

MISHLĚ/PROVERBS 25

Shalom,

In this article I will break down **MishlĚ/Proverbs 25**, verse by verse, and reveal some great nuggets of truth, by looking at some of the key Hebrew words, as well as cross referencing these verses with other relevant verses throughout the Scriptures, in order to help us understand these wisdom-filled proverbs in a better way.

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

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

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

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

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

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


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

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

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




Mem - מ:


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

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


Shin - 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 - לָ:

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

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!

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:

CLEANSSED 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 , 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!

Chapters 25-29 make up another section or division of the 'book' of **Mishlĕ/Proverbs**.

As per the introduction given to us in **verse 1** of **Chapter 25**, we take note that this section of proverbs, from **Chapters 25-29**, are collections of saying that the scribes of Hĭzqiyah had copied and compiled into the collections that we have in the Tanak.

Verse 1:

“These too are proverbs of Shelomoh which the men of Hizqiyah sovereign of Yehudah copied:”

Proverbs of Shelomoh:

This is the title that is used for the sayings that follow, and we see this being used in **Mishlě/Proverbs 1**, here in this **Mishlě /Proverbs 25** and we also see the term being used in **Mishlě /Proverbs 10**.

The men of Hizqiyah:

This refers to the scribes or copiers that were based in the court of Hizqiyah the King of Yehudah. In **Melakim Aleph/1 Kings 4:32** we are told that Shelomoh spoke three thousand proverbs and his songs were one thousand and five! This is a lot of wisdom and praise, from which we are able to glean much insight from.

The Hebrew word that is translated as ‘copied’ comes from the root verb עָתַק ateq – Strong’s H6275 which means, **‘to move, proceed, advance (in years), continue, grow old’**, and it is written in the ‘hifil’ tense, which can render the meaning of, **‘to transcribe’**, with the clear idea of making sure that these proverbs of Shelomoh would be transcribed, in order for them to be continually used in the years to come and be able to be continually used for learning and growing in wisdom.

Verse 2:

“It is the esteem of Elohim to hide a matter, and the esteem of sovereigns to search out a matter.”

In this parable we see a powerful truth that clearly shows how important it is for us to be seeking first the reign of Elohim and His righteousness!

Mattithyahu/Matthew 6:33 **“But seek first the reign of Elohim, and His righteousness, and all these matters shall be added to you.”**

This vital instruction that our Master gave us came straight after telling us not to worry about what we will eat or what we will drink or what we will wear.

After telling what we should be seeking He then tells us to not to worry about tomorrow; this teaches us how important it is for us to not neglect our daily seeking of the reign and righteousness of Elohim!

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

Mishlě/Proverbs 21:21 tells us that he who pursues righteousness and loving-commitment finds life, righteousness and esteem.

The word כָּבוֹד kabod – Strong’s H3519 can also have the understanding of, **‘the manifestation of power’**, which represents the fullness of the power or strength of the One who is lifted up and exalted.

Shemoth/Exodus 33:18 **“Then he said, “Please, show me Your esteem.”**

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

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


The Hebrew word for ‘place’ is מקום maqom – Strong’s H4725 which means, ‘**standing place, place, home, country, ground**’. There is a standing ground upon which we can see Him, and that is as we stand on the Rock!

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

‘The Rock’ is הצור ‘hatsur’, and in the ancient pictographic script, it looks like this:




Hey - ה:


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

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


Tsadey - צ:

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

Waw/vav - ו:

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

Resh – ר:

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

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

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

It is upon the Rock that the esteem is revealed!

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

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



Kaph - כּ:




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

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


Beyt – בּ:



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


Waw – וּ:



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

Dalet – דּ:



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

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

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

We also take note that we are able to recognise that the esteem we are to give to Elohim, and Elohim alone, is because He is the builder of the House! By His Hand He has built us and by His Mighty Saving Hand He has secured for us an entrance into His presence, as we are built up in Him who is greater than the House!

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

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

As we consider the rendering of this word for 'esteem' we are able to see from Scripture a clear revelation of the esteem of יהוה our Elohim. We take note of the very striking words of Messiah as He spoke to the Pharisees who were accusing His taught ones for breaking the Sabbath when they went through the grain fields on the Sabbath and began to pluck heads of grain, to eat.

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

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

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

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

Elohim is the builder and the One who built the House is worthy of more esteem than Mosheh!

In a manner of speaking, Mosheh is the House, just as we are the House/Dwelling Place of Elohim, yet our Master and Elohim, יהושע Messiah, is greater than the House, for He is the builder of the House!

We also read in:

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

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

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

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

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

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

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

We then see the following written, in:

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

In a clear fulfilment of prophecy we see Yoḥanan saying to the cities of Yehuḏah, “See, the Lamb of Elohim”, as the Strong Hand and esteem of יהוה had been revealed in the form of יהושע Messiah!

Why I am mentioning all of this in terms of the word ‘esteem’ is to highlight the clear fact that Elohim has wonderfully ‘hidden’ matters that he desires us to faithfully search out, for when we do search them out He is properly esteemed.

This word for ‘esteem’ – כבוד **kabod** – can also express a ‘giving of weight to something’, which implies a clear importance that is placed on a matter or being and is therefore not neglected but properly attended to.

In a manner of speaking we take note that the very weighty matters of importance that Elohim has hidden is perfectly placed for us to diligently search them out, so that we too can understand the weightiness of them and give them the proper respect and care by making sure we guard to do all that he has commanded in His Word and revealed through the life, death and resurrection of Messiah!

Hide and seek!

The Hebrew word that is translated as ‘hide’ comes from the root verb סָתַר **sathar** – Strong’s H5641 which means, ‘to hide, conceal, cover’, and a derivative of this root verb is the noun סֵתֶר **sether** – Strong’s H5643 which means, ‘a covering, hiding place, secrecy, protection, covertly’, and is often translated as ‘secret’.

The root verb סָתַר **sathar** – Strong’s H5641 is also used in:

Deḥarim/Deuteronomy 29:29 “The secret matters belong to יהוה our Elohim, but what is revealed belongs to us and to our children forever, to do all the Words of this Torah.”

As we do His instructions we learn the secret matters of Elohim and get understanding!

Tehillah/Psalm 25:14 “The secret of יהוה is with those who fear Him, and He makes His covenant known to them.”

To true followers/disciples of Messiah the secret matters are revealed, yet to those who do not walk in His commands there will always remain a veil and an inability to truly understand His parables:

Mattithyahu/Matthew 13:10-11 “And the taught ones came and said to Him, “Why do You speak to them in parables?” 11 And He answering, said to them, “Because it has been given to you to know the secrets of the reign of the heavens, but to them it has not been given.”

The Hebrew word that is translated as ‘matters’ is דָבָר *dabar* – Strong’s H1697 which means, *‘speech, word, matter, acts’*.

I find this particularly interesting as we take note how Our Master, Elohim and King has hidden His Word in such a manner that we are able to find it, and by that, I mean that while His Word is freely available, there are many nuggets of truth or pearls of great wisdom that is just waiting to be found by those who earnestly seek, study and meditate on His Living Word!

What this parable also teaches us, is how important it is for sovereigns to search out a matter, as we take note of a few examples that we have in Scripture where some sovereigns made decrees to search out matters that were being disputed over, and in the process a proper right-ruling and justice was brought about. It is a foolish thing when those who are ruling do not seek out a matter in the proper manner in order to make a sound and just decision.

This also teaches us about how we who are in Messiah, our King, are to also give weight to the importance of searching matters out thoroughly before jumping to conclusions that may not be true. Adding to this thought we therefore recognise how important it is for us, as a royal priesthood and set-apart people, to diligently seek out the wisdom that is contained in the Word of Elohim, and when this is done through a diligent daily study, prayer and meditation of the Word then our ability to find the pearls of wisdom and have a sound mind that does not waver will be evident in the confident decisions that we make as we walk in the Truth!

The Hebrew word translated as ‘search out’ is חָקַר *haqar* – Strong’s H2713 which means, *‘to search, examine, investigated, probe, make a search’*. This ability to properly search out a matter is needed in the body in order to settle any matters that arise and may cause disputes. This word is also used in:

Debarim/Deuteronomy 13:12-15 *“When you hear someone in one of your cities, which יהודה **your Elohim gives you to dwell in, saying, 13 ‘Some men, sons of Beliya’al, have gone out of you midst and led the inhabitants of their city astray, saying, “Let us go and serve other mighty ones” ’ – mighty ones whom you have not known – 14 then you shall inquire, search out, and ask diligently. And see if the matter is true and established that this abomination was done in your midst, 15 you shall certainly smite the inhabitants of that city with the edge of the sword, putting it under the ban, and all that is in it and its livestock, with the edge of the sword.”***

What we cannot do is reprove another without cause or without any clear evidence, and here we are instructed to make a diligent search and investigate any matter that has been heard and appears to be calling people away from the Torah, and if we do find that an abomination has been done or taught then we are to purge the evil from our midst and put to death any false teachings that have caused some to stumble!

There are many differing opinions today, even within the Torah observant community of believers, and so we must be careful to diligently search out the Truth and not simply follow someone just because he says that he keep the Torah, while his interpretation is way off on certain matters! We need to put to death rumours that arise and may be false – and we do this through a thorough inquiry to seek out what is not valid against the plumb line of the Truth.

Verse 3:

“The heavens for height and the earth for depth, but the heart of sovereigns is unsearchable.”

In continuing with the theme of seeking out that which is hidden, we take note that the heart of sovereigns is unsearchable, which teaches us that we cannot know exactly what is in the hearts of others, and this only יהוה knows!

Yirmeyahu/Jeremiah 17:9-10 “The heart is crooked above all, and desperately sick – who shall know it? 10 “וַיִּהְיֶה לְבַב הָאָדָם כָּמוֹן, וְהַלְוָה יִשְׁתַּחֲוֶה, וְהַלְוָה יִשְׁתַּחֲוֶה, וְהַלְוָה יִשְׁתַּחֲוֶה, וְהַלְוָה יִשְׁתַּחֲוֶה.”

This parable of Shelomoh compares the unsearchable heights and depths of the heavens and the earth with the heart of a sovereign and what is abundantly clear is that it is only יהוה who is able to search the heart of man, for His ways are higher than ours.

When we see the question that is given in Yirmeyahu, of who shall know the heart and the clear answer that only יהוה can and does, we recognise that the only way we are able to know what is inside of a person, is by the fruit of their lives, for we shall be known by our fruit, and what comes out in the words and actions of our lives!

Some may even be very deceptive in their words and actions, which we may not always be able to know, yet what we do know is that יהוה knows, which in turn should cause us to take great care in how we live before our Master who searches us and tries us!

Verse 4-5:

“Take away the dross from silver, and a vessel comes forth for the refiner. 5 Take away the wrong from before the sovereign, and his throne is established in righteousness.”

I have grouped these two verses together as they form a close unit through their parallelism. The parallel between dross and the wrong is clear as we recognise how the wrong shall be removed before our Master comes to establish His righteous reign here on earth. Having said that, we also take note that His reign is already here, as we who abide in Him and walk in His Torah, walk in His righteousness as we guard to do all He has commanded us to and therefore establish His Reign in our lives as we sojourn here until He comes. Until then, there is a clear refining taking place that is bringing to surface the dross of unrighteousness and those who are wrong will be taken away.

The Hebrew word that is translated as ‘take away’ is from the primitive root verb הָגַח **hagah** – **Strong’s H1898** which means, **‘to take away, remove, expelled, drive out’**.

The benefit of removing dross from silver is paralleled with the benefit of removing the wrong from the king’s presence.

What you have in the end is a throne established in righteousness whereby proper clean vessels are used. In other words when dross and wrongness is removed you will have pure vessels and a righteous government.

The parallels used here also teach us the similarities of vessels that are refined are likened to the righteous servants that have been cleansed to serve in complete set-apartness.

The Hebrew root word used here for 'dross' is סִיגִימִים – 'siygiym', which is the plural of the word סִיג **siyg** – Strong's H5509 which means, '*a moving back or away, dross (usually of silver)*', and can also carry the meaning of, '*apostasy, backsliding, i.e., the state of being faithless, with a focus on worthless rebellion*', as it comes from the root verb סוּג **sug** – Strong's H5472 which means, '*backslider, to move away, backslide, turn away, remove*'.

What is clear, is that backsliders will be removed as dross is removed from silver through a proper refining fire!

The Word refines and separates the dross from the pure silver!

Tehillah/Psalm 119:119 "You have made to cease all the wrong of the earth, like **dross**; 'therefore I have loved Your witnesses.'"

When people turn away from walking in the Truth they become as dross to our Master and Elohim, just like the House of Yisra'el did, as we see in:

Yehezqel/Ezekiel 22:17-22 "And the word of יהוה came to me, saying, 18 "Son of man, the house of Yisra'el has become **dross** to Me. All of them are bronze, and tin, and iron, and lead, in the midst of a furnace – they have become the **dross** of silver. 19 "Therefore thus said the Master יהוה, 'Because all of you have become dross, therefore see, I am gathering you into the midst of Yerushalayim. 20 'As they gather silver, and bronze, and iron, and lead, and tin into the midst of a furnace, to blow fire on it, to melt it, so I gather you in My displeasure and in My wrath. And I shall blow and melt you. 21 'And I shall gather you and blow on you with the fire of My wrath, and you shall be melted in its midst. 22 'As silver is melted in the midst of a furnace, so are you melted in its midst. And you shall know that I, יהוה, have poured out My wrath on you.'"

Yeshayahu/Isaiah 1:21-25 "How the steadfast city has become a whore! I have filled it with right-ruling; righteousness lodged in it, but now murderers. 22 Your silver has become **dross**, your wine is mixed with water. 23 Your rulers are stubborn, and companions of thieves. Everyone loves bribes, and runs after rewards. They do not defend the fatherless, nor does the cause of the widow reach them. 24 Therefore the Master declares, יהוה of hosts, the Elohim of Yisra'el, "Ah, I shall be eased of My adversaries, and I shall be avenged of My enemies. 25 "And I shall turn My hand against you, and shall refine your **dross** as with lye, and shall remove all your alloy."

The Greek word that is used in the LXX (Septuagint) for 'dross' is ἀδόκιμος **adokimos** – Strong's G96 which means, '*not standing the test, rejected, depraved, disqualified, worthless, unapproved*'.

This word is used in:

Qorintiyim Bēt/2 Corinthians 13:5 "Examine yourselves whether you are in the belief – prove yourselves. Or do you not know yourselves, that יהושע Messiah is in you, unless you are **disapproved**."

The unclean are not fit for any good work:

Titos/Titus 1:15-16 "Indeed, all *matters* are clean to the clean, but to those who are defiled and unbelieving no *matter* is clean, but both their mind and conscience are defiled. 16 They profess to know Elohim, but in works they deny Him, being abominable, and disobedient, and **unfit** for any good work."

Those who are defiled and unbelieving are unfit for any good work and are 'dross' that will be removed from that which is pure and refined!

Dross is removed from silver!

The Hebrew word for 'silver' is כֶּסֶף *keseph* – Strong's H3701 which is translated as, '*silver, money, purchase price*' and comes from the root word קָסַף *kasaph* – Strong's H3700 which means, '*to long for, eager, shame*'.

Silver, in Scripture, is often symbolic of redemption, as we see silver is used in Scripture as redemption money.

It speaks of the price יְהוֹשֻׁעַ has paid for us.

Silver was used in service of the Tent of Meeting for the Atonement of Yisra'el as a remembrance before יְהוָה.

Shemoth/Exodus 30:16 "And you shall take the silver for the atonement from the children of Yisra'el, and give it for the service of the Tent of Meeting. And it shall be to the children of Yisra'el for a remembrance before יְהוָה, to make atonement for yourselves."

The Tabernacle stood upon sockets of silver. Both Yoseph and יְהוֹשֻׁעַ were sold for silver. Yehudah was paid off in silver as the Scriptures said. Silver is redemption money.

Silver is symbolic of the redemption that comes through יְהוֹשֻׁעַ Messiah and Him alone.

It prefigures the preciousness of Messiah as the ransom for sinners.

Silver also speaks of service and giving of oneself – the perfect work of Messiah:

Marqos/Mark 10:45 "For even the Son of Adam did not come to be served, but to serve, and to give His life a ransom for many."

We also see another wonderful picture of the symbolism of silver, as is also likened to the pure Word of Elohim that has been tried:

Tehillah/Psalm 12:6 "The Words of יְהוָה are clean Words, silver tried in a furnace of earth, refined seven times."

Tehillah/Psalm 66:10 "For You, O Elohim, have proved us; You have refined us as silver is refined."

The one thing we can be sure of, is that the Word of יְהוָה is proven and trustworthy!

We are able to fully trust His Word – for it is the only 'word' that can be trusted.

How many times have you found that the words of friends, families, colleagues and even strangers have failed to meet up with what they spoke?

The Word of יְהוָה never fails!!!

The language of the righteous is the language of redemption, as we are to be proclaiming the Good News of our Messiah, and declare His pure and clean Words!

Our words must be the Words of our Master, so that in everything we speak and do we do it in His Name, as a good and faithful ambassador of His coming Reign!

The purest silver does not tarnish, and most silver products we see being used today has an alloy mix of up to 92.5% silver and another metal to make up the rest to produce a product that is a little harder and easier to work with.

When looking at this verse above, the concept of silver – pure silver – and the words of יְהוָה being clean struck me in a major way as to what we see happening today!

His Word is pure and clean and is likened to silver tried in the furnace of earth and refined totally – there are no other metals therein and this is just what His Word is to us – it is unadulterated truth.

Sadly we see that in the world today, His word has been tarnished due to the taking away and adding that is forbidden, and so as many dogmas of man and various theologies and doctrines have been formulated, they have each diminished the purity of the silver of His Word, by stripping it of its worth and adding in other words that twist the purity of the Truth and therefore cause the silver to now become susceptible to becoming tarnished.


When this happens, more and more work is required to polish up that which is not pure in an attempt to present it as pure, through the institution of programmes and formulas of worship that is contrary to the design and service of the Tabernacle.

For us to be a Tabernacle for His Spirit to dwell we cannot have a tarnished Word that has manipulated the purity of it in order to control the masses, but rather we need to strip away the impurities of false traditions and lies and turn back to the pure Truth – then we will be built up according to His pattern shown!

The Hebrew word for 'silver' - כֶּסֶף **keseph** – Strong's H3701 is pictured in the Early Script as:




Kaph - כּ:


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

Samech – ס:

The modern name for this letter is samech, yet it is also known in the ancient script as 'sin'.

This letter is 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 his 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.

Pey – פּ:

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

When we consider these 3 letters in the understanding of the word 'silver', when considering this as representing the redemption price, brought to us by the Blood of Messiah we are able to see from these pictures, the following:

THE OPEN HAND OF ELOHIM, AS REVEALED TO US THROUGH יהושע MESSIAH, WAS PIERCED FOR OUR TRANSGRESSION AND TOOK THE THORN (SIN) UPON HIMSELF, HAVING BEEN NAILED IN HIS HANDS AND FEET, BECOMING A SHIELD TO THOSE WHO CALL UPON HIM AND GRAB HOLD OF HIS COMMANDS, AS SPOKEN IN HIS WORD!

When we understand that dross is removed from silver and apply this understanding to our walk of faith, we recognise that the backsliders and rebels who do not work out their deliverance with fear and trembling shall be taken away and destroyed!

It is the Word of Elohim that refines us and when we refuse to be refined then we will be removed! However when we allow His word to cleanse us and refine us then we come forth as a vessel that has value before the refiner Himself!

We are vessels that are being refined by our Master and we must do our utmost to live set-apart lives and allow His word to cleanse us from all dross that defiles.

The Hebrew word translated as 'vessel' is כֵּלִי keli – Strong's H3627 which means, '*article, utensil, vessel, armour, weapon, tool for labour*', which comes from the root verb כָּלָה kalah – Strong's H3615 which means '*finished, completed, come to an end or accomplished*' and is very similar to the root word כַּלָּה kallah – Strong's H3618 which means '*a bride*', which carries a wonderful picture for us of a bride prepared – a bride who has made herself ready and presents herself as one prepared, before Her Husband and Redeemer – the Refiner of silver!

Sha'ul wrote to Timotiyos and encouraged him to do his utmost to present himself approved to Elohim, a worker who does not need to be ashamed, rightly handling the Word of Truth, and to keep away from that which defiles and he then uses the analogy of vessels and tells him the following:

Timotiyos Bét/2 Timothy 2:19-21 "**However, the solid foundation of Elohim stands firm, having this seal, "יהוה knows those who are His," and, "Let everyone who names the Name of Messiah turn away from unrighteous-ness."** 20 **But in a large house there are not only vessels of gold and silver, but also of wood and clay, some unto value and some unto no value. 21 If, then, anyone cleanses himself from these matters, he shall be a vessel unto value, having been set apart, of good use to the Master, having been prepared for every good work."**

Anyone who cleanses himself from the dross of sin and lawlessness and rebellion, will be a set-apart vessel unto value and of good use to the Master!

The Greek word that is used here for 'vessels' comes from the root word σκεῦος skeuos – Strong's G4632 which means, '*vessel, implement, goods, article, jar*', and is used in:

Tas'loniqim Aleph/1 Thessalonians 4:3-7 "**For this is the desire of Elohim: your set-apartness! – that you should abstain from whoring, 4 that each one of you should know how to possess his own vessel in set-apartness and respect, 5 not in passion of lust, like the gentiles who do not know Elohim, 6 not to overstep and take advantage of his brother in this matter, because the Master is the revenger of all such, as we indeed said to you before and earnestly warned. 7 For Elohim did not call us to uncleanness, but in set-apartness."**

The Greek word that is used for 'value', in the expression 'vessel unto value', is τιμή time – Strong's G5092 which means, '*(to value, honour), a valuing, price, honour, honourable use, mark of respect*', and is used in:

Qorintiyim Aleph/1 Corinthians 6:20 "**For you were bought with a price, therefore esteem Elohim in your body and in your spirit, which are of Elohim."**

We were bought with a price and therefore must reflect that in our daily lives as we are valuable vessels in our Master's hand!

The Hebrew root word for 'refiner' is **צָרַף** tsaraph – Strong's H6884 which means, '*to smelt, refine, test, tried*', and is often used in Scripture as a metaphor for judgement on, and the purification of, sin as seen in the verse we have already looked at when describing the word 'dross':

Yeshayahu/Isaiah 1:25 "And I shall turn My hand against you, and shall refine your dross as with lye, and shall remove all your alloy."

We also know that the Word of Elohim is tried in the furnace of earth, as we see this word **צָרַף** tsaraph – Strong's H6884 being translated as 'tried, in:

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

Mal'aki/Malachi 3:3 "And He shall sit as a refiner and a cleanser of silver. And He shall cleanse the sons of Lēwi, and refine them as gold and silver, and they shall belong to יהוה, bringing near an offering in righteousness."

The Hebrew word that is translated in this verse from Mal'aki, as 'refiner' is **צָרַף** tsaraph – Strong's H6884, while the word that is translated as 'refine' is **צָקַק** zaqaq – Strong's H2212 which means, '*to refine, purify, distil*'.

יהוה is the One who shall refine and purify us, and cause us to be a pure and set-apart royal priesthood who are able to bring near to Him an offering of righteousness, having been cleansed in the Blood of Messiah and refined by His Word.

It is the refined ones who will be brought forth before the Refiner as true set-apart vessels unto value while the wrong ones are taken away from before our King as dross is removed!

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

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

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

Whereas the wicked forsake 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 translated as 'throne' is **כִּסֵּא** kisse – Strong's H3678 which means, '*seat of honour, throne, authority, and official seat*', and speaks of the seat of the king and is a symbol of royal authority.

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

Mishlê/Proverbs 12:3 tells us that no man is established by wrongness and in Mishlê/Proverbs 24:3 Shelomoh tells us that a House is established by understanding, and now we take note that once the wrong are removed the throne of our King will be established in righteousness!

Now let us look at ‘righteousness’, which is the Hebrew word צֶדֶק tseḏeq – Strong’s H6664 which means, ‘righteous, just, righteousness’.

We are told in:

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 Hebrew word used here for ‘righteousness’ is צֶדָּקָה tseḏaqah – Strong’s H6666 meaning, ‘righteousness, righteous acts, merits, righteous deeds’ and is the feminine form of צֶדֶק tseḏeq – Strong’s H6664.


To follow righteousness alone is to follow our Master and Elohim, and King of Righteousness, יהושע Messiah, whose reign will be established in righteousness when the wrong are removed from before His face!

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

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




Mem - מ:


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

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


Lamed - ל:

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

Kaph – כ:


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

Yod – י:


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

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


Tsadey - צ:

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

Dalet – ד:

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

Quph - ק:

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

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

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

Or

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

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

Verse 6-7:

“Do not exalt yourself before a sovereign, and do not stand in the place of great men; ⁷ for it is better for him to say to you, “Come up here,” than that you should be put lower before a noble whom your eyes have seen.”

These two verses serve as a single unit whereby we take note that **verse 7** gives us the clear reason for following the advice and instruction of **verse 6**.

The advice given here in this parable of Shelomoh is very similar to the parable our Master gives us, in:

Luqas/Luke 14:7-11 **“And He spoke a parable to those who were invited, when He noted how they chose the best places, saying to them: ⁸ “When you are invited by anyone to a wedding feast, do not sit down in the best place, lest one more distinguished than you be invited by him, ⁹ and he who invited you and him come and say to you, ‘Give this one place,’ and then you begin with shame to take the last place. ¹⁰ “Rather, when you are invited, go and sit down in the last place, so that when he who invited you comes he shall say to you, ‘Friend, come up higher.’ Then you shall have esteem in the presence of those who sit at the table with you. ¹¹ “For everyone who is exalting himself shall be humbled, and he who is humbling himself shall be exalted.”**

We must not allow pride to set in and think that we are able to exalt ourselves to a position of greatness before a king or others who are in esteemed positions! We must never assume to have a right to something and boast in ourselves.

The Hebrew phrase that is translated here as ‘**Do not exalt yourself**’ is written as follows: אַל־

תִּתְהַדָּר – ‘al-tithehadar’, which comes from the two root words:

- 1) אַל al – Strong’s H408 which is a negative participle meaning, ‘**not, neither, nor, no, do not, let not**’; and
- 2) הִדָּר hadar – Strong’s H1921 which means, ‘**to honour, adorn, claim honour, respected**’, and in the tense that it is used it is applied to pride as it can bear the meaning, ‘**to be large, swollen, tumid**’, and therefore we can see the reference of this word clearly dealing with those who puff themselves up in pride.

The warning is clear, do not exalt yourself before a sovereign; in other words: do not behave in an arrogant, boastful manner due to an improper haughtiness.

Shelomoh also tells us not to stand in the place of great men.

This is of course a caution against trying to assume a position of someone who has great rank or position, as the term ‘**great**’ refers to a unique position of higher ranking and qualification given and acknowledged by the king.

The basic lesson here is that we are not to try to act like we are someone special nor try to seem important in the court of a ruler.

Rather let the ruler, king or host say to you, 'come up here', as it is better to be called up to a better position or place than to simply assume a position or ranking that you may be demoted from, due to pride and arrogance.

This is a clear lesson on humility where it is better to be humbly and lifted up by the king rather than to try exalting oneself and be brought low by the king!

Kěpha Aleph/1 Peter 5:5-7 **"In the same way, you younger ones, be subject to elders. And gird yourselves with humility toward one another, for "Elohim resists the proud, but gives favour to the humble." 6 Humble yourselves, then, under the mighty hand of Elohim, so that He exalts you in due time, 7 casting all your worry upon Him, for He is concerned about you."**

The Hebrew root word for 'put lower' in **verse 7** is שָׁפַל *shaphel* – Strong's H8213 which means, **'to be or become low, to be abased, brought low, laid down, humbled, set in a lower place'**.

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

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

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

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

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

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

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

We either walk in humility and be lifted up by our Master or try to exalt ourselves and try to be important for which we will be put low and humbled by Elohim!

Verse 8:

"Do not go forth to strive in haste, for what would you do in the end, when your neighbour has put you to shame?"

This is a clear caution against being too quick to strive and fight with another, especially when you have no proper facts or evidence to present your grievance!

The Hebrew word that is used here for 'strive' is רִיב *rib* – Strong's H7378 meaning, **'to strive, contend, argue, complain, find fault, quarrel'**, and in the tense that it is written in it also carries the understanding/meaning of conducting a legal case or lawsuit.

This is a caution against striving to the point of going to court against your neighbour!

This is a caution against being with without cause and you end up being shamed for your striving in haste! Messiah warns against this in:

Mattithyahu/Matthew 5:21-26 “You heard that it was said to those of old, ‘You shall not murder,’ and whoever murders shall be liable to judgment. 22 “But I say to you that whoever is wroth with his brother without a cause shall be liable to judgment. And whoever says to his brother, ‘Raka!’ shall be liable to the Sanhedrin. But whoever says, ‘You fool!’ shall be liable to fire of Gehenna. 23 “If, then, you bring your gift to the altar, and there remember that your brother holds whatever against you, 24 leave your gift there before the altar, and go, first make peace with your brother, and then come and offer your gift. 25 “Be well-minded with your opponent, promptly, while you are on the way with him, lest your opponent deliver you to the judge, and the judge to the officer, and you be thrown into prison. 26 “Truly, I say to you, you shall by no means get out of there till you have paid the last penny.”

Go forward in haste to make right if you need to and make sure that you are not going forward in haste to strive!

In the **LXX** (Septuagint – Greek translation of the Tanak – O.T.) we take note that the Greek word used here for ‘strive’ is μάχη machē – Strong’s G3163 which means, ‘fight, strive, dispute, conflict, quarrel’, and comes from the word μάχομαι machomai – Strong’s G3164 which means, ‘to fight, argue, quarrel’.

Sha’ul tells Timotiyos where strife comes from – it comes from verbal battles – and in speaking of ‘one who teaches falsely’, he says in:

Timotiyos Aleph/1 Timothy 6:4 “he is puffed up, understanding none at all, but is sick about questionings and verbal battles from which come envy, strife, slander, wicked suspicions”

We must steer clear of ‘verbal battles’ that lead to strife, slander and all forms of wickedness, for it will render our slaughterings as dysfunctional before our Master!

Ya’aqob writes:

Ya’aqob/James 1:1-4 “Where do fightings and strivings come from among you? Do they not come from your pleasures that battle in your members? 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. 3 You ask and do not receive, because you ask evilly, in order to spend it on your pleasures. 4 Adulterers and adulteresses! Do you not know that friendship with the world is enmity with Elohim? Whoever therefore intends to be a friend of the world makes himself an enemy of Elohim.”

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

The Hebrew word that is translated as ‘shame, put to shame’ comes from the root verb כָּלַם kalam – Strong’s H3637 which means, ‘to be humiliated, ashamed, brought to dishonour, disgraced, rebuked, embarrassed, insulted’.

What this teaches us is that we must not be in haste to take our own view and hurry to strive, as we may just find that there is another side to the story or another witness that will end up causing your story to be proven false and you end up being shamed for your hastiness of getting your way!

This is a clear parable that teaches us the need to do the opposite of being hasty in anger, as we should take time to consider the matter properly and soberly and rather be prompt in making peace lest a matter causing strife that ends up putting someone to shame!

People are often too hasty in their going forward to strive with another as they are led by their emotions and do not allow time to let emotions die down and consider the clear facts of any given situation and we would do well to learn from this parable as it would stop a lot of unnecessary striving that sadly takes place within the body!

Verse 9-10:

“Plead your case with your neighbour himself, and do not disclose the secret of another; ¹⁰ lest he who hears it put you to shame, and your evil report turn not back.”

These two verses form a single unit that continues to warn us against the dangers of speaking rashly in haste and disclosing matters that should be dealt with privately!

The Hebrew word that is translated here as ‘plead’ is the noun **רִיב** *riyb* – Strong’s H7379 which means, ‘*strife, contention, dispute, adversary, controversy*’, which comes from the primitive root verb **רִיב** *rib* – Strong’s H7378 meaning, ‘*to strive, contend, argue, complain, find fault, quarrel*’.

What Shelomoh is basically saying here, is that we are to ‘argue’ any case we have with our neighbour with our neighbour himself and not take it to the courts to be argued!

What is further being emphasized here, is that the disclosure of what is argued or pleaded over should not be made known to others, especially while the pleading is still taking place!

When you have an issue with your brother, first go and sort it out with him alone and not with everyone else that you can find.

What is also important is that we do not become gossips and tell everyone the details of the pleading or striving that is had between two parties in secret!

The term that is used here for ‘plead’ carries with the meaning of going to your neighbour himself to discuss your differences of opinion and not going to another to discuss your opinion of the neighbour that you are striving with.

This is sadly what happens all the time as we see so many people griping to many about someone that they have had a falling out with for some reason or other while they do not simply go and talk it out with the person involved and restore the matter peaceably.

What happens when the secrets of another are disclosed a division is started within the body and this can be damaging to the entire body or fellowship or community as various parties that are involved through gossip begin to take sides based on the one-sided accounts that they hear.

What tends to happen in cases like this is that strife is birthed into the hearts and minds of people who should never have been involved in the first place and if it happens that the two original parties sort out their differences and make peace those who had been informed of the things that they should not have been still hold a grudge against one of the parties when the matter has already been dealt with!

What is warned against here, is that when you go and reveal another’s secrets it may just be to your detriment for the one whom you inform may just go and tell the party involved about what you said and your evil report will end up being turned around to bring you to shame before all!

There is a clear procedure of how we are to deal with any grievances we may have with another for whatever reason that may be, and our Master makes this clear in:

Mattithyahu/Matthew 18:15-17 “**And if your brother sins against you, go and reprove him, between you and him alone. If he hears you, you have gained your brother. 16 “But if he does not hear, take with you one or two more, that ‘by the mouth of two or three witnesses every word might be established.’ 17 “And if he refuses to hear them, say it to the assembly. And if he refuses even to hear the assembly, let him be to you like a gentile and a tax collector.”**”

The heart behind any matters or disputes between two parties should always be reconciliation and every effort should be made to restore any broken relationship.

Sometimes this is not possible and we certainly see this by our Master’s words, however we must still follow a clear pattern of doing it the correct way.

Many times a person does not go and confront another to reprove them for the wrong they did and give them an opportunity to make right, but instead tells others and in the process the accused becomes more offended and shuts himself/ herself off from any means of reconciliation and that friendship that was broken down may never again be able to be healed! If the proper procedure is followed and the relevant party that is being reprovved does not respond after having been spoken to alone and then before witnesses and then the assembly then he is to be treated like an outsider!

Mishlĕ/Proverbs 11:13 tells us that a slanderer is a revealer of secrets, but one with a trustworthy spirit conceals a matter.

The Hebrew word used here for ‘disclose’ is גָּלַהּ galah – Strong’s H1540 and means, **‘to uncover, remove, to be uncovered, to reveal oneself’**, and is written in the ‘piel’ verb tense which expresses and intensive or intentional action which shows us that the warning and instructions given here is clear: and that is that we must not go and intentional reveal the secrets of others by slandering and gossiping about others we have an issue with!

The Hebrew word that is translated here as ‘secrets’ is the root word סֹד sod – Strong’s H5475 which means, **‘council, circle, company, assembly, fellowship, secret counsel, intimacy with E’**.

The primary meaning of the word is **“confidential speech”**, and gives, in essence, the confidence one ought to have in seeking counsel among his friends and brothers without fear of that counsel being revealed to those who are not involved or have any part in knowing about that which has been discussed in private!

We see that this term carries an essence of intimacy in relationship where trust and confidence can be exchanged due to the nature of the closeness of the relationship.

The warning hear is that when you go and plead your case with your neighbour you must not go and share with others what he has spoken to you in confidence, for that would certainly hinder any hope of reconciliation!

The Hebrew word used in this proverb for ‘evil report’ is דִּבְבָהּ dibbah – Strong’s H1681 meaning, **‘whispering, defamation, evil report, bad report, slander’**. This is the word that is used to describe the ‘evil report’ that the 10 spies brought back to the Yisra’ĕlite camp in:

Bemidbar/Numbers 13:32 “**And they gave the children of Yisra’ĕl an evil report of the land which they had spied out, saying, “The land through which we have gone as spies is a land eating up its inhabitants, and all the people whom we saw in it are men of great size.”**”

What we see here, is that the negative 10 literally ‘slandered’ the land and gave it a bad name, as they stretched the truth to the point of lying to the people, so much so that they people believed their report! This evil report was infectious and this we must learn from, in that we must not use slander or speak evil of the Good Word over our lives, as this is a very infectious sickness that can cause many to not inherit the Promises of Deliverance and Salvation!

Tehillim/Psalm 31:13-14 **“For I hear the evil report of many; fear is from all around; when they take counsel together against me, they plot to take away my life. 14 But I, I have put my trust in You, O יהוה; I have said, “You are my Elohim.”**

We have a choice each and every day – to trust in יהוה and believe His Word and walk in it with great boldness and courage and declare this Good News or we can hear the evil report of many and fall into the fear that the evil report brings and so defame the character of the Living Elohim, of which the end result will be a cutting off from His promises and death!

An evil report can also be stirred up through the whisperings and backstabbing talk of the negative, which is very infectious like a deadly disease which the majority will contract, and any slander and ‘whispering negativity’ simply reveals a lack of submission to the Truth and willingness to obey:

Titos/Titus 3:1-2 “Remind them to be subject to rulers and authorities, to obey, to be ready for every good work, 2 not to slander anyone, not to be quarrelsome, to be gentle, showing all meekness to all men.”

Another way of expressing this parable that Shelomoh is giving us here could be expressed as follows: If you and your neighbor have a row about something, it is best for just you-two to sort it out, and afterwards you must not talk about this private business. If you do go and reveal what has been spoken in private then any good reputation that you may have had will be destroyed!

Verse 11:

“A word spoken at the right time is like apples of gold in settings of silver.”

In contrast to the speaking of slander and revealing secrets we take note of what Shelomoh is teaching us in terms of speaking the right words at the right time!

When we consider the flow of these parables it becomes clear that we are to learn the vital lesson of knowing when we should speak and knowing when we should not!

In fact, these next four verses are figurative statements about one’s speech, be it negative or positive!

This verse can actually be written in the following manner, if following the literal order of the Hebrew text:

Like apples of gold in settings/pictures of silver, is a word spoken fitly/at the right time!

The Hebrew word that is translated here as ‘apples’ is תַּפּוּחַ **tappuach** – **Strong’s H8598** which is used 6 times in Scripture and is translated as, ‘**apples, apple tree**’, and comes from the primitive root verb נָפַח **naphach** – **Strong’s H5301** which means, ‘**to breathe, blow, inflate**’, and while the relationship of these words may seem semantically strained, the idea of ‘**breathe**’ and ‘**exhale an odor**’ are understandably related and the imagery of apples (that have been inflated) being set in gold, can speak to both senses of sight, touch and taste in order to expand on the beauty of the setting of perfects designs of gold that are set in silver!

This is the first times that we see this word for ‘**apples**’ being used in Scripture and it is believed by some that the term ‘**apples of gold**’ may be a poetic phrase that can depict the beauty of various fruits, such as an apricot or orange.

What is clear here is the golden fruit in settings of silver.

There is much imagery we can take from this and expand greatly in recognising the imagery that both gold and silver has for us in Scripture, along with the fruit of the Spirit, which further emphasises a clear parable of how our speech ought to be seasoned with salt, so to speak, as we make sure that the words of our mouths and the meditation of our hearts are pleasing to the Master and ensure that our words are fitly spoken at the right times!

The Hebrew word for 'gold' is **זָהָב** *zahab* – Strong's H2091 which is translated as, '**gold, golden**' and even '**fair weather**' and figuratively it speaks of '**brilliance and splendour**' from an unused root meaning '**to shimmer/shine**'!

Gold is symbolic of the purity and richness of **יהושה** and represents for us His supreme position and esteem as Elohim Most High. Pure Gold speaks of His Mighty-like power that cannot be reproduced by man.

Gold speaks of the royalty of Messiah – it was the first of the 3 gifts brought by the Magi, when they came into the house and saw the Child with His mother – they saw the King of Kings!!!

The Hebrew word for 'silver' is **כֶּסֶף** *keseph* – Strong's H3701 which is translated as, '**silver, money, purchase price**' and comes from the root word **קָסַף** *kasaph* – Strong's H3700 which means, '**to long for, eager, shame**', as already discussed.

After His resurrection, when Messiah showed T'oma (Thomas) His hands that took the nails, T'oma acknowledged the redemptive work of **יהושה** Messiah and called Him His Master and Elohim. T'oma now fully believed the Word of Elohim, and he was told that those who believe and have not seen:

Yohanan/John 20:27-29 "**Then He said to T'oma, "Bring your finger here, and see My hands. And bring your hand and put it into My side – and do not be unbelieving, but believing."** ²⁸ **And T'oma answered and said to Him, "My Master and my Elohim!"** ²⁹ **יהושה** said to him, "**T'oma, because you have seen Me, you have believed. Blessed are those who have not seen and have believed.**"

Our True redemption is in **יהושה** Messiah, who is the open hand of Elohim that took our sin upon Himself, as spoken in His written Word that does not return empty!

The Hebrew word that is translated as 'settings' is **מַשְׁכֵּית** *maskith* – Strong's H4906 which means, '**a showpiece, figure, imagination, a fabricated and shaped ornamental platter upon which other decorations are set**', and what Shelomoh is saying here is that when a word that is spoken at the right time it is like a beautifully crafted showpieces of gold set in silver. This is not a parable that is teaching us to make images to worship but is using the imagery of precision craftsmanship in ornamental design to be likened to proper Truth that is spoken in season!

Both gold and silver was used extensively in the design of the Tabernacle and Temple and we also take note of the imagery of apples that can represent the 'fruit of the Spirit' that ought to be seen in the lives of true proclaimers of the Good News!

A word spoken at the right time!

The Hebrew word that is translated as 'word' is the noun **דָּבָר** *dabar* – Strong's H1697 which means, '**speech, word, matter, acts**', which comes from the primitive root verb that is translated here as 'spoken', which is the verb **דָּבַר** *dabar* – Strong's H1696 meaning, '**to speak, command, counsel, declare, proclaimed, converse, warn, threaten, promise**'.

From the noun דָּבָר **dabar** – Strong’s H1697 meaning, *‘speech, word, commandment, chronicles, message’*, we get the plural word דְּבָרִים **Debarim** (Words). The 5th book of the Torah (**Deuteronomy**), which is called “**DEBARIM**” – דְּבָרִים Debarim (Deuteronomy) is often understood as the ‘powerhouse’ that holds the vision and the mandate we have in יהושע Messiah.


We who choose to **‘walk and obey’** the **‘Words’** of יהוה that we **‘hear, guard and do’** find that it becomes a place of anointing, righteousness and empowerment. The Word of Elohim (includes the collection of all His instructions contained throughout the Scriptures) is that which washes us, teaches us, and trains us in righteousness – and by the life, death and resurrection has been poured out for us so that we may have abundant life in Him!

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


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



Dalet – 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 of understanding the door of the tent of appointment as the only means of access, showing us the importance of the Appointed Times/Feasts of יהוה. Therefore, our need to gather as we are commanded to, is the starting point for us to embrace, learn and understand what His Word teaches and instructs us to do.

Beyt - בָּ:

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


Resh – ר:

The ancient script has this letter as  and is pictured as 'the head of a man' and has the meaning of the head of a man as well as 'chief, top, begging or first'.

Top, as in the top or head of a body, and chief, as in a head of a tribe or people; as well as the one who rules the people.


Every House has a head of the home, and all in the House submit to the instructions of the One who is head of the home, listening to and obeying the words that the Head speaks!

Yod – י:

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

The work of one's hands is the basic meaning of this letter! And this letter also pictures for us the outstretched Arm and working Hand of Elohim, that is not too short to save!

Mem – מ:

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

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

Water is also a very clear picture for us of that which washes or cleanses us, as we understand from the picture of the bronze laver in the Tabernacle that was used to clean the priests, and was made from the bronze mirrors that was used by the women who worshipped at the Door of the Tabernacle. As we look into the mirror of the Word of Elohim, we are to allow it to cleanse us and cause us to remember how we are to look, speak and act, in complete adherence to His clear words of instructions contained therein!

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

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

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

His Words are ‘refined gold and silver’ that is set for all time, for His Word shall not pass away!
What we can also recognise here is that the Word of יהוה is perfect in its timing and season, especially as we consider His Appointed Times that teach us the assurance of His Word and Promises that are yes and amēn in Messiah!

This should further teach us to make sure that the words we speak are fruitful words of Truth and always ready to bear witness of the Truth as we reflect the image of our Master in our words and deeds!

Timotiyos Bēt/2 Timothy 4:2 “Proclaim the Word! Be urgent in season, out of season. Reprove, warn, appeal, with all patience and teaching.”

The pure design of our Master being set in the redemption that He worked for us can be seen in our working out our deliverance by the words we speak and the accompanying actions of obedience!

This parable certainly carries a wealth of imagery that can be expanded greatly upon and while we see the figurative imagery, of the purity of the Word that ought to be on our lips at all times, we also take note of the practical application of how fitting it is when the right words are spoken at the right times, and each circumstance we find ourselves in, may need to have words varied in order to speak what is right for the situation or occasion we find ourselves in.

To do this we ought to be meditating on the Word of Elohim day and night so that we will never be stuck for words that need to be spoken, especially as we are guided by His Spirit that bears much fruit through our obedient speech and actions!

Verse 12:

“A ring of gold, and an ornament of fine gold, is a wise one’s reproof to an ear that hears.”

From proper speech to proper hearing! The ear that hears the refining words of reproof will bring about an excellent reflection of deliverance that shines and reflects the light of the Truth of our Master!

The Hebrew word that is translated here as ‘ring’ is נֶזֶם *nezem* – Strong’s H5141 which is used 17 times in Scripture and has the meaning of, *‘earring, ornament, nose ring, jewel’*.

Whenever this word refers to rings it is always of gold and therefore speaks of a high quality ornament, ring or necklace and here, Shelomoh likens a hearing ear to one that is beautifully adorned and refined, as the hearing ear can correctly hear any necessary reproof, in order to be refined and made pure before the Master!

The first Hebrew word that is translated here as ‘gold’, as in ‘a ring of gold’, is זָהָב *zahab* – Strong’s H2091 as discussed in the previous verse (verse 11).

The second Hebrew word that is translated here as ‘gold’ as in ‘fine gold’ is כֶּתֶם *kethem* – Strong’s H3800 which means, *‘fine fold, pure gold’* which is a poetic synonym for זָהָב *zahab* and represents the refined state of the purest gold.

The refined image of pure gold is likened to the wise reprove to an ear that hears and understands!

The Hebrew word that is used here for ‘wise one’ is חָכָם ḥākām – Strong’s H2450 which means, ‘**expert, skilled, learned**’ and comes from the primitive root word חָכַם ḥākām – 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.

The Hebrew word that is translated as ‘reproof’ is מוֹכִיחַ – ‘mōkiyah’ which comes from the root verb יָכַח yākaḥ – 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 יְהוָה. “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 וְנִיבְחַחְהוּ ‘venivakeḥah’, and comes from the root word יָכַח yākaḥ – Strong’s H3198, and in effect what יְהוָה is saying here to a sinful nation is,

“Come let Me prove to you... that you will be cleaned up... if you ...”

Here He is using court like language that has been addressing the guilty to seek judgement and right-ruling, and is submitting His case here as to those guilty of sin, as if on trial, and then proceeds to show them on what principles they may be pardoned!

So many love this verse on its own but do not proceed to the next and do not understand the seriousness of stain of sin and lawlessness!

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

The Hebrew word used for ‘eat’ and ‘devoured’ is the same word - אָכַל akal – H398 and means ‘**eat, consume, devour or be devoured**’.

So in essence what is being declared here is simply this: if you submit and obey you will eat and enjoy the good of the land – if you rebel and refuse to submit and obey you will be eaten by the sword – that is His Word that will consume you up and devour you in judgement, according to His righteous right ruling!

We have a choice – eat His Word and walk in Him and be satisfied or eat all the junk that is on offer and neglect His Word and be eaten by the very Word that is rejected.

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

Eat right and live or live wrong and be eaten:

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

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

Our ears are to be attentive to the wise reproof of the clean Words of יְהוָה that is as silver that is tried in the furnace of earth and refined seven times (Tehillah/Psalm 12:6).

We are also reminded in:

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

The Greek verb that is used here for ‘reproof’ is ἔλεγχος *elegchos* – Strong’s G1650 which means, ‘reproof, test, conviction’.

It is through the loud and clear call of wisdom that we must hear and respond to the reproof of Elohim given to us through His Scripture – that is His complete Word and not just the parts of it that many people pick and choose, in order to have their ears tickled!

יְהוָה *Yehovah* reproves those He loves:

Hazon/Revelation 3:19 “As many as I love, I reprove and discipline. So be ardent and repent.”

Sha’ul was also very clear in instructing us to reprove those who are out of line:

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

We are to also reprove the works of darkness:

Eph’siyim/Ephesians 5: 11-13 “And have no fellowship with the fruitless works of darkness, but rather reprove them. 12 For it is a shame even to speak of what is done by them in secret. 13 But all matters being reprovèd are manifested by the light, for whatever is manifested is light.”

We need to exercise boldness and unfeigned humility when we reprove another; and today there seems to be a mental block against proper reproof for fear of offending another when correcting their behaviour, yet we need to learn to do so with love and respect, in order that we can build one another up in the Most Set-Apart faith!

Titos/Titus 2:15 “Speak these matters, urge, and reprove with all authority. Let no one despise you.”

Reproof must always be done on the basis of the pure plumb line of the Word and not on a twisted interpretation that diminishes the Word!

We must not reproof another when we do not like the way they do things, yet it is not against the Torah, but must exercise proper discernment in distinguishing the set-apart and profane and when one’s actions are not set-apart but are profaning the Truth, then we must boldly reprove the one in error so that they learn to fear יְהוָה.

We will not be able to reprove with all authority if we ourselves do not receive the reproof, correction and training in righteousness that the Word brings.

Reproof must also be received correctly in order to be hearers that hear, guard and do the Word and not just hearers only.

The ears of hearers and doers are adorned with the refining beauty of the Word of Elohim!

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

The word used here for listen is שָׁמַע *shama* – Strong’s H8085 which carries the meaning not just simply to hear, but rather to ‘listen with attention, comprehend and discern, give heed to what is being spoken’.

Understanding our need to be a people who are listening attentively and giving heed to His Word in a time when most are not, let us recognise that this is certainly the time to now be a hearing and discerning and obeying people!

Shemoth/Exodus 19:5-6 “**And now, if you diligently obey My voice, and shall guard My covenant, then you shall be My treasured possession above all the peoples – for all the earth is Mine – 6 ‘and you shall be to Me a reign of priests and a set-apart nation.’ Those are the words which you are to speak to the children of Yisra’el.**”

These verses make it very clear – for us to truly be a treasured possession of the Most High, we are to make sure that we obey His voice and guard His Covenant.

In the above verse the root word שָׁמַע *shama* is used twice in a row, which means to ‘**hear, listen and obey**’.

The structure is as follows: אִם-שָׁמוּעַ תִּשְׁמָעוּ - *im-shamoa tishmau* which literally translates as: “**If hearing, you shall hear**” and this reminds me of how often we see the term being used in **Hazon/Revelation** to the assemblies: “**He who has ears let him hear what the Spirit says.**” The call here is to hear the depths of what is being spoken – hear the spirit that lies behind the letter! Now if people are not even listening to the letter, how are they ever going to hear what the Spirit says!!!

Verse 13:

“Like the cold of snow in time of harvest is a trustworthy messenger to those who send him, for he refreshes the life of his masters.”

The imagery of snow in the time of harvest is used to reflect the contrast of hot and cold and how refreshing the cold snow would be during the heat of a harvest season.

It is possible that snow may fall on some mountain peaks during the heat of a harvest season yet is mostly unlikely, yet here Shelomoh is simply contrasting hot and cold and how refreshing it is to receive the ice-cold waters from a spring during the heat of harvesting.

The imagery that is used here in this parable is to highlight how refreshing a trustworthy messenger is, especially when a refreshing message of comfort is received during the heat of battles or trying times.

Once again Shelomoh is addressing the importance of words that are spoken at the right time in order to refresh the thirsty!

The Hebrew word that is used here for ‘harvest’ is קָצִיר *qatsir* – Strong’s H7105 meaning, ‘**harvest, harvest time, gathering**’, and comes from the root verb קָצַר *qatsar* – Strong’s H7114 which means, ‘**to reap, harvest**’.

Mishlĕ/Proverbs 10:5 tells us that a son who gathers in summer is a wise son, while he who sleeps in harvest is a son who causes shame!

The reason for me mentioning this verse is to highlight the reference to harvest being done in summer, which further emphasises how refreshing cold snow would be in the height of summer! The picture of the cold snow and the waters that come from that during the harvest time, which is the hottest time of the year, we take note of this representing a metaphor of blessing, however we take note of the wording we find in Iyob/Job that reflects how the ‘snow waters’ are snatched away from the disobedient!

Iyob/Job 24:19 “**Drought and heat snatch away snow waters – the grave those who have sinned.**”

The Hebrew word that is translated as ‘messenger’ comes from the root word **צִיר** tsir – Strong’s H6735 which means, ‘ambassador, envoy, messenger’.

We are called to be faithful ambassadors of the coming reign of Elohim, and anyone who is proclaiming a message that the Torah is no longer applicable are wrong and they will fall, whereas the one who brings forth the truth brings a message of healing to those who hear and respond!

The Hebrew word for ‘trustworthy’ is the word **אֱמוּנָה** emunah – Strong’s H529 which means, ‘faithful, faithfulness, trustworthiness’, which comes from the root word **אָמַן** aman – Strong’s H539 which means, ‘confirm, support, be established, be faithful,, stand firm, trust, be certain, believe’.

A word that is derived from the root **אָמַן** aman – Strong’s H539, is the Hebrew word for ‘truth’, which is **אֱמוּנָה** emunah – Strong’s H530 which means, ‘firmness, steadfastness, faithfulness, stability, trust, truthful’.


We serve a faithful and trustworthy Elohim – and in Him we find true stability, as we stand upon the Rock of Truth!

When looking at **אֱמוּנָה** emunah – Strong’s H530 in the ancient pictographic script we are able to learn the clear characteristic of trustworthiness, as it looks like this:



Aleph - א:




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

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

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!


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**’.


Nun – ן:



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

Hey – ה:



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

In the understanding of this word אֱמוּנָה **emunah** – **Strong’s H530** representing for us ‘**trustworthiness**’, we can clearly see from these pictures the following:

THE COMPLETE AND SURE STRENGTH OF OUR MASTER WHO WASHES US AND SECURES FOR US THE PROMISE OF EVERLASTING LIFE, AS WE SUBMIT TO HIM AND PRAISE HIM WITH OUR ALL.

Our ability and strength to remain trustworthy servants comes as we allow The Word of our Master to wash us and secure us in Him, as we walk in total submission to Him, with hands lifted high in continual praise of our Master and Elohim.

Qorintiyim Bět/2 Corinthians 5:20 “Therefore we are envoys on behalf of Messiah, as though Elohim were pleading through us. We beg, on behalf of Messiah: Be restored to favour with Elohim.”

The Greek word used here for ‘**envoy**’ is **πρεσβεύω presbeuō** – **Strong’s G4243** which means, ‘**to take precedence, be an ambassador**’.

The Merriam Webster’s Collegiate Dictionary describes an ambassador as:

‘an official envoy and an authorised representative or messenger – especially a diplomatic agent of the highest rank accredited to a foreign government or sovereign as the resident representative of his or her own government or sovereign or appointed for a special and often temporary diplomatic assignment.’

We are to be trustworthy messengers of the Coming Reign to which we submit to here and now as we walk steadfast in the Torah of our Master and Elohim, bringing the true message of healing to the nations!

We are to bring the refreshing Living waters of the Word of our Master to a thirsty people as we are sent out as workers in the harvest!

The Hebrew word for 'send' is the root word שָׁלַח *shalah* - Strong's H7971 which means, '**to send, bid farewell, let go, put forth, stretch out, direct, urgently send**', and in the LXX (Septuagint), which is the Greek translation of the Tanak (O.T.), the Greek word used is a construct from the word ἀποστέλλω *apostellō* – Strong's G649 which means, '**to send forth, set-apart and send out (on a mission), ordered to go to a place appointed, send away**', and is a technical term for the sending of a messenger with a special task.

We see how יהוה continually sent forth His prophets to speak to His people, yet they would not listen:

Yirmeyahu/Jeremiah 7:25-26 "From the day that your fathers came out of the land of Mitsrayim until this day, I have even **sent** to you all My servants the prophets, daily rising up early and sending them. ²⁶ "But they did not obey Me or incline their ear, but stiffened their neck. They did evil, more than their fathers."

Dibre haYamim Bēt/2 Chronicles 36:15-16 "And יהוה Elohim of their fathers sent to them, by His messengers, rising up early and **sending** them, for He had compassion on His people and on His dwelling place. ¹⁶ But they were mocking the messengers of Elohim and despising His words and scoffing at His prophets, until the wrath of יהוה arose against His people, until there was no healing."

Yehezqël/Ezekiel 2:3 "And He said to me, "Son of man, I am **sending** you to the children of Yisra'ël, to a nation of rebels who have rebelled against Me. They and their fathers have transgressed against Me, until this day."

In this verse, we see the clear commission given to Yehezqël, the one who is strengthened by Elohim! יהוה told this prophet that He was sending him to the children of Yisra'ël, that is to a nation of rebels that have rebelled against Elohim!

With this command given to Yehezqël as, 'Son of Man, I am sending you to the children of Yisra'ël...', we are able to see a clear prophetic shadow picture of our Master and Elohim, יהושע Messiah, who was sent for the lost sheep of Yisra'ël!

Mattithyahu/Matthew 15:24 "And He answering, said, "I was not sent except to the lost sheep of the house of Yisra'ël."

As His body, we too must recognise our mission – and that is to go stand up and speak the Master's Word to the lost and rebellious Yisra'ël!

Yehezqël was given this command around 130 years after the northern 10 tribes of the House of Yisra'ël had been exiled into Ashshurian captivity and scattered over the face of the earth, and he was being sent to speak to the children of Yisra'ël, who by now had become nations of rebels who were so mixed with the world!

Yeshayahu/Isaiah 6:8 "And I heard the voice of יהוה, saying, "Whom do I **send**, and who would go for Us?" And I said, "Here am I! **Send me.**"

In the Hebrew the word used here is שָׁלַח *shalah* and in the Septuagint the Greek word ἀποστέλλω *apostellō* is used.

You may be asking why I am showing you the Greek translation of this Hebrew word, and the reason for this, is that when we look at the Renewed Writings (N.T.) we see, in the Greek texts, that we have the very same word being used, of which I will highlight some of these verses, to show how just as 12 spies were sent out to spy and bring a good report, so too are we to be bringing the Besorah (Good News) to a people who need to taste and see that יהוה is Good and that in Him we find our deliverance/salvation through the Living Torah – יהושע Messiah!

Mattithyahu/Matthew 10:5-6 “יהושע sent these twelve out, having commanded them, saying, **“Do not go into the way of the gentiles, and do not enter a city of the Shomeronites, 6 but rather go to the lost sheep of the house of Yisra’el.”**

יהושע ‘sent’ - ἀποστέλλω *apostellō* – the 12 out with the clear instruction to go to the ‘lost sheep of Yisra’el’!

Mattithyahu/Matthew 10:16 “See, I send you out as sheep in the midst of wolves. Therefore be wise as serpents and innocent as doves.”

יהושע Himself clearly stated that He too had only come on an appointed mission – to redeem the lost sheep of Yisra’el, and this is the message we have been given to go and proclaim and declare – the Besorah that יהושע is Messiah and our deliverer and He is the One who will take us into the Good Promises of His Word.

There are many who need to hear the Besorah (Good News) and we, as disciples/talmidim of Messiah, are tasked with the responsibility of being ‘sent forth’ to proclaim the Good News, and encouraging one another with the good report of the Truth:

Romiyim/Romans 10:13-15 “For **“everyone who calls on the Name of יהוה shall be saved.”** 14 **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!”**

We are called to take the refreshing Living Waters to a thirsty people amidst the heat of the harvest that is ripe, and the Hebrew word translated as ‘refreshing’ is שוב *shub* – Strong’s H7725 which means, **‘to turn back, return, repent, recover’** and is written in the ‘hiphil’ tense which is a causative tense that teaches us that when we are trustworthy messengers that bring the Good News of the Good we can cause people to turn back to Elohim and be refreshed by our Master!

The Hebrew word translated as ‘life’ is נפש *nephesh* – Strong’s H5315 which is **‘a soul, a living being, the inner being of a man’**.

A trustworthy messenger can be the source of refreshing life to a being that is hindered by the heat of trials and pressure, reflected in the image of snowy cold waters on a hot summer’s day!!!

Verse 14:

“He who boasts of his gifts falsely is like clouds and wind without rain.”

The imagery of clouds without rain being likened to the false boasting that one does of his gifts carries the picture of a failure to produce what is expected! Just as rain is expected from clouds and wind so are the fruit of one’s gifts to be expected from the one who claims to have them.

Many people may boast in the assumed gifts that they have yet the fruit of their actions may not necessarily line up with their boasting.

Mishlê/proverbs 20:6 “Most men proclaim each his own kindness, but who finds a trustworthy man?”

The Hebrew word that is translated here for ‘boasts’ is **הָלַל** **halal Strong’s H1984** which means, *‘to shine; to be boastful; to be clear; to make a show; to rave; be foolish; to celebrate; praise, cheer, brag or extol, i.e., extol the greatness or excellence of a person, object or event.’*. This is a word that is frequently used for ‘praise’ and more specifically the praise and boasting we are to make in **יהוה** and not in self!

Yirmeyahu/Jeremiah 9:23-24 “Thus said יהוה, “Let not the wise boast in his wisdom, let not the mighty boast in his might, nor let the rich boast in his riches, 24 but let him who boasts boast of this, that he understands and knows Me, that I am יהוה, doing kindness, right-ruling, and righteousness in the earth. For in these I delight,” declares יהוה.”

When one begins to boast in self, or better yet praise oneself falsely, they are bordering on profaning the Name that is to be boasted in!

What does it mean to profane?

The word profane means *‘to treat something set-apart with abuse, irreverence or contempt’*.

The Hebrew word is **חָלַל** - **ḥālal - Strong’s H2490** (chalal – with a ch.. sound as in loch) and means, *‘to bore or pierce through or kill or wound or defile’*.

What is very interesting to me is that the word for praise in Hebrew is **הָלַל** – **halal - Strong’s H1984** (with a soft sound as in ‘ha’) and in essence carries the meaning, *‘to shine, be boastful, give praise’*.

These two words differ with a slight difference is the stroke of the pen by means of a little tiny gap! In the Hebrew word for **praise**, the letter **ה** (hey) is used and in the Hebrew word for **profane**, the letter **ח** (ḥet) is used.

Similar looking letters at a glance and hence the words, even at a glance, may seem to be the same, while they are the total opposite of each other and the difference in the written form is but a tiny little gap on the top left corner of the first letter!

This may sound a little pedantic to some of you, but for me it makes me realise just how fine line it is between pure worship and profanity!

Let me tell you why I find this very interesting, in the closeness of these words – we see in the world today that there are many who claim to be born again believers of the Almighty yet in their worship they are offering profane worship and they cannot distinguish between the set-apart and the profane!

The ‘church’ today is profaning the Name of **יהוה** and have not only brought His Name to nought but have profaned it by treating it with abuse, irreverence and contempt with their false boasting of their assumed gifts!

There is a very fine line between praise and profane as outlined below in this chart:

PRAISE vs. PROFANE

PRAISE: 'HALAL'

STRONG'S H 1984: *to shine, to be boastful, to praise, to give praise, to offer praise, sing praise*

הלל

ה = HEY

ל = LAMED

ל = LAMED

PROFANE: HALAL (CHALAL)

STRONGS H 2490: *to bore, pierce: to pollute, defile, profane: to desecrate, violate, to kill,*

חלל

ח = HET

ל = LAMED

ל = LAMED

SMALL GAP → ה

NO GAP → ח

FINE LINE BETWEEN PRAISE AND PROFANE!!!!

In other words, falsely boasting in one's gifts is profanity and brings no true praise to Elohim, just as winds and clouds bring no rain!

With the imagery of no rain we take note that without rain there will be a severe drought and famine, and so it is with those who falsely boast in what they call the gifts of the Spirit while they are profaning the Name of יהוה through their vain and false traditions of 'sun-day' worship and the keeping of pagan rooted feasts while casting the Torah behind them!

Waterless clouds are a picture of false and vain worship and we take note of the words that Yehudah wrote in describing those who have gone in the way of Qayin or have given themselves to the delusion of Bil'am or rebelled like Qorah:

Yehudah/Jude 1:12-13 *"These are rocky reefs in your love feasts, feasting with you, feeding themselves without fear, waterless clouds borne about by the winds, late autumn trees without fruit, twice dead, pulled up by the roots, 13 wild waves of the sea foaming up their own shame, straying stars for whom blackness of darkness is kept forever."*

What we have taken note of in identifying these 'waterless clouds' is when some will make their selfish boast of how they have the Spirit and make a loud proclamation of this fact so that all will know, while their lives are riddled with compromise and deception.

A true servant does not need to tell anyone that they have the gifts as the gifts will be naturally seen in their actions and obedient doing of the Word.

Christianity has promoted a selfish religion of boasting in what one claims to have, and that is why much emphasis is often place on the 'speaking of tongues'.

Sha'ul tells us that the speaking of tongues is for the individual, unless there is one who can interpret so that the body can be edified and encouraged.

Those who boast in their ability to speak in tongues ought to be a warning sign or example of one who may be falsely boasting in his gifts!

Gifts of the spirit are not there to be boasted in but are to be used for the building up of the body through serving in humility where all boasting and praise is directed to יהוה and not the one who claims to have gifts that they actually do not have, but are rather waterless clouds that do not bring forth what is to be expected!

The Hebrew phrase translated here as 'his gifts falsely' is **במתת שקר** – **bemattath-shaquer** – which is from the two root words:

1) **מתת** **mattath** – Strong's H4991 which means, 'gift, gifts, reward', and comes from the primitive root verb **נתן** **nathan** – Strong's H5414 which means, 'to give, put, set, appointed, delivered, given, placed', and a derivative of this word is **נתינים** **Nethinim** – Strong's H5411, which is used to describe the 'temple servants' or 'given ones' who served in the temple and often did menial tasks, yet their lives were given over to service in the temple under the hand of the Lēwites.

2) **שקר** **sheqer** – Strong's H8267 which means, 'deception, disappointment, falsehood, lies', and comes from the root verb **שקר** **shaqar** – Strong's H8266 which means, 'to do or deal falsely, lie'.

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

To boast falsely is no different to having a lying tongue, which יהוה hates!

A lying tongue speaks of one who makes promises but does not keep them or one who boasts falsely and does not produce what should be expected! Have you made promises you did not keep? Have you said yes for something but meant no, or vice versa? Have you ever boasted in having gifts and have not actually used these so called gifts for the building up and service of others? 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!

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

Verse 15:

"Through patience a ruler is persuaded, and a soft tongue shatters a bone."

The term 'through patience' can be understood from the Hebrew wording as 'with slowness to anger'. In contrast to this we take note that in **Mishlē/Proverbs 14:17** we are told that he who is impatient acts foolishly!

The phrase 'through patience' is written in Hebrew as follows: **בארף אפים** – **be'orek appayim** and come from the root words:

1) אֵרֶק orek – Strong’s H753 which means, *‘length, long, forbearance, self-restraint (of patience), forevermore’*, which comes from the root verb אָרַק arak - Strong’s H748 which means, *‘to be long, continue, delay, endure, prolong’*.

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

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

The description of the one who is impatient could literally be described as one who is *‘short of face’* and has a quick temper, whereas the patient one has an *‘enduring face’*!

The Hebrew word that is translated as *‘ruler’* is קָצִין qatsin – Strong’s H7101 which means, *‘chief, ruler, commander, captain’*.

This word is used 12 times in Scripture and is primarily a military term, and signifies the one responsible for recruiting, and is an administrator in the army.

It is used in reference to those who are supposed to be the heads over the people or army.

The Hebrew word that is translated here as *‘persuaded’* comes from the root verb פָּתַח pathah – Strong’s H6601 and means *‘easily deceived, enticed, to be simple or to be in a state of holding a wrong view about a situation’*.

While this word is typically used in the negative sense of enticing or deceiving, we can see here that it is used in the neutral sense of convince or persuade!

The patience that persuades a ruler is likened to a soft tongue that shatters the bone. The Hebrew word for *‘soft’* is רַךְ rak – Strong’s H7390 which means, *‘tender, delicate, soft, frail, inexperienced, timid’* and is often used in describing the character of people.

Dawid said of Shelomoh the following:

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

The soft tongue being referred to here can signify a gentle speech or soft words and to break a bone can be a figure of overcoming powerful resistance or strong authority.

One translator describes this verse as saying:

Patience calms anger and soft words break resistance.

Another way of expressing this could be as follows:

Patience and gentle talk can convince a ruler and overcome any problem.

One thought here could be that if you speak softly and do not get cross then you may be able to change the mind of people who do not want to listen to you.

The Hebrew word that is used for *‘bone’* is גֵּרֶם gerem – Strong’s H1634 which means, *‘a bone, strength’* and the Hebrew word translated as *‘shatters’* is שָׁבַר shabar – Strong’s H7665 which means, *‘break in pieces, crush, shatter’*.

Qoheleth/Ecclesiastes 14:4 “If the spirit of the ruler rises against you, do not leave your post, for calmness lays to rest great faults.”

Mishlĕ/Proverbs 15:1 “A soft answer turns away wrath, but a harsh word stirs up displeasure.”

Verse 16:

“Have you found honey? Eat only as much as you need, lest you be satisfied with it and vomit.”

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 Mosheh’s song in **Debarim/Deuteronomy 32** we are told that יהוה made Ya’aqob draw honey from the Rock.

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

19:10 Dawid tells us that יהוה’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 Yehezqĕl:

Yehezqĕl/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 Yoĥanan received the revelation of יהושע Messiah he was told to eat the little book:

Ĥazon/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 and 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.


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 Pěsaḥ/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:

Hazon/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 ĖI Shaddai.**”

Hazon/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.**”

Shelomoh tells us in **Mishlĕ/Proverbs 24:13** that we are to eat honey for it is good, and here he emphasises on our need to find honey and eat as much as we need and not eat too much lest we vomit!

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!

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 יְהוָה for opening our eyes that we may seek and find!

As we guard the commands and watch over the Torah and do not let loving-commitment and truth be forsaken, we shall find favour!

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

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

How earnest is your seeking of יְהוָה 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!!!

When Yisra’el went through the Wilderness journey they were told to go out each day and get sufficient manna for the day and then on the 6th day get twice as much so that there would be sufficient for the Sabbath.

This is a picture of our need to make sure that we eat our fill of honey and be careful to not ‘overeat’ so to speak.

The proverb here teaches us a practical lesson on not physically overeating while at the same time teaches us to make sure that we are getting our daily fill and not trying to over eat in one go and end up vomiting!

By that, I mean that some people neglect to ‘find’ the Word and eat their ‘daily bread’ and then try to ‘catch up’ so to speak and over eat to the point where they are too full for any good.

While I must state that I do not think that anyone can ever over eat the Word of Elohim, however we take note of this parable’s warning, that emphasises the eating of the honey of the Word in a proper portioned manner each day, as we also take note of how our Master taught us how to pray and as our Father in heaven to give us our daily bread that will sustain us for the day!

Some who neglect to read every day may often try to cram in more than they can stomach in one reading session and end up not digesting the value of the Word and therefore spit out relevant info and teaching due to a lack of understanding or application.

The simple lesson here is that we are to seek and find the Truth of the Word and eat everyday so that we do not lack!

Verse 17:

“Make your foot rare in your neighbour’s house, lest he gets enough of you and hate you.”

In continuing with the theme of the dangers of overindulging Shelomoh teaches us that we are to watch that we do not overstay our welcome in another's house!
Everybody needs their own personal space and 'alone time' so to speak and when one visits another too often the relationship can often sour.

This is simply a lesson on making sure that you do not push others away by trying to visit them too often.

The Hebrew word that is translated as 'rare' comes from the root verb יָקַר yaqar – Strong's H3365 which means, **'to be precious, prized or appraised, valued'**.

In other words, make your feet precious in your neighbour's house.

What this implies is that when you visit it will be precious time as opposed to being in someone's company and not knowing what to talk about because you have seen so much of each other that the danger of beginning to irritate one another kicks in!

This is not a restriction on how often one can see another or not, but is simply a lesson on making sure that when you do meet and fellowship, that it is time well spent and precious and not wasted!
In today's terms, we might say, 'keep your distance and do not overstay your welcome', so that when you do meet that it will be time well spent and enjoyed by all!

This verse is a follow on from the previous, as we can take note that this verse is a social response to a dietary exhortation, given in the previous verse: Just as you get sick of honey, when you eat too much, so your friends may get tired of you when you are around too much.

Verse 18:

"A man bearing false witness against his neighbour is like a club and a sword and a sharp arrow."

A club, sword and arrow are all instruments that can kill and here we take note that bearing false witness is the equivalent to murder!

Death and life are in the power of the tongue, and so we would do well to take heed and learn to have the proper tongue of the wise that brings healing and not be found to be speaking rash words of enmity that bring harm!

A false witness breathes out lies and this יְהוָה hates, as we see in **Mishlě/Proverbs 6:19**.

The term 'false witness' is written as follows: עֵד שָׂקֵר – ed shaqer, which is from the two words:

- 1) עֵד ed – Strong's H5707 meaning, **'a witness, evidence'** and comes from the root word עָוַד ud/ood – Strong's H5749, which means, **'to return, go about, repeat, do again, encircle, supports'**.
- 2) שָׂקֵר shaqer – Strong's H8267 which means, **'deception, disappointment, falsehood, lies'**, and comes from the root verb שָׂקַר shaqar – Strong's H8266 which means, **'to do or deal falsely, lie'**, which we have already discussed.

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.

The 9th commandment as seen in Shemoth clearly states:

Shemoth/Exodus 20:16 "You do not bear false witness against your neighbour."

We also take note of the following verses:

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.”**


The Hebrew word עֵד **ed** – Strong's H5707 which means, **‘a witness, evidence’**, in the ancient pictographic script looks like this:



Ayin - ע:

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

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.

Combined these two letters mean:

SEE THE DOOR

When we consider that יהושע Messiah is **The Door**, then we further see our need to continually be looking at Him, and praising Him as we diligently are serving in spirit and truth, guarding **to do** all His commands – as we look continually into the perfect Torah of Freedom and not forget what we look like!


This word comes from the root word עוּד **ud/ood** – Strong's H5749, which means, **‘to return, go about, repeat, do again, encircle, supports’**, which is another great practical lesson in understanding how we are to continually be meditating on the Word of Elohim, as we also find ourselves repeating the cycle of studying His Torah each week, doing it again and again!

In the ancient script, this word עוּד **ud/ood** – Strong's H5749 has an additional letter and looks as follows:



As you will notice, this word has the extra letter in the middle:

Waw/Vav – ך:

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!

This further strengthens our understanding of our need to be looking to the Princely Leader and Perfecter of our belief, יהושע Messiah, The Word made flesh, who now sits on high!

For He is the Perfect Witness of the Word that was made flesh and came to secure for us the Renewed Covenant, in His own Blood, that we may be added to Him and be secured of everlasting life, as we guard His commands and stay in Him and be trustworthy witnesses of who he is as we guard the commands and bear the witness of Messiah!

יהושע Messiah is the Trustworthy witness:

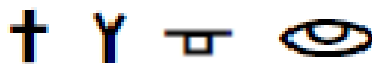
Ḥazon/Revelation 1:5 “and from יהושע Messiah, the trustworthy witness, the first-born from the dead, and the ruler of the sovereigns of the earth. To Him who loved us and washed us from our sins in His own blood”

We are called to be true and trustworthy witnesses of our Master and Elohim as we guard His commands and possess His witness:

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

Those who do not bear the witness of Messiah and guard His commands will stand condemned as the Truth will witness against them!


Another word that is derived from this root word, is the word that is used to describe the Ark of the 'witness', which is the Hebrew word עֲדוּת eduth – Strong's H5715 which means, 'testimony, witness, ordinance, warning', and once again, as we look at the ancient form of this word we continue to get further 'witness' of the Word of Elohim, as it is pictured as:



As you will see that there is once again another letter used here, which is:

Taw – ת



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

It was on the lid of atonement of the Ark of the Witness that blood was to be sprinkled upon on Yom Kippur, which was a shadow picture of the complete work of Messiah, who by His own Blood entered the Most Set-Apart place in the Heavens to make atonement for sins, and He continually intercedes for us who stay in Him and are waiting for Him as we possess His witness, unto deliverance, when He shall come again apart from sin!

Why I am sharing this with you, is so that you can get a better understanding from a True Hebraic Scriptural perspective the witness that stands against those who are disobedient and are following corrupted man-made practices that are rooted in pagan worship rites, and have despised His Word, versus the true trustworthy witness that guards the commands of our Master!

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 and are likened to one who resorts to murder by using implements of war that can kill!

Bearing false witness against someone is like attacking them with a club, sword or sharp arrows!
In a clear rebuke being given to Yisra’el who had strayed from set-apartness we take note of the clear words of Elohim:

Yirmeyahu/Jeremiah 9:4-9 **“Let everyone beware of his neighbour and not trust any brother. For every brother catches by the heel, and every neighbour walks with slanderers. 5 “And everyone deceives his neighbour, and no one speaks the truth. They have taught their tongue to speak falsehood, and have wearied themselves to crook. 6 “You live in the midst of deceit; through deceit they have refused to know Me,” declares יְהוָה. 7 Therefore thus said יְהוָה of hosts, “See, I shall refine them, and shall try them, for what shall I do because of the daughter of My people? 8 “Their tongue is an arrow shot out. It speaks deceit – speaks peaceably to his neighbour with his mouth, but in his heart he sets his ambush. 9 “Would I not punish them for this?” declares יְהוָה. “Would I not revenge Myself on such a nation as this?”**

Verse 19:

“Trust in a treacherous man in time of distress is like a broken tooth or a foot out of joint.”

There is a great amount of figurative imagery that is used here in this parable, as we take note that our trust is to be in יְהוָה alone!

The Hebrew word that is used here for 'trust' is מִבְּטָח **mibtah** - Strong's H4009 which means, **'confidence, secure, security, whom you trust'**, which comes from the root בָּטַח **batah** - Strong's H982 which means, **'to trust, rely on, feel confident and secure'**, and we see both of these words used in:

Yirmeyahu/Jeremiah 17:7 "Blessed is the man who trusts in יהוה, and whose trust is יהוה."

What is 'trust'? According to various dictionaries it can be best described as:

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

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

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

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

Putting trust in a treacherous man is dysfunctional and will cripple one's walk and hinder a proper ability to speak or do what is right!

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

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

This root word בָּגַד **bagad** – Strong's H898 also carries the literal meaning of **'to cover (with a garment)'**, bringing about the figurative meaning of **'acting covertly'**.

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

People who act covertly, **'speak with a bent tongue'**, as we see from the words of Elohim as spoken through Yirmeyahu regarding the treacherous assembly in:

Yirmeyahu/Jeremiah 9:3 "And they bend their tongue like a bow. Falsehood, and not truth, prevails on the earth. For they proceed from evil to evil, and they have not known Me," declares יהוה."

The Hebrew word used here for 'bend' is דָּרַךְ **darak** – Strong's H1869 as is written in the **'hiphil active'** tense, which renders the meaning, **'to tread down, to tread (bend with the foot) a bow, to cause to go, lead, march tread'**.

What is interesting to take note of here is that a derivative of this word is the word we clearly understand as that which represents our 'walk', and that is the word דֶּרֶךְ **derek** – Strong's H1870 which means, '*way, road, distance, journey*'. The words of the treacherous adulterers will arm themselves with words that are often so powerfully used to lead astray so many; and herein lies our earnest need to carefully consider our ways on a daily, or even a moment by moment basis!

The treacherous cannot be trusted, especially in a time of distress!

The word 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!

Putting one's trust in a treacherous man is like a broken tooth or foot out of joint.

These two images that are used here of a foot and a tooth speak of one's walk and one's speech or ability to chew and meditate on the Torah!

Broken tooth:

The Hebrew word that is translated here as 'broken' is רָעָה **roah** – Strong's H7465 which is only used here in this verse and is the verb participle of the word 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 for 'teeth' is שֵׁן **shen** – Strong's H8127 which means, '*teeth, sharp*', and is used in a variety of expressions that form vivid and colorful descriptions of various emotions and situations. The expression of '**a tooth for a tooth**' implies a righteous standard of right-ruling and justice which renders a proper settlement for any matter.


To break someone's teeth is to rob him of his power, as **Tehillah/Psalm 3:7** expresses how יְהוָה has broken the teeth of the wrong.

Without teeth, one's sustenance could be in danger as the teeth play a vital role in eating food; and back then they did not have fillings and false teeth to replace ones that had been broken or decayed! Yirmeyahu says in **Ėkkaḥ/Lamentations 3:16**, that his teeth had been broken; and when we look at the ancient pictographic letters of the Hebrew word for 'teeth', we can recognise the impact of his words!

In the ancient pictographic script, the word שֵׁן **shen** – Strong's H8127, looks like this:




Shin - שׁ:

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

Nun - ן:



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

When combined these two letters can simply render for us the meaning of:

TEETH CONTINUE

And better put, it expresses the clear picture of a functional mouth, and Yirmeyahu was basically saying that his mouth was no more functional!

His teeth were broken and, in a manner of speaking, he expressed that the words he was to be speaking – that is, the words of the Way the Truth and the Life, were rendering no effect on a rebellious and stiff-necked people!

In fact, all it brought was rebuke and mockery! Have you ever felt like your teeth have been broken, as you do not know what else to say to a people who refuse to hear that which you meditate day and night upon and proclaim?

Well, here we are able to see a great comforting truth that Yirmeyahu clearly recognises; and that is that the Word of Elohim is not broken, for His Word stands forever!!!

Yeshayahu/Isaiah 40:8 "Grass shall wither, the flower shall fade, but the Word of our Elohim stands forever."

We have been commissioned and sent by our Master to go and make taught ones of all nations, and to immerse them in His Name and teach them how to walk in His Word and guard His commands. If we become lazy and neglect to do this, we are like vinegar to His teeth again, which is many ways can be symbolic of having a total disregard for His sacrifice for our sins, and anyone who tramples the work of our Master underfoot will be severely punished and killed!

Ib'rim/Hebrews 10:28-31 "Anyone who has disregarded the Torah of Mosheh dies without compassion on the witness of two or three witnesses. 29 How much worse punishment do you think shall he deserve who has trampled the Son of Elohim underfoot, counted the blood of the covenant by which he was set apart as common, and insulted the Spirit of favour? 30 For we know Him who has said, "Vengeance is Mine, I shall repay, says יהוה." And again, "יהוה shall judge His people." 31 It is fearsome to fall into the hands of the living Elohim."

In the Parable of the talents our Master makes it abundantly clear that the lazy and worthless servants who do not do what they have been sent to do shall be thrown out and destroyed!

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

Foot out of joint:

The Hebrew word that is translated as ‘out of joint’ is מוּעָדָת *muedeth* – Strong’s H4154 which means, ‘*out of joint, slip, slide*’, and this word is translated as ‘wavering’ in:

Tehillah/Psalm 26:1 “Rule me rightly, O יהוה, for I have walked in my integrity. And I have trusted in יהוה, without wavering.”

Dawid said that he trusted in יהוה without wavering!

Have you ever, through compromised slipperiness, been ‘out of joint’ so to speak, as you have lacked proper integrity that is expected of a set-apart and royal priesthood?

Have you found yourself wavering in unbelief, possibly due to rough circumstances, in your walk and have slipped away from doing what is commanded and lacked the ability to completely trust יהוה because you found that you trusted in a treacherous man!

The Hebrew root word for ‘feet’ is רֶגֶל *regel* – Strong’s H7272 which means ‘*a foot/feet or to walk*’, and in Scripture this often speaks of one’s obedience to walking according to the commands of 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!

What Shelomoh is telling us here, is that when you put your trust in a treacherous man, then your walk will be out of joint and you will waver in unbelief, while your ability to properly meditate on the Word will be diminished and you will find that your speech will be hindered, as doubt and fear will become the language of brokenness, as opposed to a steadfast trust and hope in the Master and Elohim who is a refuge to those who trust in Him and make Him their trust!


We are to have feet that are steadfast in the Master, walking in complete obedience to our Good Shepherd.

In the ancient script, the Hebrew word רֶגֶל *regel* – Strong’s H7272 which means ‘*a foot/feet or to walk*’, is pictured as follows:




Resh - ר



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


Gimel - ג



This is the letter **‘gimel’**, which in the ancient script is pictured as –  –which is **‘a foot’** and carries the meaning to **‘walk, gather, carry’**, as clearly referring to the functions of a foot; and it can also give the meaning of a gathering of people, and we know that **‘feet’** in Hebrew speaks of one’s walk and ability to keep the feasts of יְהוָה, and represents one’s **‘walk’**

Lamed – ל




In the ancient script, this is pictured as  , which is pictured as a **‘shepherd’s staff’**, representing **‘authority’** and 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**, as well as be submitted under the Authority of the Good Shepherd!

When looking at these pictographic letters, in terms of understanding our needed obedience to keeping the Feasts of יְהוָה, we are able to clearly understand the message in these, as:

IN OUR WALK OF OBEDIENCE, WE GATHER AS COMMANDED, AS WE ARE LED UNDER THE AUTHORITY OF OUR HEAD

The beginning of our walk of obedience is to submit under the authority of our Good Shepherd and guard His Appointed Times of gathering!

The Hebrew letter ‘lamed’:  has the numerical value of 30 and its name – lamed – is based on the word לָמַד lamad – Strong’s H3925 which carries the meaning, **‘to exercise in, learn, instruct, teach, train’**; and so we see that by the age of 30 a priest should have been trained and instructed in the ways of Torah and learned all that they can and be ready to now do the work of service.

In understanding that this pictographic symbol is another clear picture in its meaning to be instructed and led by the Shepherd and The Good Shepherd – Messiah – was 30 years old when He began His duty of the priesthood, as reckoned by Torah! Dawid began to rule at 30 years old and Yoseph too was given rule over Mitsrayim at 30 years of age – all shadow pictures of Our King and High Priest!

Verse 20:

“One who takes away a garment in cold weather, is like vinegar on soda, and a singer of songs on an evil heart.”

To take one's garment away is to take their covering away.

The Hebrew word that is translated as 'garment' is **בִּגְדָה** begged – Strong's H899 which means, **'treachery, to deceive'** and can also give reference to any kind of garment, from the robes of the rich and mighty to the rags of the poor and the leper.

Yoseph was dressed in garments of fine linen and he had left his 'garment' behind when he had fled from the temptations of Potiphar's wife, and pictures for us our need to flee idolatry and the lusts of the flesh.

Understanding that **בִּגְדָה** begged – Strong's H899 is also used for as a reference to the **cloth** used to cover the Tabernacle furniture (**Bemidbar/Numbers 4:12-13**), we must recognise that we must be properly dressed in our Master and not betray our covering we have in Him!

To sing songs on an evil heart, depicts one who sings cheerful songs to those who are depressed and sad. To do this is like taking away their garment when they need it most.

Sha'ul tells us that we are to weep with those who weep and rejoice with those who rejoice, not rejoice with those who weep nor weep with those who rejoice!

The one who would pour vinegar on soda would do a foolish thing and end up spoiling a useful product which would be of no service or use to anyone.

The picture being given here is that of any action that would be inappropriate for the occasion. Pouring vinegar on soda would cause a hissing sound and generally disturb its substance and the point of this parable is to show that it will not be a good thing to disturb someone who is feeling down by doing something that will not help them feel better!

Ya'aqob takes this a little further in expressing our need to not overlook the needs of others when it is in our hand to help.

Ya'aqob/James 2:14-17 "My brothers, what use is it for anyone to say he has belief but does not have works? This belief is unable to save him. 15 And if a brother or sister is naked and in need of daily food, 16 but one of you says to them, "Go in peace, be warmed and be filled," but you do not give them the bodily needs, what use is it? 17 So also belief, if it does not have works, is in itself dead."

Wishing someone well in their time of need and not helping them when you have the power to do so is like pouring vinegar on soda as your well wishes are worthless and makes matters worse!

Verse 21-22:

“If your enemy is hungry give him bread to eat, and if he is thirsty give him water to drink, 22 for you are heaping coals of fire on his head, and יְהוָה rewards you.”

This is a parable of perfection, and by that, I mean it is a clear instruction of how we are to be perfect as **יְהוָה** is perfect!

We see this is the words that our Master spoke:

Mattithyahu/Matthew 5:43-48 “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. 46 “For if you love those loving you, what reward have you? Are the tax collectors not doing the same too? 47 “And if you greet your brothers only, what do you do more *than others*? Are the tax collectors not doing so too? 48 “Therefore, be perfect, as your Father in the heavens is perfect.”

What we take note of here is that **יהושיע** says, ‘**you have heard that is was said**’, showing us that He was highlighting for them the error of following words of man rather than the written instructions of Elohim.

We are called to love our enemies, and the way we do this is by not neglecting to give them food and water when they are hungry and thirsty!

Our reward is not with men but with **יהוה** and therefore our deeds of kindness toward those who despise and hate us should be done out of a love for Elohim, as these acts of loving-kindness will be like a fire on the heads of the enemies as they will not know how to respond when the one who they hate actually helps them!

Sha’ul also teaches us:

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.”

While the action of heaping coals of fire on the head of enemies might seem to be a harsh and harmful result what we take note of is that the fire that is begun on them may actually bring about a refining through the fire of the Word of Elohim so that their hatred can be burnt away and they can be restored to a right relationship with others whom they have hated in the past!

‘Win them with kindness’, could be a way of understanding this, as we take note that an enemy is powerless, in response to love and kindness shown toward them, as they would rather have it that you are as wicked as they are, in order for them to fuel their hatred and anger and retaliate, yet when one responds with what they do not expect, they may just be caused to restrain their hatred and anger and repent!

What this also teaches us is that we should not respond to our enemy the way they would typically treat us in contempt but rather do the opposite and reflect the loving-kindness of our perfect Master, while always remembering that vengeance belongs to **יהוה** and if they continue to be an enemy then they will have to face His wrath in the day of His wrath!

Verse 23:

“The north wind brings rain, and a secret tongue an enraged face.”

Here the picture of the north wind that brings rain is used to describe what happens when secrets and lies are spread about someone!

The Hebrew word that is translated as ‘north’ is צפון Tsephon – Strong’s H6828 which means, ‘north’ which is from the primitive root צָפַן tsaphan – Strong’s H6845 which means, ‘to hide, treasure up, ambush, concealed’.

While there may be debates, as to whether a north wind brings rain or whether it is a north west wind, what we take note of here, is that the use of this word here can also give us the picture of a wind that comes from a hidden place.

In other words, it can picture for us a wind that ‘came out of nowhere’.

When used to be a metaphor that relates to a secret tongue that angers, we can see how harsh words that are lies that have come from darkness and with no sure context can cause someone to become extremely angry!

How often have you witnessed the slanderous words of others and the stories that have been made up and are not true at all? This certainly can cause one to become angry as fictitious lies are spread out of nowhere so to speak!

The Hebrew root word for ‘secret’ comes from the noun סֵתֶר sether – Strong’s H5643 which means, ‘a covering, hiding place, secrecy, protection, covertly’, and is often translated as ‘secret’ and can also mean, ‘backbiting’ as words that are spoken are spoken behind another’s back without them knowing and upon hearing these words they are received like a downpour of heavy rain which can bring a reaction of anger!

This is a parable of how slander starts a fire!

The Hebrew word that is translated as ‘enraged’ comes from the root word זָעַם za’am – Strong’s H2194 which means, ‘to be indignant, abhor, angry, denounce, denounced, enraged, cursed’. This word is used to express the clear wrath and anger of Elohim that is coming on the wrong and all those who fall prey to the words of the strange woman!

What Shelomoh is telling us here, is that as certain as the north wind brings rain, so will telling secrets cause anger!

Verse 24:

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

This verse is identical to that which we find in:

Mishlê/Proverbs 21:9 “It is better to dwell in a corner of a roof, than in a house shared with a contentious woman.”

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

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

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

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

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

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

The Hebrew word for 'better' is טוֹב tob – Strong's H2896 and carries the meaning, '*pleasant, good, agreeable, beautiful, to be pleasing, done well*'.

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

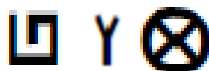
What He saw was His creation **functioning** properly and working the way it should and this is why it was 'good'.

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


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

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


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




Tet – ט:

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

Waw - ו:

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

Beyt - ב:

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

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

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

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

What is made clear here, in this parable of Shelomoh, is that a house with a contentious woman is not functional and does not display the true picture of the House of Elohim! When we see the words of Shelomoh, telling us that it is better to live on top of a roof than to share it with a wife who is full of contentions, we recognise the clear difficulty of a marriage that is not built on the same foundation of belief in our Master and Elohim.

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

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

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

To dwell in a corner of a roof, is also a clear picture of continually living according to the clear standards of the House of Elohim and not being led astray, into endless strife with the unbeliever. This calls for steadfast commitment to the Truth, which in itself may cause the unbelieving one to separate themselves, seeing that their contentions are not entertained!

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

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

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

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

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

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

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

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

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

Verse 25:

“Like cold water to a parched throat, is good news from a distant land.”

In ancient times, travel was often a dangerous undertaking and to get news that one’s loved ones or friends had arrived safely at their destination was refreshing to those who had stayed at home! We also take note of many examples, in Scripture, of runners that would be sent with news to the sovereign and when good news was brought, it would certainly be like having a drink of refreshing water on a parched throat that had longed to drink (picturing the longing of hearing good news)!

The Hebrew word that is used here for ‘cold’ is קָרָא *qar* – Strong’s H7119 which means, ‘*cool, calm, and self-possessed (of spirit)*’.

The Hebrew word for ‘waters’ is מַיִם *mayim* – Strong’s H4325 and is often understood to carry the meaning of ‘*chaos*’ (from the storms of the sea) and can also picture for us that which is *mighty* or massive as well as the unknown.


Waters can also represent that which cleanses us, and can picture for us His Word that washes us and keeps us clean!

The promise that He is with us as we pass through the waters is made clear when looking at the ancient pictographic rendering of this word, which is as follows:




Mem - מ: and final mem - ם:



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*’.

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 looking at this word in its pictographic form and then hearing the clear promise given to His servant, we are able to clearly see that the Outstretched Arm and Hand of Elohim is with us in the midst of the waters.

He is with us to protect us and to cleanse us with His Word!

Cold water to a parched throat is like calming words to a chaotic and unknown situation!

The Hebrew word that is translated as ‘parched’ is **עַיֵפָה** ayeph – Strong’s H5889 which means, ‘**faint, weary, famished, parched**’, which pertains to being in a weakened physical condition, requiring food, drink and rest to recuperate.

‘Like cold water to a thirsty soul’!

We take note of the invitation of our Master:

Yeshayahu/Isaiah 55:1 “**Oh everyone who thirsts, come to the waters. And you who have no silver, come, buy and eat. Come, buy wine and milk without silver and without price.**”

The Hebrew root word that is used here in **Yeshayahu/Isaiah 55:1** for ‘thirsts’ is **צָמָא** tsame – Strong’s H6771 which means, ‘**thirst, thirsty, dry**’, and thirst is something that is clearly understood from a Scriptural perspective, especially when we recognise the clear terrain of the land of Yisra’el and the Wilderness through which they travelled!

Yisra’el is a dry land, with some desert regions and hot dry summers.

Whoever travels in this land, especially in the wilderness or the Negeb, experiences parching thirst. Such thirst can drive one to extreme distress.

In **Tehillah/Psalm 69** we see how Dawid was driven to intense agony by his enemies, and for his thirst they gave him vinegar to drink, which would actually increase his thirst!

While we are not sure when this Tehillah was written, it is believed to have been written during the rebellion of Abshalom, and is a powerful prophetic picture of **יהושע** Messiah, our Beloved King who was rejected by His own and was given sour wine (vinegar) to drink when He was impaled on the stake, and after this He said, “**It has been accomplished**”.

Yoḥanan/John 19:28-30 “**After this, יהושע, knowing that all had been accomplished, in order that the Scripture might be accomplished, said, “I thirst!” 29 A bowl of sour wine stood there, and they filled a sponge with sour wine, put it on hyssop, and held it to His mouth. 30 So when יהושע took the sour wine He said, “It has been accomplished!” And bowing His head, He gave up His spirit.**”

When Messiah took the sour wine, He was taking the last of the leaven upon Himself and therefore cleansed the House of all sin, declaring that His work of coming to die for our sins had been accomplished!

The Greek word used here for 'sour wine' is ὄξος oxos – Strong's G3690 and is the word that is used in the LXX (Septuagint – Greek translation of the Tanak) as the equivalent for the Hebrew word חָמֵץ hamets – Strong's H2558, which is used to describe vinegar, which is something that has been leavened, as it comes from the root verb חָמַץ hamets – Strong's H2556 – which means, 'to be sour or leavened, or that which is leavened'. חָמֵץ hamets is not the leaven itself, but rather that which had been leavened.

After Messiah gave up His spirit, the guards came to break the legs of those who had been put on the stake and when they saw that the Master was already dead, they pierced His side and blood and water came out.

And it is here that we are able to see the powerful picture of the work of redemption being done for us, His Bride who can come to Him and drink of the Living Waters without price, for He has paid the price for us.

This is Good News that can satisfy the thirsty!

If you are thirsty, come and drink is the invitation! For most of us, and I like to believe that for all, there comes a time, or even various key moments in our lives, where we recognise that there has got to be more to what we are doing and how we are living!

In other words, we recognise a thirst.

All too often, through the desire to satisfy that thirst, wrong choices are born, either out of peer pressure, the culture of traditions that we have been brought up in, or even by the way a wrong choice has been commercialised or advertised as an acceptable one.

In today's consumer driven world, people find that they just can't get enough and so they devour food, pleasure, work, entertainment and even relationships as fast as they can just to get something out of it and then seek more, never being satisfied as they are constantly driven by a wanting, a needing, a longing and a thirsting!

For what though?

We are all created with an appetite, and that is an appetite for Elohim. He has made us to praise Him – to hunger and thirst for Him.

Yeshayahu/Isaiah 43:19-21 "See, I am doing what is new, let it now spring forth. Do you not know it? I am even making a way in the wilderness and rivers in the desert. 20 "The beast of the field esteems Me, the jackals and the ostriches, because I have given waters in the wilderness and rivers in the desert, to give drink to My people, My chosen, 21 this people I have formed for Myself, let them relate My praise."

You see – it is יְהוָה who provides for us His Living water to equip us to praise Him!!!

Mattithyahu/Matthew 5:6 "Blessed are those who hunger and thirst for righteousness, because they shall be filled."

What Messiah is in essence saying here is that you will be blessed when you truly make the choice to seek and follow that which you were designed to, for everything else is a counterfeit that will only drain you and not fill you.

The term "thirsty" is used frequently in Scriptures and is a metaphor for spiritual longing and the need for it to be satisfied.

We know that the only thing that satisfies is from above, as Our Master and Elohim satisfies our desires with good things.

I would like look at a passage from the **Book of Hanok/Enoch**, as this helped me understand more clearly what יְהוָה was telling us when we are to hunger and thirst for righteousness.

I encourage you all to read the **Book of Ḥanok/Enoch**; and it is freely available on the net. This Book was in fact part of the canonized Scriptures up until around the 7th century C.E. and ‘disappeared’ for about 1000 years having been ‘rediscovered’ in the 17th century C.E. It gives greater detail on the accounts that we read of in **Berēshith/Genesis 6**.

Ḥanok/Enoch 15:8-12 “**And now, the giants, who are produced from the spirits and flesh, shall be called evil spirits upon the earth, and on the earth shall be their dwelling. Evil spirits have proceeded from their bodies; because they are born from men and from the Set-Apart Watchers is their beginning and primal origin; they shall be evil spirits on earth, and evil spirits shall they be called. [As for the spirits of heaven, in heaven shall be their dwelling, but as for the spirits of the earth which were born upon the earth, on the earth shall be their dwelling.] And the spirits of the giants afflict, oppress, destroy, attack, do battle, and work destruction on the earth, and cause trouble: they take no food, but nevertheless hunger and thirst, and cause offences. And these spirits shall rise up against the children of men and against the women, because they have proceeded from them.**”

What is this passage saying?

Without going too much into **Ḥanok/Enoch** right now, we take note that Scripture tells us in **Berēshith/Genesis 6** that when the sons of Elohim came down and had sexual relations with the daughters of men, giants were born, the Nephilim – the cast out ones, half breeds if you will.

This was a great abomination before **יהוה**, and as they began to rule and reign over the earth, **יהוה** declared He was going to wipe out all mankind and all that which had come from abominable acts. The Messengers from the heavens were bound up and the Book of **Yehudah/Jude** clearly gives us reference to this as he is quoting from **Ḥanok/Enoch** that they are bound up until the Day of Judgment.

Yehudah/Jude 6 “**And the messengers who did not keep their own principality, but left their own dwelling, He has kept in everlasting shackles under darkness for the judgment of the great day.**”

Why am I telling you this?

Well, the messengers who came down have been bound until the Day of Judgment, but the spirits of the offspring of the messengers and the daughters of men are the evil spirits that roam the earth, the demons in other words. And the curse that **יהוה** pronounced over them was that they would cause offenses, cause trouble, afflict etc. They would also hunger and thirst, but never eat or drink!!! Think for a moment what that must be like – to always be hungry and thirsty and never be able to eat or drink anything!

That is why various pagan religions have a practice of putting food and water out for their ‘mighty ones’, yet find that the food and drink is never consumed.

When asked why they do this, they claim that it is to appease the ‘mighty ones’, for they want food, yet as we see they can never eat!!!

Never being able to eat or drink is a curse as a result of abominable practices that are done before **יהוה**!!!

Now, when we see passages like that which we are reading tonight, passages that carry an invitation to the thirsty, it is a wonderful declaration of the work of our Saviour, **יהושע** Messiah, in that we, through His work and Him having paid the price, have access to the Living Waters of Life, so that we never have to thirst again!!!

This is exactly what **יהושע** told the woman at the well in **Yohanan/John 4**.

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

Once we taste of the Living Water, we will know our source and never have to look anywhere else and streams of living water will flow from within so that we may offer it to others too.

The question is simply this, “**Have we truly tasted the Living Water?**”, and if so then, “**Are we drinking daily as we should?**”

Do you realise the privilege we have to come and drink!!!

Verse 26:

“A righteous man who gives way before the wrong, is like a muddied spring and a ruined fountain.”

The Hebrew word that is translated here as ‘gives way’ is **מוֹט** moth – Strong’s H4131 which means, ‘**removed, to waver, slip, fall, shake, staggering, let fall, totter**’. Shelomoh tells us in:

Mishlĕ/Proverbs 10:30 “**The righteous is never shaken, while the wrong shall not dwell in the earth.**”

The righteous should never ‘give way’ and what Shelomoh is telling us here is that when a righteous man does give way then he is no longer a source of pure waters of life!

The previous verse dealt with the cold water on a parched throat as being good news and we all have the responsibility of taking the Good News of the Reign to the nations and allow the rivers of living water to flow from within us and be a refreshing drink to others who are thirsty.

When a righteous one gives way, they muddy their witness and compromise testimony!

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

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

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 that is used here for ‘muddied’ is **רָפַשׁ** raphas – Strong’s H7515 which means, ‘**tread down, foul by treading, foul with the feet**’, and this word is only used twice in Scripture and the other time it is used is in:

Yehezqël/Ezekiel 34:18-19 “Is it not enough for you to have eaten up the good pasture, and the rest of your pasture you trample with your feet. Or that you should drink of the clear waters, and the rest you **muddy** with your feet? 19 “And as for My flock, they eat what you have trampled with your feet, and they drink what you have muddied with your feet.”

This was a clear rebuke given to the shepherds who had ‘given way’ to the wrong and had now caused the waters of truth to be muddied with compromise and false worship that was mixed with idolatry and whoring.

The Hebrew root word for ‘ruined’ is שָׁחַת *shahath* – Strong’s H7843 which means, ‘**destroy, ruin, spoil, pervert, corrupt**’.

Yeshayahu/Isaiah 1:4 “Alas, sinning nation, a people loaded with crookedness, a seed of evil-doers, sons acting **corruptly**! They have forsaken יְהוָה, they have provoked the Set-apart One of Yisra’ël, they went backward.”

When the Word is corrupted by sin and lawlessness and man then attempts to change the laws through the institution of man-made dogmas and traditions, the focus of the lawless becomes attracted to signs and wonders, while they quickly neglect the purity and simplicity of the Truth that they are to walk in by faith; and in the process we find how man-made religious institutions try to ‘sell’ their portrayal of the Truth by the seeming attraction of signs and wonders, while muddying and ruining the springs and fountains of life!

Waters in Scripture is also used as a metaphor for teaching and that which cleanses by the Word of Elohim and when righteousness is given way for the wrong and compromise and lawlessness is tolerated then the teachings become polluted and muddied, rendering them useless and without life!

While we recognise how traditions of man and false dogmas have muddied the true living waters and how the Feasts of Elohim have been rejected by mainstream tradition, we also take note that we must not drink from such muddied and polluted waters, for if we do we too will cause the righteousness which we are to guard to be polluted and rendered null and void.

We must also take note of the clear lesson that is given here that is simply telling us to not compromise at all. Do not give way to lawlessness and sin, for it destroys one’s garments of righteousness and the fine linen of the set-apart ones is righteousness, which is to guard to do all that Elohim has commanded us to, and to give way to wrong ways will defile our garments and render us unfit to enter into the reign!

The Hebrew word for ‘fountain’ is מְקוֹר *maqor* – Strong’s H4726 meaning, ‘**a spring, fountain**’ and comes from the root - קוּר *qur* – Strong’s H6979 which means, ‘**to dig**’, and we know we are to dig and seek out His kingdom and His righteousness!

With יְהוָה is the **FOUNTAIN OF LIFE!!!**

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

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

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

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

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

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

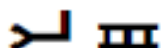
יהושע is The Word made flesh and in essence portrays for us the pure example of the Life that the Torah is to us and in many ways is often regarded as being the “Living Torah” and our source of Life, or more appropriately put – He is the Life of the Torah - and when we drink of Him – the **FOUNTAIN OF LIFE** - Living Waters begins to flow out of us as we gain understanding, and walk in the fear of יהוה by walking in the Torah, and our speech becomes a flowing source of life!!!

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


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

THE LIFE!

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




Het – ח

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

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

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

Yod – י

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

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

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

These two pictographs can render for us the clear meaning:

SEPARATED TO SERVE

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

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

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

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

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

Guard righteousness and do not give way to sin and risk muddying the waters of life!

Verse 27:

“It is not good to eat much honey. Is it esteem to seek one’s own esteem?”

The first part of this parable is similar to **verse 16** which you can see concerning eating too much honey!

The second part of this parable asks a rhetorical question, for the obvious answer is no!

We are to seek the esteem of יהוה.

Yohanan/John 5:41-44 “I do not receive esteem from men, ⁴² but I know you, that you do not have the love of Elohim in you. ⁴³ “I have come in My Father’s Name and you do not receive Me, if another comes in his own name, him you would receive. ⁴⁴ “How are you able to believe, when you are receiving esteem from one another, and the esteem that is from the only Elohim you do not seek?”

Pilipiyim/Philippians 2:3 “doing none at all through selfishness or self-conceit, but in humility consider others better than yourselves.”

The Hebrew word that is translated as ‘esteem’ is כָּבוֹד *kabod* – Strong’s H3519 which means, ‘honour, esteem, reverence, splendid’, which comes from the root verb כָּבַד *kabed* – Strong’s H3513 which means, ‘to be heavy, weighty or burdensome, to give high esteem and respect and honour’, and is often translated as ‘praise’ that is to be given to יהוה, which we have already discussed in **verse 2**.

Qorintiyim Bět/2 Corinthians 10:12-18 “For we do not presume to count ourselves or compare ourselves with those who commend themselves. But they, measuring themselves by themselves, and comparing themselves among themselves, are not wise. 13 But we shall not boast beyond measure, but within the measure of the limits Elohim assigned unto us, to reach even to you. 14 For we are not overextending ourselves, as if we did not reach to you, for we also came to you with the Good News of the Messiah, 15 not boasting beyond measure in the labours of others, but having an expectation, that as your belief grows, we shall be greatly enlarged by you, according to our limits, 16 to bring the Good News in the parts beyond you – not to boast in another’s limits in what has been accomplished. 17 But “He who boasts, let him boast in יהוה.” 18 For not he who commends himself is approved, but he whom the Master commends.”

Sha’ul was basically saying here that they were not seeking their own esteem as the foolish do!

Tehillah/Psalm 29:1 “Ascribe to יהוה, O you sons of the mighty, ascribe to יהוה esteem and strength.”

Yirmeyahu/Jeremiah 13:16 “Give esteem to יהוה your Elohim before He brings darkness, and before your feet stumble on the dark mountains, and while you are looking for light. He turns it into the shadow of death, makes it gross darkness.”

Verse 28:

“A man who has no control over his spirit is like a broken-down city without a wall.”

The Hebrew word translated here as ‘control’ is מַעֲצָר matsar – Strong’s H4623 which means, ‘restraint, self-control’, and comes from the primitive root verb אָצַר atsar – Strong’s H6113 which means, ‘to restrain, hold back, prevent, prevail’.

A man who cannot the exercise of control over the desires and actions of his spirit is like a defenseless city that is open for attack.

A broken city without walls is a picture of an attacking army that has made a breach or opening in the defense of the city and as a result the city’s protection is compromised and all inhabitants are vulnerable prey for the raiding enemy!

A wall protected cities and city without a wall has no defense, so too does a man who cannot restrain himself from the things of the flesh have no defense and is completely open for the attack of the enemy!

The Greek word that is used here in the LXX (Septuagint) for ‘broken-down’ is καταβάλλω kataballō – Strong’s G2598 which means, ‘cast down, struck down, thrown to the ground, put in a lower place’, and is translated as ‘thrown down’ in:

Qorintiyim Bět/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.”

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?

Sha’ul says that while we may be thrown down, the righteous is never **‘destroyed’**, which 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!

We are living stones being built up in the Master and we are called to build each other up in the Most Set-Apart faith and not break each other down!

The Hebrew word for ‘wall’ is חֹמַתְּ הַיְיָ *homah* – **Strong’s H2346** and comes from an unused Aramaic root that means **‘to protect, surround with a wall, join together’**.

This further emphasizes how we are to be building one another up as we are joined together in our Master the **‘REPAIRER OF THE BREACH’**!

The Hebrew word that is used here for ‘without’ is the root word אֵין *ayin* – **Strong’s H369** which means, **‘nothing, nought, failed, has gone, without’**.

You may notice a play on root words here as we see that the root word for eye phonetically sounds the same and the root word for ‘nothing’, yet the difference between the two is that the word for ‘eye’ begins with the letter ‘ayin’ – ע – while the root word for ‘nothing’ begins with the letter ‘aleph’ – א.

Why I am mentioning this, is to emphasize the message that is clear in this parable, in terms of having proper eyesight.

The one who cannot exercise restraint and lacks self-control does not have his eye on the wall and is not being watchful, which causes a breach that breaks down all defenses!

As we consider these proverbs of Shelomoh, we would do well to make sure that our eyes are fixed on our Master and make sure that we are sober, alert and watchful as we guard to do all He has commanded us to do so that we do not let down our guard and allow breaches of sin and lawlessness to break down the walls of defense that we have when staying in our Master and Elohim!

Shalom!

יְהוָה bless you and guard you; יְהוָה make His face shine upon you and show favour to you; יְהוָה lift up His face upon you and give you shalom!