

MISHLĚ/PROVERBS 24

Shalom,

In this article I will break down **MishlĚ/Proverbs 24**, verse by verse, and reveal some great nuggets of truth, by looking at some of the key Hebrew words, as well as cross referencing these verses with other relevant verses throughout the Scriptures, in order to help us understand these wisdom-filled proverbs in a better way.

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

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

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

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


"**The reign of the heavens is like...**", or,

"**The reign of the heavens shall be compared to...**".

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


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

Mem - מ:


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

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


Shin - שׁ:

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

Lamed - ל:

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

Yod - י:

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

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

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

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

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

Our Master and Good Shepherd came to cleanse us, through the washing of His Word, coming in the flesh, revealing to us the arm of **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 collection of parables, contained in **Mishlĕ/Proverbs 24**, we are able to see how **'Wisdom'** teaches us how to relate to the wicked and foolish and how we are to conduct ourselves as wise servants, with a clear warning against laziness and idle compromise.

Verse 1:

“Do not envy evil men, nor desire to be with them”

This is a clear warning against envying and copying the lifestyle of the wrong, as well as a warning against associating with the wicked!

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, which is from the same as רָע roa – Strong's H7455 which means, '*badness, evil*', and this word comes from the primitive 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 Hebrew word that is translated here as 'envy' comes from the root verb קָנָה qanah – Strong's H7065 which means, '*to be jealous or zealous, be envious, ardent*'.

This word can have both a negative as well as a positive connotation, as we recognise that we are to be ardent and zealous for our Master yet we must not be jealous of sinners!

It is written in the 'piel' verb tense, which indicates the expression of an intensive or intentional action! It is the same root word that is used to describe Pinehas, in Bemidbar/Numbers 25, who was ardent for יהוה and rose up and took a stand against the whoring of Yisra'el, and put to death the whoring in the camp!

Here, in this proverb, we are able to see this word being used in the negative sense of carrying envy that is being warned against, as opposed to a proper zeal we are to have for our Master!

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

The first time this verb is used is in:

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

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

Qibroth Hatta'awah - קִבְרוֹת הַתְּאֵוָה - Strong's H6914 means "*graves of lust*", and comes from the two words, קֶבֶר qeber – Strong's H6913 meaning, '*graves, sepulchre*' and תְּאֵוָה ta'avah – Strong's H8378 meaning, '*a desire, longing, craving, lusting, intense greed*', which is a noun that comes from the root verb אָוָה avah – Strong's H183.

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

The influence that the wrong can have is dangerous as we take note how bad company can corrupt good character and here Shelomoh is clearly warning against the desire to be in the company of the wrong!

Dawid expresses the clear truth of not envying the evil ones but rather trust in יהוה:

Tehillah/Psalm 37:1-5 "Do not fret because of evil-doers, do not be envious of the workers of unrighteousness. 2 For they soon wither like grass, and fade like green plants. 3 Trust in יהוה, and do good; dwell in the earth, and feed on steadfastness. 4 And delight yourself in יהוה, and let Him give you the desires of your heart. 5 Commit your way to יהוה, and trust in Him, and He does it."

This is a sober warning against being consumed with what others have, and we must learn to be content no matter the circumstances we find ourselves in!

So many people get very envious and jealous of what others have and this envy eats away at their inner being, causing them to lust and crave for that which the evil have.

We are to love Elohim with all our heart and Sha'ul makes it clear to us, in **Qorintiyim Aleph/1 Corinthians 13** that love does not envy!

The Greek word for 'envy' is ζηλόω zēloō – Strong's G2206 meaning, '*to be jealous, envious, desire earnestly*', and comes from the Greek word ζήλος zēlos – Strong's G2205 meaning, '*zeal, jealousy, fury*' which is from the word ζέω zeō – Strong's G2204 meaning, '*to be hot, boil, fervent*'.

Mishlë/Proverbs 23:17 "**Do not let your heart envy sinners, but be in the fear of יהוה 'all day long'**"

Ya'aqob/James 3:16 "**For where jealousy and self-seeking are, there is confusion and every foul deed.**"

Ya'aqob/James 4:2 "**You desire, and do not have. You murder, and are jealous, and are unable to obtain. You strive and fight, and you do not possess, because you do not ask.**"

Do you often find yourself being envious of another, be it because of what possessions they have, or what gifts and talents, or physical attributes they have? If you do then, as Ya'aqob says, you will find disorder and every evil practice.

Verse 2:

"For their heart plots to ravage, and their lips talk of trouble."

In this verse, Shelomoh gives us the reason for his urgent statement, warning and appeal that is given in **verse 1!**

The evil plot to ravage and speak lies!

The Hebrew word for 'plots' comes from the root word הָגָה hagah – Strong's H1897 which means, '*to moan, growl, utter, speak, muse, declare, meditate*', and here we can see how the evil take time to think about how they can ravage as their groaning and moaning stirs them to do violence.

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

The Hebrew root word that is translated here as 'trouble' is עָמַל amal – Strong's H5999 which means, '*trouble, anguish, labour, toil, misery, unjust decisions*', and comes from the primitive root verb עָמַל amal – Strong's H5998 which means, '*to labour, toil, work*'.

The noun, being translated as 'trouble', is understood as carrying the meaning of heavy wearisome labour and that which is an unpleasant and hard distressing experience, as an expression of hard toiling work.

As I consider the meaning of this noun and how the evil talk of trouble we can learn a great deal of how so many who refuse to walk in the Torah and do the good works of faith always talk of the hard labour of doing what is commanded and therefore shun at the idea of actually obeying!

This is certainly a clear reason why Shelomoh teaches us to not keep company with such negative talkers!

The evil plot ways in their heart to destroy any thought of doing what the Word commands and speak negatively about the commands and instructions contained in the Torah and Word of Elohim!

The evil will always seek ways to pervert the straight way and speak of the wickedness of the True way, and we take note of the words that Sha'ul spoke to the wicked magician who sought to turn the proconsul away from the Way by withstanding the words of Sha'ul and Barnaba:

Ma'asei/Acts 13:9-10 **“Then Sha’ul, filled with the Set-apart Spirit, looked intently at him, and said, “O son of the devil, filled with all deceit and all recklessness, you enemy of all righteousness, shall you not cease perverting the straight ways of יהוה?”**

In a clear rebuke given to backsliding Yisra'el we take note of the words in:

Yeshayahu/Isaiah 59:4 **“No one calls for righteousness, and no one pleads for truth. They trust in emptiness and speak worthlessness; they conceive trouble and bring forth wickedness.”**

This is a result of the influence of negative and evil company that can corrupt a whole nation into talking evil with their lips and plotting wickedness in their hearts, resulting in no one calling for righteousness and truth!

The Greek word that is used here in the LXX (Septuagint) for the word ‘trouble’ is the word πόνος **ponos** – **Strong’s G4192** which means, **‘toil, labour, pain, great trouble’**, which is only used 3 times in the renewed Writings, all of which are found in the Book of **Ḥazon/Revelation**:

Ḥazon/Revelation 16:9-11 **“And men were burned with great heat, and they blasphemed the Name of Elohim who possesses authority over these plagues. And they did not repent, to give Him esteem. 10 And the fifth messenger poured out his bowl on the throne of the beast, and his reign became darkened. And they gnawed their tongues from pain. 11 And they blasphemed the Elohim of the heaven for their pains and their sores, and did not repent of their works.”**

In the verses quoted above, we take note of how the evil refuse to repent and blaspheme Elohim as they ‘gnawed their tongues in pain’, which shows us how the lips of the wrong talk intently of their trouble and pain, so much so that they blaspheme Elohim and are unwilling to repent!

When sin has finally been dealt with and the wrong are no more and the former things have gone, we take note that there will be no more ‘pain’:

Ḥazon/Revelation 21:4 **“And Elohim shall wipe away every tear from their eyes, and there shall be no more death, nor mourning, nor crying. And there shall be no more pain, for the former matters have passed away.”**

This is a clear sobering reminder for us to guard our lips and speak Truth and not blaspheme Elohim with our mouths by moaning and groaning of the hard labours we may face and need to endure, nor are we to moan about the required obedience of the good works of Torah observance, for if we do we risk being destroyed along with all that which will pass away and be no more!

We are to have upright hearts and speak the knowledge of Elohim, and as a royal priesthood we must guard the knowledge of Elohim and not blaspheme with the talk of troublesome labours!

Mal’aki/Malachi 2:7 **“For the lips of a priest should guard knowledge, and they seek the Torah from his mouth, for he is the messenger of יהוה of hosts.”**

Verse 3-4:

“By wisdom a house is built, and by understanding it is established; 4 and by knowledge the rooms are filled with all precious and pleasant riches.”

I have grouped these two verses together in this article or word study of **Mishlě/Proverbs 24** as we find some vital truth that is contained in these words that collectively teach us the importance of the Word of Elohim and our need to study, meditate upon, and walk in His word!

Three key elements are mentioned here, along with 3 resulting factors of these!
 Wisdom, understanding and knowledge, builds, established and fills!
 Let us therefore look at each of these words, in order to gain insight into the importance of these words and what is clearly being taught here.

In the first part of first phrase of **verse 3**, Shelomoh tells us that it is by wisdom that a house is built. When reading this we most certainly are reminded, and take note, of his previous parable that we find in **Mishlĕ/Proverb 9:1**, which tells us that **‘Wisdom has built here house’!**


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

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




Het – חֵ:



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


Kaph - כֵּ:



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 - מֵ:



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 – הֵ:



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

As we consider these pictographic letters, that render for us the term for ‘**wisdom**’, we are able to clearly see that **wisdom** entails a **separation**, as pictured through the tent wall. We can render the meaning of the construction of this word, in terms of true wisdom, as meaning,

We are built up in the Master as we separate ourselves from the world as we submit under the hand of our Master and do what His Word instructs as it washes us, and enables us to lift our hands to Him in continual praise!

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

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

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

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

The Hebrew root word used for ‘**built**’ is בָּנָה **banah** – Strong’s H1129 meaning, ‘**to build, besieged, construct, fortify, rebuild, establish a family, build up**’. A word that is derived from this root word, through the meaning to build, is אֶבֶן **eben** – Strong’s H68 meaning, ‘**stone, corner stone, differing weights, plumb line**’.


We are therefore able to see how it is יהוה who builds us up as living stones; and being built up in Him, we are able to stand strong and stand firm in any circumstance, with the full assurance that the Rock upon which we stand will stand firm and not be moved or shaken!

Another noun in the Hebrew text that is derived from this primitive root בָּנָה **banah** is the word for ‘**son**’, which is בֵּן **ben** – Strong’s H1121 which means, ‘**son, grandson, child, member of a group, children (plural for both male and female)**’.


In the ancient pictographic Hebrew alphabet the word בֵּן **ben** – Strong’s H1121 looks like this:



Beyt - בַּיִת:

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

Nun - נ:

This is the letter 'nun' (נּוּן), which in the ancient text is pictured as a  , which is a 'spouting 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.

The combined meaning of these two letters means:

THE CONTINUING OF THE HOUSE

When we consider how we are being built up as living stones in our Master, and are the Dwelling Place of Elohim, we see that we can only be built up in the One who is to be praised, and can only be built up according to His wisdom - the wisdom that He has already made clear and by which all is made, for wisdom has already 'built Her house'.

In other words, the design and pattern and function has been given and the continuing of the House of Wisdom can only be done according to Her standards as set forth in the Word of Elohim! We therefore can only be built up in Him, as sons and daughters of Elohim, by the clear standard and pattern of His Torah and instructions!

This gives fuller meaning and clarity to us when we look at the word for built in the ancient text:

בָּנָה banah – Strong's H1129 meaning, 'to build, besieged, construct, fortify, rebuild, establish a family, build up', therefore looks like this:




You will notice that there is one additional letter that is added here to this word that differs from the word for 'son'.

This additional letter is the letter:

Hey – ה:




The ancient script has this letter pictured as  , which is 'a man standing with his arms raised out'. The Hebrew word letter "hey" means "behold, breath, sigh", as when looking at a great sight, and can also give the understanding of '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!

Recognising the clear pictures of this word we can see that the continuing of the House of Elohim that He has built by His wisdom is only made possible by the One who is to be praised – that is our Head, יהושע Messiah!!!


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




Beyt - בֵּית:

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

Yod – יָ:

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

Taw – תָּ:

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

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

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

His House is only built by wisdom, and...:
It is by understanding that it is established!

The Hebrew word used for 'understanding' in Mishlê/Proverbs 24:3 is תְּבוּנָה teḇunah – Strong's H8394 which means, 'understanding, discernment, reasonings, discretion, skill, intelligence', and comes from the root word בִּין bin – Strong's H995 meaning, 'to discern, act wisely, consider carefully, understand, perceive'.

Mishlê/Proverbs 3:5 "Trust in יהודה with all your heart, and lean not on your own understanding".

We are to trust יְהוָה with all our heart, which entails trusting Him with all of the understanding and wisdom that is contained in His Word and not seek out our own vain and selfish reasonings. We are to guard the proper understanding of the Word, which comes in the doing of the Word, and in doing so we must grow in our understanding of the Word and be able to discern the set-apart from the profane, becoming skilled in the Sword of the Spirit, and guard ourselves from becoming hard faced before the Master, as we take note that **Mishlĕ/Proverbs 21:30** tells us that there is no wisdom or understanding against יְהוָה, for it is His!

The Hebrew word used here for ‘established’ is the root word כּוּן kun – **Strong’s H3559** which means, **‘ready, steadfast, established, firm, set up, determined, prepared’**.

Mishlĕ/Proverbs 12:3 tells us that no man is established by wrongness and here in this parable Shelomoh tells us clearly that it is by understanding that we, as the House of Elohim, are established!

Built and established by wisdom and understanding... and:

By knowledge its rooms are filled!

The Hebrew word for ‘knowledge’ is דָּעַת da’ath – **Strong’s H1847** which means, **‘knowledge, concern, premeditation, skill’**, and comes from the root verb יָדָע yada – **Strong’s H3045** meaning, **‘to know, to acknowledge, clearly understand, to perceive, distinguish and discern’**, and this verb can also render the ability to know by experience, and while we recognise that יְהוָה certainly ‘knows’ all things, we also realise, that in terms of יְהוָה knowing those who take refuge in Him, or that He knows those who are His, there is a deeper intimacy being expressed, by the clear experience of a faithful and fruitful relationship between the Creator and His Created beings, that follow and adhere to His clearly prescribed ways for functioning as they should, by being faithfully obedient to His instructions for living set-apart lives unto Him!

Proper knowledge of Elohim, implies a proper obedience through the proper works of righteousness, which is to guard to do all that He commands.

So many profess to **know** Elohim, but in their works, they **deny** Him!!!

Their works are works of falsehood and lies that have been handed down through vain traditions and dogmas of man

Titus/Titus 1:16 “They profess to know Elohim, but in works they deny Him, being abominable, and disobedient, and unfit for any good work.”

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

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

The Hebrew root word for the word that is translated as ‘rooms’ is הֶדֶר heder – **Strong’s H2315** which means, **‘chamber, room, bedroom, innermost parts, inner room’**, and comes from the root word הָדָר hadar – **Strong’s H2314** which means, **‘to surround, enclose’**.

The word **הֶדֶר** *heder* – **Strong’s H2315** is mainly used to describe a room where people can find privacy, and is also used four times figuratively in Scripture, in reference to ‘the chambers (or inner rooms) of the belly’; and here in this parable we take note of how we can be filled in our inner being! It is by knowledge that we are filled and able to function as we should. Knowledge, however, must be applied or else it may only puff up and not be utilised properly in displaying the wondrous beauty of the Word within us!

By Knowledge rooms are filled with all precious and pleasant riches!

The Hebrew word for ‘precious’ is **יָקָר** *yaqar* – **Strong’s H3368** which means, ‘*precious, rare, splendid, noble, excellent, honourable*’, and in its primitive root form means, ‘*to be precious, prized, appraised, costly*’.

In **Mishlë/Proverbs 3:15** we are told that ‘wisdom’ is more precious than rubies!

Tehillah/Psalm 116:15 “**Precious** in the eyes of **יהוה** is the death of His lovingly-committed ones.”

What is extremely ‘precious’ to **יהוה** is the death of His lovingly-committed ones!!!

Qorintiyim Bët/2 Corinthians 4:10-11 “**always bearing about in the body the dying of the Master יהושע, that the life of יהושע might also be manifested in our body. 11 For we, the living, are always delivered to death for the sake of יהושע, that the life of יהושע might also be manifested in our mortal flesh**”

Romiyim/Romans 8:36 “**As it has been written, “For Your sake we are killed all day long, we are reckoned as sheep of slaughter.”**”

Qorintiyim Aleph/1 Corinthians 15:21 “**I affirm, by the boasting in you which I have in Messiah יהושע our Master, I die day by day.**”

To die, day by day in Messiah, is precious in the eyes of **יהוה**, and we do this by putting to death the misdeeds of the flesh!

Why I am mentioning this, is to highlight that the enemy hunts for the precious ones!

That is to say, that the enemy is constantly looking to trap the precious ones of Elohim, and in understanding this we are warned and commanded to guard the Torah and not take our eyes off of our Prince and Perfecter of our faith, so that we guard the precious knowledge of our Mighty Master and Elohim!

The Hebrew word that is translated as ‘pleasant’ is **נְעִים** *na’iyim* – **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 **יהוה** 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 **יהוה** and guard His Word, but it is also something that surpasses beauty!!!

Our Master tells us in:

Mattiyahu/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.**”

What is in the ‘inner rooms’ of your being will be brought forth, and therefore if that which is pleasant resides within you through the proper knowledge of Elohim then praise is fitting and will flow forth naturally!

The Hebrew word that is translated as 'fitting' is נִצְּחָה naveh – Strong's H5000 which means, '*comely, lovely, becoming, fitting*', and is thought to come from either נָאָה na'ah – Strong's H4998 which means, '*to be comely or befitting, be at home*', or from the root נָוָה naveh – Strong's H5116 which means, '*habitation, dwelling, pasture, meadow, who remains, abode of shepherd or flocks*'. What we can see here, as we understand these words, is that to 'praise' Yah is not only lovely and beautiful, functional and pleasing, it is where we feel at home – in other words, our praise should come from a complete place of comfort, and a secure boasting of who our Mighty Master, Redeemer and King is!

How many of you love to sing in the shower or sing when you are alone, all because you are 'comfortable' in your environment?

Well, that is what praise for יְהוָה should be, wherever we are – we should 'feel at home' in our confident boasting of beautiful praise for יְהוָה our Elohim!

Now that you should understand the words being expressed here, let me ask you how your praise of Yah is – is it good, pleasant and fitting, or has it been the complete opposite and non-existent?

Everything that has breath praise Yah – and make a bold boast of his comeliness and esteem, amēn!

Precious and pleasant riches:

The Hebrew word that is translated here as 'riches' comes from the root noun הוֹן hon – Strong's H1952 which means, '*wealth, sufficiency, possession*'.

Mishlĕ/Proverbs 8:18 tells us that with wisdom is enduring wealth and righteousness!

Having said that, we take note then that true wealth/riches is with our Master and Elohim.

Our sufficiency and wealth is with our Saviour and King!

We have been given all we need for life and reverence in Messiah, and we need not chase after wealth/riches as sinners do, and we must not be enticed to do so either.

Luqas/Luke 12:15 "And He said to them, "Mind, and beware of greed, because one's life does not consist in the excess of his possessions."

Yohanan Aleph/1 John 2:15-17 "Do not love the world nor that which is in the world. If anyone loves the world, the love of the Father is not in him. 16 Because all that is in the world – the lust of the flesh, the lust of the eyes, and the pride of life – is not of the Father but is of the world. 17 And the world passes away, and the lust of it, but the one doing the desire of Elohim remains forever."

With Elohim, and the knowledge of Him, is enduring wealth/riches and righteousness!

In the LXX (Septuagint) the Greek word used for 'wisdom' here, in Mishlĕ/Proverbs 24:3, is σοφία Sophia – Strong's G4678 meaning, '*wisdom, skill, cleverness, learning*', and comes from the root word σοφός Sophos – Strong's G4680 meaning, '*skilled, wise, wise men*'.

Sha'ul tells us in Eph'siyim/Ephesians 1 that our Master has, by the riches of His favour, lavished on us every spiritual blessing in the heavens in Messiah in all wisdom and insight, leaving us no excuse to not have the inner rooms of our beings filled with the knowledge of Elohim, in order that we be the fragrance of Messiah in every place!

After speaking some very valuable parables our Master said to His taught ones:

Mattithyahu/Matthew 13:52 "And He said to them, "Therefore every scholar of Scripture taught in the reign of the heavens is like a householder who brings out of his treasure matters, renewed, and old."

As we seek for wisdom and understanding and grow in the knowledge of Elohim through being properly taught in the reign of our Master we are equipped and enabled to bring out great treasure!

The Greek word that is used here for ‘treasure’ is θησαυρός thēsauros – Strong’s G2344 which means, **‘treasure, storehouse, magazine, repository’**, and refers to, **‘the place in which good and precious things are collected and laid up’**.

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

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

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

He has put His thesaurus in us, so to speak!!!

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

Verse 5-6:

“Mighty is the wise in strength, and a man of knowledge strengthens power; 6 for by wise guidance you wage your own battle, and delivery is by a great counsellor.”

The theme of this parable that is contained in these two verses is one of warfare and how a soldier can properly stand and fight, teaching the vital advantage that wisdom has over physical strength!

Shelomoh tells us in:

Qoheleth/Ecclesiastes 9:13-18 “Also this I saw as wisdom under the sun, and it is great to me: 14 A little city, and few men in it, and a great sovereign came against it, and besieged it, and built huge siege-works against it. 15 And there was found in it a poor wise man, and by his wisdom he delivered the city, yet no one remembered that poor man. 16 And I said, “Wisdom is better than might. But the wisdom of the poor man is despised, and his words are not heard.” 17 The words of the wise, spoken calmly, should be heard rather than the shout of a ruler of fools. 18 Wisdom is better than weapons of conflict, but one sinner destroys much good.”

This clearly highlights for us the value of wisdom!

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

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

Mishlĕ/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.

The Hebrew root word that is used for 'mighty', here in Mishlê/Proverbs 24:5, is גִּבֹּר *geber* – Strong's H1397 which means, '*man, men, warrior*' and comes from the word גָּבַר *gabar* – Strong's H1396 which means, '*to be strong, mighty*', and the Hebrew word that is translated as 'strength' is עֹז *oz* – Strong's H5797 which means, '*strength, might, fortress, power, stronghold*', and comes from the root verb עָזַז *azaz* – Strong's H5810 which means, '*to be strong, be brazen, prevail, display boldness*'. The True 'soldier of Elohim' is one who is skilled in the Word of Elohim and displays a proper boldness in being strong by standing firm!

The second part of **verse 5** simply strengthens the picture of a wise and brave soldier who is strengthened in true knowledge!

We have already discussed the root word for 'knowledge', and therefore as we look at the two root words used for 'strengthens power' we are able to further grasp the need for the true wisdom, understanding and knowledge of Elohim!

The Hebrew word that is translated as 'strengthens' is the primitive root verb אָמַץ *amats* H553 – means '*to be alert both physically and mentally, be fully alert – awake and not asleep, be steadfast*'. The word used here in this verse for 'power' is כֹּחַ *ko'ah* - Strong's H3581 meaning, '*strength, power, ability, might, wealth*'.

It is יְהוָה who strengthens us as we wait on Him!

Tehillah/Psalm 27:13-14 "**What if I had not believed to see the goodness of יְהוָה in the land of the living! 14 Wait on יְהוָה, be strong, and let Him strengthen your heart! Wait, I say, on יְהוָה!**"

In this **verse 13** of Tehillah/Psalm 27 we see the question that Dawid asks, which basically says that '*what if he did not believe all that he sought after, inquired of and envisioned – what if he didn't believe – while he was still alive?*'

How tragic that would have been!!!

For many today that tragedy is a reality – they do not believe that they will see the goodness of יְהוָה, as they cannot see past the troubles they are engulfed in, and here Dawid is saying if he had not believed he would not have survived, yet because of his firm belief/faith he could endure and he leaves us with a strong command in **verse 14**:

'**Wait on יְהוָה**' – and in the Hebrew this word for 'wait' is the word קָוָה *qavah* – Strong's H6960 which means, '*to wait for, eagerly wait, expect, hopefully waiting*' and this word carries the intensity of being commanded to look eagerly for the soon return of our Light, Saviour and Refuge in who we continually trust and praise and are taught by; for when we wait on יְהוָה our strength is renewed – and waiting on יְהוָה requires our active response to who He is, with great intensity.

The root word in Hebrew for 'be strong' is חָזַק *hazaq* – Strong's H2388 and carries the meaning, '*to grow firm, fasten upon, strengthen, take hold of*' and can have the concept of '*grasp between your ears*'.

When we grasp between our ears what we ought to, then יְהוָה will 'strengthen' us which is the root word - אָמַץ *amats* H553 – which means '*to be alert both physically and mentally, be fully alert – awake and not asleep, be steadfast*'.

Again we see in:

Tehillah/Psalm 31:24 **“Be strong, and let Him strengthen your heart, all you who are waiting for יהוה.”**

The Greek word used in the LXX here in Tehillah/Psalm 31:24 and 27:14 for ‘strengthened’ is κραταιόω krataiōō – Strong’s G2901 which means, **‘to strengthen, become strong, made strong, grow strong’** and is used in:

Qorintiyim Aleph/1 Corinthians 16:13 **“Watch, stand fast in the belief, be men, be strong.”**

What becomes abundantly clear, is that we must establish our hearts, and it is our Master and Elohim who is able to establish us in His Word, and having believed in Him, we must hold firm to a heart that remains established and unwavering in the Truth, keeping the soil of our hearts good and free from deceit and false traditions of man that run contrary to the Master, as Sha’ul tells us in:

Qolasim/Colossians 2:6-8 **“Therefore, as you accepted Messiah יהושע the Master, walk in Him, 7 having been rooted and built up in Him, and established in the belief, as you were taught, overflowing in it with thanksgiving. 8 See to it that no one makes a prey of you through philosophy and empty deceit, according to the tradition of men, according to the elementary matters of the world, and not according to Messiah.”**

By wise guidance you wage your own battle!

The Hebrew word translated here as ‘wise guidance’ is from the word תַּחְבֻּלָה taḥbulah – Strong’s H8458 which means, **‘direction, counsel, guidance, wise counsel, wise guidance’**.

In Mishlĕ/Proverbs 1:5 we are told that **“the understanding one gets wise counsel”**, where we see תַּחְבֻּלָה taḥbulah being translated as ‘wise counsel’. Shelomoh also teaches us in Mishlĕ/Proverbs 11:14 **“Without guidance the people fall, but in a great counsellor there is safety.”**

What Shelomoh is making very clear to us is that without proper guidance and wise counsel people will fall.

The Hebrew root word for ‘fall’ 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.

The Hebrew word for ‘battle’ is מִלְחָמָה milḥamah – Strong’s H4421 which means, **‘battle, war, warfare, military’** comes from the word לָחַם laḥam – Strong’s H3898 which means, **‘to fight, do battle, conquer’** and can also carry the meaning, **‘consume, to use as food, eat’**.

We are not able to properly face life’s battles without proper guidance from the wisdom of Elohim!

Delivery is by a great counselor!

The Hebrew word for ‘delivery’ is תְּשׁוּעָה teshuah – Strong’s H8668 which means, **‘deliverance, salvation, help, victory’**, and comes from the root verb יָשַׁע yasha – Strong’s H3467 which means, **‘deliver, brought salvation, saviour, saves’**, which is the word that is frequently translated in Scripture as ‘saviour’.

What Shelomoh is presenting to us in this proverb is a great parable that points to our Great Saviour, יהושע Messiah!

Without Him we shall fall, He is the One who guides us with the great counsel of His Word and in whom we find safety and refuge and deliverance in times of distress!

Tehillah/Psalm 37:39 **“But the deliverance of the righteous is from יהוה, their strength in time of distress.”**

Yirmeyahu/Jeremiah 3:23 “Truly, delusion comes from the high hills, the noisy throng on the mountains. Truly, in יהוה our Elohim is the deliverance of Yisra’el.”

The Hebrew word used for ‘counsellor’ is the primitive root verb יָעַץ yaats – Strong’s H3289 which means, ‘*counsel, counsellor, consult, give advice*’, and this word is used as a title given to our Master and Messiah, as seen in:

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

From this we get further confirmation in Scripture of how ‘counsel’ is Elohim’s and the True Counsellor is our Great Master and Elohim, יהושע Messiah!!!

What we recognise from this parable that Shelomoh is presenting here, on being properly armed and equipped in wisdom, is that our strength from wisdom is seen in our works of faithful obedience to the commands, as we walk in the counsel and wisdom of Elohim!

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

Our ability to turn away from all evil and stand firm in our Master, armed in His Truth, causes us to wage to true fight of our faith and always be ready to stand in the true wisdom and counsel of Elohim and not be swayed by falsehood!

This parable teaches us a great deal about being properly armed in the Truth, and we are therefore reminded of Sha’ul’s instructions to the believers in Ephesos:

Eph’siyim/Ephesians 6:10-18 “For the rest, my brothers, be strong in the Master and in the mightiness of His strength. 11 Put on the complete armour of Elohim, for you to have power to stand against the schemes of the devil. 12 Because we do not wrestle against flesh and blood, but against principalities, against authorities, against the world-rulers of the darkness of this age, against spiritual matters of wickedness in the heavenlies. 13 Because of this, take up the complete armour of Elohim, so that you have power to withstand in the wicked day, and having done all, to stand. 14 Stand, then, having girded your waist with truth, and having put on the breastplate of righteousness, 15 and having fitted your feet with the preparation of the Good News of peace; 16 above all, having taken up the shield of belief with which you shall have power to quench all the burning arrows of the wicked one. 17 Take also the helmet of deliverance, and the sword of the Spirit, which is the Word of Elohim, 18 praying at all times, with all prayer and supplication in the Spirit, watching in all perseverance and supplication for all the set-apart ones”

I would like to briefly run through the armour of Elohim and show how each part points us back to the Torah and the Prophets and instructs us clearly how the Torah is the true set-apart gear for the one who will hear what the Spirit is saying!

Sha’ul tells us to ‘put on’ the ‘armour’ of Elohim so that we have power to stand against the ‘schemes’ of the devil!

The word for ‘put on’ in the Greek is ἐνδύω enduō – Strong’s G1746 meaning, ‘to clothe or be clothed with (in the sense of sinking into a garment)’ and is made up of two words:

- 1 - ἐν en – Strong’s G1722 which is a primary preposition denoting position and by implying the state of being instrumental meaning, ‘in or on, with, by’; and
- 2 - δύνω dunō a form of δύω duō – Strong’s G1416 which means, ‘to enter, sink into, setting’.

With the idea of 'setting' we can see how the 12 stones of the breastplate of the High priest were set into the ephod.

The Greek word for 'armour' is πανοπλία panoplia – Strong's G3833 meaning, 'full armour', which is also made up of two words –

1 - πᾶς pas – Strong's G3956 meaning, 'all, everything, continually, every kind, everyone' and

2 - ὄπλον hoplon – Strong's G3696 meaning, 'a tool, implement, weapon, instruments, armour'.

The Greek word that is used for 'schemes' is μεθοδεία methodeia – Strong's G3180 meaning, 'to employ craft, deceit, scheming, trickery, cunning arts, lie in wait'.

We are to put on Messiah completely or else we will lack the necessary power to stand against the schemes and trickery of the devil.

So many people think that they are wearing the armour of Elohim while their disregard for the Torah immediately renders them powerless to the trickery and lies of the devil who has well-crafted various religions and dogmas of man that so easily lure away those who have no armour, or are only half dressed due to compromise!

It is the Torah (Mosheh) that washes us and clothes us for true set-apart service:

Wayyiqra/Leviticus 8:6-9 "So Mosheh brought Aharon and his sons and washed them with water, 7 and put the long shirt on him, and girded him with the girdle, and dressed him in the robe, and put the shoulder garment on him, and girded him with the embroidered band of the shoulder garment, and with it tied the shoulder garment on him, 8 and put the breastplate on him, and put the Urim and the Tummim in the breastplate, 9 and put the turban on his head. And on the turban, on its front, he put the golden plate, the set-apart sign of dedication, as יהוה had commanded Mosheh."

I also believe that Sha'ul was reflecting back to this passage when he was writing his letter to the believers in Ephesus.

Let us now look at the armour that Sha'ul speaks of:

1 – THE BELT OF TRUTH

Often people recite this without recognising what Truth is:

Yoḥanan/John 17:17 "Set them apart in Your truth – Your Word is truth."

Yoḥanan/John 14:6 "יהושע said to him, "I am the Way, and the Truth, and the Life. No one comes to the Father except through Me."

Sadly many today do not know the Truth, even when it is staring them right in the face – just like Pilate who stood before Messiah – The Truth and asked the question, "What is Truth?" and he walked out!

Yoḥanan Aleph/1 John 2:4 "The one who says, "I know Him," and does not guard His commands, is a liar, and the truth is not in him."

To get a clearer answer to what Truth is we can see what Dawid says in:

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

You do not get it any clearer than that, yet we can further see in this Psalm:

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

His commands, which are His Torah (instructions), are Truth and this must be our belt as we guard to do his commands for that will be our righteousness – for His righteousness that we clothe ourselves with through obedience is forever!

Yeshayahu/Isaiah 11:5 "And righteousness shall be the girdle of His loins, and trustworthiness the girdle of His waist."

The word used here for 'girdle' is עֶזֶר ezor – Strong's H232 meaning, 'girdle, belt, waistband' and we see from this that Truth must be a belt for us – strapped around our waist and loins so that we continue to walk in righteousness and not stray!

This word is used in the words of יהוה to Yirmeyahu, in speaking of the those who are supposed to walk in His Truth have disobeyed as the girdle or belt became useless, when they are called to be a set-apart people:

Yirmeyahu/Jeremiah 13:10-11 **“This evil people, who refuse to hear My Words, who walk in the stubbornness of their heart, and walk after other mighty ones to serve them and to bow themselves to them, is like this girdle which is completely useless. 11 ‘For as the girdle clings to the loins of a man, so I have caused all the house of Yisra’el and all the house of Yehuḏah to cling to Me,’ declares יהוה, ‘to become Mine – for a people, and for a name, and for a praise, and for an adorning. But they did not listen.’”**

Those who refuse to listen to and obey the Torah are evil and dysfunctional, as they follow hard after the traditions and dogmas of man that has become a useless belt for them, instead of putting on the belt of Truth!

Let me ask you – are you girded about with Truth – does the Truth cling to your loins as you cling to His word and walk in it – or has your belt become loosened through compromise and sin! Through sin and compromise people become ‘fat’ in their own selfishness and pride and like a person that get fatter and fatter until their belt becomes too small and useless to wear, so do those who continue in sin and lawlessness become fat with pride and arrogance o the point where the belt of Truth no longer fits!

2 - THE BREASTPLATE OF RIGHTEOUSNESS

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

The breastplate of the High Priest has what? 12 stones that represent the 12 tribes of Yisra’el, and the full breastplate represents the fullness of all 12 tribes that are gathered together in Messiah as each one is set in or grafted in to Righteousness that guards the heart and chest – the heart is where the Torah is to be written upon and righteousness guards our hearts and minds in Messiah!

Shemoth/Exodus 28:15 **“And you shall make a breastplate of right-ruling, a work of a skilled workman, like the work of the shoulder garment. Make it of gold, of blue and purple and scarlet material, and fine woven linen.”**

A breastplate of ‘right-ruling’ – ‘RIGHT-RULINGS’ - מִשְׁפָּט mishpat – Strong’s H4941 – **‘judgement, ordinance, regulations’** and comes from the word שָׁפַט shaphat – Strong’s H8199 – meaning, **‘to judge, govern, rule, pronounce judgement, give law’**.

Yeshayahu/Isaiah 33:22 **“for יהוה is our Judge, יהוה is our Lawgiver, יהוה is our Sovereign, He saves us”**

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

3 – FEET FITTED WITH THE GOOD NEWS OF PEACE

Here Sha’ul was once again referring back to the High Priest in the service of the Tabernacle:

Shemoth/Exodus 28:35 **“And it shall be upon Aharon to attend in, and its sound shall be heard when he goes into the set-apart place before יהוה and when he comes out, so that he does not die.”**

Remember that there was no ‘shoes’ in the garments of the High Priest and so we see that His service is in the set-apart presence of the Master, where shoes were taken off!

Shoes fitted with the good News, is a picture of being completely fitted with pure set-apart garments of Truth and Righteousness, ready to do service and just as Aharon would be heard, as he went in and came out, so too do we need to make sure that we do not remain silent in our proclaiming of the Besorah (Good News), lest we die!

Yeshayahu/Isaiah 52:7-8 “How pleasant upon the mountains are the feet of him who brings good news, who proclaims peace, who brings good news, who proclaims deliverance, who says to Tsiyon, “Your Elohim reigns!” 8 The voice of your watchmen! They shall lift up their voices, together they shout for joy, because eye to eye they see the return of יהודה to Tsiyon.”

Feet, in the Hebraic mind-set, refers to one’s walk and feet fitted with the Good News of Peace speaks of walking in the perfect commands of Elohim as we guard to keep all His Appointed Times and in the picture of the High Priest with no shoes, we can see the picture of not having our feet soiled with man-made customs and designs for fleshly comfort, but rather having feet washed and fitted with that which from Elohim – certainly a different picture than a roman soldier’s sandal or boot!!!

Romiyim/Romans 10:14-15 “How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without one proclaiming? 15 And how shall they proclaim if they are not sent? As it has been written, “How pleasant are the feet of those who bring the Good News of peace, who bring the Good News of the good!”

When Messiah washed His disciple’s feet He commissioned them for service toward one another by setting the highest example for us and so his washing of the feet symbolised how we are to make sure that our feet are daily washed in His Word – for this would keep our feet from slipping and we will be able to proclaim with joy the Good News!

4 – THE SHIELD OF BELIEF

Berēshith/Genesis 15:1 “After these events the word of יהודה came to Abram in a vision, saying, “Do not be afraid, Abram. I am your shield, your reward is exceedingly great.”

Tehillah/Psalm 28:7 “יהודה is my strength, and my shield; my heart has trusted in Him, and I have been helped; Therefore my heart exults, and with my song I thank Him.”

The Greek word for ‘shield’ in Sha’ul’s letter is **θυρεός thureos** – Strong’s G2375 which means, ‘a shield’ and was typically understood as being a large oblong four cornered shield, and comes from the word **θύρα thura** – Strong’s G2374 which means, ‘a door, entrance or gate’.

This shield would be as large as a door that would cover the whole man like a door, which could also cover the entrance to a cave, and many of the ancient shield were typically made of wood and covered with animals’ skins.

When we think of the picture of this kind of shield, we can immediately see the pointing to יהושע Messiah, who is The Door and in reference to the Tabernacle the Set-Apart Place had coverings of animal skins, and so when we understand that יהודה is our shield, then we can see how we find great refuge in Him and His Name, as we serve Him faithfully by shining His Light as the Lampstand in the set-apart place that gives light to the House.

Tehillah/Psalm 33:5 “Our being has longed for יהודה; Our help and our shield is He.”

What we recognize too is that we cannot see the shield of faith; and our shield is יהושע, our High Priest and King, and we place our trust in Him who we do not see and our belief and expectation are in Him.

5 – THE HELMET OF DELIVERANCE

Shemoth/Exodus 28:36-38 “And you shall make a plate of clean gold and engrave on it, like the engraving of a signet: SET-APARTNESS TO יהוה. 37 “And you shall put it on a blue cord, and it shall be on the turban – it is to be on the front of the turban. 38 “And it shall be on the forehead of Aharon, and Aharon shall bear the guilt of the set-apart gifts which the children of Yisra’el set apart in all their set-apart gifts. And it shall always be on his forehead, for acceptance for them before יהוה.”

Yehezqël/Ezekiel 9:3-6 “And the esteem of the Elohim of Yisra’el went up from the kerub, where it had been, to the threshold of the House. And He called to the man clothed with linen, who had the writer’s ink-horn at his side, 4 and יהוה said to him, “Pass on into the midst of the city, into the midst of Yerushalayim, and you shall put a mark on the foreheads of the men who sigh and cry over all the abominations that are done within it.” 5 And to the others He said in my hearing, “Pass on into the city after him and smite, do not let your eye pardon nor spare. 6 “Slay to destruction old, young men, maidens and children and women, but do not come near anyone upon whom is the mark, and begin at My set-apart place.” So they began with the elders who were in front of the House.”

What marks us for deliverance as we sojourn here?

Shemoth/Exodus 13:9 & 16 tells us that the keeping of Pěsaḥ and Matzot (Passover and Unleavened Bread) is a sign on our foreheads and hands and **Yehezqël 20:20 & 20** tells us that the Sabbath is a sign between us and יהוה forever.

Our obedience to his commands and the keeping of His Appointed Times is what marks our deliverance to come and each one must work their own deliverance with fear and trembling as we are transformed daily by the renewing of our minds, as we meditate on the Torah day and night!

6 – SWORD OF THE SPIRIT

Just as we cannot see the shield of faith, the sword of the Spirit we also cannot see – the sword of the Spirit is the Word of יהוה that is written on our hearts and minds as part of the Renewed Covenant in Messiah!

Deḅarim/Deuteronomy 33:29 “Blessed are you, O Yisra’el! Who is like you, a people saved by יהוה, the shield of your help, and He who is the sword of your excellency! And your enemies are subdued for you, and you tread down their high places.”

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

We certainly do have hard copies of the Word of Elohim and we must meditate day and night on it, however the sword of the Spirit is more than the letters on the pages we must read and study daily – for it is in us and the light of His truth must be kept burning inside us as we guard to keep our lamps burning continually which is the duty of the set-apart priesthood!

The Sword of the Spirit is our only offensive weapon against the attacks of the devil and if we do not know how to use the Sword then we endanger not only our own lives but also the lives of others! There may come a time when we might have limited access to Scripture copies and so we must ensure that the Word is in us and is alive, so that we are able to yield the sword as a faithful soldier of Messiah. How are you dressed? Do you ‘put on’ the armour of Elohim or do you forget what to wear? We wear the armour of Elohim based on His Covenants of Promise to which we have been brought near by the blood of Messiah, and exchanging armour was an ancient practice as part of Covenant making:

Shemu'el Aleph/1 Samuel 18:3-4 **“And Yehonathan and Dawid made a covenant, because he loved him as his own being. 4 And Yehonathan took off the robe that was on him and gave it to Dawid, and his garments, even to his sword and his bow and his girdle.”**

Messiah, in His own Blood, renewed the marriage Covenant and exchanged garments with us as He took our sin in order that we can be clothed in Him and His whole armour:

Qorintiyim Bět/2 Corinthians 5:21 “For He made Him who knew no sin to be sin for us, so that in Him we might become the righteousness of Elohim.”

Now because of the Renewed Covenant we are able to put on His perfect armour, so we who are sons of light and sons of the day, let us daily put on the full armour of Elohim, clothed in the fullness of his Living Word as we faithfully guard to do all He has commanded us

There is much more I could share on the topic, yet I ask you - Have you figured out what the full armour of יהוה looks like as depicted by the Hebrew Scriptures and not by a Roman guard?

In a nutshell, to put on the full armour of יהוה is to put on the garments of the Priesthood as described by the Torah and serve accordingly!

He who has an ear - **PUT ON THE RIGHT GEAR** and be equipped with the proper wisdom and counsel of Elohim!!!

Verse 7:

“Wisdom is high for a fool; he does not open his mouth in the gate.”

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 where 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.

A fool cannot open his mouth in the gate for he is unable to execute proper right-ruling for he does not have the wisdom, knowledge, understanding and counsel of Elohim and His Torah!

The Hebrew root word translated as ‘fool’ is עֲוִיל eviyl – Strong’s H191 which means, ‘*fool, foolish*’.

The Hebrew words rendered *fool* in **Mishlě/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 wisdom of Elohim is too high for a fool to understand simply because he refuses to seek and learn!

Tehillah/Psalm 92:5-6 “יהוה, how great are Your works! Your thoughts are very deep! 6 A senseless man does not know, and a fool does not understand this.”

What Shelomoh is basically telling us here is that a fool is way out of his element and has nothing to say in the presence of wisdom!

While many fools like to think that they are wise and love to speak a whole lot of words in order to sound wise, we take note that in the presence of the True wisdom, right-ruling and judgements of Elohim the fool’s speech is nullified and has absolutely nothing to say in any answer to proper wisdom!

In fact, the true wisdom of Elohim is unobtainable for a fool, for a fool does not seek out or search diligently for wisdom that builds the house but rather walks in the folly of his own estimation of his fleshly wisdom of this world!

Qorintiyim Aleph/1 Corinthians 1:18-20 “For the word of the stake is indeed foolishness to those who are perishing, but to us who are being saved it is the power of Elohim. 19 For it has been written, “I shall destroy the wisdom of the wise, and set aside the learning of the learned ones.” 20 Where is the wise? Where is the scholar? Where is the debater of this age? Has not Elohim made foolish the wisdom of this world?”

Verse 8:

“He who plots to do evil is called a master of evil plots.”

The Hebrew word used in this verse for ‘plans’ is **חָשַׁב** *hashab* - Strong’s H2803 meaning, ‘*to plait, weave, plot, think, regard, value, compute, think upon, consider, reckoned, be mindful of*’.

The basic idea of this word is the employment of the mind in thinking activity, and the creation of new ideas. As already discussed, the heart is understood as being the centre of a man’s mental activity, thoughts and reflections.

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

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

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

When one plots to do evil then he is known for his evil plotting as it will become clearly evident and known to all!

The Hebrew word used here for ‘evil’ comes from the primitive 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 term ‘**master of evil plots**’ is written as follows: **בַּעַל-מְזִמּוֹת** – ‘**ba’al mezimmoth**’, which is from the two root words:

1) **בַּעַל** *ba’al* – Strong’s H1167 which means, ‘*owner, lord, master, land owner*’, and at its root form it means, ‘*to marry, rule over, husband*’. We also take note that the name **בַּעַל** *Ba’al* – Strong’s H1168 was the name of a Phoenician deity and as a name it can be rendered from the Hebrew into English as ‘**The Lord**’!!! This is a very sobering reality as we recognise how so many people who refuse to walk according to the Torah and are, in essence, slack in their work of obedience, simply show themselves as being brothers of the master destroyer or ‘**The Lord who destroys**’!

Melakim Aleph/1 Kings 18:21 “**And Ēliyahu came to all the people, and said, “How long would you keep hopping between two opinions? If יהוה is Elohim, follow Him; and if Ba’al, follow him.” But the people answered him not a word.**”

If we translate the Hebrew of the highlighted text correctly into English we would better have the following:

If יהוה is Elohim, follow Him; and if **The Lord**, follow him.

For many this may seem offensive, yet to the true hearer and doer of the Truth this is a sobering reality of what false traditions of man has done, causing many to be slack in their work of called for set-apartness and obedience and making them relatives of the master destroyer – that is Satan, while they claim to be calling on the True Master, yet by their slackness they show that they are not known by the True Master and Elohim!!!

Luqas/Luke 13:25-28 “When once the Master of the house has risen up and shut the door, and you begin to stand outside and knock at the door, saying, ‘**Master, Master**, open for us,’ and He shall answer and say to you, ‘I do not know you, where you are from,’ 26 then you shall begin to say, ‘We ate and drank in Your presence, and You taught in our streets.’ 27 “But He shall say, ‘I say to you I do not know you, where you are from. Depart from Me, all you workers of unrighteousness.’ 28 “There shall be weeping and gnashing of teeth, when you see Abraham and Yitshaq and Ya‘aqob and all the prophets in the reign of Elohim, and yourselves thrown outside.”

Knowing our Elohim as Husband and not only as Master, is brought forth as a result of a loving relationship that obeys the Master’s voice:

Luqas/Luke 6:46 “But why do you call Me ‘Master, Master,’ and do not do what I say?”

The lazy and slack ones do not do what our Master and Elohim says, and therefore reveal that they are not true set-apart ones but are relatives of the destroyer!

2) מְזִמּוֹת – ‘mezimmoth’, which is the plural of the word מְזִמָּה mezimma – Strong’s H4209 which means, ‘*purpose, discretion, device, intent, thoughts, evil devices, wicked schemes*’, and comes from the primitive root זָמַם zamam – Strong’s H2161 meaning, ‘*scheme, devise, plot*’.

מְזִמָּה mezimma – Strong’s H4209 is used in Scripture in both a positive and negative sense.

Firstly, we take note that it is used in the positive sense of one using proper discretion that is watched over and guarded, while it is also used to describe the wicked who lack proper discretion according to a proper learning of the Torah and application thereof, as we see this word being used in:

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

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

The ‘discretion’ of the wrong cannot truly distinguish and separate the set-apart and the profane, for lack of the wisdom of Elohim!

The book of **Mishlĕ/Proverbs** contains the broadest range of meaning relative to this term - מְזִמָּה mezimma – Strong’s H4209.

There is a sharp division between the negative concept of “men of wicked devices” and the positive notion of “discretion.”

Mishlĕ/Proverbs 12:2 tells us that the one who devises wicked plans is declared wrong!

Verse 9:

“The purpose of folly is sin, and the scoffer is an abomination to men.”

When one realizes this sobering truth that the only purpose of folly is sin then we would do well to avoid all folly!

The Hebrew word for ‘purpose’ is זִמָּה zimma – Strong’s H2154 which means, ‘*a plan, device, wickedness, acts of lewdness, evil intent*’, which comes from the primitive root זָמַם zamam – Strong’s H2161 meaning, ‘*scheme, devise, plot*’.

What is worth taking note of, is that the people who were as tall as the Anaqim that יהוה destroyed were called the Zamzummim by the Ammonites and were also known as the Repha'ites.
(Debarim/Deuteronomy 2:20-21)

Zamzummim – זַמְזָמִים – Strong's H2157 means, *'plotters, schemers'*.

Tehillim/psalm 37:12 **"The wrong plots against the righteous, and gnashes his teeth at him."**

The word 'plots' here is the word זַמְזָם zamam, and we recognise how the wrong are always **'plotting, scheming, or devising'** plans against the righteous and they **'gnash'** their teeth in speaking out lies and hatred toward the Truth and against full compliance to the Torah.

Those who did not like the words of Stephanos as he presented the Truth of the fact that they have not guarded the Torah 'gnashed their teeth at him:

Ma'asei/Acts 7:54 **"And hearing this they were cut to the hearts and gnashed the teeth at him."**

The 'plotters' of today are always doing their utmost to devise new schemes of retaining the masses in following their twisted worship practices and will speak out against the Truth as they are confronted with the True Sword that cuts to the heart!

The Hebrew word for 'folly' is the noun אִוְלֵת ivleth – Strong's H200 which means, *'folly, foolishness, foolish'*, and is from the adjective אָוִיל 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 word used here for 'sin' is from the root חָטָא hatta'ah – Strong's H2403 which means, *'sin, sinful thing, sin offering'*.

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

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

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

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

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

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

Sin is lawlessness!

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

We also know, yet I will once again remind you, that the Greek word used for 'lawlessness' is ἀνομία anomia – Strong's G458 meaning, *'lawlessness or lawless deeds, unrighteousness'* and comes from the word ἄνομος anomos – Strong's G459 meaning, *'lawless or without law, transgressors'*.

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

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

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

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

Sha’ul tells us in:

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

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

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

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

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

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

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

Understanding this we can see the following:

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

UNRIGHTEOUSNESS is SIN which is LAWLESSNESS

What is clearly being expressed here, in this proverb, is the complete contrast between the wages for righteousness, which is to guard to do all the commands and Torah of Elohim, and the wages for unrighteousness, which is lawlessness and sin!

Life and death – walk in righteousness and your wages shall be life! Wages for wickedness is sin which leads to death!

Yeshayahu/Isaiah 3:10-11 “Say to the righteous it is well, for they eat the fruit of their doings. 11 “Woe to the wrong – evil! For the reward of his hand is done to him.”

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

Sha’ul encourages us in his letter to the believers in Corinth to be steadfast in righteousness, knowing that our labour of loving obedience will not be in vain, for the wage of the righteous is life:

Qorintiyim Aleph/1 Corinthians 15:58 “Therefore, my beloved brothers, be steadfast, immovable, always excelling in the work of the Master, knowing that your labour is not in vain in the Master.”

He also tells us in:

Galatiyim Galatians 6:7-9 “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. 9 And let us not lose heart in doing good, for in due season we shall reap if we do not grow weary.”

To summarize the first part of this parable from **Mishlĕ/Proverbs 24:9** we can basically say that the wicked schemes of folly is to be lawless or do unrighteousness!

The scoffer is an abomination to men!

What is a scoffer?

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

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

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

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

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

Those who scoff at Elohim and the need to walk in obedience to His Torah, He will scoff at when He comes in vengeance:

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

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

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

The first use of this word is in:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

In a nutshell, these verses are a clear command to make sure that we keep our houses clean, and destroy any form or image of idol worship!

The reason why they were commanded to burn the idols was to keep anyone from going after them to seek the gold and silver that may have been on them.

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

A proud look, a lying tongue, hands that shed innocent blood, a heart devising wicked schemes, feet that are quick to run to evil, a false witness breathing out lies, and one who causes strife among brothers!

Let us look at these:

1 – A proud look –

This is written in the Hebrew as: עֵינַיִם רָמוֹת – **eynayim ramoth** – which comes from the root words:

1) עַיִן **ayin** – Strong’s H5869 which means ‘eye’, and

2) רוּם **rum** – Strong’s H7311 which means, ‘to be high, exalted, rise, raised, set-apart’.

This can literally be understood as having ‘lifted eyes’, or even understood as having a ‘haughty’ look. The word ‘haughty’ is defined as ‘blatantly and disdainfully proud’ – and this is something that is an abomination to יהוה.

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

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

He also said, in:

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

יהוה resists the proud and gives favour to the humble, and one of the things that is clearly an abomination to יהוה is to have ‘a proud look’ and think more highly of oneself than we ought to! Having a proud look, or eyes that are haughty, speaks of looking only to one’s own interests, being selfish and having no regard for others!

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

We are also warned here not to think that we have arrived, so to speak, as Sha’ul also warned the Corinthian assembly that he who thinks he stands, let him take heed lest he fall.

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

How many times have you ‘overlooked’ the needed obedience that is called for just so you do not get out of your comfort zone of compromise?

That is a form of having a proud and haughty look, which is an abomination to יהוה!

2 – A lying tongue –

This is written in the Hebrew text as follows: לְשׁוֹן שָׁקֵר – l’shon shaqer

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

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

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

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

A lying tongue speaks of one who makes promises but does not keep them! Have you made promises you did not keep? Have you said yes for something but meant no, or vice versa?

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

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

3 – And hands that shed innocent blood –

This is written in the Hebrew text as follows: **וַיָּדַיִם שֹׁפְכוֹת דָּם נְקִי** – ‘v’yadayim shophkoth dam-naqiy’; which comes from the root words:

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

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

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

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

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


This is a clear warning against committing murder!

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




Dalet – **ד**:



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

Mem – **מ**:



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

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

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

The life of all flesh is in its blood!

Blood is not a dead thing... without blood we have no life! We recognise that without the Blood of Messiah being shed for us we have no life!

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

The taking of innocent blood יהוה hates!

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

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

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

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

4 – A heart devising wicked schemes –

This is written in the Hebrew text as follows: לֵב חָרַשׁ מִחֲשָׁבוֹת אָוֶן – ‘leb ḥoresh maḥ’shboth avēn’, which comes from the root words:

1) לֵב leb - Strong’s H3820 which means, ‘**heart, inner man, mind, will thought**’, or is often also written as לֵבָב lebab – Strong’s H3824 which means, ‘**inner man, heart, mind, understanding**’.

2) The word used here for ‘devising’ is חָרַשׁ ḥarash – Strong’s H2790 meaning, ‘**to cut in, engrave, plow, devise, scheme, plot**’, and is the same word used in **Mishlë/Proverbs 6:14** and is translated as ‘plotting’;

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

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

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

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

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

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

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

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

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

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

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

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

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

5 – Feet that are quick to run to evil –

This is written in the Hebrew text as follows: רַגְלַיִם מְמַהְרֹת לָרוּץ לָרָעָה – ‘raglayim m’maharoth laruts lara’ah’

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

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

The Hebrew word for ‘good’, as we have discussed before, is טוֹב tob – Strong’s H2896 and carries the meaning, ‘*pleasant, good, agreeable, beautiful, to be pleasing, done well*’.

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

The opposite to טוֹב tob (good) is evil which is Hebrew is רָע ra – Strong’s H7451 meaning, ‘*bad, evil, wicked, harmful*’.

Just as we understand that טוֹב tob represents that which is ‘functional’, we can then see that רָע ra represents that which is ‘dysfunctional’, which simply put speaks of that which reveals an abnormal and unhealthy lifestyle that is not functioning as it should.

We may often think something is good, yet if it is not ‘functional’ according to the plumb line of the Torah of יהוה, then we had best be careful to consider our steps!

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

Both of these words for ‘quick to run’ are used in Scripture to describe both a positive and a negative hastening to run. We must be in a hurry, so to speak, to do good.

To be in a hurry to do something, speaks of the urgency with which one does that which they desire to do without losing any time. To ‘run’ speaks of an urgency in one’s steps, and instead of being urgent in running in the way of the commands of Elohim, the wrong run to evil!

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

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

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

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

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

6 – A false witness breathing out lies –

This is written in the Hebrew text as follows: יְפִיחַ כְּזָבִים עַד שֶׁקֶר – ‘yaphiyḥa k’zabiyim ed shaqer’.

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

1) פָּוַחַּ puaḥ - Strong’s H6315 which means, ‘to breathe, blow, speak, utter, puff, snort’.

This word is used 15 times in the Tanak and primarily the verb means to ‘breath, blow’ in the negatives sense of “to utter” lies or be utterly deceitful.

2) כָּזַב kazab - Strong’s H3577 which means, ‘a lie, falsehood, deceptive thing, deception’, and comes from the primitive root verb כָּזַב kazab - Strong’s H3576 which means, ‘to lie, be a liar, fail, told lies, deceive, disappoint’.

3) עָד ed – Strong’s H5707 meaning, ‘a witness, evidence’ and comes from the root word עָוַד ud/ood – Strong’s H5749, which means, ‘to return, go about, repeat, do again, encircle, supports’.

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

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

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

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

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

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

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

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

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

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

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

We are also to be on guard about bearing false witness against our neighbour! Do not speak lies about another – do not gossip and slander another – for if you do you are being a false witness that is breathing out lies!

7 – One who causes strife among brothers –

This is written in the Hebrew text as follows: וּמְשַׁלְּחַת מְדַנִּים בֵּין אֲחָיִם – ‘vumshalleyḥa m’daniym beyn aḥiym’

The root word for ‘strife’ is מְדַנֵּן madon – Strong’s H4066 which means, ‘*strife, contention*’, and we take note how the man of Beliya’al sends out strife!

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

Mishlě/Proverbs 15:18 tells us that a man of wrath stirs up strife, but he who is patient appeases strife. How often do you find yourself lacking patience and end up stirring up strife and contentions among others because you did not get your way?

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

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

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

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

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

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

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

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

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

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

False measures are an abomination to יהוה.

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

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

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

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

Mishlë/Proverbs 15:8 "The slaughtering of the wrong ones is an abomination to יהוה, but the prayer of the straight is His delight."

The Hebrew word that is translated as 'slaughterings' comes from the root word זָבַח *zēbah* - Strong's H2077 which means, '*thank offerings, sacrifice, feasting*':

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

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

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

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

The way of the wrong one is an abomination, for the wrong one does not walk in or pursue righteousness, but rather walks in the broad path of vain and false traditions that leads to death! Even our thoughts matter:

Mishlë/Proverbs 15:26 "Evil thoughts are an abomination to יהוה, but pleasant words are clean."

What we think matters, and we need to be meditating on the Torah day and night, instead of allowing our thoughts to wander and day dream of dysfunctional matters that do not profit!

We are to take care of our thought life, because if we do not, we might find ourselves saying things we should not!

Think before you speak... we all need to heed that advice!

Qorintiyim Bët/2 Corinthians 10:4-6 "For the weapons we fight with are not fleshly but mighty in Elohim for overthrowing strongholds, 5 overthrowing reasonings and every high matter that exalts itself against the knowledge of Elohim, taking captive every thought to make it obedient to the Messiah, 6 and being ready to punish all disobedience, when your obedience is complete."

If we do not guard our hearts and minds in Messiah, we may find ourselves giving way to thoughts and matters that exalt themselves against the Truth and cause us to speak falsehood and deceit and compromise our walk!

Evil thoughts are an abomination to יהוה – many do not realise this!

Mishlë/Proverbs 16:5 "Everyone proud in heart is an abomination to יהוה; hand to hand: he goes not unpunished."

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

יהושע Messiah tells us in:

Mattiyahu/Matthew 23:12 "And whoever exalts himself shall be humbled, and whoever humbles himself shall be exalted."

Mishlë/Proverbs 17:15 tells us that those who declare the wrong right and those who condemn the righteous, are both an abomination to יהוה!

Those who declare the lawless to be right and under a 'false grace message' are an abomination to יְהוָה, and have no part in His House!

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

As you look into the mirror of the Word and think upon these words that have been spoken here, ask yourself if there are any abominations in your life, and if so get rid of them quickly! Let us not make the same rebellious mistakes that our fathers made:

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

With Shelomoh highlighting for us that the scoffer is an abomination to men we must take heed to the dangers of scoffing as we most certainly recognise that scoffing is an abomination to Elohim too!

Verse 10:

“If you falter in the day of distress, your strength is small!”

How you stand (or fall) in the midst of the battles of life will reveal your strength (or lack thereof) in the Master and the wisdom of His Word!

The Hebrew word that is translated here as ‘falter’ comes from the root verb רָפָהּ raphah – Strong’s H7503 meaning, ‘sink, relax, abandon, fall limp, feeble, lazy’, which teaches us the vital lesson on guarding against laziness and abandoning the way of set-apartness.

A word that is derived from this root verb is רָפָהּ rapha – Strong’s H7496 which means, ‘departed spirits, dead, deceased’, from which we get the plural word רֵפָאִים – ‘Repha’im’ which is translated in Scripture as ‘the dead’ and is also a word that is used to refer to the inhabitants of an area east of the Yardēn, and represents that which is deceased.

The **Repha’im** were one of the enemies that were to be destroyed.

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

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

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

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

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

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

It is made clear in Yeshayahu that the departed spirits (רֵפָאִים – **Repha'im**) do not rise:

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

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

What Shelomoh is teaching us here is that we are to stand armed in the wisdom of the Torah of Elohim so that in the day of distress we will not fall but stand!

The world used here for ‘**distress**’ is צָרָה **tsarah** – **Strong’s H6869** which means, ‘**affliction, anguish, distress, trouble, tightness**’ and is from the word, צָר **tsar** – **Strong’s H6862** that can mean, ‘**adversary, enemy, foe**’ and this word is also often translated as **tribulation**, which teaches us a vital lesson of realising that in the very distressing times that lay ahead, our help is in our Master and Elohim alone – יְהוָה of Hosts who fights for us and covers us under the shadow of His wings!

Tehillah/Psalm 20:1 “**יְהוָה does answer you in the day of distress! The Name of the Elohim of Ya’aqob does set you on high!**”

There is no better encouragement than hearing and knowing that יְהוָה hears your cry in times of trouble!

So, as we know that during the tribulation, we who are in Messiah have this wonderful promise!

יְהוָה will defend those who know the Elohim of Ya’aqob and cause them to stand in the day of distress for it is He who strengthens His taught ones in the wisdom, understanding and proper counsel of our Master and King!

Verse 11-12:

“Deliver those taken to death, and hold back those stumbling to the slaughter, ¹² if you say, “See, we did not know this,” would not He who weighs the hearts discern it? He who watches over your life, would He not know it? And shall He not repay man according to his work?”

This saying is a call to rescue people that are condemned to death (**verse 11**), to which is added a warning against saying that their fate is none of our business (**verse 12**).

The Hebrew root word for ‘**deliver**’ is נָצַל **natsal** – **Strong’s H5337** meaning, ‘**to strip, plunder, deliver oneself, be delivered, snatch away, deliver, recover, escape**’.

This is also written in the causative ‘**hiphil**’ form, which can render the meaning, ‘**to take away, snatch away, to rescue, recover, to deliver (from enemies or troubles or death), to deliver from sin and guilt**’.

Tehillah/Psalm 18:17 “**He delivered me from my strong enemy, and from those hating me, for they were stronger than I.**”

The Hebrew word for 'death' is מָוֶת *maveth* – Strong's H4194 which means, '*death, plague*' and comes from the root verb מוּת *muth* – Strong's H4191 which means, '*to die, bring about my death, put to death*'.

As we walk in the clear instructions (Torah) of Elohim we walk in life and are delivered from the clear punishment of death, for the punishment of sin, which is lawlessness, is death!

The Hebrew word that is used here for 'hold back' is חָשַׁב *hasak* – Strong's H2820 which means, '*to withhold, refrain, hold back, restrain*' and the Hebrew translated as 'stumbling' is מוּט *moth* – Strong's H4131 which means, '*removed, to waver, slip, fall, shake, staggering, let fall, totter*'.

Shelomoh tells us in:

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

The Hebrew word that is translated as 'slaughter' is the noun הֶרֶג *hereg* – Strong's H2027 which means, '*a slaughter, killing*', and implies great violence and viciousness with the intentional ending of life.

This noun comes from the root verb הָרַג *harag* – Strong's H2026 meaning, '*to kill, slay, destroy, ruin*'.

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

Berëshith/Genesis 4:8 "And Qayin told Hebel his brother. And it came to be when they were in the field, that Qayin rose up against Hebel his brother and killed him."

This was a vicious and intentional murder as Qayin shed Hebel's blood, which cried out from the ground to Elohim for vengeance!

Mishlë/Proverbs 1:32 "For the turning away of the simple kills them, and the complacency of fools destroys them."

Here, in this parable, the root verb הֶרֶג *hereg* – Strong's H2027 is translated as 'kills', and we recognise that the 'turning away' of the simple kills them.

The Hebrew word used for 'turning away' is מְשׁוּבָה *meshubah* – Strong's H4878 which means, '*turning back, apostasy, faithless, faithlessness, waywardness, backsliding*', and comes from the root word שׁוּב *shub* – Strong's H7725 which means, '*to turn back, return, repent, recover*'.

And so, we see that while שׁוּב *shub* speaks of repentance and a turning back to Elohim, we see the opposite in the word מְשׁוּבָה *meshubah* which expresses a turning away from Elohim.

The continual turning away or waywardness of the simple is what kills them, as they do not turn to the One who gives life! מְשׁוּבָה *meshubah* can also be understood as, '*the state of rebellion against authority*', and as a result of this rebellion against authority there is a break in a previous relationship bond, which is a figurative extension of turning aside off of a correct path!

The appeal that Shelomoh is making here, is that we are to rescue and hold back those who are backsliding, and so we therefore recognise our responsibility in correcting a brother when he sins and backslides from the Truth!

Yehudah/Jude 1:22-23 "And show compassion toward some who are doubting, 23 but others save with fear, snatching them out of the fire, hating, even the garment defiled by the flesh."

Our urgency to snatch from the fire those who are headed for destructions and death is important for us to understand as we are to be bold in our speaking of the Truth, hating all defilement of the flesh!

The goal of our faith is the deliverance of lives:

Këpha Aleph/1 Peter 1:9 "obtaining the goal of your belief: a deliverance of lives."

Shelomoh continues with this train of thought, with a clear warning against not working as we should.

The harvest is plenty but the workers are few!

Each one will be repaid according to his work, and Shelomoh is basically telling us here that there can be no excuse to not be working the harvest field and delivering many from destruction by being a faithful witness of our Master and Redeemer!

While we recognise that many may not listen to the words we speak, we realise that we have a responsibility to speak and make known the Good News and those who refuse to hear and die in their sins have their blood on their own hands.

If we do not warn others and they die their blood is on our hands.

We cannot claim ignorance when we have the clear responsibility of making the Good News known to others who are on a path of destruction!

יהוה knows what goes on inside our hearts and we also take note of this fact, by what we are told in:

Yirmeyahu/Jeremiah 17:10 "ו, יהוה, search the heart, I try the kidneys, and give every man according to his ways, according to the fruit of his deeds."

The Hebrew word translated as 'weighs' in Mishlĕ/Proverbs 24:12 is תָּכַן *takan* – Strong's H8505 which means, 'to regulate, measure, estimate, weigh, ponder', and in essence the basic meaning of this root can also be understood as meaning, 'gauge', which is, "to estimate a thing by comparing it with a standard".

The first time we see this word being used in Scripture is in the prayer that Hannah prayed, as seen in: Shemu'el Aleph/1 Samuel 2:3 **"Do not multiply words so proudly, proudly; let no arrogance come from your mouth, for יהוה is an Ėl of knowledge, and by Him deeds are weighed."**

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

יהוה weighs the hearts! The Hebrew word that is translated as 'hearts' is לְבוֹת – 'liboth' which is the plural of the root word לֵב *leb* - Strong's H3820, which means, 'heart, inner man, mind, will thought', and is often also written as לְבָב *lebab* – Strong's H3824 which means, 'inner man, heart, mind, understanding'.

The Greek word for 'heart' is καρδία *kardia* – Strong's G2588 and this word denotes the centre of all physical and spiritual life, and is understood as the centre and seat of the soul and mind; as it is the fountain and seat of the thoughts, passions, desires, appetites, affections, purposes, endeavours. It refers to the innermost part of a man – that which drives and directs a man's steps, thoughts and purpose!


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 pictographic 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 Yehuḏah, that collectively make up the entire body of Messiah, or Tabernacle of Elohim, which we now are!

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

In **Mishlĕ/Proverbs 22:12** we are told 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! He sees all and will reward accordingly!

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

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

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

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

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

Romiyim/Romans 2:4-11 "Or do you despise the riches of His kindness, and tolerance, and patience, not knowing that the kindness of Elohim leads you to repentance? ⁵ But according to your hardness and your unrepentant heart you are treasuring up for yourself wrath in the day of wrath and revelation of the righteous judgment of Elohim, ⁶ who "shall render to each one according to his works": ⁷ everlasting life to those who by persistence in good work seek for esteem, and respect, and incorruptibility; ⁸ but wrath and displeasure to those who are self-seeking and do not obey the truth, but obey unrighteousness; ⁹ affliction and distress on every human being working what is evil, of the Yehudite first, and also of the Greek; ¹⁰ but esteem, respect, and peace to everyone working what is good, to the Yehudite first and also to the Greek. ¹¹ For there is no partiality with Elohim."

Verse 13-14:

"My son, eat honey, for it is good, and the honeycomb, sweet to your taste; ¹⁴ know that wisdom is thus to your being; if you have found it, there is a future, and your expectancy is not cut off."

In this parable we take note that Shelomoh is comparing wisdom with honey as something that is desirable and sweet to the taste!

In **verse 13** we see the reference to the sweetness of honey while in **verse 14** the image of sweetness is applied to wisdom and strongly encourages the reader to desire the good and sweet wisdom of Elohim! This parable is an address of a father to a son and the address of 'my son', highlights for us the clear pattern we see in Scripture of how the Word of Elohim is plainly related to us as children of the Most High.

Romiyim/Romans 8:14 "For as many as are led by the Spirit of Elohim, these are sons of Elohim."

Galatiyim/Galatians 3:26 "For you are all sons of Elohim through belief in Messiah יהושע."

Galatiyim/Galatians 4:6 "And because you are sons, Elohim has sent forth the Spirit of His Son into your hearts, crying, "Abba, Father!"

In **Mishlĕ/Proverbs 1** we are given a clear warning, as sons, to be alert against being enticed by sinners and the need for us to be on guard against following the ways of the wrong, and then in **Mishlĕ/Proverbs 2** we see a clear positive statement being given for true obedience and the result that this obedience will bring.

In **Mishlĕ/Proverbs 3** we see a clear command being given, a command to not forget the Torah of our Father, nor despise the discipline of יהוה!

In **Mishlĕ/Proverbs 4 & 5** we see the clear call hear and accept the words of wisdom from our Father.

In **Mishlĕ/Proverbs 6** we are told to watch over our Father's command and in **Mishlĕ/Proverbs 7** we are told to guard His words and treasure up His commands within us.

In **Mishlĕ/Proverbs 19** we are warned against the closing of our ears to the discipline of our Father. In **Mishlĕ/Proverbs 23** we are called to wisdom in our hearts so as to be guided in the proper way and then here in this parable in **Mishlĕ/Proverbs 24:13-14** we are encouraged to eat the sweet wisdom of Elohim that is good for us!

In **Mishlĕ/Proverbs 24** we are told, as sons, to fear יהוה and not mingle with those who change!

The reason I am highlighting the image we are given in **Mishlĕ/Proverbs** of instructions that are given from a father to a son is to show the love that our Father has for us and in giving us His clear Torah and commands and the discipline therefore, He is treating us as sons (and daughters)!

This love of a Father who is in the heavens ought to encourage and equip us in guarding to do all He commands us to and be faithful sons and daughters of the Most-High, as we eat of His good, sweet and pleasing Word that nourishes, protects and sustains!

The Hebrew word for 'honey' is דְּבַשׁ **debash** – Strong's H1706 and is used to describe the sweet viscid product of bees collecting pollen, with the associative meaning of abundance or sustenance. It is used 54 times in Scripture, with a major percentage of these being used to describe the Promised Land and a 'land flowing with milk and honey'.

Honey was among the products that Ya'aqob sent to Mitsrayim for grain and we know that the Manna tasted like thin cakes with honey.

Honey was included in tithes and first fruits but was not to be burned on the slaughter-place.

Honey was a part of Shimshon's riddle that his wife enticed him to tell her. In Moshe's song in

Debarim/Deuteronomy 32 we are told that דְּבַשׁ made Ya'aqob draw honey from the Rock.

Mishlê/Proverbs 16:24 tells us that pleasant words are like the honeycomb, and in **Tehillah/Psalm**

19:10 Dawid tells us that דְּבַשׁ's Word is sweeter than honey and the honeycomb, and again he tells us in:

Tehillah/Psalm 119:103 "How sweet to my taste has Your word been, more than honey to my mouth!"

We also take note of what the Word tasted like to the prophet Yehezqël:

Yehezqël/Ezekiel 3:3 "And He said to me, "Son of man, feed your stomach, and fill your stomach with this scroll that I am giving you." And I ate it, and it was as sweet as honey in my mouth."

The reason I am mentioning the use of the word 'honey' is that we are able to see a pattern in Scripture in terms of the figurative use of this word referring to the good and sweet taste that the Word of Elohim is, and how nourishing it is.

When Yoḥanan received the revelation of יהושע Messiah he was told to eat the little book:

Ḥazon/Revelation 10:9 "And I went to the messenger and said to him, "Give me the little book." And he said to me, "Take and eat it, and it shall make your stomach bitter, but it shall be as sweet as honey in your mouth."


The eating of honey is a Hebraism for receiving pure knowledge, and therefore we begin to understand how the Word of Elohim is as honey that is good and sweet in our mouth!

What I found interesting in regards to this Hebrew word for honey is that when looking at this word in its ancient pictographic form we are able to recognise how important the 'sweet honey tasting manna' is for us to eat!


In the ancient pictographic letters, the Hebrew word for **honey**, which is דְּבַשׁ **debash** – Strong's H1706, looks like this:




Dalet – דָּ:

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.

Beyt - ב:

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

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.

These three pictographic symbols represent for us:

THE DOOR OF THE HOUSE AND THE WORD!

As we understand that the door of the house is the entrance to the House, we take note that it is only when we 'eat' the Word that we are able to enter in!

Messiah is the Door and He made it clear that unless we eat of Him, we can have no part of Him, which is a clear reference to our partaking of His Pěsah/Passover Meal.

The Door also represents for us the Appointed Times of Elohim as pictured through **'The door of the tent of Appointment'** and with honey being a figurative picture of the good and pleasing word that we are to eat, we take note how this pictographic highlights for us the importance of the Word that is eaten by the House, which we are as living stones being built up as the Dwelling Place of the Most-High!!! Failure to eat His word will result in us not gaining access to His Kingdom Reign and be a part of His Dwelling Place!

This is further emphasised by the use of the Hebrew word for 'eat' which is the root word אכל *akal* – H398 and means **'eat, consume, devour or be devoured'**.

This word is used in:

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

Here it is used twice and is translated as 'eat' and 'devoured'. Eat or be eaten!

So, in essence, what is being declared here is simply this: if you submit and obey you will eat and enjoy the good of the land – if you rebel and refuse to submit and obey you will be eaten by the sword – that is His Word that will consume you up and devour you in judgement, according to His righteous right ruling! We have a choice – eat His Word and walk in Him and be satisfied or eat all the junk that is on offer and neglect His Word and be eaten by the very Word that is rejected.

It is not a difficult concept to grasp – the question remains – how is your diet, and more importantly – what is filling you?

Eat right and live or live wrong and be eaten:

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

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

Eat honey for it is **GOOD!**

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

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


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

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


In the ancient pictographic script - טוב **tob** – Strong’s H2896 - is pictured as:




Tet – ט:

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

Waw - ו:

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

Beyt - ב:

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

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

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

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

Shelomoh takes the opportunity to describe how sweet and pleasant honey is to the mouth and then likens this to the goodness of the wisdom of Elohim!

We have already looked at the word for 'wisdom' in **verses 3-4**.

Shelomoh tells us that wisdom will be like sweet honey to us if it is found!

The Word of Elohim is life to those who find it, and the Hebrew root word translated as 'find' is מָצָא **matsa** – Strong's H4672 – '*to attain, find, locate, discover*'.

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

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

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

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

How earnestly are you seeking יהוה?

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

How earnest is your seeking of יהוה and His Righteousness?

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

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

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

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

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

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

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

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

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

For those who find wisdom and eat of it have the firm assurance that they have a future and that their expectancy shall not be cut off!

The Hebrew word used for ‘expectancy’ is תִּקְוָה *tiqvah* – Strong’s H8615 which means, ‘*longing, expectancy, hope*’, which comes from the root word קָוָה *qavah* – Strong’s H6960 meaning, ‘*to wait for, eagerly wait, expect, hopefully waiting*’.

In **Mishlĕ/Proverbs 11:7** we are told that the expectancy of the wrong perishes, for those who do not put their hope in יהוה our Messiah, will be blotted out, while those who wait on יהוה shall look forward to the resulting joy of His soon return. יהוה is the expectation of Yisra’el!

Yirmeyahu/Jeremiah 14:8 “O Expectation of Yisra’el, its Saviour in time of distress, why should You be like a stranger in the land, or like a traveller who turns aside to lodge?”

These were the words of Yirmeyahu after the word of יהוה came to Yirmeyahu concerning droughts and the fact that there would be no rain due to lack of obedience.

Yirmeyahu appeals to יהוה to act for His Name’s sake, and says, “**though our crookednesses witness against us**” and acknowledges and says, “**our backslidings have been many, we have sinned against You.**” (Verse 7).

In his urgent appeal to יהוה, Yirmeyahu addresses יהוה as, ‘**Expectation of Yisra’el, its Saviour**’.

The word used for ‘its Saviour’ is מוֹשִׁיעַו – ‘**moshiyao**’ – which is another variant in the structure of the Hebrew term מוֹשִׁיעַ **Moshiya**, used to highlight who our Saviour is – and having said that – it highlights who our “**Messiah**” is (as an English transliteration of the term)! For more detailed information on this vital truth please see the article called **YHWH our Saviour** which can be found on our site (<https://atfotc.com>) under the ‘**articles**’ menu or by clicking on the following link: <https://atfotc.com/yhwh-our-saviour-yhwh-our-messiah/>

The Hebrew word translated here in Yirmeyahu as ‘**expectation**’ is the noun מִקְוֵה *miqveh* – Strong’s H4723 which means, ‘**hope, expectation**’, as well as being translated as ‘**a collection or gathering of waters**’. It comes from the root verb קָוָה *qavah* – Strong’s H6960 meaning, ‘**to wait for, eagerly wait, expect, hopefully waiting**’, and when we are instructed to ‘**wait on יהוה**’, it carries the intensity of being commanded to look eagerly for the soon return of our Light, Saviour and Refuge in who we continually trust and praise and are taught by; for when we wait on יהוה our strength is renewed – and waiting on יהוה requires our active response to who He is, with great intensity.

The Expectation of Yisra'el **is** the Saviour of Yisra'el – the One who saves and brings to us the Living Waters!


As we look at the ancient pictographic rendering of this word for '**expectation**' we are able to fully confirm and see what is clearly being expressed in prophecy here.

In the ancient Hebrew pictographic script the word מִקְוֵה **miqveh** – Strong's H4723 which means, '**hope, expectation**', as well as being translated as '**a collection of gathering of waters**', 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**'.


Qoph - ק:



This is the letter '**qoph**', which is pictured as , and is a '**horizon**' and depicts the elements of '**time**', as it pictures the sun in its rising and setting. It therefore carries the meaning of '**circle**' or '**to go around**', representing for us both, appointed cycles or times as well as eternity.


Waw/vav - ו:



The ancient pictographic form of this letter is , and 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**'.

Hey - ה:



The ancient script has this letter pictured as , which is '**a man standing with his arms raised out**'. The Hebrew word "**hey**" means "**behold**" as when looking at a great sight. This word can also mean "**breath**" or "**sigh**" as when one sighs in amazement when looking at a great sight. 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 look at these letter pictures, we are able to see the fuller meaning of the word used for '**expectation**' in referring to the One who is our Saviour! The collection of these letters can render for us the meaning of:

The waters that are forever secured in the One who is to be praised!

or:

The washing that is forever secured in the One to be praised!

or when considering that the waters can be a reference to the nations that will come forth and be delivered out of the chaos of sin and destruction, we could see the meaning of:

Behold the One who secures the gathering of the nations!

What is worth noting is that this word **מִקְוֵה** **miqveh** – Strong's H4723 is only used 12 times in Scripture, and the first time it is used is in:

Berēshith/Genesis 1:10 “**And Elohim called the dry land ‘earth,’ and the collection of the waters He called ‘seas.’ And Elohim saw that it was good.**”

Here it is translated as ‘**collection**’ is referring to the gathering of the waters and the root word **קָוָה** **qavah** – Strong's H6960 is used in **verse 9** where He commanded the ‘**gathering**’ of the waters, so that the dry land could appear!

This is a powerful picture being set forth here for us as we see the word of Elohim that brings order out of chaos by the gathering of the seas to bring forth the land from which He would form and fashion man in His image! Sin brought forth chaos to that which was made good and as a result the Expectation had to come to restore order and bring back a restoration to His image in man!

The Expectation and Saviour of Yisra'el was made very clear in Scripture – they were expectant of a Saviour to come and deliver them from destruction and from the oppression of their enemies. And here in Yirmeyahu we see clear evidence that “**The Expectation of Yisra'el**” is the Messiah – The one who would come and save us and wash us completely from our sin! We further see the confirmation of who the expectation is as we take a look at another couple of verses in Yirmeyahu/Jeremiah:

Yirmeyahu/Jeremiah 17:13 “**יְהוָה, the expectation of Yisra'el, all who forsake You are put to shame. “Those who depart from Me shall be written in the earth, because they have forsaken יְהוָה, the fountain of living waters.”**”

In this verse Yirmeyahu clearly calls **יְהוָה**, “**The Expectation of Yisra'el**”, and anyone who would forsake Him would be put to shame and those who depart from “**The Expectation of Yisra'el**” would be written in the earth!

Here in this verse is another clear title being given to **יְהוָה**, “**The Expectation of Yisra'el**”, and that is: “**The Fountain of Living Waters**”!!!

The wrong have no expectation, and their expectation – that which is without the pure washing of the Blood of Messiah through our immersion in Him, have no lasting expectation, whereas the righteous do!!!

The Hebrew word for ‘**cut off**’ is **כָּרַת** **karath** – Strong's H3772 which means, ‘**to cut off, cut down, cut covenant**’.

This word is used in reference to the Covenant made with Abraham was made by the ‘**cutting**’ of **animals and the flow of their blood**’, which was restored in the perfect Blood of Messiah, the sinless Lamb whose blood satisfies what animals could never, and so herein lies the clear prophetic promise of the sure and secured Covenant that **יְהוָה** would make in His own Blood.

This awesome wondrous Covenant cutting that was done, would ultimately point toward the most amazing work of redemption that would be made for mankind, as **יְהוָה** Himself would come down and secure His Covenant with us and cleanse us from all crookedness and sin, in His own precious Blood!

Understanding this ‘cutting’ we recognise that those who are not grafted into the Covenants of promise by the Blood of Messiah and fail to guard to keep His commands shall be ‘cut off’ completely and have no access to life, while those who walk in the fear of יהוה all day long shall not be cut off but be firmly established the Covenants of Promise!

Verse 15-16:

“Do not lie in wait, O wrong one, against the dwelling of the righteous; do not ravage his resting place; 16 for seven times a righteous man falls and rises, but the wrong one stumbles into evil.”

This parable is a clear warning against the wrong and their wicked attempts at trying to come against the righteous.

The Hebrew word translated as ‘lie in wait’ is אָרַב *arab* - Strong’s H693 which means, ‘*to lie in wait, ambush, lurk*’. This verb can describe the actions of criminals before they strike, and there must be extreme vigilance against the luring of the sinner to join them in this act of lurking in the darkness waiting to catch someone at their weakest! This is exactly what the whore does – she lies in wait for her prey, roaming about like a lion just waiting to pounce on her next victim!

To ‘lie in wait’, renders a military expression that can refer to setting an ambush; that is, to hide and take someone by surprise.

The notion here, is to be deceitful and seeks to catch somebody by surprise and do harm to them, as one waits for the ‘perfect moment’ to catch someone at their weakest point in order to bombard them with accusations and harm!

In speaking of the wrongdoer, we see the same term ‘lies n wait’, used in:

Tehillah/Psalm 10:9 “He lies in wait in a secret place, as a lion in his den; He lies in wait to catch the poor; He catches the poor, drawing him into his net.”

Setting an ambush against the innocent is something sinners do, and we are cautioned against such acts of wickedness.

If someone has done wrong there is a clear procedure to follow in bringing proper justice and right-ruling, whereas the wicked will seek to simply ambush an innocent one and set traps for them to fall.

Yirmeyahu/Jeremiah 5:26 “For among My people are found wrong men who lie in wait as one who sets snares. They have set up a trap, they catch men.”

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

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

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

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

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

Though the wicked are oppressive and dishonest, the righteous are upright and lovers of truth, etc.

Debarim/Deuteronomy 28 clearly deals with the blessings for the righteous (**verses 2-14**) and the curses for the wrong (**verses 15-68**)!

The Hebrew word for 'dwelling' is the noun נֶוֶה *naveh* – Strong's H5116 which means, '*habitation, dwelling, pasture, meadow, who remains, abode of shepherd or flocks*', and comes from the root verb נָוָה *navah* – Strong's H5115 which means, '*to stay at home, dwell or abide*', as well as, '*to beautify, praise, adorn*'.

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

This word נֶוֶה *naveh* – Strong's H5116 is used in the following account in Habaquq which describes the actions of a proud fool, translated as 'stay at home':

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

Because the wrong 'do not stay at home' they are always lurking about and devising schemes to ravage those who stay at home and are at rest!

Shelomoh makes it clear here in this parable that despite the workings of the wicked the righteous will overcome! He tells us that a righteous man falls 7 times and then rises.

The number seven in Hebrew is symbolic of completeness and therefore represents for us here a complete trust and ability that the righteousness one has in overcoming adversity as they stay in the Master and guards His commands!

The Hebrew word for 'fall' is נָפַל *naphal* – Strong's H5307 meaning, '*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.

The Hebrew word translated as 'rises' is קָוַם *qum* – Strong's H6965 meaning, '*to arise, stand up, stand*' and in the tense this is written in, we see that it is in the active voice, which renders the clear meaning, '*to rise, to become powerful, to stand firm, to maintain oneself, to be established, endure*'. This is the same Hebrew word used in:

Yeshayahu/Isaiah 60:1-2 "Arise, shine, for your light has come! And the esteem of יהוה has risen upon you. 2 "For look, darkness covers the earth, and thick darkness the peoples. But יהוה arises over you, and His esteem is seen upon you."

This parable is a comforting assurance that the righteous have in the Master as He causes those who stay in Him to be established and endure any hardships or persecutions, and while a righteous one may be struck down and caused to fall in battle he is able to rise up again and stand armed in the Torah of Elohim. Sha'ul echoed this concept in his words that we find in:

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

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

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

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

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

He has put His **"thesaurus"** in us, so to speak!!!

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

I briefly want to look at the very striking words that Sha'ul uses, by first looking at the 4 Greek words that he uses to describe that which we may be going through:

1 – Hard pressed – This is the Greek word θλίβω thlibō – Strong's G2346 which means, *'to press or afflict, to distress, suffer affliction'*, and in the literal sense can mean, *'to squash, press, hem in, rub, harassed'*, and also can be understood as being *'narrow or hard pressed'*.

Our Master יְהוֹשֻׁעַ Messiah tells us in:

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

The words translated here as 'hard pressed' is from the Greek word θλίβω thlibō, and the Greek word translated as 'narrow' is στενός stenos – Strong's G4728 which means, *'narrow (space or passage) as a result of obstacles standing close about'*.

In other words, the true path of life is very narrow, and often it will feel like the pressure of so many obstacles of destruction that are pressing hard against us, are doing their best to cause us to not enter in, as we are continually hard pressed on every side – yet as faithful followers of Messiah, we are not crushed!

2 – Perplexed – This is the Greek word ἀπορέω aporeō – Strong's G639 which means, *'perplexed, stand in doubt, be without resources, be embarrassed, be at a loss'*.

This word can give us the understanding of one who does not know which way to turn, is filled with uncertainty and does not know how to decide or what to do and begins to allow doubt to set in! Many often find themselves perplexed and totally puzzled as to what to do, which can often cause huge panic and stress!

3 – Persecuted – This is the Greek word διώκω diōkō – Strong's G1377 which means, *'to put to flight, pursue, persecute'*

To be persecuted can have the meaning of being maltreated, harassed or troubled, or even be punished in a manner that is designed to injure, grieve or afflict.

It can also give reference to the suffering one is caused to endure because of one's belief!

In fact, we are clearly told that **'persecution'** is a certainty for the true believer!

Timotiyos Bět/2 Timothy 3:12 “**And indeed, all those wishing to live reverently in Messiah יהושע, shall be persecuted.**”

Our Master tells us that blessed are those who are persecuted for righteousness sake, for theirs in the reign of the heavens and we are blessed when we are reproached and persecuted and have wicked words of falsehood spoken against us for Our Master’s Name’s sake, for our reward in the heavens is great! In other words, do not let persecutions get you down!!!

4 – Thrown down – This is the Greek word **καταβάλλω kataballō** – **Strong’s G2598** which means, **‘cast down, struck down, thrown to the ground, put in a lower place’**.

Many righteous ones are often cast down or put in a lower place because of the belief and we would do well to recognise that while we may be put down by some we shall not be hindered in our pursuit of apartness!

How many of you have been ‘belittled’ by others and made to feel so low by the lofty and proud, all because of your walk of set-apartness?

Sha’ul teaches us that this may certainly happen, yet we should not be shaken by it!

How about when another gets the promotion that you thought you deserved and you are put into a lower position for no apparent reason, where even more is expected of you, despite being shunted aside and made low? What do you do?

These 4 words carry great insight into some of the daily battles we are called to endure, and Sha’ul assures us that while we may face these, we need not be hindered by them.

As we look at the 4 words in response to each of these, we are further encouraged to be strong and courageous in our Master!

Let us therefore look briefly at what we, as a set-apart priesthood that guards righteousness, are **NOT**:
WE ARE NOT:

1 – Crushed – This is the Greek word **στενοχωρέω stenochoṛeō** – **Strong’s G4729** which means, **‘crushed, restrained, distressed, to be made narrow, compress, cramped’**. When we guard

righteousness and guard to do all that our Elohim has commanded us we shall not be crushed and distressed by the hard-pressed and narrow way! What then does crush us? This Greek word

στενοχωρέω stenochoṛeō – **Strong’s G4729** is translated as **‘restrained’** in:

Qorintiyim Bět/2 Corinthians 6:12 “**You are not restrained by us, but you are restrained by your own affections.**”

Sha’ul was telling the believers in Corinth that they are not being restrained or cramped by the righteousness which he was teaching them but rather that they were being crushed by their own affections!

They were being crushed and cramped and distressed by their own inner emotions and fleshly passions! In our Master, we have the firm assurance of not being crushed, despite the hard-pressed and narrow path of set-apartness we walk on, however we are also warned here that we must not allow the fleshly emotions to crush us!

How often we see those who are severely distressed as they are trying to walk in set-apartness yet the lust of the flesh, the lust of the eyes and the pride of life, which is not of Elohim, crushes them and cramps their belief! יהוה satisfies our desires with good things and therefore we need not be crushed and distressed by the hard-pressed walk of set-apartness!

Those who are distressed are distressed and crushed simply because they are struggling to actually live SET-APART lives by still wanting to have the best of both worlds so to speak – that is to say they want all the blessings of the Word while having all their lust for fleshly desires satisfied at the same time!

When we stay in our Master we shall not be crushed. If you're feeling crushed – check your affections and see what you are truly setting your heart upon!

2 – In despair – This is the Greek word ἐξαπορέω *exaporeō* – Strong's G1820 which means, **'to be utterly at a loss, utterly destitute, be in despair, to renounce all hope, be destitute of all measures or resources'**.

The firm assurance we have in the Word is that we are not left destitute and without hope, and we would do well to guard against being in a place of deep despair.

Sha'ul is telling us that while we may be perplexed and even be at a loss not knowing what to do, we should never renounce all hope, for our hope/expectation is in יהוה:

Tehillah/Psalm 39:7 "And now, יהוה, what do I wait for? My expectancy is in You."

3 – Forsaken – This is the Greek word ἐγκαταλείπω *egkataleipō* – Strong's G1459 which means, **'abandon, forsake, leave behind, deserted'**.

Tehillah/Psalm 37:25 "I have been young, and now I am old; yet I have not seen the righteous forsaken, or his seed begging bread."

The righteous have this firm assurance that Elohim shall never leave nor forsake them, yet we are also warned in Scripture by the words that were spoken by Dawid to Shelomoh, in:

Dibre haYamim Aleph/1 Chronicles 28:9 "As for you, my son Shelomoh, know the Elohim of your father, and serve Him with a perfect heart and with a pleasing life, for יהוה searches all hearts and understands all the intent of the thoughts. If you do seek Him, He is found by you; but if you forsake Him, He rejects you forever."

We are to be seeking Him and stay in Him, guarding righteousness, then no matter the persecutions we are not forsaken!

4 – Destroyed – This is the Greek word ἀπόλλυμι *apollumi* – Strong's G622 which means, **'to destroy completely, utterly destroy, perish, lost, ruined, rendered useless, put to death'**.

No matter how much the righteous one is cast down he shall not be destroyed! The wicked shall be destroyed!

As we consider these firm assurances that Sha'ul gives, for those who stay in the Master, we ought to be greatly encouraged to endure under all pressures, knowing that our Master delivers us from all evil:

Tehillah/Psalm 34:19 "Many are the evils of the righteous, but יהוה delivers him out of them all."

While the righteous overcome and endure we take note that with the wrong it is not so as they stumble into evil.

The Hebrew word for 'stumble' is כָּשַׁל *kashal* – Strong's H3782 meaning, **'stumble, totter, stagger, bring down, failing, weakening'**, and is used to describe the **'weak knees'** in:

Yeshayahu/Isaiah 35:3 "Strengthen the weak hands, and make firm the weak knees."

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

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, which is from the same as רָע roa – Strong's H7455 which means, *'badness, evil'*, and this word comes from the primitive root verb רָעָה ra'a – Strong's H7489 which means, *'to be evil, bad, act wickedly, practice evil, work calamity, do harm, be displeasing'*.

Verse 17-18:

“Do not exult when your enemy falls, and let not your heart rejoice when he stumbles; ¹⁸ lest יהוה see and it be evil in His eyes, and He turn away His wrath from him.”

There is a link between the parable of these two verses and the previous two verses as we take note that in **verse 16**, we are told that a wrong one stumbles into evil and is therefore unable to overcome. Shelomoh continues with this picture of the wrong one falling and warns us against getting excited over their fall!

While the wicked may get a kick out of seeing the righteous stumble and fall, we are not to follow their cruel and crude ways of enjoying it when our enemy falls.

Shelomoh warns us against this as we see that if we do enjoy seeing our enemy fall then we will find that this will be evil to Elohim and may just cause Elohim to turn away His wrath from the wrong!

Qorintiyim Aleph/1 Corinthians 13:4-7 **“Love is patient, is kind, love does not envy, love does not boast, is not puffed up, ⁵ does not behave indecently, does not seek its own, is not provoked, reckons not the evil, ⁶ does not rejoice over the unrighteousness, but rejoices in the truth, ⁷ it covers all, believes all, expects all, endures all.”**

We know that 'love for Elohim' is to obey His commands and therefore we take note that to properly walk in obedience we must guard ourselves against rejoicing over unrighteousness and the fall of the wicked!

Rejoicing over another's calamity or fall is what the wrong do, and we take note of this in the words of Dawid, as seen in:

Tehillah/Psalm 35:15-22 **“But they rejoiced at my stumbling and gathered together; the smiters gathered against me, and I did not know it; they tore in pieces without ceasing, ¹⁶ with unclean ones, mockers at feasts, gnashing at me with their teeth. ¹⁷ יהוה, how long would You look on? Rescue my being from their destructions, my only life from the lions. ¹⁸ I give You thanks in the great assembly; I praise You among a mighty people. ¹⁹ Let not my lying enemies rejoice over me; or those who hate me without cause wink their eyes. ²⁰ For they do not speak peace, but they devise words of deceit against the peaceable ones of the land. ²¹ And they open their mouth wide against me, they said, “Aha, aha! Our eyes have seen it.” ²² This You have seen, O יהוה; do not be silent. O יהוה, do not be far from me.”**

These words of Dawid are a great example to us of how the wrong will rejoice at the calamity of the righteous and we also take note how Dawid exercises restraint in not lashing back or following their pattern but seeks יהוה and asks Him to deal with the wrong!

This is a very important lesson we must learn, as we must not give room for exulting and rejoicing at the falling and stumbling of the enemy, even though it may, in the flesh, seem like a fair thing to do!

In a clear rebuke that is given to Edom we see the words of our Master and Elohim pointing out the wrong they did in rejoicing over the children of Yehudah in the day of their destruction!

Obadyah/Obadiah 1:10-15 “Because of your violence against your brother Ya’aqob, let shame cover you. And you shall be cut off forever. 11 “In the day that you stood on the other side, in the day that strangers took captive his wealth, when foreigners entered his gates and cast lots for Yerushalayim, you also were like one of them! 12 “And you should not have looked on your brother’s day in the day of his estrangement, nor rejoiced over the children of Yehudah in the day of their destruction, nor made your mouth great in the day of distress, 13 nor have entered the gate of My people in the day of their calamity, nor looked down on their evil in the day of their calamity, nor have seized their wealth in the day of their calamity, 14 nor have stood at the parting of the way to cut off his fugitives, nor handed over his survivors in the day of distress. 15 “For the day of יהודה is near upon all the gentiles. As you have done, it shall be done to you, your reward shall come back on your own head.”

Verse 19-20:

“Do not fret because of evil-doers, and do not envy the wrong; 20 for there is no future for the evil-doer; the lamp of the wrongdoers is put out.”

This parable is very clear as Shelomoh reminds us to not worry about what the evil and wicked people are doing as they have no future or hope!

We must also not envy what they do, as the things that the wrong do may often look very enticing in the flesh and look like something that must be had or done, and we are to be on guard against this as we take note of our complete satisfaction and contentment we are to have in our Master and His Word! This parable is very similar to that which we see in **verse 1** where we are told to not envy evil men nor desire to be with them.

The Hebrew root word used here for ‘fret’ is **הָרָה** *harah* – **Strong’s H2734** meaning, ‘**to burn or be kindled with anger, wrath, hot with anger**’ and this is written in the ‘hithpael’ verb tense, which can render for us the meaning of, ‘**to heat oneself in vexation**’.

In other words, we are not to get angered and boil up in vexation because of what the evil-doers are doing!

The opening words of **Tehillah/Psalm 37** are very similar to these words of Shelomoh:

Tehillah/Psalm 37:1-2 “**Do not fret because of evil-doers, do not be envious of the workers of unrighteousness. 2 For they soon wither like grass, and fade like green plants.**”

What is clear here is that we should not get worked up and angered because of evil-doers for they have no future and will be destroyed, and this teaches us that our anger cannot do anything to them as we leave the wrath to Elohim!

Sha’ul understood this as he teaches us in:

Romiyim/Romans 12:19 “**Beloved, do not revenge yourselves, but give place to the wrath, for it has been written, “Vengeance is Mine, I shall repay,” says יהודה.**”

We also take note of the similar saying in:

Mishlĕ/Proverbs 23:17-18 “**Do not let your heart envy sinners, but be in the fear of יהודה all day long; 18 for certain, there is a hereafter, and let your expectancy not be cut off.**”

What becomes clear is that we have a very important message being repeated to us in Scripture and that is that we are to be on guard against getting so worked up and angry because of evil-doers, as we can lose our shalom and joy to overcome!

Mishlĕ/Proverbs 13:9 “**The light of the righteous rejoices, but the lamp of the wrong is put out.**” ‘Light’ and ‘lamp’ are both very important terms that we find being used all throughout Scripture.

The Hebrew word for 'light' the word אֹרֹךְ oor – Strong's H216 which we know in Scripture, in being the opposite to darkness, carries with it the clear significance it has for us in speaking of knowledge and insight and understanding.

In fact in Berēshith/Genesis 1:3 when Elohim said, "let light come to be"; I firmly believe that He was in essence saying that His Word brings order to the chaos, and wisdom and understanding is established by His Word as His Light brings order that restores confusion!

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

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

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

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

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

We need not fear the path that lies ahead as we know that Elohim goes before us:

Debarim/Deuteronomy 31:8 "And it is יהוה 'who is going before you, He Himself is with you. He does not fail you nor forsake you. Do not fear nor be discouraged."

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

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

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

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

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

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

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

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

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

The lamp is for our feet!

The root word for 'feet' in Tehillah/Psalm 119:105 is רֶגֶל 'regel' Strong's H7272 – means 'a foot/feet or to walk', and in Scripture this often speaks of one's obedience to walking according to the commands of יהוה and obeying His call to keep His feasts as commanded; as this same word is used in

Wayyiqra/Leviticus 23 and translated as 'times' in reference to the 3 times a year all males were to appear before Elohim at Yerushalayim which would collectively cover all 7 Feasts/Appointed Times of Elohim, marking out the clear need to walk according to His word and guard the Appointed Times or Feasts of יהוה!

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

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

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

The Torah is supposed to be written upon our hearts in order that we do it and have the True Light give light to our lamp as we take each step of faith in total obedience to His Word!

A continual theme that we find all throughout Scripture we see very clearly here in this Creation account, and that is the separating of light from darkness.

Right in the beginning of creation we see the power and effect of the Word of Elohim – it separated the light from the darkness!

And when we understand that darkness is a picture of folly and light a picture of wisdom then we see that His Word shows us the clear difference by separating all that is folly from that which is of wisdom:

Qoheleth/Ecclesiastes 2:13 “Then I saw that wisdom is better than folly, as light is better than darkness.”

Mishlě/Proverbs 6:23 “For the command is a lamp, and the Torah a light, and reproofs of discipline a way of life”

Here we see both the use of the words ‘lamp’ - נֵר ner; and ‘light’ - אֹרֹךְ oor, and what we understand is that His Torah is the fullness of all His clear instructions, statutes and commands, and we must therefore recognise that His Torah lights our path – as revealed through the life, death and resurrection of Messiah; and therefore we need to realise that the lamp for our feet is brought forth in our diligence to hear, guard and do His clear commands as seen in His Torah!

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

The eye is the lamp!

What are you fixing your eyes on?

Eyes without true ‘love’ are blinded to the True Light of the Word, and we know that ‘love’ for Elohim is to obey His commands – so when many claim that the Torah is no longer applicable or valid and cast it behind them, their eyes are clearly blinded by a ‘confused’ application of what is and assumed love with no regard for the fixing of one’s eyes on the Truth!

An evil eye is a dysfunctional eye that may have the appearance of seeing yet are unable to ‘know’ or perceive!

We are to fix our eyes on Messiah, as we meditate daily on His Torah and let His Word dwell in us richly:

Qolasim/Colossians 3:16 “Let the Word of Messiah dwell in you richly, teaching and admonishing one another in all wisdom, singing with pleasure in your hearts to the Master in psalms and songs of praise and spiritual songs.”

The Torah is to be upon our hearts, in order that we shine brighter and brighter until the perfect day when the Light and Word comes and dwells completely in our midst:

Kěpha Bět/2 Peter 1:19-21 “And we have the prophetic word made more certain, which you do well to heed as a light that shines in a dark place, until the day dawns and the morning star rises in your hearts, 20 knowing this first, that no prophecy of Scripture came to be of one’s own interpretation, 21 for prophecy never came by the desire of man, but men of Elohim spoke, being moved by the Set-apart Spirit.”

Yohanan/John 12:46 “I have come as a light into the world, so that no one who believes in Me should stay in darkness.”

יהושע Messiah came to light our path that we may not walk in darkness and confusion anymore, and as we walk daily in His commands we shine brighter and brighter:

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

Just as the instructions were given to make the lamps burn with clear pressed oil in **Shemoth/Exodus 27:20** we recognise that we too need to make sure that the ‘oil’ which lights our lamp is clear and pure, and just as the priests were commanded to tend it from evening until morning before **יהוה** as a law forever; and as taught in the parable of the ten virgins we also see the clear need to have our lamps filled with oil and not dare be found empty on the day of His visitation, reminding us how we too are to keep our lamps burning in these ‘dark times’ until the morning comes!

Romiyim/Romans 13:12 “The night is far advanced, the day has come near. So let us put off the works of darkness, and let us put on the armour of light.”

Now if our lamps are to be tended continually then we see the need to constantly be on guard as to what we set our eyes upon – for our eyes are to be looking to **יהושע** Messiah (**Ib’rim/Hebrews 12:2**)!!! Lamps are to be filled with pure and clear oil!

There are many today, who have lamps in their hand and presume to be walking on a sure path, while they have been misguided by inherited lies and tradition, as the confusion of man has mixed the clear and pure oil of the Truth with false worship practices, and as a result, have contaminated the oil to the point of it becoming a wicked counterfeit that leads many on a path to destruction, under the guidance of a false light as its source, which will be proved to be darkness when the True Light appears before all! The following two verse make it very clear:

Mishlě/Proverbs 13:9 (b)“... But the lamp of the wrong is put out.”

Mishlě/Proverbs 24:20 “For there is no future for the evil-doer; the lamp of the wrongdoers is put out.”

What we can notice from these two verses, is that we see the use of the word ‘lamp’ - **נֵר** ner is used for the wrong, yet we see no connection of this lamp to the True Light - **אֹר** oor of **יהוה**.

The wrongdoers have a lamp and that lamp claims that the Torah is not necessary, as they allow their lamps of tradition to set their feet on a path of falsehood that intends to change the Appointed Times and laws of Elohim, which I remind you cannot be changed!

Those who have lamps without the Torah will find out that the light that is in them is darkness and their lamps will be put out!

The lamp of the wrongdoers, have a lamp that keeps a different day for assembled worship and celebrates different feasts, while claiming to have a right to the Covenant Promises of Elohim, while casting His Words and instructions on how to walk in the path of light behind them – and this is what the Master **יהוה** says to the wrong who have changed His times and laws as a lamp for their paths:

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?”

Dawid declared that יהוה was His lamp – and we too must declare this clear Truth as The Word of Elohim being evident as our lamp and light.

If יהוה is not your lamp then who is?

We cannot serve two masters, and sadly today we can clearly see how so many, especially in light of the corrupt season of man-made tradition of worship that we find ourselves in the midst of, will hold fast to the traditions of man, while they neglect the commands of Elohim.

Their lamps have a wrong source and so they actually have no true light!

Lamp and Light – we need them both – and both are contained in the revelation of His Word and our submission to walking in His Word!

The lamp of the wrong is put out! The Hebrew word for ‘put out’ is דָּעַךְ da’ak – Strong’s H1846 which means, *‘to put out, extinguish, vanish’*.

Iyob/Job 18:5-6 “Indeed, the light of the wrong goes out, and the flame of his fire does not shine. 6 The light shall be dark in his tent, and his lamp beside him is put out.”

Verse 21-22:

“My son, fear יהוה and the sovereign; do not mingle with those who change; 22 for their calamity arises suddenly, and who knows the ruin of both of them?”

Once again we see the address being given here form a father to a son, and highlights the relationship of obedience that a son is expected to submit to.

We are to ‘fear יהוה and the sovereign’!

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

Proper fear of יהוה will cause one to submit to the appointed leadership or authority that has been put in place and in doing so will cause one to be on guard against keeping company with those who change!

The first time we see this word יָרָא yare – Strong’s H3372 being used is in:

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

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

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

Now having seen these two examples it could be thought that the same word has two different meanings – that of fear and reverence, however this is not the case as each Hebrew word has one meaning but can carry different applications.

H3372 (b) - יָרָא ‘yara’ – can also means *“to shoot or cast off or pour”*.

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

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

The Hebrews were a very emotional people, and in many cases their words are filled with emotional expressions and are often describing a “feeling,” rather than an “action.” It is almost like saying, “You know that inner feeling you get deep in the gut, especially when you know you should not do something that you thought of doing or when you are in such awe of the presence of יהוה or someone in authority you respect highly that it can be felt in the gut, almost as nervousness.”

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

The one that fears יהוה will refrain from doing that which is displeasing to Him. Fear of Him does not cause us to shrink back as one would from a fierce enemy or wild beast, but rather it causes us to draw near to Him and 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:

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

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

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

The Fear of יהוה:

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.

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

The fear of יהוה is written with two nouns – “יָרָא יְהוָה” = **“yirat Yahweh”**.

When a noun precedes another noun, the first noun is in the construct state, meaning it is connected to the second noun—two words together forming one concept.

Are you with me so far?

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

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

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

Why am I telling you all this?

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

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

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

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

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

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

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

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

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

His teachings and His character!!!

When understanding this we can go to Mishlĕ/Proverbs 2:5 and get a clearer understanding, as this verse in essence could be translated as "Then you would understand the The flowing's of יהוה, and find the knowledge of Elohim." The flowing's, as in that which flows out from His gut – that is "His teachings" and "His Character" – and this is the beginning of wisdom!!!

Mishlĕ/Proverbs 1:7 "The flowing's of יהוה is the beginning of knowledge; fools despise wisdom and discipline."

That hopefully clears the answer for 'what does the fear of יהוה mean?'

We are to fear יהוה and not 'mingle' with those who change!

The Hebrew word that is used here for 'mingle' is אָרַב arab - Strong's H6148 which means, 'to take on pledge, give in pledge, become surety, guarantor', and it is written in the 'hithpael' tense, which can render the meaning of, 'to exchange pledges, have fellowship with, share'.

What is being made very clear here, is that we are not to have fellowship with those who change! The reference to 'those who change' is a clear description of those who rebel against the authority of יהוה and His appointed leadership!

Those who rebel and change will face much calamity and ruin. In other words it will not go well with them!

In Scripture we take note that to fear יהוה involves a proper submission to His Word and the authority of His Word which includes submitting to those whom He has called to lead and instruct. A clear warning is given in the letter to the Ib'rim/Hebrews against not listening to those who are over them!

Ib'rim/Hebrews 13:7-8 “Remember those leading you, who spoke the Word of Elohim to you.

Consider the outcome of their way of life and imitate their belief. 8 יהושע Messiah is the same yesterday, and today, and forever.”

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

יהושע Messiah is our Sovereign and Head and we are His Body, within which He has appointed some to teach and equip the body to maturity.

When walking in the proper fear of יהוה our Saviour and King you must submit to that which He has appointed, for to do otherwise would not be of any advantage to you!

The Hebrew word used here for ‘calamity’ is עַיִן **eyd** – Strong’s H343 which means, ‘*distress, calamity, destruction, disaster*’.

Anyone who changes and does not remain steadfast in walking in the fear of יהוה and the sovereign will face their wrath!

Verse 23:

“These also are for the wise: it is not good to show partiality in right-ruling.”

In this verse we see a clear section of more sayings being introduced by Shelomoh. In making this statement he is introducing sayings that we would do well to understand and apply as we walk in the wisdom of Elohim!

To start this new section of saying he starts off by telling us that it is not good to show partiality in right-ruling! This is a similar saying to that which we find in:

Mishlĕ/Proverbs 18:5 “It is not good to show partiality to the wrong, or to turn aside the righteous in right-ruling.”

Show NO partiality in right-ruling!

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

Yeshayahu/Isaiah 33:22 “for יהוה is our Judge, יהוה is our Lawgiver, יהוה is our Sovereign, He saves us”

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

Here in this parable of **Mishlĕ/Proverbs 24:23** the phrase, ‘show partiality’ is written as תִּכַּר - פָּנִים – ‘**hakeyr-paniym**’, which comes from the two root words:

1) נָכַר **naḵar** – Strong’s H5234 which means, ‘*to regard, recognise, acknowledge, discern, distinguish*’. This root verb conveys the idea of ‘inspecting’ or ‘looking over’ something with the intention to recognise what it is.

This verb can also be used to mean, 'take notice of' or 'pay attention' and the third use of this verb can be used in the sense of 'recognising something' that was formerly known.

A person might be recognised by another by observation, be it in the sound of their voice or by their clothes etc. This root is also used to give the meaning of 'acknowledge', as a father would acknowledge the rights of the firstborn son etc.

2) פָּנִים **paniyim** – Strong's H6440 meaning, '*face, faces*'.

In Hebrew, the idea of showing partiality is '**to have regard for faces**' and therefore means to give a decision or to act on the basis of who a person is and what they look like rather than on the basis of his or her guilt or innocence.

Do not have regard for or look at their face or appearance but rather look at the facts when executing proper right-ruling!

This teaches us a vital lesson on not getting manipulated by various emotions that can be expressed in one's face in an attempt at swaying judgement in their favour!

Yohanan/John 7:24 "**Do not judge according to appearance, but judge with righteous judgment.**"

Timothy Aleph/1 Timothy 5:20-21 "**Reprove those who are sinning, in the presence of all, so that the rest also might fear. 21 I earnestly witness before Elohim and the Master יהושע Messiah, and the chosen messengers, that you watch over these matters without prejudice, doing none at all with partiality.**"

Verse 24-26:

"He who says to the wrong, "You are righteous" – peoples curse him, nations despise him. 25 But those who rebuke the wrong, it is pleasant, and a good blessing comes on them. 26 He who gives a right answer kisses the lips."

The thought of showing partiality in right-ruling and the consequences thereof are further expressed here in this verse.

The one who declares the wrong to be righteous will be despised and cursed!

Yeshayahu/Isaiah 5:20 "**Woe to those who call evil good, and good evil; who put darkness for light, and light for darkness; who put bitter for sweet, and sweet for bitter!"**

Mishlě/Proverbs 17:15 "**He who declares the wrong right, and he who condemns the righteous, both of them are an abomination to יהוה.**"

To declare the wrong as righteous is to twist the right-ruling of Elohim and this Hābaqqquq cried out to יהוה about in:

Hābaqqquq/Habakkuk 1:4 "**Therefore the Torah ceases, and right-ruling never goes forth. For the wrong hem in the righteous, so that right-ruling comes out twisted.**"

What we can learn from this is that when the Torah ceases no proper right-ruling can be exercised and delivered as it comes out all twisted from man-made rules that corrupt the proper execution of right-ruling.

In **verse 25** Shelomoh makes it clear that those who rebuke the wrong are doing what is good and peasant!

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

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

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

Here יהוה is using court like language that has been addressing the guilty to seek judgement and right-ruling, and is submitting His case here as to those guilty of sin, as if on trial, and then proceeds to show them on what principles they may be pardoned!


יהוה shows no partiality and executes proper right-ruling, and it is from the proper execution of right-rulings that we receive good blessing from doing what the Word instructs! In other words, it is a blessing to execute proper right-ruling!

The Hebrew word for ‘blessing’ is בְּרָכָה berakah – Strong’s H1293 which means, ‘a blessing, benefit, blessings, generous’ and 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 bless – בָּרַךְ barak – Strong’s H1288 pictured as:




Beyt – בֵּית:

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 – רֶשֶׁת:

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 – כָּף:

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’

Once again, we are able to clearly see who it is who blesses us –

The House/Assembly of Elohim is blessed as the Head/Chief, comes down and extends His open and revealed hand to His own!

The one who gives a right answer kisses the lips!

To kiss the lips is an expression that is used to indicate that proper homage and respect is being shown for the True Authority of the King!

The Hebrew root word translated as ‘right answer’ is נָכוֹן *naḵoah* – Strong’s H5228 which means, **‘straightforward, plain, upright, straight, upright way, what is right’**.

What we can see from this is that it is always best to be straight and not ‘beat around the bush’, so to speak!

He who says it the way it should be said kisses the lips!

The word translated as ‘kiss’ is נָשַׁק *nashaq* – Strong’s H5401 and means, **‘to kiss, do homage, show respect and affection for, acknowledge’** and this word can have the understanding of **‘fastening together, be in array (dressed accordingly)’**.

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

To kiss the lips, in giving a right answer, is an expression of speaking that which is straight and true and therefore kisses the Son!

When Ephrayim, as a metaphor in reference to the House of Yisra’el, whored and went after Ba’al he became guilty and died.

Then Yisra’el continued to sin even more and we take note what they declared in:

Hoshēa/Hosea 13:2 “And now they sin more and more, and make for themselves moulded images from their silver, idols according to their skill, all of them the work of craftsmen. They say of them, “Let the men who slaughter kiss the calves!”

Here we see the term ‘kiss the calves’, which expresses a twisted and corrupt service that was being executed and no proper right-ruling was being given, due to idolatrous worship!

We are not to ‘kiss the calves’ and be fastened together to abominable images or practices of false worship, but we are to rather **‘kiss the Son’** and pay homage and proper respect to our Redeemer and King, as we are dressed in His Torah, and find our refuge in Him, as we read in:

Tehillim/Psalm 2:12 “Kiss the Son, lest He be enraged, and you perish in the way, for soon His wrath is to be kindled. Blessed are all those taking refuge in Him.”

Those who have joined themselves to false reasonings of man-made idolatry will find themselves on the wrong side of Elohim when He comes to thresh the winepress in His wrath!

Those who continue in lawless worship and idolatry will be like chaff blown in the wind – here today and gone tomorrow – and so shall those who put their trust in their riches rather than in Elohim!

Those who give a right answer according to the proper right-ruling of the Word of Elohim kiss the lips and give proper reverence and homage to our King!

Verse 27:

“Prepare your outside work, and make it fit for yourself in the field; then you shall build your house.”

This is a parable on proper stewardship and servanthood!

There are basically three sayings contained here in this short parable and they express the proper order that is required in building the house!

Firstly, proper preparations must be made and then the field made fit after which the house can be built!

Prepare your outside work!

The Hebrew word used here for 'prepare' is the root word כּוּן kun – Strong's H3559 which means, **'ready, steadfast, established, firm, set up, determined, prepared'**.

It is written in the 'hiphil' verb tense which expresses the causative action that can render the meaning, **'to make firm, to fix, furnish, make ready'**.

The word used in this verse for 'work' is מְלָאכָה melakah – Strong's H4399 which means, **'occupation, work, business, craftsmanship'** and comes from the same word as מַלְאֲכָי malak – Strong's H4397 meaning, **'a messenger, ambassador, envoy'**.

This is a very powerful parable that is given to us here by Shelomoh as we recognise the clear language of our responsibility in building a proper house!

What is being clearly expressed here is the urgency of our need to be established as faithful ambassadors while we are in the field, that is the world, and when we have made ourselves fit, as a Bride should be, then our Husband can come and fetch us and build His House!

Make it fit for yourself!

The Hebrew word that is translated into English as 'fit' is עָתֵד athod – Strong's H6257 which means, **'to be ready, destined, make ready'**. It is only used here in this verse and in:

Iyob/Job 15:28 "But he dwells in ruined cities, in houses which no one lives in, which have been ready to become heaps."

This verse is certainly a direct contrast to the fit preparations that are to be done in the field!

One who dwells in ruined cities can give us a reference to those who are not preparing the outside work nor making it fit in the field and therefore render for us a picture of the lazy and idle who refuse to walk in the Torah.

We know that the field in Scripture is often likened to the world, as our Master tells us this is His parable of the darnel in the field.

These words of Shelomoh echo a great lesson on being properly prepared as a Bride who is making Herself ready whilst in the field so that when our Husband comes for us, we will be fit and ready to be taken to our Dwelling Place!

Another word, in Hebrew, that we see being translated as 'fit' is the word צָלַח tsalah – Strong's H6743 meaning, **'to advance, prosper, successful, victorious, press through and succeed'**, and is used in:

Yehezqël/Ezekiel 15:4 "See, into the fire it shall be given for fuel. Both ends of it the fire shall burn, and its middle shall be scorched. Is it fit for any work?"

Yehezqël was asked by יְהוָה if the vine was any different to other trees and if it was fit for any work.

He asks him a couple of rhetorical questions making it clear that a vine cannot even be used to make a peg upon which something can hang and it cannot be made into any work!

When one parallels this passage with **Yohanan/John 15**, we are able to see a clear message and that is that without יְהוָה we can do nothing! Yisra'ël had become a degenerate vine and fit for nothing, all because they had forsaken יְהוָה, and our ability to be prosperous and succeed, or be fit for anything is only when we stay in Messiah, the True Vine!

In the next Chapter the word of יְהוָה came to Yehezqël and he was told to make known to Yerushalayim all her abominations, and in rebuking His wayward people He made it clear to them that He had adorned them and made them fit for royalty:

Yehezqël/Ezekiel 16:13 "Thus you were adorned with gold and silver, and your dress was of fine linen, and silk, and embroidered cloth. You ate fine flour, and honey, and oil. And you were exceedingly pretty, and became fit for royalty."

Despite being adorned they trusted in their own loveliness and whored with the nations.

Made fit and beautified, yet they whored!

This is a sobering reminder to us to never take for granted what the Master has done for us, and the righteousness which He has clothed us in, lest we end up trusting in our own loveliness and turn away from true set-apartness and turning our fitness for royalty into abominable whoring!

He has given us all we need for life and reverence, all we need to exercise reverence and be fit for royalty, and this He has done by giving us His Word and as we meditate upon His Torah day and night and guard to do all that is written in it, we can be fit – fit for royalty, for we are a royal priesthood!

The word צָלַח *tsalah* – Strong's H6743 is translated as 'prosperous' in:

Yehoshua/Joshua 1:8 "Do not let this Book of the Torah depart from your mouth, but you shall meditate on it day and night, so that you guard to do according to all that is written in it. For then you shall make your way prosperous, and act wisely."

As we consider our need to be dressed in set-apart garments of righteousness, we must exercise ourselves in the fear of Elohim, guarding His Word without compromise!

We are also warned by the words of our Master and can learn a great deal about our need to be fit, as we continue to dig into a Greek word that is used 3 times in the Renewed Writings, and is translated as 'fit'.

Luqas/Luke 9:62 "But יהושע said to him, "No one, having put his hand to the plough, and looking back, is fit for the reign of Elohim."

These were the words of our יהושע to a man who was called by our Master to follow Him, but he responded to Messiah and said that he first wanted to go and bury his father.

יהושע then told him to let the dead bury their own dead, but that he was to go and announce the reign of Elohim. It was not that this man's father had died, but that he only wanted to follow Messiah once his father had died so that he would not lose out on any inheritance from his father, and this is what Messiah recognised and told him that the work of announcing the kingdom is far more important than waiting for a worldly inheritance from a dead father.

Another then came to the Master and said that he would follow but he first needed to go and say goodbye to his house.

This again, was not about literally saying goodbye but was a delay tactic, and what was being made clear here is that once you commit your way to the Master you cannot turn back.

These men were making big commitments with their mouths yet were not willing to act upon their confession straight away as they had other worldly matters that had a grip on their lives!

And this is where Messiah speaks these words by making it clear that when you follow Him there can be no turning back to old ways, for if you do then you are not fit for the reign of Elohim.

Our ability to announce the reign of Elohim must be seen in our fitness and readiness to enter into the reign of Elohim, by having counted the cost and forsaken all in order to exercise true reverence which is profitable for all!

The Greek word that is used here for 'fit' is εὐθετος *euthetos* – Strong's G2111 which means, 'well placed, ready for use, fit, useful', and comes from two words:

1) εὖ *eu* – Strong's G2095 which is an adverb meaning, 'good, well done' and

2) τίθημι *tithēmi* – Strong's G5087 which means, 'to lay up, lay aside, appoint, establish'.

What we can certainly begin to understand from the construct of these two words is that a true fit taught one of the Master is 'good and established' in the Word.

A word that is derived from this root word τίθημι tithēmi – Strong’s G5087 is the Greek word I mentioned already and is for ‘treasure’, and that is the word θησαυρός thēsauros – Strong’s G2344 which means, ‘*treasure, storehouse, magazine, repository*’, and refers to, ‘*the place in which good and precious things are collected and laid up*’.

And in understanding that we have this treasure in earthen vessels we are able to see that we have, in a manner of speaking, His thesaurus in us. His Good and established Word He has put in us in order that we may be fit for every good work, as we stay in Him and exercise proper reverence!

However, our Master makes it clear to us that you cannot put your hand to the plough, look back and think that you are fit enough!

Our eyes must constantly be fixed on the Prince and Perfecter of our faith, not turning to the right or to the left but pressing on with great endurance as fit ones of the Most-High!

This word for ‘fit’ - εὐθετος euthetos – Strong’s G2111 is also used in:

Luqas/Luke 14:35 “It is not fit for land, nor for manure, they throw it out. He who has ears to hear, let him hear!”

In a powerful parable of fitness Messiah makes it very clear what is regarded as not being fit for anything!

He was using a number of pictures in expressing the need to be fit for the reign, and making it clear that following Him will cost you your all, and if you cannot give up all to follow Him then you are as salt that has become tasteless and of absolutely no use!

This is also a clear parable of judgement as we recognise the words that He uses here in saying that those who are as tasteless salt will be cast out, and with the use of the phrase ‘**he who has ears let him hear**’, we are immediately reminded of the Word of Messiah to the 7 assemblies in **Hazon/Revelation**, which, combined, is a collective message of warning to the unfit, while an encouragement to endure to the fit!

The third use of this Greek word for ‘fit’ εὐθετος euthetos – Strong’s G2111 is in:

Ib’rim/Hebrews 6:7 “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”

As we consider these words we are able to see the clear warning against the dangers of lacking proper fitness in the Word!

Then you shall build your House!

Once a proper preparation is done and we have become fit in the field, only then can we be built up as true living stones in the Master!

As we sojourn here we must recognise our duty in exercising a proper fitness toward our Master and making our preparations by being steadfast in our commitment and duty of set-apartness!

The Hebrew root word used for ‘build’ is בָּנָה banah – Strong’s H1129 meaning, ‘*to build, besieged, construct, fortify, rebuild, establish a family, build up*’, which is discussed in **verse 3** as we look at the clear fact that it is by wisdom that a house is built! Please see **verse 3-4** for more on the words ‘built’ and ‘house’.

Verse 28:

“Do not witness against your neighbour without cause, and do not deceive with your lips.”

Witnessing against your neighbour without cause is another way of saying ‘false witnesses’, which we are not to be!

Shemoth/Exodus 20:16 “You do not bear false witness against your neighbour.”

Eph'siyim/Ephesians 4:31-32 “Let all bitterness, and wrath, and displeasure, and uproar, and slander be put away from you, along with all evil. 32 And be kind towards one another, tender-hearted, forgiving one another, as Elohim also forgave you in Messiah.”

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

Ya'aqob/James 4:11 “Brothers, do not speak against one another. He that speaks against a brother and judges his brother, speaks against Torah and judges Torah. And if you judge Torah, you are not a doer of Torah but a judge.”

In **Mishlë/Proverbs 6:19** we are told that a false witness breathing out lies is an abomination to יהוה, which we have already discussed earlier in this document.

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

Do not deceive with your lips!

The Hebrew word that is translated as ‘deceive’ comes from the root verb פתח 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*’.

With this instruction, in wisdom being given in reference to not being a false witness, we recognise that Shelomoh is making it very clear here, that we are not to present a wrong view of any given situation.

So many people will twist a story around to make another look guilty, in order to have the focus or responsibility taken away from them and will therefore, shift the blame to an innocent party, which is an abomination to יהוה.

Eph'siyim/Ephesians 4:25 “Therefore, having put off the false, speak truth, each one with his neighbour, for we are members of one another.”

Qolasim/Colossians 3:9 “Do not lie to each other, since you have put off the old man with his practices”

Verse 29:

“Do not say, “Let me do to him as he did to me; I repay each according to his work.””

Shelomoh is reminding us here that we are not to take revenge on others but rather leave it to Elohim, for vengeance is His!

This is a lesson that teaches us not to seek an opportunity to ‘payback’ someone who hurt you in any way!

As we take note that this parable follows from the previous one about not being a false witness, we must learn that if anyone stands up as a false witness against you then do not do as they have done! Do not now seek a way to speak falsely about them just because they did it to you!

Mattithyahu/Matthew 5:38-45 “You heard that it was said, ‘An eye for an eye and a tooth for a tooth,’
39 but I say to you, do not resist the wicked. But whoever slaps you on your right cheek, turn the other
to him also. 40 “And he who wishes to sue you and take away your inner garment, let him have your
outer garment as well. 41 “And whoever compels you to go one mile, go with him two. 42 “Give to him
who asks of you, and from him who wishes to borrow from you, do not turn away. 43 “You heard that
it was said, ‘You shall love your neighbour and hate your enemy.’ 44 “But I say to you, love your
enemies, bless those cursing you, do good to those hating you, and pray for those insulting you and
persecuting you, 45 so that you become sons of your Father in the heavens. Because He makes His sun
rise on the wicked and on the good, and sends rain on the righteous and on the unrighteous.”

What we must take note of here, is that Messiah was not changing or doing away with the Torah but
was teaching us how we are to treat one another.

The ‘**eye for an eye and tooth for a tooth**’ is a clear description of executing proper right-ruling in any
given circumstance and making sure that no right-ruling is twisted or corrupted and speaks of a proper
punishment or judgement for the offense.

Many took this and twisted it, to give them a licence to do to another what had been done to them and
this is what Messiah is addressing here as he teaches us that it is not right to say to yourself that you will
do whatever wrong was done to you back to the one who wronged you.

He expresses the need to rather express the opposite and do what would be unexpected and show
compassion and kindness toward those who show you wickedness and harm.

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

Tas’loniqim Aleph/1 Thessalonians 5:15 “See that no one renders evil for evil to anyone, but always
pursue what is good both for yourselves and for all.”

Verse 30-31:

**“I passed by the field of the lazy, and by the vineyard of the man lacking
heart; 31 and see, it was all overgrown with thorns; its surface was covered
with nettles; and its stone wall was broken down.”**

This is a parable about laziness and what the field of the lazy looks like!

The lazy refuse to work!!!

The Hebrew word translated here as ‘lazy’ 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 **Mishlě/Proverbs!!!**

We see a similar saying in:

Mishlě/Proverbs 19:24 “A lazy one buries his hand in a dish, and does not bring it back to his mouth.”

The lazy will not lift their hands to work or even feed themselves.

If a man does not work, he does not eat!

When we consider the words of Shelomoh here in referencing a lazy one who cannot even bring his
hand back to his mouth after dipping it in a dish I am immediately reminded of Ėsaw who wanted
Ya’aqob to feed him, as seen in:

Berēshith/Genesis 25:30 “And Ėsaw said to Ya’aqob, “Please feed me with that same red stew, for I am weary.” That is why his name was called Eḏom.”

Ėsaw is a picture of those who run after the things of the flesh and do not walk according to the Spirit and we are able to see so many today who get so weary after their intense chasing of fleshly matters that when it comes to sitting and eating the good manna of the Word of Elohim they are too lazy to feed themselves and want others to do it for them!

Many people are ‘buried’ in systems of false theologies and are lazy in their proper study of the Word, as they just accept whatever is told to them without testing the validity of what they are being instructed in!

The one who lacks heart!

The Hebrew word for ‘lack’ is חָסֵר ḥaser – Strong’s H2638 which means, *‘needy, lacking, in want of’*, and comes from the primitive root verb חָסַר ḥaser – Strong’s H2637 which means, *‘to lack, need, decrease, deprived, scarce, be lacking, be without, made lower, fail’*. The one who lacks clearly has no Shepherd for Dawiḏ tells us in:

Tehillah/Psalm 23:1 “יְהוָה is my shepherd; I do not lack.”

Knowing that יְהוָה is our Shepherd gives us the confidence that we shall not lack or be in need or be deprived or fail, but rather we shall trust and fix our eyes on Him and the truth of His Word that sustains us and leads us, lighting the way through a dark and depraved world.

Lacking heart is a clear picture of one who has no true and proper guide, and their simple actions of lawlessness reveal that the Torah is not on their hearts.

In **Mishlĕ/Proverbs 6:32** we are told that the one who commits adultery lacks heart!

This is a clear reference to following falsified and abominable worship.

Wisdom is making a clear call and invitation to those who lack heart! It is a matter of the heart, which we have already looked at in **verse 12**.

The vineyard of the lazy was overgrown with thorns, which is a picture of weeds and show how laziness can lead to a garden of weeds.

Thorns, as we know, is a picture of that which chokes out the word, as our Master describes the parable of the sower where the seed that fell among the thorns did not last long as the worries of this life and the deceit of wealth choke out the Word!

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

In speaking of the vineyard of the lazy we are also able to recognise that this pictures one who had a vineyard to work in but let it go to ruin through laziness.

This is a picture of the one who has known what should be done but turned away from responsibility and therefore is a picture for us of the one that is described in the letter to the **Ib’rim/Hebrews** as having tasted the heavenly gift but turned away!

Ib’rim/Hebrews 6:4-8 “For it is impossible for those who were once enlightened, and have tasted the heavenly gift, and have become partakers of the Set-apart Spirit, 5 and have tasted the good Word of Elohim and the powers of the age to come, 6 and fall away, to renew them again to repentance – having impaled for themselves the Son of Elohim again, and put Him to open shame. 7 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.”

A clear call to a lazy and backsliding people was given to break up the tillable ground and not sow among thorns in:

Yirmeyahu/Jeremiah 4:3 “For this is what יהוה said to the men of Yehudāh and Yerushalayim, “Break up your tillable ground, and do not sow among thorns.”

The Hebrew root word that is used for ‘thorns’, here in Yirmeyahu/Jeremiah 4:3, is קוץ qots – Strong’s H6975 which means, ‘a thorn or thorn bush’.

A thorn bush is a non-fruit bearing bush that is noted for its sharp wood-splinter-like spines!

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

Berēshith/Genesis 3:18 “and the ground shall bring forth thorns and thistles for you, and you shall eat the plants of the field.”

This was part of the curse of the ground that was given when Aḏam listened to the voice of Ḥawwah and ate of the tree which he was commanded to not eat of!

Thorns being brought forth are the result of sin/lawlessness, and we are able to recognise here that because of the sin and the corruption of the flesh we have a clear task of keeping the ground of our hearts clean and free from thorns!

Aḏam was then told that it would be by the sweat of his brow that he would eat bread, signifying the task ahead would be hard and tough, yet not impossible!

From this first wording of thorns we are able to recognise the repeated picture of hearts that must be kept good, as the imagery of farming takes on a vital role in teaching us a great deal about keeping our hearts in check!

False teachings and vain traditions of man have trampled the Word under foot rendering the path hard and wide that many walk upon and has caused most to be unable to bear true fruit of repentance, for they do not know how to sow righteousness!

The picture given here by Shelomoh of the stone wall being broken down pictures for us a body that is not being properly built up in our Master and as a result of laziness the House has been overthrown!

The Hebrew word used for ‘broken down’ is סָרַסַר haras – Strong’s H2040 which means, ‘throw down, break or tear down, pull down, utterly overthrow’.

This word is translated as ‘destroyed’ in:

Tehillah/Psalm 11:3 “When the foundations are destroyed, what shall the righteous do?”

Dawīd asks the very big question: “When the foundations are destroyed, what shall the righteous do?” What foundation is Dawīd speaking of here?

The Hebrew root word that is used here for ‘foundations’ שָׁתַר shathah – Strong’s H8356 and is only used twice in Scripture: here and in Yeshayahu/Isaiah 19:10, when speaking about the ‘foundations, purposes’ of the Mitsrites that shall be crushed.

We are able to see that the meaning of this word can refer to the foundation or pillar of a society or group of people. I firmly conclude and believe that the foundation that Dawīd is referring to, especially when placing complete trust in Elohim, is the Torah of Elohim!

This word סָרַסַר haras – Strong’s H2040 is translated as ‘broken down’ in:

Melakim Aleph/1 Kings 18:30 “Then Ėliyahu said to all the people, “Come closer to me.” And all the people came closer to him. And he repaired the slaughter-place of יהוה that was broken down.”

Here Ėliyahu repaired the broken down slaughter-place of יהוה.

When the Torah is destroyed – that is to say that when it has been thrown down and cast behind the backs of a lawless society, through the running after of vain and falsified traditions, what do the righteous do? The answer is obvious – the righteous still guard the Torah, the very thing that is to be upon their hearts and in their mouths, in order to do it!!!

What we must recognise here is that when the Torah is ‘destroyed’ then a proper understanding of Scripture is lost.

So many do not understand Scripture simply because they have, in a manner of speaking, destroyed the Torah out of their lives!

A skewed picture of Elohim is brought forth when the Torah is destroyed and this we see happening today, as many who claim to know Him will soon learn that they did not!!!

Verse 32:

“When I saw it, I set my heart on it; I looked and received discipline:”

Shelomoh is saying here that when he saw the vineyard and field of the lazy that had been overgrown with thorns and its walls had been overthrown or broken down, he received discipline!

I find this a very encouraging text, as we can also receive discipline as we see how depraved most have become and how many have become so lazy that the thorns have choked out any Word that they may have had.

This picture that we see on a daily basis, must cause us to receive true discipline in keeping our lives clean and pure in living in set-apartness by guarding righteousness!

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 word for ‘received’ is לָקַח *laqaḥ* - Strong’s H3947 which carries the meaning, ‘take, fetch, lay hold of, seize, snatch away, take away, lead’. When he saw the field of the lazy he took up discipline!

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 hate the needed discipline required to live true set-apart lives, and will quickly cast the word of Elohim behind them, instead of letting it be a light for their path ahead of them!

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

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

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

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


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

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




Mem - מ:



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


Waw/Vav – ו:



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

Samek - ס:




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

The Word of Elohim is sharper than a doubled edged sword and when we find that we do not grab hold of His word and allow His Word to be our shield of faith, we may find ourselves being pierced through with sin and compromise! Our praise we have for our Master is that in Him we are upheld forever, for He is the shield of our Help, as He Himself took the crown of thorns upon His head, bearing our sin and shame that we may be found to be shielded in Him! It can also give a meaning of **'turning'**, for it is the thorn that turns us away from danger and to that which is secure.

Resh - ר:



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

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

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

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

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

Let me ask you – how disciplined are you?

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

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

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

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

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.”**”

It is time for the true bride to ‘take up proper discipline’ in the face of the depraved fields of the lazy!

Verse 33-34:

“A little sleep, a little slumber, a little folding of the hands to rest; 34 and your poverty shall come, a prowler, and your need like an armed man.”

These two verses express what Shelomoh had learnt from seeing the field of the lazy and teaches us to be on guard against idleness and laziness! It only takes a little sleep or slumber and a little folding of the hands to bring about a field of weeds with no provision, protection or support! These verses are a repeat of that which is found in **Mishlĕ/Proverbs 6:10-11**.

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

Mishlĕ/Proverbs 6:4 tells us to give no sleep to our eyes, nor slumber to our eyelids, which highlights the need to not let laziness get a chance to set in, not even in the smallest way!

Do not waste a moment.... Do it immediately!

The Hebrew word used here for ‘sleep’ is שָׁנָה shenah – Strong’s H8142 which comes from the word יָשָׁן yashen – Strong’s H3462 meaning, ‘*to sleep (figuratively to die), to cause to sleep*’, and the

Hebrew word for ‘slumber’ is תְּנוּמָה tenumah – Strong’s H8572 which comes from the root verb נָוַם num – Strong’s H5123 which means, ‘*to be drowsy, slumber, sleeping*’.

The two words יָשָׁן yashen and נָוַם num are used in:

Tehillah/Psalm 121:4 “**See, He who is guarding Yisra’el neither slumbers nor sleeps.**”

This is speaking of יהוה who never slumbers nor sleeps, and these words are used here with a negative, speaks figuratively of watchfulness.

In Yeshayahu we see this understanding of how an invading army is described in the same way – never slumbers nor sleeps:

Yeshayahu/Isaiah 5:27 “**Not one of them is weary or stumbling, not one slumbers or sleeps. Not a belt shall be loosened on their loins, nor the thong of their sandals be broken.**”

On the other hand, we see in Yeshayahu how religious leaders love to slumber:

Yeshayahu/Isaiah 56:10 “**His watchmen are blind, all of them, they have not known. All of them are dumb dogs, unable to bark, dreaming, lying down, loving to slumber.**”

This represents carelessness and being neglectful of required duties.

The basic use of the noun תְּנוּמָה tenumah – Strong’s H8572 in **Mishlĕ/Proverbs** is in a figurative sense of laziness and inactivity, but is also used in the literal sense, as in this verse we are dealing with! Here, we can learn a great lesson from both a literal and figurative viewpoint, as we take heed to not procrastinate in doing what is required and ensure that we are in no way being lazy and careless in doing what is required!

In the urgency of being freed from a debt agreement, we recognise the wisdom being instructed here in that nothing should stand in the way; not even one night was to pass before the situation should be taken care of.

Do not put off for tomorrow what must be done today!!!

Letting a day go by would create more complications and further ramifications if not sorted out immediately!

How many of you have found that you have procrastinated in doing what you know you should do immediately and, through pride and even fear, have found that your delay has cost you even more than you expected or anticipated?

The Hebrew word for 'folding' is **חִבּוּק** *hibbuq* – Strong's H2264 which means, '*clasp, folding (of hands)*', and is used figuratively in describing laziness!

The emphasis here being placed on the 'little' sleep, slumber or folding of hands is vital in understanding what is being warned against here.

This clearly warns us against the slightest bit of slackness or compromise in our called for obedience! It just takes a little slip of obedience to be caught for laziness and the resulting effects of such laziness.

We cannot for one moment let down our guard in walking wholeheartedly in the Torah!

We cannot and must not 'turn a blind eye' to our walking upright, and by that, I mean that we cannot for a single moment look to feeding the lusts of the flesh and compromise our set-apartness in any way, for even the littlest compromise can be devastating!

Slumber suggest a state that pictures a drowsiness due to a lack of action, and this is certainly the clear state of so many today, as their lack of proper active obedience puts them into a state of slumber where they do not even recognise that they are compromising the truth, for their senses are dulled by lack of obedience and their awareness of sin is clouded over so as to not have the proper vision of a diligent and wise set-apart son of the Most-High!

The Hebrew word for 'poverty' is **רֵשׁ** *resh* – Strong's H7389 and is translated as poverty 7 times and is only used in the Book of **Mishlĕ/Proverbs**.

It comes from the root verb **רָשָׁה** *rush (roosh)* – Strong's H7326 which means, '*to be in want or poor, destitute, poor man, needy, one who pretends to be poor*'.

The word translated as 'need' is **מַחְסוֹר** *maḥsor* – Strong's H4270 which means, '*a need, thing needed, poverty, lack, want*'.

The lazy will see their needs come like an armed man – in other words it will be like a terrible battle that rages against your life, unable to satisfy the urgency of one's needs.

We see that the Word is clear that for those who fear **יְהוָה** there is no 'need' or 'lack':

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

One way of expressing this reality of what laziness will bring, could be:

"And while you sleep you will become poor as if a robber had taken all your goods and as if an armed robber had left you with nothing."

We know that the day of **יְהוָה** will come like a thief in the night and certainly catch those who are lazy and asleep!

Kěpha Bět/2 Peter 3:10-12 “**But the day of יהוה shall come as a thief in the night, in which the heavens shall pass away with a great noise, and the elements shall melt with intense heat, and the earth and the works that are in it shall be burned up. 11 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!**”

Twice, in its long history, Sardis was captured, each time because of its sentries who had failed to do their jobs faithfully by keeping watch. Here was a city, that was also a military city, situated on an inaccessible plateau, 1500 feet above the main road, which formed an impregnable fortress, yet it was captured twice for failure of the sentries to ‘keep watch’.

This teaches us a vital lesson in being on guard against thinking that we are immune to complacency and compromise.

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

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

The word for ‘watch’ in the above verses 34,35 & 37 is γρηγορέω grēgoreō – Strong’s G1127 which we have already discussed, and in verse 33 the word translated as ‘watch’ is the Greek word ἀγρυπνέω agrupneō – Strong’s G69 which means, ‘*to be sleepless, wakeful, alert, keep watch*’.

As we consider these sayings of the wise we would do well to be awake, sober, watchful and alert in order to be on guard against becoming lazy and allowing idleness of hands to cause the worrying thorns of deceit to choke out that Good deposit of the Truth that is to be in our hearts and mouths in order to do His Word!

What becomes abundantly clear as we dig into these sayings of the wise is that we cannot let our guard down, not even for a brief moment, lest we find ourselves being ensnared by deceit and the twisted doctrines of falsehood that causes many to fall and sleep, when they should be awake and standing!

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!