulterous whore that calls herself Christianity and teaches that the Torah is no longer valid!

**Qoheleth/Ecclesiastes 7:26** "**And I found more bitter than death, the woman whose heart is snares and nets, whose hands are shackles. He who pleases Elohim escapes from her, but the sinner is captured by her.**"

The basic lesson Shelomoh is teaching us here is to stay very far from the crooked and twisted paths of corruption, for they have many thorns and snares that can harm and kill you; and the way to keep far from these is to guard your life by paying proper attention to the Truth and exercise great care over the proper observance of the Word that protects you!

**Yohanan Aleph/1 John 5:18** "**We know that everyone having been born of Elohim does not sin, but the one having been born of Elohim guards himself, and the wicked one does not touch him.**"

### **Verse 6:**

**"Train up a child in the way he should go, even when he is old he turns not away from it."**

This parable is a clear singular statement, where the second part expresses the consequences of the first. This saying highlights for us, the need for parents to take up their called-for responsibility, in bringing up their children in the correct way, so that their children get the proper foundation that they will not turn from.

While we recognise that Shelomoh is clearly making this statement, in terms of the proper training up of children in the Torah of Elohim and expresses the positive outcome, we can also recognise how a negative consequence can be brought about through an improper training up of a child.

Children that are trained up in wrong ways, typically stick to the pattern that they were taught!

Many of us were 'trained up' in wrong ways, through the twisted and corrupt dogmas and theologies of man and therefore, we recognise why it is so hard for many to turn away from falsehood and lies.

We who have turned away from all inherited falsehood, praise our Master and Elohim who opened our eyes and caused us to hear His Truth, which we can now walk in and be trained up in, by His Spirit that leads and directs us in His Truth, as we meditate on His Torah day and night.

The Hebrew word used here for 'train up' is **הָנִיךְ ḥanak** – Strong's H2596 meaning, '*to train up, dedicate, inaugurate*', and the word for 'child' is **נָעַר na'ar** – Strong's H5288 which means, '*lad, boy, youth attendant, child*'.

A name that is derived from the verb **הָנִיךְ ḥanak** – Strong's H2596 is **הַנּוֹךְ Ḥanok** – Strong's H2585 which means '*dedicated, devoted to instruction*'.

The derivatives of this name have the meaning of, '*trained servant*' and we can also get the translation '*teaching*' or '*commencement*'.

**Ḥanok** was the first of 4 generations of preachers and the earliest recorded prophecy was by **Ḥanok** which deals with the second coming of Messiah although it is quoted by **Yehudah**, **יְהוֹשֻׁעַ**'s half-brother:

**Yehudah/Jude 1:14-15** "**And **Ḥanok**, the seventh from **Adam**, also prophesied of these, saying, "See, **יְהוָה** comes with His myriads of set-apart ones, 15 to execute judgment on all, to punish all who are wicked among them concerning all their wicked works which they have committed in a wicked way, and concerning all the harsh words which wicked sinners have spoken against Him."**

The root verb **הָנִיךְ ḥanak** – Strong's H2596 is only used 5 times in Scripture with the other 4 accounts deal directly with the dedication of a house.

Twice it is used in reference to the dedication of the House of Elohim (**Melakim Aleph/1 Kings 8:63 & Dibre haYamim Bet/2 Chronicles 7:5**).

It is also used twice in the instructions given in the Torah regarding a man who had just built a new house and had not yet dedicated it (**Debarim/Deuteronomy 20:5**).

The 5<sup>th</sup> time it is used is here, in this parable of Shelomoh.

Why I am mentioning this, is to highlight the clear lesson of how we, as living stones, are built up in the Master and we are His Dwelling Place.

A derivative of this verb is the word is the Hebrew word that is translated as '*dedication*', which is **הִנְכָּה** **Ḥanukkah** – Strong's H2598 meaning, '*dedication, consecration*', and corresponds to the Aramaic word **הִנְכָּה** **Ḥanukkah** – Strong's 2597 which we find being used in the book of Dani'el.

These two words (in Aramaic and Hebrew) are collectively used 12 times in Scripture.

The Aramaic word is used twice in Dani'el, in the wicked kings call for the dedicating of his wicked image, and twice in Ezra when the Temple of Ėlah was dedicated.

The Hebrew word is used 8 times in Scripture – 5 times in direct reference to the offerings of dedication, and consecration, brought for the slaughter place, and twice it is used for the dedication of the walls of Yerushalayim, that was done with great joy; and once it used as a title of a Tehillah/Psalm, at the dedication of the House of Dawid.

**Nebukadnetzar** called for a **dedication** to his image and the reason that I am sharing this is to simply show exactly what the enemy is continually calling for – he wants your dedication to him, where we are clearly called to live our lives set-apart unto **יְהוָה** alone.

**הָנִיךְ ḥanak** – Strong's H2596 can be best understood as '*inaugurate, begin or initiate*' as **הָנִיךְ ḥanak** – Strong's H2596 and its derivatives refer to an action in connection with structures such as a '*building/House*'; a '*wall*' (**Nehemyah/Nehemiah 12:27**); a Slaughter Place (**Bemidbar/Numbers 7:10**); as well as an abominable image (**Dani'el/Daniel 3:2**).

Understanding this root word and its uses helps us to gain a greater understanding of this parable of Shelomoh, which emphasises how important it is to train up a child correctly from the start, for if a child is not trained up in the Truth then false foundations of idolatry can be deeply embedded into their being, making it harder for them to recognise the Truth and walk in it!

The phrase 'in the way he should go' is written, in the Hebrew text, as follows:

עַל-פִּי דַרְכּוֹ – 'al-piy darko'.

The first word is עַל al – Strong's H5921 – translates as '*in, on, upon, over, by*' and is used as a preposition (in the sing. or pl. often with prefix, or as conjunction with a particle following).

The Hebrew word used for 'should go' is from the root word פִּה 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 יְהוָה, as it is used approximately 50 times in the Tanak in reference to the mouth of Elohim.

In **Mishlê/Proverbs**, the use of פִּה 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.

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

It is written here as דַּרְכּוֹ – darko with the letter ו (waw/vav) being added as a suffix to indicate who it is who should go, as it is from the pronoun הוּא huw – Strong's H1931 which is a pronoun that means, '*he, she, it*'

What is clear here is that the child that is being trained up should be trained up in the proper way that he should go, which is in the way that the Word of Elohim instructs and leads! Messiah is the WAY and it is in His WAY that children are to be trained up in and in which they should go!

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

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

דֶּרֶךְ

**Dalet** – דָּ


The ancient script has this letter as דָּ and is pictured as a 'tent door'.

It can also have the meaning of a back and forth movement as one goes back and forth through a tent door and so speaks of an access point.

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


Resh - ר



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

Kaph - כ



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

As we consider these three pictures in making up the Hebrew word **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 Pēsah Meal, we have no access into life.



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

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

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

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

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

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

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

Being trained in the Truth will enable one to keep on the Way of Truth and stay in the Master, however when one is trained up in a lie it is often a difficult process to get the trained one away from the path of falsehood and lies!

The Hebrew word translated as 'turns' is סור sur – Strong's H5493 which means, **'turn, turn aside, depart from a way, avoid, be removed from, put away'**, and this is a verb that literally means to turn away and depart, and Shelomoh teaches us that the child that is trained up in the True Way will not turn aside or depart from it!

We who were brought up and trained in false traditions and inherited lies must turn away from them and come out and be separate so that we can be properly trained up as children of the Most-High in order that we not depart from the narrow way!

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

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

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

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

This parable of Shelomoh highlights for us the necessity of fathers bringing up their children in the proper way of Elohim!

**Eph'siyim/Ephesians 6:4** **"And you, fathers, do not provoke your children, but bring them up in the instruction and admonition of the Master."**

A very fitting psalm that echoes the need to be trained up in the Truth and not be led astray, as our fathers were, as seen in:

**Tehillah/Psalm 78:1-8** “My people, give ear to my Torah, incline your ears to the words of my mouth. <sup>2</sup> I open my mouth in a parable; I utter riddles of old, <sup>3</sup> which we have heard and known, for our fathers have related *them* to us. <sup>4</sup> We do not hide *them* from their children, relating to the generation to come the praises of יהוה, and His strength and His wonders which He has done. <sup>5</sup> For He raised a witness in Ya‘aqob, and set a Torah in Yisra’el, which He commanded our fathers, to teach them to their children; <sup>6</sup> that it might be known to a generation to come, to children who would be born, to rise up and relate *them* to their children, <sup>7</sup> and place their trust in Elohim, and not forget the works of Ėl, but watch over His commands, <sup>8</sup> and not be like their fathers, a stubborn and rebellious generation, a generation which did not prepare its heart, whose spirit was not steadfast to Ėl.”

We are commanded in the Torah to impress the commands upon our children:

**Debarim/Deuteronomy 4:9** “Only, guard yourself, and guard your life diligently, lest you forget the Words your eyes have seen, and lest they turn aside from your heart all the days of your life. And you shall make them known to your children and your grandchildren.”

**Debarim/Deuteronomy 6:6-7** “And these Words which I am commanding you today shall be in your heart, <sup>7</sup> and you shall impress them upon your children, and shall speak of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise up”

We are to ‘impress’ the commands upon our children. The Hebrew word that is translated here as ‘impress’, comes from the root word שָׁנַן *shanan* – Strong’s H8150 which means, ‘*sharpen, pierce, teach diligently*’.

How can we ‘sharpen’ or ‘teach’ our children ‘diligently’ if we are not equipped to teach???

We have a huge responsibility to teach the next generation, and our task is to teach them how it relates to them.

That is why we are told to speak of them (that is the commands) when we sit, walk, lie down and rise up.

With our everyday life we are to ‘pierce’ our children with the Truth, making sure that we are getting it inside of them, for if we do so correctly then they will not depart from the good way and walk in the blessing of walking in obedience!

Sha’ul encouraged and taught Timotiyos to stay in the true way that he was taught from a young age:

**Timotiyos Bēt/2 Timothy 3:14-17** “But you, stay in what you have learned and trusted, having known from whom you have learned, <sup>15</sup> and that from a babe you have known the Set-apart Scriptures, which are able to make you wise for deliverance through belief in Messiah יהושע. <sup>16</sup> All Scripture is breathed by Elohim and profitable for teaching, for reproof, for setting straight, for instruction in righteousness, <sup>17</sup> that the man of Elohim might be fitted, equipped for every good work.”

## Verse 7:

**“The rich rules over the poor, and the borrower is servant to the lender.”**

Shelomoh is simply highlighting for us here the natural law of society. The rich will always be in the seat of power over the poor and the second saying echoes this by stating that they one who borrows will always serve the one who lends.

The Hebrew word that is used here for ‘rules’ is מָשַׁל *mashal* – Strong’s H4910 which means, ‘*to rule, have dominion, reign*’.

The essence of this saying is that the poor are ruled by the rich. While this may be a fact of society in a sin-filled world, we take note how serious יהוה takes any oppression against the poor.

Shelomoh highlights for us that those who have little will be subject to those who have much, because they have dependence upon them.

The same Hebrew root word is used here for both 'borrower' and 'lender' but is written in a different tense.

This is the root word לָוָה lavah – Strong's H3867 and means, 'to be joined to, cleave, unite, abide, lend'. It is written in the 'qal active tense' when describing the 'borrower' which can give the understanding of one who is 'joined to' another and when describing the 'lender' it is written in the 'hiphil tense' which is the causative of the qal verb tense and can render the meaning of 'to cause to lend to, to cause to borrow'.

What is made clear here is that when something is borrowed or lent a bond is formed as the two parties are joined together!

The one who borrows becomes a servant to the lender and the Hebrew word used for 'servant' is עֶבֶד ebed – Strong's H5650 meaning, 'servant, slave, bondservant'.

The Torah teaches us that we should not charge interest when lending to any of יְהוָה's people:

**Shemoth/Exodus 22:25 "If you do lend silver to any of My people, the poor among you, you are not to be like one that lends on interest to him. Do not lay interest on him."**

What is interesting to take note of is that this לָוָה lavah – Strong's H3867 is used 26 times in 22 verses and the first time it is used is in:

**Berēshith/Genesis 29:34 "And she conceived again and bore a son, and said, "Now this time my husband is joined to me, because I have borne him three sons." So his name was called Lēwī."**

The name לֵוִי Lēwī – Strong's H3878 means, 'joined to' and comes from this root verb.

As part of the blessings for obedience we take note of the following, in:

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

And as part of the curse for disobedience we see in:

**Debarim/Deuteronomy 28:44 "He lends to you, but you do not lend to him. He is the head, and you are the tail."**

Dawid tells us that the wicked borrow but do not repay:

**Tehillah/Psalm 37:21 "The wrongdoer is borrowing and does not repay, but the righteous one shows favour and gives."**

While the wrongdoer does not repay what he has borrowed we take note that the righteous gives willingly and shows great favour:

**Tehillah/Psalm 37:21 "All day long he is showing favour and lending; and his seed is for a blessing."**

**Tehillah/Psalm 112:5 "Good is a man showing favour and lending, he sustains his matters in right-ruling."**

Shelomoh tells us in another parable that the one who shows favour to the poor lends to יהוה:

**Mishlē/Proverbs 19:17 "He who shows favour to the poor lends to יהוה, and He repays his deed."**

We also see this word being used in:

**Zekaryah/Zechariah 2:11 "And many gentiles shall be joined to יהוה in that day, and they shall become My people. And I shall dwell in your midst. And you shall know that יהוה of hosts has sent Me to you."**

As we consider the various uses of this verb, we recognise how important this 'joining' is and we also take note of the clear difference between the righteous and the wrong, for the righteous show favour and lend while the wrong do not pay back.

It is the righteous who are joined to the Master and shall be rewarded with everlasting life!

We who are 'joined to' the Master are His servants forever, for He bought us for Himself, as He gave of Himself in order that we can be joined to Him!

Wayyiqra/Leviticus 25:55 **"Because the children of Yisra'el are servants to Me, they are My servants whom I brought out of the land of Mitsrayim. I am יהוה your Elohim."**

The word עֶבֶד ebed – Strong's H5650 is used 800 times in the Tanak (O.T.) and is used as a noun which describes the one who 'works or tills' according to the instructions of His Master, and comes from the primitive root verb עָבַד abad – Strong's H5647 meaning, **'to work, serve, observe, do the work, cultivate, worship'** and carries the understanding of **'expending considerable energy and intensity in performing a task or function'** – in other words – **'giving it your all'!**

In the ancient pictographic script, the word עֶבֶד ebed – Strong's H5650 is pictured as:



Ayin - ע



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

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.

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 this word in the ancient script for a servant, we can see that it speaks of:

### ONE WHO WATCHES AT THE DOOR OF THE HOUSE

This is what our Master calls us to do; and when we consider that יהושע Messiah is The Door, then we further see our need to continually be looking at Him, and praising Him as we diligently are serving in spirit and truth, guarding to do all His commands – and this is how we too keep watch over the House/Body of Messiah with true joy!

The equivalent Greek word for servant is δοῦλος doulos – Strong's G1401 and is translated into English as, **'slave, servant, bondservant, bondslaves – both men and women'**, and is used repeatedly throughout the renewed Writings.

This word is used repeatedly throughout the Renewed Writings, as we take note how Sha'ul, Ya'aqob, Kěpha and Yehudāh called themselves a 'servant' (doulos) of יהושע Messiah.

Romiyim/Romans 1:1 **"Sha'ul, a servant of יהושע Messiah, a called emissary, separated to the Good News of Elohim"**

Ya'aqob/James 1:1 **"Ya'aqob, a servant of Elohim and of the Master יהושע Messiah, to the twelve tribes who are in the dispersion: Greetings."**

Kěpha Bět/2 Peter 1:1 **"Shim'on Kěpha, a servant and emissary of יהושע Messiah, to those who have obtained a belief as precious as ours by the righteousness of our Elohim and Saviour יהושע Messiah"**

Yehudāh/Jude 1:1 **"Yehudāh, a servant of יהושע Messiah, and brother of Ya'aqob, to those who are called, set-apart by Elohim the Father, and preserved in יהושע Messiah"**

Another aspect of what Shelomoh is highlighting for us here, is the fact that a borrower is joined to his lender and therefore, warns us against being unequally joined to others who will oppress and harm, for we are bondservants of the Most-High and we must guard against being yoked in bondage to that which can harm us!

### Verse 8:

**"He who sows unrighteousness reaps trouble, and the rod of his wrath perishes."**

What you sow you shall reap!

Sha'ul makes this clear to us in:

Galatiyim/Galatians 6:6-7 **"Do not be led astray: Elohim is not mocked, for whatever a man sows, that he shall also reap. 8 Because he who sows to his own flesh shall reap corruption from the flesh, but he who sows to the Spirit shall reap everlasting life from the Spirit."**

The Hebrew word that is translated as 'sows' is The Hebrew word translated as 'sow' is the primitive root verb זָרַע zara – Strong's H2232 meaning, **'to sow or scatter seed'**, and clearly implies a much need action of 'doing righteousness', which is **'to guard all the command of Elohim'** (Debarim/Deuteronomy 6:25). However, when one sows unrighteousness, they will not reap a blessing but rather they will only reap trouble!

The Hebrew word that is translated as 'unrighteousness', comes from the root word אָוֵל avel – Strong's H5766 which means, **'injustice, unrighteousness, wrong, iniquity'**, and we know that in יְהוָה there is NO unrighteousness:

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

We who claim to live in Him, must walk upright and straight, not allowing ourselves to loosen our grip on the Truth and be found putting our hands (our works) to unrighteousness and sin!

The workers of lawlessness will be severely rebuked and told that they are not know by the Master, even after they try to appeal to Him how they have 'done' and 'worked' so much, in His Name, yet their works are not of righteousness, which is to guard and do His commands and walk in His Torah – and they will be rebuked and cast away from His presence, and there will be a wailing and gnashing of teeth!

**Hoshĕa/Hosea 10:12-13** “**Sow for yourselves righteousness, reap according to kindness, break up your tillable ground, it is time to seek יְהוָה, till He comes and rains righteousness on you. 13 You have ploughed wrongness, you have reaped unrighteousness, you have eaten the fruit of lying, because you trusted in your own way, in your many mighty men.**”

The Hebrew root word for ‘trouble’ is אָוֵן *aven* – Strong’s H205 which means, ‘*iniquity, trouble, wicked, sorrow*’.

This word is also used to describe the wicked! It is the wicked who work unrighteousness and what we can learn from this parable, is that the authority of the wicked shall perish!

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

What is clear here, is that the authority of the unrighteous will not have any power to execute their wrath, for their authority will perish!

While the enemy may have rule in this world and under his wicked rule, he executes much wicked wrath on many, we have the full assurance that he will be destroyed when the Master comes to establish His rule and reign!

The Hebrew word for ‘wrath’ is עֵבֶר *ebrah* – Strong’s H5678 means, ‘*wrath, rage, arrogance, overflow, fury, outburst*’.

The wrath of the wicked shall perish, when the wrath of Elohim is unleashed on the sons of disobedience!

The warning given here is clear – sow unrighteousness and you will reap trouble. Sow righteousness and you will reap kindness!

## **Verse 9:**

**“He who has a good eye is blessed, for he gives of his bread to the poor.”**

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

In the true understanding of this word טוֹב *tob*, which we have already discussed in **verse 1**, we can see that it may best be translated in most cases as ‘**functional**’, for when יְהוָה said in **Berĕshith/Genesis 1:31** that when He saw all that He had made, that He said it was very **good**. What He saw was His creation **functioning** properly and working the way it should and this is why it was ‘**good**’.

A good eye is a functional eye and one that is fixed upon the Truth. When one’s eye is good then you will be able to recognise and see the needs of others, while a bad eye only looks out for himself and does not give due to selfishness and pride!

The Hebrew word for ‘eye’ is עַיִן *ayin* – Strong’s H5869 which means ‘*eye, sight, fountain*’, and is often used to depict the spiritual faculties, as when Ādam and Ḥawwah sinned their ‘eyes’ were opened and they lost their innocence and were aware of their nakedness, both physical and spiritual. Eyes can be blinded to the Truth of the Torah of Elohim through compromise and sin, and eyes can be opened by Elohim, and we are told in **Tehillah/Psalm 19:8** that the commands of Elohim enlighten the eyes!




The Hebrew word for ‘blessed’ comes from the primitive root - בָּרַךְ **barak** – Strong’s H1288 and means, ‘**to abundantly bless**’ and literally carries the meaning, ‘**to kneel or bow down, to show respect, to bring a gift to another while kneeling out of respect**’.


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




**Beyt** – בְּ:

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.

**Resh** – רְ:

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

**Kaph** – כְּ:

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**’

From the pictographic rendering of this word we are able to clearly see who it is who blesses us –

**THE HOUSE/ASSEMBLY OF ELOHIM IS BLESSED AS THE HEAD/CHIEF, COMES DOWN AND EXTENDS HIS OPEN AND REVEALED HAND TO HIS OWN!**

The one who has a good eye will see the Master!!!

The Hebrew word used for ‘bread’ is לֶחֶם **lehem** – Strong’s H3899, meaning ‘**bread, meal, provision, food**’.

We also know that **bread** in Scripture is a picture of a Torah obedient community:

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

We also take note that Messiah is the Bread of Life that came down from above in order to provide for us the needed sustenance for life in Him, and therefore, we must take note of this clear warning against laziness, as we are to make sure that we are firmly established in Him, as we prepare ourselves daily, as a Bride that is making Herself ready, by making sure that we eat of our daily lawful bread – that is, we must never neglect to read and meditate daily on the Torah of Elohim, lest we become lazy and lack proper wisdom to function as we should in Him!

It is also of vital importance that the one who has a good eye give of his bread to the poor!

This has both a literal meaning that can meet a physical need to satisfy hunger as well as a metaphorical meaning that teaches us our need to share the Good News of the Kingdom with those who are poor and lack the proper eyesight to see clearly.

They need the Bread of Life to get strengthened and have their eyes opened and function as they should!



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 דָּלַל *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."

The one with a good eye loves in deed and in truth and does not shut their eyes or ears to the cry of the poor and needy!

## Verse 10:

**"Cast out the scoffer and strife goes out, and contention and shame cease."**

Here is a clear remedy for stopping strife, contention and shame – get rid of the scoffer!

The Hebrew word for 'cast out' is גָּרַשׁ *garash* – Strong's H1644 meaning, '*drive out, cast away, thrust out, divorce, expel*'.

The first time we see this word being used is in:

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

Ādam was cast out of the garden of Ėden and what this teaches us in regards to the parable of Shelomoh is how serious it is for us to cast out the scoffer, so that he has no access to get back in and cause strife, contention and same!

What is a scoffer?

The Hebrew word for 'scoffer' is לִט *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 that is used for 'scoffing' is לָצַח *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 word for ‘strife’ is מַדּוֹן *madon* – Strong’s H4066 which means, ‘*strife, contention*’, and it is from this word that we get the term – the Midyanites - מִדְיָנִים ‘the (ha) Midyanites’ from Strong’s H4084, and so we can understand that the Midyanites were a people of ‘strife’.

In the proverbs of Shelomoh, we are clearly told where strife comes from.

A man of Beliya’al sends out strife and a false witness causes strife: (Mishlê/Proverbs 6);

Hatred stirs up strife (Mishlê/Proverbs 10);

Strife is a by-product of pride (Mishlê/Proverbs 13);

A man of wrath stirs up strife (Mishlê/Proverbs 15);

A perverse man sends out strife (Mishlê/Proverbs 16);

A fool’s words start strife (Mishlê/Proverbs 18);

The greedy stir up strife (Mishlê/Proverbs 28);

A man of displeasure stirs up strife (Mishlê/Proverbs 29).

These are simply a few examples of the kind of people that will stir up strife and cause division in the body.

We are told in **Mishlê/Proverbs 20:3** that it is esteem for a man to cease from strife, and what we can therefore learn from this parable of Shelomoh, along with all the other references and parable he gives regarding strife, is that we should give no room for strife.

The way to do this is to cast out the scoffer!

In **Qorintiyim Alep/1 Corinthians 5:13** Sha’ul tells us to put away the wicked one from among us!

The Hebrew word that is translated as ‘*contention*’ comes from the root word דִּין *din* – Strong’s H1779 which means, ‘*judgement, contentions, strife, condemnation, dispute, lawsuit, case, government*’, which comes from the root verb דָּן *din* – Strong’s H1777 which means, ‘*to judge, administer, defend, execute, vindicate, quarrelling, strive*’.

When you cast the scoffer out the condemnation that is stirred up die to strife will stop!

The Hebrew root word translated here as ‘*shame*’ is קָלוֹן *qalon* – Strong’s H7036 which means, ‘*dishonour, disgrace, shame*’.

This parable makes perfect sense as we recognise the damage that a scoffer can do to a community or fellowship and highlights the urgent need to cast out one who is a scoffer.

This casting out can either result in the scoffer never being seen again or it can cause him to repent of his ways and change, being allowed to be reconciled and restored to fellowship where unity can be built!

Dawid tells us in:

**Tehillah/Psalm 101:5 “Him who secretly slanders his neighbour I cut off; I do not tolerate one who has a haughty look and a proud heart.”**

Casting out a scoffer shows that slander, haughtiness and pride will not be tolerated, and is something that needs to be done today as we find that many are being tolerant of evil which only brings harm and allows strife and contentions to set in!

## Verse 11:

**“He who loves cleanness of heart, whose speech is pleasant, a sovereign is his friend.”**

A clean heart and pleasant speech are the clear attributes of the friend of a sovereign! Abraham was called a friend of Elohim and therefore we can say with certainty that he loved a clean heart and his speech was pleasant!

The Hebrew root word that is used here for 'clean' is טָהוֹר **tahor** – Strong's H2889 which means, **'clean, pure, purity, who is clean'**, which comes from the root verb טָהַר **taher** – Strong's H2891 and means the following: **"to be clean; to cleanse; purify' made clean", "properly to be bright; to be pure – that is physically sound, clear, unadulterated, morally innocent", "to be purged, purify, to declare something or someone clean."**

It is His word that makes us clean, as we cleanse ourselves daily through the washing of His Word. It is He who makes us clean – really clean – by His Blood!

This root verb טָהַר **taher** – Strong's H2891 is also used in **Wayyiqra/Leviticus 16:19** where the high priest would sprinkle the blood of the sin offering on the horns of the slaughter-place and all around, seven times! The number 7, as we know, signifies perfection and so, there is a perfect cleansing, and our perfect reconciliation by the Blood of יְהוֹשֻׁעַ!

In **Tehillah/Psalm 19** Dawid proclaims that the fear of יְהוָה is 'clean':

**Mishlě/Proverbs 19:9-10** **"The fear of יְהוָה is clean, standing forever; the right-rulings of יְהוָה are true, they are righteous altogether, 10 more desirable than gold, than much fine gold; and sweeter than honey and the honeycomb."**

The Hebrew word for 'clean' is written here in the feminine form, as טְהוֹרָה – **tehorah**.

When we look at this word in the ancient script, we are able to recognise the wonderful aspect of what pure and clean fear of יְהוָה entails for us as a cleansed Bride:

The original pictograph of these letters (from right to left) are pictured 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'**.

**Hey – ה:**




The original pictograph for this letter 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!

**Waw – װ:**

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

**Resh - ר:**

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

Now in terms of the cleansing process we see the following message through this pictograph lettering of טְהוֹרָה – t'horah:



We, as 'clay baskets' come and surrender and 'raise our hands' in acknowledgement and confess our sins/lawlessness before the One who has secured for us His Covenants of Promise in His own Blood - our 'head' and High Priest, יהושע Messiah, and we put our lives in the hands of Him who 'lifts us up' from the miry clay and makes us clean and purifies us from all unrighteousness!

**Qorintiyim Bět/2 Corinthians 4:7 "And we have this treasure in earthen vessels, so that the excellence of the power might be of Elohim, and not of us"**

What we recognise here, in this parable of Shelomoh, is that by saying that pleasant words are clean, we are able to clearly identify how clean and pure the Torah of Elohim is.

His Word is clean and therefore the words that we ought to meditate upon and bring forth on our lips are His clean Words!!!

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

When the Torah is truly upon our hearts, we will think and speak that which is clean, yet when one neglects to meditate day and night on the Torah of Elohim, they inevitably will begin to think their own thoughts and bring out the wicked treasure that is abominable to יהוה.

After declaring that the fear of יהוה is clean, Dawid then asks the following:

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

Our words and thoughts (the meditation of our hearts) are to be pleasing to יהוה, as they are to be in line with His clean, pure and true Word, lest we find that our thoughts and words are wicked and abominable in His sight!

**Clean heart – it is a heart thing!**


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

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




Lamed - ל:



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

Bet - ב:



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

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

## THE RULES OF THE HOUSE

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

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

**Debarim/Deuteronomy 6:5-6 "And you shall love יְהוָה 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!

יְהוָה 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.**”

The Hebrew root word translated as ‘speech’ is שָׁפַח saphah – Strong’s H8193 which means, ‘lip, speech, language’ and the Hebrew word translated as ‘pleasant’ is הֵן hen – Strong’s H2580 meaning, ‘grace, adornment, favour, gracious’ and comes from the primitive root הָנַן hanan – Strong’s H2603 meaning, ‘show favour, be gracious to, dealt graciously with, given to them voluntarily, shown favour’.

The Hebrew word that is used here for ‘friend’ is רֵעַ rea – Strong’s H7453 which means, ‘friend, companion, fellow, brother, intimate friend’, and comes from the root רָאָה ra’ah – Strong’s H7462 which means, ‘to associate with, cultivate, companion’.

The Hebrew word that is translated as ‘loves’ comes from the root verb אָהַב aheb – Strong’s H157 meaning, ‘to love, dearly loved, friend, friends, lover’, and is an expression of choice in action rather than just an emotional feeling!

Shelomoh is making it clear that the true quality of a true friend is one of continual love, whose speech is pure and gracious and whose heart is clean and undefiled!

**Mattithyahu/Matthew 5:8** “**Blessed are the clean in heart, because they shall see Elohim.**”

The Greek word that is used here for ‘clean’ is καθάρως katharos – Strong’s G2513 which means, ‘clean, innocent, pure’ and it is the same word used in the LXX (Septuagint) for the word translated as ‘clean’ in this **Tehillim/Psalm 24:4** for ‘clean’ heart, when given an answer to the question of who may ascend the mountain of יהוה and who does stand in His set-apart place.

Having been redeemed by the pure and spotless blood of Messiah we were made clean, and are now expected to keep clean!

The one who loves cleanness of heart loves Elohim and love for Elohim is to guard His commands, for His pure and clean commands are to be upon our hearts as we guard against any defilement of the flesh!

## Verse 12:

**“The eyes of יהוה shall watch over knowledge, but He overthrows the words of the treacherous.”**

In this parable we are able to see the contrast between truth and falsehood.

The Hebrew word for ‘watch over’ is נָצַר natsar – Strong’s H5341 meaning, ‘*to keep watch, guard, preserve*’ and a derivative of this word is the נֶצֶר netser – Strong’s H5342 meaning, ‘*Branch, a sprout, descendant*’ which is used as a reference to Messiah:

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

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

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

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

What we must recognise, is that יהוה sees everything!

We are told in **Mishlê/Proverbs 15:3** that the eyes of יהוה are in every place, watching the evil and the good and in **Mishlê/Proverbs 5:21** we are told that the ways of man are before the eyes of יהוה.

What we are able to clearly see from this parable that Shelomoh is presenting to us here in

**Mishlê/Proverbs 22:12** is that while the eyes of יהוה are in every place and that He sees all and knows all, Shelomoh highlights the powerful truth that יהוה watches over knowledge while HE overthrows the words of the treacherous.

This is to say, that He watches over and guards those who watch over and guard His knowledge while those who do not know Him and speak falsehood and treachery He will overthrow and destroy!

The Hebrew root word for ‘knowledge’ is דָּעַת da’ath – Strong’s H1847 which means, ‘*knowledge, concern, premeditation, skill*’, and comes from the root verb יָדַע yada – Strong’s H3045 meaning, ‘*to know*’.

This parable teaches us how יהוה protects His Word and those who guard to do His Word!

In a clear rebuke given to Asa, the 3<sup>rd</sup> sovereign of the House of Yehudah, for seeking help from the sovereign of Aram instead of from יהוה we see the following message that was given to this king:

**Dibre haYamim Bê/2 Chronicles 16:9** **“For the eyes of יהוה diligently search throughout all the earth, to show Himself strong on behalf of those whose heart is perfect to Him. You have acted foolishly in this, so from now on you shall have battles.”**

It delights יהוה to show Himself strong, on behalf of those whose heart is perfect to Him and who watch over the knowledge of Elohim, and when people seek help from the world, they will end up facing intense struggles!

The Hebrew word that is translated here as ‘overthrows’, comes from the root verb סָלַף salaph – Strong’s H5557 which means, ‘*to twist, pervert, overthrow, turn upside down, ruin*’.



The Hebrew word translated as ‘treacherous’ is בָּגַד *bagad* – Strong’s H898 which means, ‘*to act or deal treacherously, act deceitfully, faithless, transgressor*’ and this verb is used to denote unfaithfulness in several different relationships; and it is used in connection with unfaithfulness in marriage – and more specifically how Yisra’el had acted treacherously toward Elohim: Yirmeyahu/Jeremiah 3:20 “*But indeed as a wife betrays her husband, so have you betrayed Me, O house of Yisra’el,*” declares יְהוָה.”

This word בָּגַד *bagad* – Strong’s H898 also carries the literal meaning of ‘*to cover (with a garment)*’, bringing about the figurative meaning of ‘*acting covertly*’. And today this is how we see so many that have transgressed the Covenant, acting covertly – and that is through the cover up of lies and the dogmas and traditions of man, that so many hold fast to, while forsaking true obedience to the commands of Elohim.

Shelomoh highlights for us the clear truth that יְהוָה will completely ruin and overthrow the words of the faithless, that is the words of the twisted doctrines of lawlessness!

### Verse 13:

**“The lazy one says, “There is a lion outside! I am going to be killed in the streets!””**

Shelomoh highlights for us here the pathetic excuse that the lazy one gives for not going out to work! The lazy will always have some ridiculous excuse to not do what is required and will take it so far in saying that they will get killed if they have to go out and do something!

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

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

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

So many today may learn the Torah and commands yet when it comes to actually guarding to do what it says they become lazy and use vain excuses to appease their own conscience, simply because they have a fear of standing up and doing what is required and fear the rebuke or ridicule they will receive from others in the world!

In **Mishlê/Proverbs 6:6** the lazy one is commanded to go and take a look at the ant and learn from the actions of an ant!

If one is being so lazy that they are doing absolutely nothing then this is a kind of rebuke to the lazy that says “**take a look at what the ant does you lazy one!**”

To the lazy, it is not as if they do not have the time to take a look... after all they are being lazy! But by looking at the ant, a lazy one can be quickly convicted to stop their laziness!

The lazy excuse away obedience for fear of being challenged for their faith and will easily compromise in order to avoid facing what they would deem to be a deadly outcome.

Think about it for a moment, so many people who are taught the Truth and the need to properly guard the Sabbath get lazy in actually keeping it and refuse to stand up to their employers and tell them why they will not and cannot work on the Sabbath, all because they are afraid that they will lose their job and income and this is no different to the kind of excuse that Shelomoh is presenting to us here!

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

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

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

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

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

The lazy will make any excuse not to work and the reality is that what they fear will come upon them (**Mishlê/Proverbs 10:24**), for the Lion of the tribe of Yehudāh is coming and He is coming to destroy His opponents, which include those who are too lazy to guard to do all He has commanded us to!

**Timotiyos Bēt/2 Timothy 2:15** "**Do your utmost to present yourself approved to Elohim, a worker who does not need to be ashamed, rightly handling the Word of Truth.**"

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!

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

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

The lazy will be killed in the streets!

The Hebrew root word that is translated as 'streets' is רֶהוֹב reḥob – Strong's H7339 which means, '*a broad open place, plaza, square, market*', and the Greek word used in the LXX (Septuagint) is πλατὺς platus – Strong's G4116 which means, '*broad street, broad way*', and is the word used to describe the 'wide' gate that leads to destruction!

**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.**"

These wise words of Shelomoh give us a clear warning against laziness, for that which the lazy fear will come upon them as they fall prey to the lazy and lawless ways of the broad path that leads to destruction!

## Verse 14:

**“The mouth of a strange woman is a deep pit; the one denounced by ידונה falls in there.”**

The term ‘**strange woman**’ is often used in Mishlě/Proverbs to refer to the ‘adulteress’.

The Hebrew word that is translated as ‘**strange woman**’ is זָרוֹת zeroth which comes from the root word זָרַר zur – Strong’s H2114 which means ‘**strange, stranger, estranged, adulterer, adulterous, enemy**’, and is also used to describe the ‘**strange**’ fire that the two sons of Aharon brought before Elohim, and were struck dead.

The strange woman is a metaphor for the adulterous whore, that leads many astray through her maddening adulteries, by which many are being made drunk, through her many seductive and deceitful words! Her mouth is a deep pit of lies and deception and cause many to fall prey to her luring words and they end up being trapped in here deep pit of corruption!

The sinner is entrapped by the seductive words of the strange woman and fall into her deep pit, while the righteous escape her words, by guarding righteousness!

**Qoheleth/Ecclesiastes 7:26 “And I found more bitter than death, the woman whose heart is snares and nets, whose hands are shackles. He who pleases Elohim escapes from her, but the sinner is captured by her.”**

The Hebrew word that is translated as ‘**deep**’ comes from the root word עָמוֹק amoq – Strong’s H6013 which means, ‘**deep, exceedingly mysterious**’.

This adjective is used 17 times in the Tanak, 7 of which are found in Wayyiqra/Leviticus 13, in reference to the severity of leprosy, and in the Proverbs of Shelomoh, we see this adjective being used 4 times. Here, in Mishlě/Proverbs 18:4, it is used to highlight the depths that the words of a man’s mouth come out from.

In Mishlě/Proverbs 20:5 we are told that counsel of a man’s heart is like deep waters, but a man of understanding draws it out.

In Mishlě/Proverbs 22:14 we are clearly warned that the mouth of the strange woman is a deep pit and in In Mishlě/Proverbs 23:27 we are told that the whore is a deep pit.

Our speech will reveal whether we have fallen into the deep pit of the strange woman or not!

Sha’ul reminds us that our words must be pure and clean, reflecting a heart that is pure and clean as we let the Word of Messiah dwell in us:

**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.”**

The Hebrew word that is translated as ‘**pit**’ is שִׁוְהָה shuhah – Strong’s H7745 which means, ‘**a pit, ditch**’, and comes from the root verb שִׁוְהַה shuah – Strong’s H7743 which means, ‘**to sink down, be brought down**’, and is used to describe the house of the strange woman, in:

**Mishlě/Proverbs 2:18 “For her house has sunk down to death, and her paths to the dead”**

The one who is denounced falls into the deep pit of the strange woman that leads to death!

The Hebrew word that is translated as ‘**denounced**’ is זָעַם za’am – Strong’s H2194 which means, ‘**to be indignant, abhor, angry, denounce, denounced, enraged, cursed**’.

This word is used to express the clear wrath and anger of Elohim, that is coming on the wrong and all those who fall prey to the words of the strange woman!

The Hebrew root word that is used here for ‘falls’ is נָפַל *naphal* – Strong’s H5307 which means, ‘*to fall, lie, abandon, fell down, cast down*’, and is often used in Scripture to describe those who have fallen/died by the sword, unnecessarily or tragically, and not of someone who died of old age.

### Verse 15:

**“Folly is bound up in the heart of a child; the rod of discipline drives it far from him.”**

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

The Hebrew word that is typically used for ‘fool’ is כְּסִיל *kesil* – Strong’s H3684 which means, ‘*fool, stupid fellow, dullard (which is a stupid and unimaginative person)*’, and comes from the root verb כָּסַל *kasal* – Strong’s H3688 which means, ‘*to be or become stupid, foolish*’.

The Hebrew words rendered *fool* in *Mishlê/Proverbs*, and often elsewhere in the Tanak, denotes one who is morally deficient, and therefore lacks proper restraint in doing wickedness and evil towards others!

The Hebrew root word that is translated as ‘bound up’ is קָשַׁר *qashar* – Strong’s H7194 and means, ‘*to bind, league together, knit, tied*’, and carries the idea of being so tightly knit and interwoven and the only way to drive it out of the heart of a child is by the rod of discipline!

This root word קָשַׁר *qashar* – Strong’s H7194 is also used to describe how we are to ‘bind’ the Torah and commands upon our hearts, as we see in:

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

We are to have His Word ‘knit’ and interwoven into our lives, so much so that when others look at us they should see the Torah that is written upon our hearts and is in our mouths – to do it – in other words we become a ‘letter’ of the Truth!

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

What is very clear here is that in order to train up a child correctly, the folly that is bound up in their heart needs to be driven out in order that the proper Word of Elohim can be bound up in their heart!

The Hebrew root word for ‘child’ is נָעַר *na’ar* – Strong’s H5288 which means, ‘*lad, boy, youth attendant, child*’.

**Mishlê/Proverbs 22:6 “Train up a child in the way he should go, even when he is old he turns not away from it.”**

The Hebrew word used here for ‘train up’ comes from the root word הָנַךְ *hanak* – Strong’s H2596 meaning, ‘*to train up, dedicate*’.

Discipline starts at the earliest age! If a father waits too long, discipline will become harder to enforce, and his son may depart from the ways that he ought to follow, due to no early discipline!

**Ib’rim/Hebrews 12:9-11 “Moreover, we indeed had fathers of our flesh disciplining us, and we paid them respect. Shall we not much rather be subject to the Father of spirits, and live? 10 For they indeed disciplined us for a few days as seemed best to them, but He does it for our profit, so that we might share His apartness. 11 And indeed, no discipline seems pleasant at the time, but grievous, but afterward it yields the peaceable fruit of righteousness to those who have been trained by it.”**

A true loving father begins early in diligently disciplining his son in the way he should go, and in recognising this we too must take note that anyone who comes to the belief in Messiah, will begin to experience the discipline of the Father straight away, which may not be very pleasant yet is very necessary.

Sadly, this is neglected by many today as they think that they must 'give people time' so to speak to embrace what they believe!

When one begins to follow the Master, the disciplining must begin and must be received, for then the assurance that we are His sons is understood and embraced causing us to love Him through our ardent and willing obedience in guarding His commands!!!

### **The rod of discipline!**

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

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

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

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

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

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

The Hebrew word that is used here for 'instruction' is מוֹסֵר musar – Strong's H4148!

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

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

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

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

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

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

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


This word comes from the root μάθ – math which means, '**to learn, educated, receive instruction**'. A true '**disciple**' of our Master and Elohim, is one who is 'disciplined' and learns by receiving instruction and taking heed to walk in it! Many claim to be disciples of Messiah, yet clearly, they lack the '**discipline of separation**'.

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


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




**Mem - מ:**

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

**Waw/Vav – ו:**

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

**Samek - ס:**


The ancient script has this letter pictured as , which is a thorn and has the meanings of '**pierce and sharp**' and can also carry the meaning of '**a shield**', as thorn bushes were used by shepherds to build a wall to enclose their flock in the night against the attack of predators.

Another meaning would be '**to grab hold of**' as a thorn is a seed that clings to hair and clothing. The Word of Elohim is sharper than a doubled edged sword and when we find that we do not grab hold of His word and allow His Word to be our shield of faith, we may find ourselves being pierced through with sin and compromise!



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

Resh - ר:

The ancient script has this letter pictured as , which is **‘the head of a man’** and carries the meaning of **‘top, beginning, first, chief’**, as in being the top of the body or the head of a tribe and the one who rules; and also speaks of possession or inheritance that is decided by the chief. Our true life of praise unto יהוה, our Head, begins when we fear Him, for He is the beginning of our strength, and true separated praise entails a true fear of the One who is Chief over us!

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

**IT IS THROUGH THE DISCIPLINED CONTINUAL WASHING OF WATER BY THE WORD THAT SECURES AND ESTABLISHES US, THAT WE ARE ENABLED TO TURN OUR EYES TO OUR MASTER AND GRAB HOLD OF HIS WORD!**

True discipline for a true taught one of the Master, involves a committed fixing of one’s eyes on Him! **Ib’rim/Hebrews 12:1-2 “We too, then, having so great a cloud of witnesses all around us, let us lay aside every weight and the sin which so easily entangles us, and let us run with endurance the race set before us, 2 looking to the Princely Leader and Perfecter of our belief, יהושע, who for the joy that was set before Him endured the stake, having despised the shame, and sat down at the right hand of the throne of Elohim.”**

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

Let me ask you – how disciplined are you?

What do you set your eyes upon each and every day, as you sojourn here as ambassadors of the Coming Reign? In your walk of faith, are you continually turning your head to The Master?

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

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

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

The Hebrew word for ‘despise’ is מאס **mâ’as** – Strong’s **H3988** means, **‘reject, completely abhor, despise, refuse, cast away’**.



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

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

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

מָאָס *mâ'as* – Strong's H3988 being used twice in:

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

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

The simple truth of this parable of Shelomoh is that the only way to get rid of folly is to drive it out through proper discipline!

## Verse 16:

**“One oppresses the poor to increase his *wealth*, another gives to the rich, only to come to poverty.”**

Shelomoh highlights for us a clear contrast of the rich that oppress and the poor that suffer.

The general sense of this parable is one of greed and what it does!

In a wicked and sinful world, this is unfortunately the state of affairs, as the rich get richer and the poor get poorer. Those who oppress the poor do so to get rich as that is their main motive and in the process of chasing riches, they could not care who they hurt!

The Hebrew root word for ‘oppresses’ is אָשָׁק *ashaq* – Strong's H6231 and means, ‘**to oppress, wrong, extort, defraud, intimidate**’.

This word is concerned with the acts of abuse of power or authority, the burdening, trampling, and crushing of those lower in position or stature.

This kind of acts of oppression against another are a breach of faith in יְהוָה.

To oppress another is equated with witchcraft, adultery and falsehood!

**Mal'aki/Malachi 3:5** “And I shall draw near to you for right-ruling. And I shall be a swift witness against the practisers of witchcraft, and against adulterers, and against them that swear to falsehood, and against those who oppress the wage earner in his wages and widows and the fatherless, and those who turn away a sojourner and do not fear Me,” said יְהוָה of hosts.”

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

**Mishlê/Proverbs 14:31** **“He who oppresses the poor reproaches his Maker, but he who esteems Him shows favour to the needy.”**

יהוה takes very serious how the poor are treated, and to oppress or mock the poor is seen as a clear reproaching of our Maker!

The Hebrew word that is used here for ‘mocks’ comes from the primitive root verb לָעַג la’ag – Strong’s H3932 which means, ***‘to deride, mock, stammer, laugh at, sneer’***.

What we can learn from this is that to oppress the poor is a serious thing that can make one an enemy of יהוה, our Maker!

The one who esteems the poor shows favour to the needy!

We also see that in showing favour to the needy we bring esteem to our Maker, as we extend the character of His favour to the needy!

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.”**

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

We see that the Word is clear that for those who fear יהוה there is no ‘need’ or ‘lack’ or ‘poverty’:

**Tehillah/Psalm 34:9** **“Fear יהוה, you His set-apart ones, for there is no lack to them who fear Him!”**

## **Verse 17:**

**“Incline your ear and hear the words of the wise, and apply your heart to my knowledge”**

Shelomoh makes it clear here, that we are to be ready hearers of the Word and apply the revealed knowledge thereof, for it will be good for us when we do so.

We are to also have His Word on our lips, with complete readiness to always give an answer for the hope we have in our Master and Elohim!

The Hebrew word that is translated as ‘incline’ comes from the root word נָטָה natah – Strong’s H5186 meaning, ***‘to stretch out, spread out, extend, incline’***.

What is interesting to take note of, is that the Hebrew word for ‘tribes’ comes from this root, which is the word מַטֵּה mattah – Strong’s H4294 which means, ***‘a staff, rod, branch, a tribe, a branch of a vine’***, and is used to refer to the ‘tribes’ of Yisra’el, as well as being used in reference to Mosheh’s ‘rod’.

The Word of Elohim is for all the ‘tribes’ (branches) of Yisra’el – all who have ‘spread out’, and when we see the meaning of these words we can quickly be reminded of the words of our Master and Elohim in:

**Yohanan/John 15: 5** **“I am the vine, you are the branches. He who stays in Me, and I in him, he bears much fruit. Because without Me you are able to do naught!”**

To incline our ears to the sayings of Elohim is to make sure that we are being true branches of **THE VINE!**

The Hebrew word that is used here for ‘ear’ comes from the root word **זָן** ozen – Strong’s H241 which means, ‘**an ear, hear, attentive, closely, recite, reveal**’ and comes from the root verb **זָן** azan – Strong’s H238 which means, ‘**to give, ear, listen, pay attention, perceived by ear**’, and while this also carries the meaning to listen and listen attentively, it literally means to ‘**cup the ear**’ – in other words, give your complete attention and be obedient to take it all in.

The Hebrew root word for ‘hear’ 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 – Strong’s H8085 is used twice in a row, which means to ‘**hear, listen and obey**’. The structure is as follows:

**אִם-שָׁמוֹעַ 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 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!!!

The Hebrew word that is translated as ‘words’ in **verse 17** is **דְּבָרִים** – **debariy** and is the plural of the root word noun **דָּבָר** **dabar** – Strong’s H1697 meaning, ‘**speech, word, commandment, chronicles, message**’ and is referring to the words of the wise and it is from this noun that we get the word **דְּבָרִים Debarim** (Words). The 5<sup>th</sup> book of the Torah (**Deuteronomy**), which is called “**DEBARIM**” – **דְּבָרִים**

**Debarim** (Deuteronomy) is often understood as the ‘powerhouse’ that holds the vision and the mandate we have in **יהוֹשֻׁעַ** Messiah. We who choose to ‘**walk and obey**’ the ‘**Words**’ of **יהוָה** that we ‘**hear, guard and do**’ we find that it becomes a place of anointing, righteousness and empowerment.


The Word of Elohim (includes the collection of all His instructions contained throughout the Scriptures) is that which washes us, teaches us, and trains us in righteousness – and by the life, death and resurrection has been poured out for us so that we may have abundant life in Him!

As we consider this word - **דְּבָרִים Debarim**- plural of the word **דָּבָר** **dabar** – Strong’s H1697, in the ancient pictographic script, we are able to recognise the importance of the Word of Elohim, and how it is His Word that prepares us as His ready Bride!

In the ancient script the word **דְּבָרִים Debarim**, looks like this:




## Dalet – ד:


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

Therefore, our need to gather as we are commanded to, is the starting point for us to embrace, learn and understand what His Word teaches and instructs us to do.


## Beyt - 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. We also recognise that the House/Dwelling Place of Elohim is the body of Elohim that is built up as living stones in our Master, יְהוֹשֻׁעַ Messiah. A house/tent speaks of your family and to whom you belong and under whom you submit and adhere to, as the House of Elohim has clear instructions for those in the House! The Light (that is His Word) is for those in the House!


## Resh – ר:

The ancient script has this letter as  and is pictured as **'the head of a man'** and has the meaning of the head of a man as well as **'chief, top, begging or first'**. Top, as in the top or head of a body, and chief, as in a head of a tribe or people; as well as the one who rules the people. Every House has a head of the home, and all in the House submit to the instructions of the One who is head of the home, listening to and obeying the words that the Head speaks!

## Yod – 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!

## 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. Water is also a very clear picture for us of that which washes or cleanses us, as we understand from the picture of the bronze laver in the Tabernacle that was used to clean the priests, and was made from the bronze mirrors that was used by the women who worshipped at the Door of the Tabernacle.

As we look into the mirror of the Word of Elohim, we are to allow it to cleanse us and cause us to remember how we are to look, speak and act, in complete adherence to His clear words of instructions contained therein!

As we consider the very powerful word - דְּבָרִים **Debarim** – in the ancient pictographic text, we are able to grasp a fuller understanding of the importance of the Words of Elohim, and we are able to see from the collection of these letters the following:

**As we come to the Door (Messiah), and guard His Appointed Times/Feasts that are commanded for The House/Dwelling Place of Elohim, we submit under the Head of the House/Body, for it is by His Outstretched Arm and Hand that we are delivered out of the nations and cleansed to be a set-apart Bride, that submits to the complete Authority of the Words of our Master and King!**

The words of our Master and King, are most certainly noble words, and are words that we are to be paying careful attention to!

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

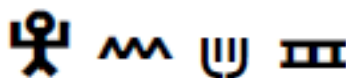
To be wise means to be one who is skilled or learned and this takes time, determination and discipline! The evidence of one being wise is seen in how one is increasing in their learning, as they give their ear – that is their full attention – to hearing proper instructions that are given from the Father and living as a taught one of the Master.

**Mishlê/Proverbs 1:5 “The wise one hears and increases learning, and the understanding one gets wise counsel”**

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 **hakam** – Strong’s H2449 that we get the Hebrew word for ‘wisdom’, which is חֵכְמָה **hokmah** – Strong’s H2451 meaning, ‘*wisdom, skill*’.


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



**Het – ה:**


The ancient script has this letter as **III** 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!

**Apply your heart to my knowledge!**

The Hebrew word that is translated as 'apply' is תִּשִּׁיית – **tishiyth** which comes from the root word שִׁית **shith** – **Strong's H7896** which means, **'to put, set, apply, appoint, fixe, set mind to, perform, take one's stand'**, and carries a clear understanding of the call given here, to not only pay attention, but to think and give regard to a situation, implying that a proper response is required. It is a heart thing, which we have already discussed, in **verse 11** of this article!

The Hebrew word for 'knowledge' is דָּעַת **da'ath** – **Strong's H1847** which means, **'knowledge, concern, premeditation, skill'**, and comes from the root verb יָדַע **yada** – **Strong's H3045** meaning, **'to know'**. As we meditate on the Torah, day and night, we are further equipped to guard the Word of Truth and the knowledge of the Set-Apart One! People who disregard the need to guard the knowledge by casting aside the Torah of Elohim can never be prosperous in the walk of set-apartness and will perish due to the lack of knowledge being carefully guarded in their mouths, for the Torah is to be in our hearts and mouths – to do it!

**'To know'** Elohim is to guard His commands, commands that we are to be meditating on day and night. Those who are not doing so will perish and cease to be, as they will be violently cut off!

**Yeshayahu/Isaiah 6:9** describes for us those who are **'seeing'** but do not **'know'**!

It is one thing to look and see, but to truly **'know'** Elohim is to Guard and DO His commands!

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

**Yohanan Aleph/1 John 3:24** **"And the one guarding His commands stays in Him, and He in him. And by this we know that He stays in us, by the Spirit which He gave us."**

**Yohanan Aleph/1 John 5:2-3** **"By this we know that we love the children of Elohim, when we love Elohim and guard His commands. 3 For this is the love for Elohim, that we guard His commands, and His commands are not heavy"**

Yohanan could not be any clearer than this – to know Elohim is to guard His commands – which means **'DO'** them as we should!

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

What we must recognise here is that knowledge of Elohim comes in the guarding and doing of His commands, and our understanding of Him can only come in the doing of His Word.

If you do not understand Him then you do not know Him because you do not do what He says, and if this is the case you will die for lack of knowledge and be unable to have an excuse for ignorance!

The clear knowledge of Elohim has been revealed through Messiah who came to fully proclaim the Torah and the Prophets and lead us as we walk as He walked! He has appointed some to equip the body so that the body can be perfected until we all come to a unity of belief and of the knowledge of the Son of Elohim!

If any who claim to know Him do not guard His Torah and continue in the lawlessness that He came to redeem us from then they will die and He will clearly declare that He did not know them:

**Mattithyahu/Matthew 7:22-23** **"Many shall say to Me in that day, 'Master, Master, have we not prophesied in Your Name, and cast out demons in Your Name, and done many mighty works in Your Name?' 23 "And then I shall declare to them, 'I never knew you, depart from Me, you who work lawlessness!'"**

**Iyob/Job 36:12** **"But if they do not obey, they perish by the sword, and die without knowledge."**



## Verse 18:

**“For they are pleasant if you guard them within you; let all of them be ready on your lips.”**

This verse is a continuation of the sentence that began in **verse 17** and Shelomoh makes it clear that the Words and knowledge of Elohim are only pleasant if we guard them within us!

Those who refuse to hear, guard and do the Word of Elohim and claim that His Torah has been done away with, do not find His Word pleasant, or else they would do them!

To the one who does guard the words and knowledge of Elohim they are pleasant!

The Hebrew word that is translated as ‘pleasant’ is נָעִים na’iym – Strong’s H5273 which means,

*‘pleasant, delightful, lovely, surpass in beauty’*, and comes from the root word נָעַם na’em – Strong’s H5276 which means, *‘to be pleasant, delightful, lovely, surpass in beauty’*, and we also take note that proper praise for יְהוָה is pleasant:

**Tehillah/Psalm 147:1 “Praise Yah! For it is good to sing praises to our Elohim. For it is pleasant – praise is fitting.”**

Not only is it a functional thing to praise יְהוָה and guard His Word, but it is also something that surpasses beauty!!!

They are pleasant **‘IF’** you guard them!

The Hebrew word that is translated here as ‘for’, is כִּי kiy – Strong’s H3588, which is a primary conjunction that can mean, *‘that, for, when, because, if, since’*, and clearly places emphasis on the reality that the words and knowledge of Elohim are only pleasant **‘if’** you guard them, or, **‘when’** you guard them, or, **‘because’** you guard them!

The Hebrew root word that is 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’*.

**Debarim/Deuteronomy 30:4 “For the Word is very near you, in your mouth and in your heart – to do it.”**

The Word is to be in our heart as well as in our mouths, so that we have His Word ready on our lips!

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

**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.”**

When we consider these words of Sha’ul and recognise how we are to be a daily living offering then we see how our speech must be seasoned with salt, as we see in the instructions given to us, in:

**Wayyiqra/Leviticus 2:13 “And season with salt every offering of your grain offering, and do not allow the salt of the covenant of your Elohim to be lacking from your grain offering. With all your offerings you bring salt.”**

Salt preserves, so it is a picture of eternity and the perpetuity of the covenant.

A covenant of salt is part of a meal in which one promises to protect the one who is sealing the agreement through a meal.

It was given to the parents of the groom at weddings. Salt is also a cleansing and healing agent; it renders the slaughtered animal unsusceptible to outside influences, reminding us that the absolute Covenant of יהוה is not to be altered.

Salt is also a cleansing and healing agent; and it renders the slaughtered animal unsusceptible to outside influences, reminding us that the absolute Covenant of יהוה is not to be altered. It can be ground up finer and finer, yet is still always salt. In fact, the Hebrew word for salt מֶלַח melah – Strong's H4417 comes from the word that means 'to rub together, pulverise'.

Salt cannot be destroyed by heat or water, but can be destroyed by another chemical agent.

There is no safety net if salt loses its savour; there is nothing we can add to salt to make it salty again.

**Mattithyahu/Matthew 5:13 "You are the salt of the earth, but if the salt becomes tasteless, how shall it be seasoned? For it is no longer of any use but to be thrown out and to be trodden down by men."**

What יהושע was saying here was that if you mix in a chemical substance, such as false teachings and traditions of men to the pure Covenant of יהוה, then you can become tasteless and be thrown out and trodden down!!!

So how can salt lose its taste?

By sitting idle for long periods and not doing what is required or by adding foreign chemicals in the mix. Salt was actually enough of a prized commodity in Roman times that soldiers received it as payment, for the term "salary" comes from the word for "salt".

A worker was said to be "worth his salt".

But it was usually paid out in chunks, and one would not grind up a portion of it until it was ready to be used, so that the rest would maintain its flavour without the danger of it being contaminated in its powder form with other substances.

The context for יהושע's calling us 'the salt of the earth' was persecution.

**Mattithyahu/Matthew 5:10 "Blessed are those persecuted for righteousness' sake, because theirs is the reign of the heavens."**

If we undergo His grinding up, we must put what it teaches us into practice right away, or its purpose will be lost and we may just get pulverised!!!

**Luqas/Luke 20:18 "Everyone who falls on that stone shall be broken, but on whomever it falls, he shall be pulverised."**

**Marqos (Mark) 9:49-50 "For everyone shall be seasoned with fire, and every offering shall be seasoned with salt. 50 "Salt is good, but if the salt becomes tasteless, how shall you season it? Have salt in yourselves, and be at peace among one another."**

**Luqas (Luke) 14:34-35 "The salt is good, but if the salt becomes tasteless, with what shall it be seasoned? 35 "It is not fit for land, nor for manure, they throw it out. He who has ears to hear, let him hear!"**

With the picture of salt and the readiness of the words of Elohim on our lips we take note of the clear parable that Shelomoh is teaching us here and we are able to truly see how pleasant it is for us to guard the Word and do it, so that in everything that we do we do it in the Name of יהושע Messiah, our Master and Elohim!

If His words and knowledge are not being properly guarded in our hearts and are not found to be continually 'ready on our lips', then we shall be thrown out and trampled underfoot!

## Verse 19:

**"That your trust might be in יהוה, I caused you to know today, even you:"**

This verse expresses the clear purpose of all these sayings and that is that by the clear wisdom and knowledge of the Words of Elohim we have been caused to know in order that our complete trust may be in Him!

He has caused us to know so that we can trust Him!

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

The Hebrew term for ‘strong trust’ is מִבְּטָח עִז – ‘mibtah oz’, which is from two words:

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

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

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

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

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

What Shelomoh is basically saying here is that we are being taught this truth today so that we can trust in יהוה!

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

**What is ‘trust’?** According to various dictionaries it can be best described as:

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

When you make the bold statement that you ‘trust in יהוה’, do you really mean it? Or do you allow doubts and fears to come and cause you to waver in your ability to fully trust – especially when things do not seem to go your way?

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

As Yirmeyahu writes here – when יהוה is your trust you will not get affected by the heat or pressures of life – in other words when the heat is turned up and persecutions are on the rise or difficult circumstances and trials are hitting you from all sides – the true ‘truster’, in יהוה, stands unaffected and is guarded in perfect peace –shalom, shalom!!!

### Verse 20-21:

**“Have I not previously written to you of counsels and knowledge <sup>21</sup> to cause you to know the certainty of the words of truth, to return words of truth to those who send to you?”**

**Verses 20-21** are one long sentence that relates to the sayings that will follow.

This verse is presented as a rhetorical question where the answer is very obvious!

Yes... words of counsel and knowledge have been previously written for us and therefore we have no excuse to not know them!

**Tehillah/Psalm 12:6 “The Words of יהוה are clean Words, silver tried in a furnace of earth, refined seven times.”**

**Timotiyos Bět/2 Timothy 3:14-17 “But you, stay in what you have learned and trusted, having known from whom you have learned, <sup>15</sup> and that from a babe you have known the Set-apart Scriptures, which are able to make you wise for deliverance through belief in Messiah יהושע. <sup>16</sup> All Scripture is breathed by Elohim and profitable for teaching, for reproof, for setting straight, for instruction in righteousness, <sup>17</sup> that the man of Elohim might be fitted, equipped for every good work.”**

In preparation of the sayings and instructions that will follow, Shelomoh highlights the sobering reality that the good instructions for righteousness has been previously written and made known, so that the one who hears, guards and does the Word will know the certainty of the Truth and render proper truth in word and deed!

The Hebrew word that is translated here as ‘counsels’ is מוֹעֵצָה moetsah – Strong’s H4156 which means, ‘*counsel, plan, device*’, and comes from the primitive root verb יָעַץ ya’ats – Strong’s H3289 which means, ‘*counsel, counsellor, consult, give advice*’, and this root verb is used as a title that is 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, and recognise the clear prophetic counsel of the Truth that has been previously written in order to cause us to know and recognise who our Master and Elohim is!!!

His Word has been written for us in order that we are caused to know the certainty of the words of Truth!

Messiah is the Word of Truth – He is the Truth!

The Hebrew root word that us used in this **Mishlě/Proverbs 22:21** for ‘words’ is אָמַר emer – Strong’s H561 which means, ‘*speech, word, command, decreed, sayings, utterances*’ and comes from the primitive root verb אָמַר amar – Strong’s H559 which means, ‘*utter, say, speak, commanded, give an order, declared*’.

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

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

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

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

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

The one sowing righteousness – that is: to guard to do all Elohim commands us to – will earn/receive a TRUE reward from the One who is The TRUTH and whose Word is TRUTH!

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

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



### Aleph – א

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

### Mem – מ

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

### Taw – ת

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

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

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

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

Our reward is a sure and dependable one – everlasting life!!!

The Truth has been made known to us and His pleasant Words of Truth that reveal the knowledge of Elohim has caused us to know Him and therefore be ready with His Truth on our lips in order to be faithful ambassadors and speak His Truth to others so that they too can be caused to know Him and trust Him!

Shelomoh highlights this truth of how the Truth has caused us to know what to do and therefore execute proper righteousness. The rhetorical question that is given in **verses 20-21** is followed by a series of sayings:

### **Verse 22-23:**

**“Do not rob the poor because he is poor, and oppress not the afflicted at the gate. For יהוה pleads their cause, and shall plunder those who plunder them.”**

This is saying number 1 of 5, that follow **verses 20-21** in this **Chapter 22**.

As already mentioned earlier in this commentary, יהוה takes robbery and oppression very seriously.

The Hebrew word translated as ‘rob’ is גָּזַל *gazel* – Strong’s H1497 which means, **‘to tear away, seize, rob, steal, snatch away’**, as is used in:

**Wayyiqra/Leviticus 19:13 “Do not oppress your neighbour or rob him. The wages of him who is hired is not to remain with you all night until morning.”**

To oppress another is equated with witchcraft, adultery and falsehood!

**Mal’aki/Malachi 3:5 “And I shall draw near to you for right-ruling. And I shall be a swift witness against the practisers of witchcraft, and against adulterers, and against them that swear to falsehood, and against those who oppress the wage earner in his wages and widows and the fatherless, and those who turn away a sojourner and do not fear Me,” said יהוה of hosts.”**

**Mishlê/Proverbs 14:31 “He who oppresses the poor reproaches his Maker, but he who esteems Him shows favour to the needy.”**

To withhold wages from him who has been hired will be sin in you when they cry out to יהוה!

**Ya’aqob/James 5:4 “See, the wages of the workmen who mowed your fields, which you kept back, cry out. And the cries of the reapers have reached the ears of יהוה of hosts.”**

One of the primary faults with the modern Christian mind-set, is to always try to bargain a reduced wage, with the expectation of discount for claiming faith in the Creator, when the Word is very clear that fair pay must be given to him whom you hire!

Wages were not to be withheld, and were to be paid on the day that the worker or hired servant had done his work.

This was extremely important, in a culture that lived day to day and hand to mouth, and to keep one's wages overnight, would deprive the one who had worked, the means to support himself and his family, with the needed supply of food for that day or the next!

To withhold that which is due, is to take bread out of people's mouths, so to speak, and we are also reminded in Scripture that when it is in our hand to do good, we should not withhold it:

**Mishlê/Proverbs 3:27** **"Do not withhold good from those who deserve it, when it is in the power of your hand to do so."**

To rob someone, simply reveals that the one who is robbing another, sees themselves as independent of community and possibly sees themselves as better than others, but to give what is rightfully due, at the right time shows respect, honour and shows true integrity in that one's word can be trusted.

We must always consider others first and do our utmost to meet the needs of others if it is in our power to do so.

**Ya'aqob/James 2:15-17** **"And if a brother or sister is naked and in need of daily food, 16 but one of you says to them, 'Go in peace, be warmed and be filled,' but you do not give them the bodily needs, what use is it? 17 So also belief, if it does not have works, is in itself dead."**

**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."**

### **Do not oppress the afflicted at the gate!**

The Hebrew word that is translated here as 'oppress' is the root verb דָּכָא *daka* – Strong's H1792 which means, **'to oppress, crush, break in pieces'**.

In a song for Shelomoh that asks Elohim to give him right-ruling and righteousness in order to rule properly we take note of the call for Elohim to crush the oppressor!

**Tehillah/Psalm 72:4** **"Let Him rightly rule the poor of the people, save the children of the needy, and crush the oppressor."**

יָדוּהוּ will crush/oppress those who crush/oppress others!

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

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

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

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

The word עָנָה *anah* – Strong's H6031 also carries the meaning of **'giving an account or an answer'**.

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

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




In the ancient pictographic text, the Hebrew word עָנָה *anah* – Strong's H6031 looks like this:




**Ayin - ע:**



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


**Nun - נ:**



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

**Hey - ה:**



The ancient script has this letter as  and is pictured as a man standing with his arms raised up and out as if pointing to something, and in essence carries the meaning of '**behold**' as in when looking at something very great. It can also have the meaning to '**breath**' or '**sigh**' as when looking at a great sight and having your breath taken away so to speak! It also has the meaning of **revelation** or to reveal something by pointing it out.

When we understand the command for us to be '**busy with**' our beings, and '**be occupied or bowed down and humbled**', before our High Priest and King, we are able to recognise through these ancient pictographic symbols, the concept of fixing our eyes on Messiah, the Princely Leader and Perfecter of our faith.

The picture of the eye and the seed gives us the meaning of an 'eye of continuance', meaning that we continue to keep our eyes fixed on the One who is to be praised, for He has covered and cleansed us in His Blood!

Those who crush and oppress the afflicted will be crushed!

The Hebrew root word translated here as '**gate**' is שַׁעַר *sha'ar* – Strong's H8179 meaning, '**gate, door, entrance**' and comes from the root verb שָׁעַר *sha'ar* – Strong's H8176 which means, '**to think, split open, reason out, calculate, reckon, estimate**'; and so, we can see how it is at the 'gates' of the city where right-ruling and justice was proclaimed and carried out before all!

Anyone entering into the city gates would be clearly acknowledging their submission to the rules and laws of the city they were entering.

In fact, the ancient gates were a kind of check point as well, as it was where the proper execution of the laws of the city were administered, teaching us to recognise that we who desire and long to enter into the gates of the kingdom of Elohim must acknowledge, submit to and abide by His Torah and commands.

The door posts of our homes/gates are where we are to write the commands of Elohim, and anyone who passes through our gates, must adhere to His standards! Once again, judgement is done according to the right-ruling of the city or house! And in our case, according to the Word of Elohim which is written upon the doorposts of our hearts and homes, as we are the dwelling place of the Most-High!

What Shelomoh is telling us here is that any afflicted one who comes to the gate for proper right-ruling and does not get proper justice and right-ruling have the assurance that יהוה shall plead their case and destroy the oppressor!

The Hebrew word that is translated as 'pleads' comes from the primitive root verb ריב **rib** – Strong's **H7378** meaning, '*to strive, contend, argue, complain, find fault, quarrel*'.

this we can see that anyone who oppresses the afflicted at the gate where proper right-ruling is supposed to be administered will have יהוה contending with them.

This teaches us a very vital lesson of how we are to always make sure that we execute proper right-ruling at all times and never be found to oppress another, especially when they come to seek counsel and proper right-ruling on order to be lifted up from their low position or lack!

The Hebrew root word that is translated in this parable for 'cause' is ריב **riyb** – Strong's **H7379** which means, '*strife, contention, dispute, adversary, controversy*'.

When we understand the wording given here, it becomes very simple and clear, as Shelomoh is teaching us that when an afflicted one comes to the gate, for right-ruling, and presents his dispute or contention that he has, he must not be oppressed in any way, or else the one who judges with oppression, will have to strive and contend with Elohim and will be crushed and plundered for his oppression!

When we think about this, I am reminded of the parable our Master gave us regarding the king who wished to settled accounts:

**Mattithyahu/Matthew 18:23-35** "**Because of this the reign of the heavens is like a certain man, a sovereign who wished to settle accounts with his servants. 24 "And when he had begun to settle, one was brought to him who owed him ten thousand talents, 25 but as he was unable to pay, his master commanded that he be sold, with his wife and children and all that he had, and payment to be made. 26 "Then the servant fell down before him, saying, 'Master, have patience with me, and I shall pay you all.' 27 "And the master of that servant was moved with compassion, released him, and forgave him the debt. 28 "And that servant went out and found one of his fellow servants who owed him a hundred pieces of money. And he laid hands on him and took him by the throat, saying, 'Pay me what you owe!' 29 "Then his fellow servant fell down at his feet and begged him, saying, 'Have patience with me, and I shall pay you all.' 30 "But he would not, and went and threw him into prison till he should pay the debt. 31 "And when his fellow servants saw what had been done, they were deeply grieved, and came and reported to their master all that had taken place. 32 "Then his master called him and said to him, 'Wicked servant! I forgave you all that debt seeing you begged me. 33 'Should you not also have had compassion on your fellow servant, as I also had compassion on you?' 34 "And his master was wroth, and delivered him to the torturers until he should pay all that was due to him. 35 "So also My heavenly Father shall do to you if each of you, from his heart, does not forgive his brother his trespasses."**

This parable of Shelomoh therefore can also teach us a great deal about forgiveness and the proper execution thereof, so that no one is oppressed in right-ruling!

### **Verse 24-25:**

**"Make no friendship with one given to wrath, and do not go with a man of rage, 25 Lest you learn his ways, and find yourself ensnared."**

These two verses carry 'saying number 2' and while the first saying can teach us about the proper execution of righteousness and justice and forgiveness, this parable and instruction teaches us against the danger of being unequally yoked and making friendship with the world!

**Qorintiyim Bět/2 Corinthians 6:14-17** **"Do not become unevenly yoked with unbelievers. For what partnership have righteousness and lawlessness? And what fellowship has light with darkness? 15 And what agreement has Messiah with Beliya'al? Or what part does a believer have with an unbeliever? 16 And what union has the Dwelling Place of Elohim with idols? For you are a Dwelling Place of the living Elohim, as Elohim has said, "I shall dwell in them and walk among them, and I shall be their Elohim, and they shall be My people." 17 Therefore, "Come out from among them and be separate, says יהוה, and do not touch what is unclean, and I shall receive you."**

Shelomoh is, in many ways, teaching us about the importance of set-apartness and not finding ourselves being led astray by falsehood and the broad ways that lead to death!

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

The Hebrew root word that is used here and translated as 'companion' is the word רֵעַהּ ra'ah – **Strong's H7462** which means, **'to associate with, cultivate, companion'**.

This word also means, **'shepherd, herdsman'**, and as a verb carries the meaning, **'to pasture, graze, consume, feed'**.

This highlights the clear fact that the company we keep is what 'feeds' our beings, and therefore we see how important it is for us to be on guard against feeding our lives with foolish things!

More and more we see how critical it is for the true body of Messiah, our Good Shepherd, to walk closely with each other and guard each other against wrong companionships!

Too many who begin walking on the narrow path that leads to life, find themselves being distracted and led astray by the companionship of fools and foolish things that take them away from set-apartness!

The call that Shelomoh is giving us here is very loud and clear – and that is to come out and be separate in order that you do not suffer harm!

This call is clear, in:

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

Dawid declares who he keeps company with, in:

**Tehillah/Psalm 119:63** **"I am a companion of all who fear You, and of those guarding Your orders."**

It is of utmost importance that the true remnant Bride take seriously the companionship of the wise and not neglect this:

**Ib'rim/Hebrews 10:23-25** **"Let us hold fast the confession of our expectation without yielding, for He who promised is trustworthy. 24 And let us be concerned for one another in order to stir up love and good works, 25 not forsaking the assembling of ourselves together, as is the habit of some, but encouraging, and so much more as you see the Day coming near."**

The company we keep matters, and we know that friendship with the world is enmity toward Elohim! The choice of who we walk with and who we keep company with will have consequences in our life... good or bad, and we will either grow in wisdom or suffer the harm of folly!

What has saddened me, in many ways, is to see how so many believers are being severely influenced in their walk, by bad and foolish company of those who have no regard for the Torah of Elohim, and as a result, compromise sets in very subtly and true set-apartness becomes corrupted and they risk suffering harmful consequences of the wrong companionship choices that they make!

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

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

Shelomoh is simply telling us to not make friends with an angry man, as his anger will cause you to take his side and end up getting caught in a fight that you are not supposed to get involved in!

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

Those who are angry stir up strife and contention and a man of rage is not without sin, hence the clear warning that Sha’ul gives us, in **Eph’siyim/Ephesians 4**, teaching us that we must not sin when we are wroth!

Anger and rage has a way of making people say and do stupid and harmful things and while we may find ourselves angry at times we must guard against sinning and not let the sun go down before we make matters right so that the anger does not brew and fester into something even uglier!

**Eph’siyim/Ephesians 4:26-27** “*Be wroth, but do not sin.*” *Do not let the sun go down on your rage, 27 nor give place to the devil.*”

We are also told in:

**Mishlë/Proverbs 29:22** “*A man of displeasure stirs up strife, and a master of rage has many a transgression.*”

The Hebrew word translated as ‘ensnared’ is מִקְשָׁשׁ *moqesh* – Strong’s H4170 which means, ‘*a bait, lure, trap, snare, ensnared*’, and comes from the root verb יָקַשׁ *yaqosh* – Strong’s H3369 which means, ‘*to lay a bait or lure, ensnared, set a trap*’.

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

Walking in the Torah will cause one to turn away from being ensnared by the man of wrath and rage!

**Qorintiyim Aleph/1 Corinthians 15:3** “*Do not be led astray, “Evil company corrupts good habits.”*”

## **Verse 26-27:**

**“Do not be one of those who shakes hands in a pledge, one of those who are guarantors for debts. 27 If you do not have the means to pay, why should he take away your bed from under you?”**

This is ‘saying number 3’, which warns against making wrong financial choices that will bind you and cause you to lose all you have!

This saying is very similar to the instructions given in:

**Mishlë/Proverbs 6:1-3** “*My son, if you: Have become guarantor for your friend, Have shaken hands in pledge for a stranger, 2 Have been snared by the words of your own mouth, Have been caught by the words of your mouth – 3 Do this at once, my son, and deliver yourself, For you have come into the hand of your friend: Go, humble yourself, and urge your friend.*”

Shelomoh is teaching us to exercise proper judgement and discernment in all matters and not get caught with debts that we are unable to pay!

Whatever we do, we are to carefully consider the outcome and count the cost of our actions!

So many people blindly enter into agreements that end up costing them all they have, even though they may have tried to help someone and did so with good intent!

The literal rendering from the Hebrew, in reference to shaking hands in pledge, could be translated as **'fastened to a stranger your palm'**, and implies a clear commitment to the giving of one's hand as an assurance, with the agreement that the work promised or pledge given will be carried out.

The Hebrew root word translated as 'pledge' is תָּקַע taqa – Strong's H8628 that means, **'to thrust, strike or clap hands, blow, give a blast, trumpeter, pledge oneself'**.

The Hebrew word for 'hand' is כַּף kaph – Strong's H3709 which means, **'hollow of flat of the hand, palm, sole of the foot, give pledges'**, and comes from the root verb כָּפַח kaphaph – Strong's H3721 which means, **'bend, bend down or be bent'**, which helps us understand the shape that an open palm of a hand makes.

In the ancient pictographic Hebrew Alphabet, the word כַּף kaph – Strong's H3709 looks like this:



**Kaph – כ:**

The ancient form of this letter is כ - 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!

**Pey – פ:**

This letter in the ancient script is pictured as פ , which is an **'open mouth'** and carries the meaning of **'speak and blow'**, from the functions of the mouth, and can have the meaning of **'scatter'** by blowing. It can also mean sword or beard as in things with edges, as well as a region in depicting a place with edges or boundaries. It also can represent that which has been spoken forth from the words of one's mouth, as being established!

With these two letters being grouped together we have the meaning, **'PALM OPEN'**, and we recognise the clear caution that we are given against the pledging of oneself to a stranger and extending an **'open hand'** to one we do not know, as this can lead to being taken advantage of and suffer loss as a result of ignorantly giving one's open hand to a complete stranger!

What this word also teaches us, from these two letters, is that our words must always line up with our actions, and by extending an open palm to another implies the clear responsibility of following through with the relevant actions that have been promised with the mouth!

Iyob asks the following in:

**Iyob/Job 17:3 "Please lay down a pledge for me with Yourself. Who would strike hands with me?"**

He was basically saying that, based on the state that he was in, nobody would strike hands with him and extend to him the open hand of friendship, and so we recognise today how many will not quickly help someone they do not know, especially when they are not going to get something in return.

Shelomoh is simply giving us a wise caution here, in telling us to take great care in exercising proper discernment and diligence, in who we give our hands to in a pledge of allegiance!

While no man can be a sure guarantor, we recognise that Messiah Himself became for us a guarantor of a better covenant – that which operates under the order of Malkitsēdeq – the Righteous King and Priest, as opposed to the Lēwitical order that He found fault with, as each time a high priest died a new one would need to be set-apart and always risked the danger of sinning and being unable to interceded for the people!

Messiah extended His open hand and has become our guarantor and sure promise of eternal life, as He has made the clear trumpet call of His redemption made loud and clear!

The clear danger of being a guarantor for somebody else's debt, is that you could lose everything you have, including the bed you sleep on.

With this being one of the 5 sayings, contained from **verse 22-29**, we take note that the way we can be on guard against making bad financial choices is to allow the Word of Truth to guide us in all we do!

### Verse 28:

**“Do not move the ancient boundary which your fathers have set.”**

We take note of a clear curse for moving boundaries given to us in:

**Deḅarim/Deuteronomy 27:17 “Cursed is he who moves his neighbour's boundary.’ And all the people shall say, ‘Amēn!’”**

The Hebrew word that used here for ‘move’ comes from the root word סוג sug (soog) – Strong's H5472 which means, **‘backslider, to move away, backslide, turn away, remove’**, and we are therefore clearly instructed not to run back or remove the ancient boundary!

The Hebrew word that is translated as ‘ancient’ is עולם olam – Strong's H5769 which means, **‘long duration, antiquity, continual, all successive, everlasting, forever, permanent, unending, perpetual’**, and clearly represents for us that which pertains to an unlimited duration of time, with a focus of no anticipated end!

The Hebrew word that is used for ‘boundary’ is גִּבּוּל gebul – Strong's H1366 which means, **‘border, boundary, territory, landmark’**.

**Bemidḅar/Numbers 24** deals with the boundaries commanded by Mosheh that were to be given to the children of Yisra'ēl when they entered the Promised Land.

Before we go into the Land, יְהוָה defines our boundaries! We all need ‘boundaries’ and it is a fact that children who have no boundaries are more likely to end up breaking the law and possibly be imprisoned, as a result of their parents not putting boundaries down when they were growing up! Boundaries are good for us and keep us safe!

In actual fact, ‘boundaries’ that are set by יְהוָה show us that He loves us.

When we consider the application of this chapter for us in a practical sense, we must recognise that the good boundaries that we have been given is through His commands.

**Tehillah/Psalm 16:6 “Boundary lines have fallen to me in pleasant places; indeed, a good inheritance is mine.”**

And if we love Him, we shall obey His commands!

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

His boundaries are commanded through Mosheh (The Torah) and revealed by the life, death and resurrection of Messiah (The Living Torah)



The **'fathers'** being spoken of here, is a clear reference to Abraham, Yitsḥaq and Ya'aqob, with whom Elohim made the clear Covenants of Promise and then gave the clear boundaries of His Covenant to His Bride, Yisra'ēl, by giving them His Torah, and here, we are clearly commanded not to move, remove or backslide from the Torah that has been set before us!

## Verse 29:

**"Do you see a man who is skilled in his work? He does stand before sovereigns, he does not stand before obscure ones."**

Shelomoh ends this chapter with the 5<sup>th</sup> of 5 sayings, which clearly highlight for us the need to be skilled in our work and service unto our Master and Elohim!

The Hebrew word that is translated as **'skilled'** is the adjective מְהִיר mahir – Strong's H4106 which means, **'quick, prompt, ready, skilled'**, and comes from the root verb מָהַר mahar – Strong's H4116 which means, **'to hasten, act quickly, prepare, make speed'**.

This verb מָהַר mahar – Strong's H4116 is 3 times in:

**Berēshith/Genesis 18:6-7** **"So Abraham ran into the tent to Sarah and said, "Hurry, make ready three measures of fine flour, knead it and make cakes. 7 And Abraham ran to the herd, took a tender and good calf, gave it to a young man, and he hurried to prepare it."**

We have a responsibility to be **'in haste'** in regards to living set-apart lives and walking in complete reverence of Messiah!

What we are to recognise, is that while many wicked are in a hurry to shed blood and practice evil, we must be in a hurry, so to speak, to do good.

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

The Greek word that is used here in the LXX (Septuagint – Greek translation of the Tanak) is σπεύδω **speudō** – Strong's G4692 which means, **'to hasten, urge on, hurrying'**, and we see this Greek word used in:

**Kēpha Bēt/2 Peter 3:11-12** **"Seeing all these are to be destroyed in this way, what kind of people ought you to be in set-apart behaviour and reverence, 12 looking for and hastening the coming of the day of Elohim, through which the heavens shall be destroyed, being set on fire, and the elements melt with intense heat!"**

Abraham's **'hastening'** teaches us a great lesson on always being ready to serve in complete set-apartness!

This word מָהַר mahar – Strong's H4116 is also used in Abraham telling Sarah to **'hurry'** and make cakes; and this word is used in **Berēshith/Genesis 18:7** where we see that Abraham **'ran'** to the herd to get the meal ready!

This reference to a man being skilled in his work, and its understanding of being prompt and quick, highlights for us the need for us to be properly skilled in the Truth, so that we do not hesitate in doing what is required, but can rather be swift in our set-apartness without compromise!

The one who is skilled and always ready to serve is one who will stand before sovereigns and not before obscure ones!

What Shelomoh is telling us here, is that the one whose work is of a high standard, is the one who will get promoted.

This parable ought to encourage us to strive for a high standard of workmanship, especially as we recognise that whatever we do, we work unto the Master and should therefore, never be slack or idle in duty.



In fact, this word used here for 'skilled' gives us a completely opposite picture to the one who is idle and slack, and emphasises one who prioritises his responsibilities and does his utmost to give his best all the time!

This must be the true quality of a set-apart one of the Master in all they do!

As we consider this saying, may we all be urgent in our pursuit of apartness for then we shall stand before our Mighty Elohim and King!

**Romiyim/Romans 12:9-11** “**Let love be without hypocrisy. Shrink from what is wicked, cling to what is good. 10 In brotherly love, tenderly loving towards one another, in appreciation, giving preference to each other; 11 not idle in duty, ardent in spirit, serving the Master**”

**Timotiyos Bět/2 Timothy 4:1-2** “**In the sight of Elohim and the Master יהושע Messiah, who shall judge the living and the dead at His appearing and His reign, I earnestly charge you: 2 proclaim the Word! Be urgent in season, out of season. Reprove, warn, appeal, with all patience and teaching.**”

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!