

## MISHLĚ/PROVERBS 27

Shalom,

In this article I will break down **MishlĚ/Proverbs 27**, verse by verse, and reveal some great nuggets of truth, by looking at some of the key Hebrew words, as well as cross referencing these verses with other relevant verses throughout the Scriptures, in order to help us understand these wisdom-filled proverbs in a better way.

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

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

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

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

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

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


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

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

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




Mem - מ:


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

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


**Shin - שׁ:**

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

**Lamed - ל:**

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

**Yod – י:**

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

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

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

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

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

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

This Chapter 27 is the 3<sup>rd</sup> chapter of the 5 chapters that make up the proverbs of Shelomoh which the men of Hizqiyah, sovereign of Yehudah copied, 250 years after Shelomoh.

This chapter consists of short statements and very firm and clear warnings of the consequences of wrong actions.

## Verse 1:

**“Do not boast of tomorrow, for you do not know what a day brings forth.”**

This is a clear caution against bragging about you will do the next day or in the near future, and clearly warns us against the self-praise of what one thinks they can or will do, without actually knowing what lies ahead.

The Hebrew root word that is used here for ‘boast’ 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.’*

It is written in the ‘hithpael’ verb tense, which renders a reflexive action and can be understood therefore, as meaning, *‘to boast, make one’s own boast’*.

The Hebrew words that are translated as ‘of tomorrow’ are: בְּיוֹם מָחָר – ‘*beyom maḥar*’, which comes from the two root words:

- 1) יוֹם *yom* – Strong’s H3117 meaning, *‘day, time, continually, day (as in a 24-hour period)’* and
- 2) מָחָר *maḥar* – Strong’s H4279 which means, *‘tomorrow, in time to come, later’*.

What we are basically being told here, is that we are not to boast in, or of, any day that comes in the future!

The reason for this is given here too, as we do not know what any day in the future will bring forth!

The main thought behind this parable, is that it is only יְהוָה who knows all and knows what tomorrow will bring forth and we therefore have no position or authority to claim to know what tomorrow holds.

The caution is clear – do speak with excessive confidence about what will happen or what you will do, either tomorrow or in a future day that is still to come.

We see Ya’aqob telling us the same thing, as seen in:

**Ya’aqob/James 4:13-16** *“Come now, you who say, “Today or tomorrow, let us go to such and such a city, spend a year there, and trade, and make a profit,” 14 when you do not know of tomorrow. For what is your life? For it is a vapour that appears for a little, and then disappears – 15 instead of your saying, “If the Master desires, we shall live and do this or that.” 16 But now you boast in your proud speeches. All such boasting is wicked.”*

We certainly are able to plan, as we look forward to the things that we desire, or know we ought, to do, however, what this proverb teaches us, is that to assume to know every detail of what will happen, is presumptuous and Ya’aqob furthers this, by saying that such boasting is wicked!

We may determine what we need to do tomorrow or in days to come, yet our continued and complete trust and guidance must be found in יְהוָה alone.

This parable, therefore, is not telling us that one cannot plan their day or week or even month, but is rather emphasising the danger of one who assumes that they can plan everything down to the last detail and therefore set aside their need to trust and seek the guidance and direction of יְהוָה.

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

This parable was followed by clear words from our Master, who told us to not worry about our life, what we shall eat; or about the body, what we shall put on.

As we consider the words of these parables, we take note that we are to continually be seeking the reign of Elohim and putting our complete trust in יהוה and be on guard about vain boasting of the future, in which we have no complete control over, for the only One who does is Elohim!

Ya'aqob gives us the sober balance, in telling us that whatever we seek to do, we must always recognise the need to submit to the desire of Elohim.

Once again, this is not a parable that teaches us not to think about tomorrow or any day in the future but rather, it warns against the boasting of tomorrow or any day in the future!

This kind of boasting that is warned against, is in self and the lack of the proper boasting and praise that we are to bring and give unto יהוה, as we give thanks to Him in all things!

Many who brag about what they will do tomorrow, may just end up like the mindless rich man who thought that life consists in the possession of many goods and that in the possession of goods he could then 'enjoy life', so to speak!

Before the Master gave this parable of the rich man, He said the following:

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

The danger of greed, is that it can result in one boasting about what they will or will not do, while not being able to realise that there may arise circumstances that will cause your boasting to be revealed as vain and empty and not actually do what you boasted about.

While we typically understand the concept of 'boasting', as being one that is done in a celebration of achievements of expected outcomes, we are also able to recognise the caution against 'boasting of tomorrow', in a negative sense, which causes one to make various plans, in the hope that the negative outcomes that are thought to be expected, will not affect them, due to their careful planning for the worst, so to speak.

This 'planning for the worst', is a form of worry that is also a kind of 'boasting of tomorrow', due to the firm assumption that one makes, in complete error, by not simply trusting in our Master.

Many people today find themselves being driven by the many 'what if?' scenarios and in a desperate state of precaution, they will quickly highlight what is going to happen, by their own, or others, estimations or boastings, possibly based on various statistics and reports that are widely spread through various mediums of communication, and, as a result, they start to 'boast of tomorrow', so to speak, and begin to live in a state of fear of what may happen, rather than placing complete trust in our Master, to protect, guide, lead and provide for us, even in the darkest of times, as His Word is our light!

Simply put, this parable is a warning against boasting of what tomorrow will bring, either by the erroneous assumption of what they think they will achieve and accomplish, driven by a state of greed, as well as a warning against being paranoid of what may happen, in a negative sense, and assume to be able to prep oneself against any such calamity that they may foresee happening, as a result of various circumstances that rapidly arise, and in their erroneous 'boasting of tomorrow', they lean of their own understanding and put their trust in the working of the flesh, rather than putting trust in the Master and staying true to being obedient to His Word and relying on His complete provision and protection for all that we need.

The first 2 verses of this collection of parables, highlights the clear warning against any form of 'self-praise', which involves the reliance on self as opposed to putting trust in our Master and Elohim. Do not be overly confident about what will or will not happen tomorrow or any day in the future, but rather trust that our Master's will be done and knowing this, we can have full confidence to take each day as it comes and work out our deliverance with fear and trembling, guarding His Word and having full confidence in making יהוה our trust and not worry about tomorrow or any future date that many tend to fret about, in the flesh!

## Verse 2:

**“Let another man praise you, and not your own mouth – a stranger, and not your own lips.”**

This parable continues with the theme of vain boasting and warns us against being a 'big mouth', so to speak!

Do not boast in yourself, is what is being taught here!

Do not blow your own trumpet, is another way of expressing this parable!

Sha'ul wrote to the believers in Corinth and said:

**Qorintiyim Bět/2 Corinthians 10:12 “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.”**

**Qorintiyim Bět/2 Corinthians 10:17-18 “But “He who boasts, let him boast in יהוה.” 18 For not he who commends himself is approved, but he whom the Master commends.”**

The Greek root word that is used for 'boasts' is **καυχάομαι kauchaomai** – Strong's **G2744** which means, **'boast, exult, rejoice'** and Sha'ul makes it clear to us, in many of his letters, that we are not to 'boast' in ourselves, but rather, we are to boast in Messiah, who makes us strong and able to endure under pressure:

**Galatiyim/Galatians 6:14 “And for me, let it not be that I should boast except in the stake of our Master יהושע Messiah, through whom the world has been impaled to me, and I to the world.”**

We can endure under pressure because of the stake of Messiah, and in our complete surrender and obedience to our Master, we must take up our stake and follow Him, always bearing about in the body the dying of the Master יהושע, that the life of יהושע might also be manifested in our body (**Qorintiyim Bet/2 Corinthians 4:10**)

One thing is sure and that is, we are to remain steadfast in love, as we diligently guard to do His commands with joy, and we are not to let any pressure or hardship or suffering cause our obedience to fail! We must not allow the pressures of the world and the battles of the flesh and the accusations and threats of man to cause us to allow our love to grow cold!

Love for Elohim is that we obey His commands and therefore no matter what we face, our love (that is our obedience) must remain true to the Word, no matter the cost or sacrifice it may call for! Many today fall short in their ability to remain steadfast under the increased intensity of pressure that surround them, and we must not let this be... Sha'ul asks the clear question in:

**Romiyim/Romans 8:35 “Who shall separate us from the love of the Messiah? Shall pressure, or distress, or persecution, or scarcity of food, or nakedness, or danger, or sword?”**

Absolutely nothing at all should separate us from the love of the Messiah – that is, nothing at all should separate our ability to obey His commands and walk joyously in them.

The Greek root word that is translated as ‘commend’ is συνίστανω sunistanō – Strong’s G4921 which means, ‘*commend, establish, introduce, exhibit*’.

Sha’ul writes earlier in the letter, the following:

**Qorintiyim Bět/2 Corinthians 6:4 “Rather, we commend ourselves as servants of Elohim in every way: in much endurance, in pressures, in hardships, in distresses”**

We clearly see that our ability to truly exhibit ourselves as true servants of Elohim in every way is best expressed in our ability to endure all hardships; and the witness we express in our ability to endure under pressures as we stand firm and hold fast to the truth and not shrink back when the going gets tough, and therefore making our boast in יהוה, who commends us!

Those who commend themselves, by measuring themselves by themselves and comparing themselves among themselves, are foolish as they are not measuring themselves by the plumb line standard of the Torah of Elohim, and when one does whatever is right in their own eyes and own standards, then they will easily boast in themselves and vainly declare how great they are with their own lips.

Shelomoh is teaching us here to not be vain and arrogant in assuming praise for ourselves, but rather let someone you do not even know commend you for what you have done.

Not that you should look for the praise and commendations of others but rather that, in humility you do not seek to praise or commend yourself for what you have done or will do.

As servants of the Most-High, we recognise that we have no need for self-praise or boasting or commendation, for when we simply serve as steadfast servants and endure the pressure of life, then our Master Himself is the one who commends us for having the much-needed belief that He desires to find when He comes again!

Many people are sadly driven by the need to be praised and when they do not find anyone praising them, they resort to doing it for themselves and make a boast about what they can do or have done, which is not something that a humble servant of Messiah should do.

If you are going to receive any praise, then let someone else praise you, and if they do, then do not let it get to your head and cause you to praise yourself!

### Verse 3:

**“A stone is heavy and sand is weighty, but a fool’s wrath is heavier than both.”**

Here, in this proverb, Shelomoh equates the weight of a fool’s wrath, as being heavier than sand and stone!

The Hebrew word that is used here for ‘fool’ is עֲוִיל eviyl – Strong’s H191 which means, ‘*fool, foolish*’.

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

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

The image of heavy sand and stone, is of that which is extremely heavy and therefore, one can get the picture of a huge heap of sand or a huge stone or rock, that is extremely heavy and hard to move and one that can crush and destroy!

With no specific measurement being given, to the amount of sand or size of a stone, we recognise the emphasis on the unpredictable hatred and anger that a fool will display.

A fool's wrath is immeasurably heavier than sand and stone!

This parable pictures for us a behaviour that is not able to be endured.

The wrath of a fool is not precisely defined, but is emphasised as being extremely heavy, which is not something that will go unnoticed or something that can be ignored, as the weight of the fool's wrath will draw attention and can have a damaging effect.

The Greek word that is used in the LXX (Septuagint – Greek translation of the Tanak) for 'fools' is ἄφρων *aphrōn* – Strong's G878 which means, '*without reason, foolish, unwise*', which is constructed from two Greek words:

1) α alpha – Strong's G1 used as a negative prefix, and

2) φρήν *phrēn* – Strong's G5424 which means, '*midriff, heart, mind, thought, thinking*', and what we are able to clearly see here, is that a foolish and unwise person has without reason and has no proper thought process that is according to Scripture!

Fools have hardened hearts and a hardened heart can become an angry heart that can execute severe wrath on others!

#### Verse 4:

**“Wrath is cruel and displeasure overwhelming, but who is able to stand before jealousy?”**

The first part of this parable is written as follows:

אָף חֶמָה וְשֵׁטֶף אֲכַזְרִיּוּת – 'akzeriyyuth hemah vesheteph aph':

The following root words are used:

1) אֲכַזְרִיּוּת *akzeriyyuth* – Strong's H395 which means, '*cruelty, fierceness*' which comes from the word אֲכַזְרִי *akzari* – Strong's H394 which means, '*cruel, cruel one, merciless, fierce*', and comes from the root אֲכַזַּר *akzar* – Strong's H393 which means, '*cruel, fierce, deadly*'.

This adjective describes an action which is evil, with a focus on the damage that the cruelty brings. Cruelty is defined in Mishlê/Proverbs 12:10 as being merciless and even the mercies of the wicked are cruel.

2) חֶמָה *hemah* – Strong's H2534 which means, '*heat, rage, anger, hot displeasure, wrath*'.

3) שֵׁטֶף *sheteph* – Strong's H7858 which means, '*flood, outburst, overflowing*' and comes from the root verb שָׁטַף *shataph* – Strong's H7857 which means, '*overflow, wash off, engulfed, overwhelming, washed away*'.

4) אָף *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*'.

What is being described here, in this first part of this parable, is:  
**‘Fierceness of wrath and the flood of anger’.**

Wrath refers to vengeful anger and the Hebrew word that is translated as **‘overwhelming’** comes from the word that means, **‘flood’** and clearly suggests its destructiveness!  
Therefore, what is being described here, is the vengeful anger of wrath and the destructiveness of anger! This imagery is likened to that which cannot be stood against as it is likened to jealousy, which Shelomoh asks the rhetorical question of who can stand against it!

The Hebrew word for **‘jealousy’** is **קִנְיָה** qinah – Strong’s H7068 which means, **‘ardour, jealousy, zeal, anger’**, and comes from the root verb **קָנָה** qanah – Strong’s H7065 meaning, **‘to be jealous or zealous, be envious, ardent’**.

**Mishlě/Proverbs 6:34 “For jealousy enrages a man, and he does not spare in the day of vengeance.”**

Jealousy enrages a man, and we know that **יְהוָה** is a Jealous Elohim!

**Qorintiyim Aleph/1 Corinthians 10:21-22 “You are not able to drink the cup of the Master and the cup of demons, you are not able to partake of the table of the Master and of the table of demons. 22 Do we provoke the Master to jealousy? Are we stronger than He?”**

So many people who ‘mix’ their worship are provoking the Master to jealousy!

It is the same word used to describe Pinehas in **Bemidbar/Numbers 25** who was ardent for **יְהוָה** and rose up and took a stand against the whoring of Yisra’ēl, and put to death the whoring in the camp!

The Jealous man does not spare in the day of vengeance, and from this we can learn the clear truth that in the Day of the vengeance of **יְהוָה**, our jealous Elohim, He will not spare those who have adulterated themselves away from Him!

The Hebrew root word for **‘vengeance’** is the noun **נָקָם** naqam – Strong’s H5359 and is from the primitive root verb **נָקַם** naqam – Strong’s H5358 which means, **‘to avenge, take vengeance, execute punishment, take revenge’**.

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

**Wayyiqra/Leviticus 26:25 “And I shall bring against you a sword executing the vengeance of My covenant, and you shall gather together in your cities, and I shall send pestilence among you, and you shall be given into the hand of the enemy.”**

These words were given to Yisra’ēl as a warning about what would happen if they do not obey **יְהוָה** and do His commands.

The sword of His vengeance would come upon Yisra’ēl if they rejected His laws, loath His right-rulings and reject His Covenant!

In order words, **יְהוָה** would take revenge on those who reject Him and His Word!

This is a very sobering reality and warning to us today, as we recognise our need to Hear, Guard and Do His commands and walk in the Way of Set-Apartness.



When we do obey His commands and stay on the Way of Set-Apartness, not turning to the left or right, but fixing our eyes upon our Elohim, and run with perseverance the race set before us, this coming vengeance of Elohim, is a strengthening comfort for us, the set-apart ones of the Most-High!

יהושע Messiah tells us that we are blessed when we are persecuted for righteousness sake – that is to say that we are blessed when we are persecuted and ridiculed and slandered and hated for walking the Way of Set-Apartness.

While this may not always feel blessed, and our natural fleshly response to any persecution, slander or hatred, is often one of a desired revenge that we would like to execute personally, we need to recognise that vengeance is not ours – it belongs to Elohim!

**Debarim/Deuteronomy 32:35** “Vengeance is Mine, and repayment, at the time their foot slips; for near is the day of their calamity, and the matters prepared are hastening to them.”

**Debarim/Deuteronomy 32:41** “If I have sharpened My flashing sword, and My hand takes hold on judgment, I shall return vengeance to My enemies, and repay those who hate Me.”

The term ‘vengeance’, according to the Merriam-Webster’s Collegiate Dictionary, means the following:

“Punishment inflicted, in relation to an injury or offense”.

It also means that it is done with great force, or done on an extreme and excessive degree!

As we consider this, we can understand with what great and excessive force the punishment of Elohim is coming upon those who have ‘injured’ His Torah and walked contrary to His commands!

We, as the body of Messiah, have no right to execute His vengeance – a vengeance that He alone will bring with excessive and extreme force – for His jealousy for His Bride shall cause Him to come with great force and repay the enemies of His Bride and His Covenant!

**Tehillah/Psalm 76:7** “You, You are to be feared; and who would stand in Your presence when You are displeased?”

Who is able to stand before the face of יהוה when He is displeased?

The answer is – no one!

Shelomoh uses this parable to highlight the intensity of the day of the wrath of Elohim, who is indeed a jealous Elohim, that will consume His opponents as they will not be able to stand in the day of His wrath!

What we are to learn from this, is that we are not to provoke our Master to jealousy through compromise and mixed standards of assumed worship!

### Verse 5-6:

**“Open reproof is better than hidden love. 6 The wounds of a friend are true, but the kisses of an enemy are profuse.”**

Both of these verses share a common root of love and friendship and both underline the importance of honesty in a relationship!

**LOVE** – In the Hebrew text, the word that is used here for ‘love’ is the noun אהבה *ahabah* –

**Strong’s H160** and comes from the root verb אהב *ahab* – **Strong’s H157** which is used here in **verse 6** and is translated as ‘friend’. This root verb carries the meaning, ‘to love, dearly loved, friend, friends, lover’, and is an expression of choice in action rather than just an emotional feeling!

The Hebrew word that is translated as 'hidden' 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'.

An open reproof is better than hidden love!

The Hebrew word that is used here for 'open' is גָּלַה galah – Strong's H1540 which means, 'uncover, remove, to be uncovered, disclosed, exposed' and the Hebrew root word that is translated here as 'reproof' is תּוֹכְחָה tokehah – Strong's H8433 which means, 'rebuke, reproof, correction, punishment, chastisement', and comes from the root verb יָכַח yakah – Strong's H3198 which means 'to decide, prove, judge or correct', and we see this word being used in:

**Yeshayahu/Isaiah 1:18** "Come now, and let us reason together," says יהוה. "Though your sins are like scarlet, they shall be as white as snow; though they are red like crimson, they shall be as wool."

The term/phrase, 'let us reason together' is וְנִיבְחָהּ venivakehah, and comes from the root word יָכַח yakah – Strong's H3198, and, in effect, what יהוה is saying here, to a sinful nation is, "Come let Me prove to you... that you will be cleaned up... if you ..."

Here, 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 יהוה has spoken."

The Hebrew words that are used for 'eat' and 'devoured' comes from the same root word, which is אָכַל akal – H398 which 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."

The Greek word used here in the LXX (Septuagint) of Mishlê/Proverbs 1:23 for 'reprove' is the noun ἔλεγχος elegchos – Strong's G1650 which means, 'reproof, test, conviction', and is used 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.”

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 pick and choose, in order to have their ears tickled!

יהושע **יְהוֹשֻׁעַ** 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 reprove another when we simply do not like the way they do things, yet what they are doing is not against the Torah, but rather, we 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 יהוה.

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.

Open rebuke is better than hidden love, for hidden love does not express true love, as Shelomoh contrasts for us here the picture of open rebuke and correction against a hidden love and therefore tells us, that when reproof is not done openly, in order to bring about a proper correction and change, then a true response to love cannot be seen.

We know that love for Elohim is to obey His commands and many assume a false love that permits them to continue in their lawlessness and sin, as they do not equate the reproof of Elohim with love and therefore, shun at the idea of being openly rebuked and claim that Elohim loves them no matter what!

Scripture is clear that Elohim rebukes those He loves and in doing so, He treats us as His own children, which is far better than receiving a hidden counterfeit love that does not correct and discipline when one is wrong!

When some are shown that they are not walking according to the Truth, they often reject any reproof by saying something like, “where is your love?” and try to manipulate a response of a ‘hidden love’ rather than be willing to receive the necessary open rebuke!

In **verse 6** Shelomoh makes it clear that wounds from a friend can be trusted, as they are true, which presupposes that a friend will openly rebuke another when there is need to, whereas an enemy will not do so and will continue to pamper the ears of the wrongdoer, so that nothing is exposed, as the enemy kisses with sweet words of emptiness and falsehood, so as to tickle the ears of the accused and this is what is being warned against here.

An enemy is not going to be honest!

An enemy may say things that are nice to hear yet are not fruitful words that can be trusted, whereas a true friend will speak the Truth and will openly rebuke and be honest about a matter, in order to keep righteousness and purity and set-apartness the focus of the relationship!

What is very sad to see today, is that when friends speak true words of reproof, those who ought to hear and respond correctly tend to get offended and prefer the kisses of an enemy!

The Hebrew root word that is translated here as **'wounds'** comes from the word פָּצַע patsa – **Strong's H6482** which means, **'a bruise, wound'**, and comes from the root verb פָּצַע patsa – **Strong's H6481** which means, **'to bruise, wound by bruising, wound by crushing, emasculate'**. comes from the root word אָמַן aman – **Strong's H539** which means, **'confirm, support, be established, be faithful,, stand firm, trust, be certain, believe'**.

Words of reproof may often hurt yet we are to take heed of the wisdom of Shelomoh here, in understanding that the 'bruising words of correction', given to us by a true friend who loves at all times, are true and trustworthy!

A word that is derived from the root word 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 – נ:



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

## Hey – ה:



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

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.

While a friend's words can be trusted, the enemies cannot, as an enemy may 'kiss', yet his 'kisses' are profuse!

The term 'kisses' is used here to express a gesture of affection, and what we take note of here, is that an enemy's gesture of affection is not true friendship or love, but is false and profuse!

The Hebrew word that is used here for 'profuse' comes from the root word **עָתַר** *athar* – Strong's **H6279** which means, '**to pray, entreat, supplicate**', which carries the fuller understanding of making an earnest request, in pleading for a favourable answer!

What an enemy will do is 'sweet talk' you into believing that he is your friend when in fact he is not being honest at all!

The picture of the false kiss of an enemy can be best illustrated through the 'kiss' that Yehudāh gave our Master when delivering Him up to the Sanhedrin!

**Mattithyahu/Matthew 26:48-49** "**And he who was delivering Him up gave them a sign, saying, "Whomever I kiss, it is He, seize Him."** <sup>49</sup> **And going straight up to יהושע** he said, "**Greetings, Rabbi!" and kissed Him.**"

So many people today are unwilling to receive the loving reproof of friends and are falling for false kisses of the enemy!

### Verse 7:

**"One satisfied loathes the honeycomb, but to a hungry one any bitter food is sweet."**

The Hebrew root word that is used here for 'one' is **נֶפֶשׁ** *nephesh* – Strong's **H5315** which is '**a soul, a living being, the inner being of a man**'.

The being that is satisfied loathes the honeycomb!

The Hebrew word that is translated here as 'loathes' is comes from the word **בִּוֵס** *bus* – Strong's **H947** meaning '**threshing, trample, trodden down, desecrate and utterly reject**' and speaks of a rebellion against that which is to be taken and submitted to.

The Hebrew word that is used here for 'satisfied' comes from the root verb **שָׂבַע** *saba* – Strong's **H7646** meaning, '**to be satisfied**', and a derivative of this word is **שָׂבַע** *sabea* – Strong's **H7649** which means, '**satisfied, full, ripe**' and by implication can mean, '**satisfied by nourishment**'.

The contrast that is given here, in this parable, is one who is satisfied versus one who is hungry!

The Hebrew word that is used here for 'hungry' is **רָעַב** *raeb* - Strong's **H7457** which means,

**'hungry, famished, failing strength (figurative)**', and comes from the root verb **רָעַב** *raeb* – Strong's **H7456** which means, '**famished, to be hungry, suffer hunger**'.

The first time that this root word is used is in:

**Berēshith/Genesis 41:55** "**But when all the land of Mitsrayim **hungered**, and the people cried to Pharaoh for bread, Pharaoh said to all the Mitsrites, "Go to Yōsēph, do whatever he says to you."**

### Satisfied or hungry?

The one who is satisfied will trample upon the honeycomb while the hungry one will eat whatever he can get!

The parable that Shelomoh is presenting to us here, highlights the dangers of both satisfaction and hunger! We need to make sure that we have a balanced diet, so to speak!

So many people loathe the Truth and trample it underfoot as they are completely satisfied with their lawless lifestyles and see no need for eating the Word.

The danger of being famished is that any food will seem sweet, even if it is not good for you! This can speak of those who will eat up any teachings they can find and are unable to discern the difference between that which is pure and that which is tainted with mixed compromise.

We are called to hunger and thirst for righteousness, with the full assurance that if we do so then we shall be filled. I have come to firmly believe that one gets filled according to their hunger! By that I mean that if someone is truly hungry for righteousness then they will seek out and eat (meditate) on that which is pure and true, whereas the one who does not hunger and thirst for righteousness then the desire and need to eat (meditate) on the Word will be very low to non-existent and will therefore trample upon it.

The Greek word that is used in the LXX (Septuagint – Greek translation of the Tanak – O.T.) for ‘hungry one’ is ἔνδεής *endeēs* – Strong’s G1729 which means, ‘*to fall short, be wanting or lacking, famished, needy, destitute*’, and is used in:

**Ma’asei/Acts 4:34-35** “**For there was not anyone needy among them, for all who were possessors of lands or houses sold them, and brought the prices of what was sold, and laid them at the feet of the emissaries, and they distributed to each as anyone had need.**”

The reason for me highlighting this verse, is to show that when the body is functioning as it should there will be no needy or famished and hungry one, for all will have their fill and be continually satisfied through the provision of Elohim that comes as a result of properly meditating and continuing in His Word!

There are many today, who are hungry, yet they are not hungering for true righteousness and as a result they will eat up anything that tickles their ears!

**Debarim/Deuteronomy 6:25** gives us a very clear definition of what righteousness is and clearly identifies it for us as guarding to do all that Elohim has commanded us to do.

Therefore, those who claim that obedience to the Torah and commands is no longer valid have no true hunger for righteousness, leaving the hunger that they do have being filled with that which may not be as sweet as the word of Elohim is and so, they will eat the bitter twisted teachings of man that have cast aside the Torah of Elohim!

The Greek word that is used in the LXX for ‘bitter’ is πικρός *pikros* – Strong’s G4089 which means, ‘*bitter, sharp*’, and is used as a metaphor to mean, ‘*harsh, and virulent*’.

This word is used twice in the Renewed Writings, both of which are found in the letter that Ya’aqob wrote:

**Ya’aqob/James 3:11** “**Does the fountain send forth the sweet and the bitter from the same opening?**”

**Ya’aqob/James 3:14** “**But if you have bitter jealousy and self-seeking in your hearts, do not boast against and lie against the truth.**”

The reason for highlighting this here, is to show how many have made the bitter sweet and the sweet bitter, and by that, I mean that they have twisted the truth of the Sweet Word of Elohim into something that is bitter and harmful.

Ya’aqob asks the question of whether the same fountain sends forth sweet and bitter from the same opening, to which the answer is an obvious ‘NO’!

He used this analogy to highlight how wrong it was for the mixed speech that was being spoken, as he identifies the sad fact that out of the same mouth proceeds blessing and cursing, which should not be so, just as a fountain does not give out bitter and sweet!

As we come to drink of the Living Waters of the Truth and are washed and refreshed through the Waters of the Word, we too become a source of Living Water for others to drink from and we must guard against turning that which is sweet into that which is bitter and vice versa.

**Yeshayahu/Isaiah 5:20** **“Woe to those who call evil good, and good evil; who put darkness for light, and light for darkness; who put bitter for sweet, and sweet for bitter!”**

The image of honey and the honeycomb is frequently used in Scripture to describe the good taste and nourishment that the Word of Elohim brings to the being of a man:

**Mishlĕ/Proverbs 16:24** **“Pleasant words are like a honeycomb, sweet to the being, and healing to the bones.”**

**Mishlĕ/Proverbs 24:13-14** **“My son, eat honey, for it is good, and the honeycomb, sweet to your taste; 14 know that wisdom is thus to your being; if you have found it, there is a future, and your expectancy is not cut off.”**

Wisdom is to our being as sweet honey is to our taste!

Those who neglect the need to get wisdom and with all their getting of wisdom to get understanding, which can only be done through a proper meditating on the Torah of Elohim day and night, guarding to do all that is commanded to us, then that which is bitter will be taken as sweet and the hungry and famished will eat whatever is made available to them!

As we consider this proverb of Shelomoh, in light of other key metaphoric uses of the terms for honey and sweet, that pictures the pure Word of Elohim and the use of bitter being likened to darkness and ignorance, we are able to see the clear caution that is being given here, which is to make sure that one is hungering for true righteousness and is continually being filled and never lacks the nourishment and refreshment and guidance for set-apartness that the Torah of Elohim brings to us. When one neglects to hunger for righteousness and, in the process, becomes malnourished through a lack of the Truth, then that which is bitter and harmful will be eaten up and considered as sweet.

One does not have to look too far today, to see how many ‘religious’ shops have an abundance of books that people are ‘eating up’ and consider as being the sweet truth yet fail to recognise the clear bitterness of the lawless teachings they promote!

There are many people who spend so much of their time and money on the bitter twisted theologies of man while they neglect to study and meditate on the Word! When one is truly meditating upon the Torah day and night then one is completely satisfied with the Word and the study thereof, leaving no need for falsified books that are disguised as being sweet, yet are very bitter indeed!

### **Verse 8:**

**“Like a bird that wanders from its nest, so is a man who wanders from his place.”**



The Hebrew word for 'bird' is צִפּוֹר - Strong's H6833 which means, '*bird, sparrow*', and what is interesting to take note of is the feminine of this word is צִפּוֹרָה Tsipporah – Strong's H6855, which was the name of Mosheh's wife, whom he had rescued from the shepherds when she came to draw water for her flocks at the well!

The Hebrew word that is used here for 'nest' is קֵן qen – Strong's H7064 which means, '*a nest, room*' and what is worth taking note of, is that the plural of this word is קִנִּים qinim and is translated as 'rooms', in the passage where Noah was commanded to make 'rooms' in the ark:

**Berēshith/Genesis 6:14** "Make yourself an ark of gopherwood. Make rooms in the ark, and cover it inside and outside with tar."

The picture of the Ark having rooms in it and the ark being covered with tar inside and out, we are able to see a clear picture of the refuge and rest we are to have in our Master, as we stay in Him who has covered us in His own Blood!

To wander or stray from our place of refuge is a picture of wandering away from obedience and the word used for 'wanders' is נָדַד nadad – Strong's H5074 which means, '*to retreat, flee, depart, stray, wander, flutter*' and we can therefore see the clear picture of those who 'stray' in their walk and are tossed about by various teachings become unstable in all their ways, while we who remain steadfast in our obedience in walking in Messiah, find our true rest and shalom in Messiah, despite the raging storms of life that try to beat us down, as we remain in 'the ark of His presence'!

When we carefully consider how the Hebrew language uses a lot of imagery that would be understood by the hearer, we are able to see how Shelomoh clearly spoke from observation and could use this picture of a wandering bird, as a parable of how a man can wander from his place of rest. He had seen certain 'wanderers' and perceived that they had seldom or never prospered. A wandering bird is likened to a man who is most likely very restless in his being and in his attempts at making constant changes to his unsatisfied position or purpose gains no success from his 'wandering adventures'!

Unless people make a wise change with a true and relevant reason for the change, they will often make their situation worse, just as a bird that wanders from its nest!

In Yeshayahu/Isaiah we find a clear prophetic picture of the daughters of Mo'ab being like a wandering bird that is thrown out of her nest, when the 'sent Lamb' comes!

**Yeshayahu/Isaiah 16:1-2** "Send a lamb to the ruler of the land, from Sela to the wilderness, to the mountain of the daughter of Tsiyon. 2 And it shall be, like a wandering bird, a nest thrown out, so are the daughters of Mo'ab at the fords of Arnon."

The clear picture given here in this text is how those who are not in Messiah will be thrown out of their comfort zones and will be like a wandering bird that has no place to rest.

A man that wanders from his place!

We have a 'place' in Messiah as we stand firm and are dressed in the set-apart garments of righteousness, and after having done all we are to stand and not leave our place!

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

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

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

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

There is a standing ground upon which we can see Him, and that is as we stand on the Rock!

We see this word being used in:

**Qoheleth/Ecclesiastes 10:4 “If the spirit of the ruler rises against you, do not leave your post, for calmness lays to rest great faults.”**

Shelomoh highlights for us the danger and folly of the lack of endurance and perseverance that is required for true wise servants of the Most-High!

The clear instruction here is to not leave our post!!!

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

There is a standing ground and post upon which we are to remain, and that is upon the Rock of our deliverance!

No matter the battle, we are to stand armed in the Truth, and after having done all, to stand and never leave our post or position in the Master!

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

The warning against losing heart is clear – it will make you stink!

We are to stand our ground and not lose heart but be steadfast in our loving-commitment to our King as we guard to do all He has commanded us to, without wavering in the folly of compromise, for only fools will wander from their place!

Those who reject the need to be obedient to the commands of Elohim have no place of rest and they will be as wanderers among the nations:

**Hoshĕa/Hosea 9:17 “My Elohim rejects them, because they have not obeyed Him, so that they become wanderers among the nations!”**

What becomes clear here in this parable of Shelomoh is that the picture of a wandering bird should cause us to be reminded of the dangers of wandering from the Truth, for when we do so there shall be not secure place of rest and safety!

## Verse 9:

**“Ointment and perfume gladden the heart, so one’s counsel is sweet to his friend.”**

Here Shelomoh uses the image of the sweet-smelling fragrance of perfumes that gladden the heart, to indicate how pleasurable and sweet true counsel is to a friend.

Honesty is a good fragrance!!!

The Hebrew root word that is used for ‘ointment’ is שמן shemen – Strong’s H8081, which means **‘oils.’**

Oil was one of the materials that were to be brought and used in the service of the Tabernacle, and represents that which enables the lamps to be kept lit and burning!

In the parable of the ten maidens, we take note that the 5 wise had oil in their lamps while the 5 foolish did not!

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

We understand, from Scripture, that oil is a clear reference to the Spirit of Elohim that dwells in the wise who walk in and stay in the Master, guarding to do all He has commanded us to.

With no oil we cannot faithfully shine the light of the Truth as we are required to, and it is in the seeking out and walking in the wisdom of Elohim that we keep our lives filled with the oil of His presence with great joy and gladness!

When we walk according to the Spirit then the wise counsel that we give, according to the Spirit, will be as sweet fragrance of Truth and anointing to another!

The Hebrew word that is translated as ‘perfume’ is קִטְרוֹת qetoreth – Strong’s H7004 which means, ‘*the smoke or odour of (burning) sacrifice; incense, sweet smoke of sacrifice, perfume*’, which comes from the root verb קָטַר Qatar – Strong’s H6999 which means, ‘*to make sacrifices smoke, burn incense*’.

This verb carries the meaning of **making a smoke offering**, which is to burn an offering of aromatic incense that will smoke in dedication and worship of a deity, with a focus on the smoke that the material produces.

When we think of this word, we take note that the noun קִטְרוֹת qetoreth – Strong’s H7004 is used to describe the ‘**incense**’ that was to be burned on the slaughter place of incense every morning when Aharon would tend the lamps on the menorah!

**Shemoth/Exodus 30:1** “And you shall make a slaughter-place to burn **incense** on, make it of acacia wood”

**Shemoth/Exodus 30:7-9** “And Aharon shall burn on it sweet **incense**, morning by morning. As he tends the lamps, he shall burn **incense** on it. 8 “And when Aharon lights the lamps between the evenings, he shall burn **incense** on it – a continual **incense** before יְהוָה throughout your generations. 9 “Do not offer strange **incense** on it, or a burnt offering, or a grain offering, and do not pour a drink offering on it.”

What you will notice here in regards to the clear instructions given to burn incense daily is that no strange incense was to be burned upon it!

This slaughter-place of incense represents the intercession/prayers of the priests and no strange fire was to be put on it – in other words: we are not to pray with wrong motives:

**Ya'aqob/James 4:1-3** **“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.”**

Many today are simply praying in vain, simply because they are not been washed in the Blood of the Lamb and kept clean by the continual washing of the Word and are not clothed/walking in righteousness and claim to have access to the slaughter-place of incense.

When understanding the Tabernacle and its service we learn very quickly that we cannot come to the slaughter-place with wrong motives and impure hearts.

**יהושע** also tells us the following, in:

**Mattithyahu/Matthew 5:23-24** **“If, then, you bring your gift to the slaughter-place, and there remember that your brother holds whatever against you, 24 leave your gift there before the slaughter-place, and go, first make peace with your brother, and then come and offer your gift.”**

Nadab and Abihu offered strange fire and were killed!

Before any proper counsel can be given to another, the proper preparation of prayer is needed and then true counsel can be led by the Spirit as we submit to the Word of Elohim for proper guidance and instruction in any given situation!

Proper wise counsel, done according to the Word through much prayer and the seeking of Truth, will gladden the heart!

The Hebrew word that is used for ‘gladden’ comes from the root verb **שָׂמַח** **samah** – Strong’s H8055 and means, **‘to rejoice, be glad, be joyful, delight in and be elated’**.

The word **שָׂמַח** **samah** can also carry the meaning **‘to brighten up’**, giving us the picture how we are to carry His joy as the light of the world and let praise and rejoicing abound, especially as we endeavour to give sweet counsel to others!

If we are not shining the light of the Truth and are not being the fragrance of Messiah before all, then our ability to properly counsel will not gladden any heart but may cause division and strife instead!

**Qorintiyim Bét/2 Corinthians 2:14-16** **“But thanks be to Elohim who always leads us on, to overcome in Messiah, and manifests through us the fragrance of His knowledge in every place. 15 Because we are to Elohim the fragrance of Messiah among those who are being saved and among those who are perishing. 16 To the one we are the smell of death to death, and to the other the fragrance of life to life. And who is competent for these?”**

We are to be the true fragrance of Messiah wherever we are, and Sha’ul teaches us that we are to be that fragrance among all!

We cannot change our fragrance to suit the company we are in, but as true ambassadors and servants of the Most-High we are to be the fragrance of His deliverance among all.

To some we will be the fragrance of life to life, while to others we will be the smell of death to death! To some we will be a very unpleasant smell while to others we will be a sweet aroma!

The Greek word that is translated as ‘fragrance, smell’ in **verse 14** and **verse 16** is ὄσμη ὀσμῆ – **Strong’s G3744** which means, ‘*sweet aroma*’ and carries the idea of an aroma or scent of sacrifice that is pleasing to Elohim.

It is used to describe the aroma that filled the house when Miryam anointed the Master’s feet: **Yohanan/John 12:3** “**Then Miryam took a pound of costly perfume of nard, anointed the feet of יהושע, and wiped His feet with her hair. And the house was filled with the fragrance of the perfume.**”

She poured out a highly prized aromatic oil that was most precious, and the Greek word used here for ‘nard’ is νάρδος nardos – **Strong’s G3487** which means, ‘*nard, ointment of nard*’, which we find being used in the LXX (Septuagint) in:

**Shir HaShirim/Song of Songs 1:12** “**While the sovereign is at his table, my nard shall give its fragrance.**”

The Greek word is used here in the LXX for ‘fragrance’ is ὄσμη ὀσμῆ – **Strong’s G3744**.

I find this verse a very fitting and powerful verse that speaks of a loving Bride being a sweet fragrance to Her Husband as she gives Him her all, and the Hebrew word that is used here for ‘nard’ is נֶרְדָּה nerd – **Strong’s H5373**.

Miryam’s perfume speaks of the sweet smelling fragrance of an acceptable offering that we are to be, as a faithful remnant bride, unto our Master and King, for this is our reasonable worship!

**Romiyim/Romans 12:1** “**I call upon you, therefore, brothers, through the compassion of Elohim, to present your bodies a living offering – set-apart, well-pleasing to Elohim – your reasonable worship.**”

In **verse 15** of **Qorintiyim Bět/2 Corinthians 2** the Greek word that is translated as ‘fragrance’, as in ‘the fragrance of Messiah’, is εὐωδία euōdia – **Strong’s G2175** which means, ‘*fragrance, fragrant, sweet smelling*’, and is a compound of two words that literally means, ‘*a good smell*’:

1 - εὖ eu – **Strong’s G2095** which is an adverb meaning, ‘*good, well done*’ and

2 - ὀζω ozō – **Strong’s G3605** which means, ‘*stink, smell, to give out an odour (either good or bad), to emit a smell*’.

We find this word εὐωδία euōdia – **Strong’s G2175** being translated as ‘sweet smelling’, in:

**Eph’siyim/Ephesians 5:1-2** “**Become, then, imitators of Elohim as beloved children. 2 And walk in love, as Messiah also has loved us, and gave Himself for us, a gift and an offering to Elohim for a sweet-smelling fragrance.**”

The Greek word that is used here for ‘fragrance’ is ὄσμη ὀσμῆ – **Strong’s G3744**, and so we see both words that are translated as ‘fragrance’ in his letter to the Corinthians being used here together.

We are to be a sweet-smelling aroma that smells good!

Sha’ul then asks the sobering question of competency!

The Greek word that is translated here as ‘competency’ is ἱκανός hikanos – **Strong’s G2425** which means, ‘*sufficient, fit, able, adequate, worthy*’, and here Sha’ul is putting forth a very challenging question by asking who is fit, able and worthy of being the true fragrance of Messiah!

He then tells the believers in Corinth in the next chapter, the following:

**Qorintiyim Bět/2 Corinthians 3:5-6** “**Not that we are competent in ourselves to reckon any matter as from ourselves, but our competence is from Elohim, 6 who also made us competent as servants of a renewed covenant, not of the letter but of the Spirit, for the letter kills but the Spirit gives life.**”

Praise be unto our Master, Elohim, Messiah and King who, by His Spirit, has caused us to be competent for such a task!

With that being said, there is now no excuse for any true taught one of Messiah to not be competent for these and ought to be the true fragrance of Messiah, all the time!

Understanding our need to be the true fragrance of Messiah, we recognise that we cannot have our lives mixed with the smell of bad things, lest we find that our ability to properly counsel another is hindered by the smell of compromise!

The world has a counterfeit fragrance and this can be understood through the image (or smell) of the many incense sticks that false religions will burn as an offering to their mighty ones, and I believe that what they are in fact doing is hiding the smell of decay!

We cannot manufacture a fragrance that appears to be of Messiah yet walks contrary to the Torah, for when this happens the counsel that is given is not productive in any way as it will not gladden the heart and cause the heart of another to shine the Truth!

Westernised Christianity has changed the fragrance of set-apartness for a counterfeit smell of compromise that claims a grace without obedience to the Torah and commands!

This can never cause any who receive the smell of this false counsel to be a true light of the truth, but will rather be found to be maidens with no oil (no Spirit) and be unable to enter into the reign of Elohim!

The Hebrew word that is translated as ‘counsel’ comes from the root word **עֵצָה** etsah – Strong’s H6098 which means, ‘*counsel, advice, purpose*’.

**Mishlĕ/Proverbs 21:30** “**There is no wisdom or understanding or counsel against יהוה.**”

יהוה is wisdom and understanding and He is our counsel and nothing can come against that which He is!

**Mishlĕ/Proverbs 8:14** “**Counsel is mine, and sound wisdom; I am understanding, mightiness is mine.**”

**Mishlĕ/Proverbs 19:21** tells us that while man can have many plans in his heart, it is the counsel of יהוה than stands!

Sound wisdom and counsel is יהוה’s and can only come from יהוה.

Stubborn people work out or observe their own or another’s advice, apart from יהוה!

They avoid the counsel of Elohim and neglect to keep His commands while they will seek to reason out their own counsel that is worked in darkness and not in the light of His Word, and, in the process, try to hide far from יהוה, just and Ađam and Hĕwawah did when they sinned and tried to hide, seeking their own counsel of what to do, in the dark, trying to cover their exposed nakedness without complete surrender and the proper seeking of יהוה’s counsel, in an intentional refusal to yield to His reproof!

**Yeshayahu/Isaiah 29:15** “**Woe to those who seek deep to hide their counsel far from יהוה, and their works are in the dark; they say, “Who sees us?” and, “Who knows us?”**”

Counsel is יהוה’s!!! The Hebrew word for ‘counsel’, which is **עֵצָה** etsah – Strong’s H6098, comes from the primitive root verb **יָעַץ** yaats – Strong’s H3289 which means, ‘*counsel, counsellor, consult, give advice*’, and this word is used as a title given to our Master and Messiah, as seen in:

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

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

This emphasises the clear truth of this parable of Shelomoh that the counsel given to a friend can only be sweet and gladden his heart, if the counsel that is given is derived from the proper seeking of the Word of Elohim through diligent prayer and thanksgiving.

### **Verse 10:**

**“Do not forsake your own friend or your father’s friend, and do not go into your brother’s house in the day of your calamity – better is a neighbour nearby than a brother far away.”**

This verse contains 3 lines in the Hebrew text with the first two being clear warnings and the third being a popular saying.

All three lines appear to be independent of each other and can be broken up as follows:

- 1) Do not forsake your friend or your father’s friend
- 2) Don’t go in to your brother’s house in the day of ‘your’ calamity
- 3) Better to have a nearby friend than a faraway brother

Let us take a look at each individually:

**1)** The first instruction given here is to not forsake friends!

The Hebrew word that is translated here as ‘forsake’ comes from the root word אָזַב azab - Strong’s H5800 which means, ‘to leave, forsake, loose, loosen, abandon, leave behind, neglect’.

This word אָזַב azab - Strong’s H5800 I would like to look at a little closer, as we can learn a lot from this little word, which I would like us to look at in terms of the ancient script, which is as follows:




Three letters – א ‘ayin’ – ז ‘zayin’ and ב ‘beyt’ and in the ancient script, as depicted above, each letter carries a unique meaning according to its picture:

**Ayin - א:**




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’.

**Zayin – ז:**

The ancient pictographic script has this letter pictured as , which is a **mattock** (a sharp digging tool such as an axe or pick) and carries the meaning of '**a weapon or tool that cuts, farming instrument**'.

A mattock would be a tool that was also used to dig up the soil so that seed could be planted. This picture clearly pictures a tool that is used to work and therefore can also render for us the meaning of work or a work that is done, and more specifically, **the harvest that is brought forth!**

**Beyt – ב:**


In the ancient script this letter is pictured as , pictured as a '**tent floor plan**', and means, '**house**' or '**tent**'. It represents '**family**' and the importance of those who are inside the tent as opposed to the tent structure itself. We, as living stones are built up in the Master, and are the Dwelling Place of Elohim.


In the context of understanding what we are discussing here we see a negative aspect of this word that with these three letters together we see the meaning, '**to leave, depart from or leave behind**' – in other words to '**FORSAKE**'!

This is why I say this:


Have you ever felt like you have been forsaken or abandoned? How many times have you ever felt as if you are own your own and it feels as though you cannot find the presence of Elohim?

Well, when we look at these letters and their pictures, we can see clearly that when one feels 'forsaken' in any way, they often feel:

1 -  - that they have no insight or understanding and cannot make head or tails of what they are facing? Why?

2 -  - it feels like they have been cut deeply!!!

And without knowledge and understanding and insight of the Word, a person in pain or a state of panic will find that:

3 -  they have no dwelling place to truly rest in, as they feel like they are in a dark place in their lives.

As a result of this, the tendency is to forsake what really matters – and that is to be seeking **יהוה**.

We are urged not to forsake the gathering of the set-apart ones, as some are in the habit of doing, and this we must recognise as a very serious instruction to guard, lest we find ourselves in a place of feeling forsaken and without any insight or understanding; and to be in this kind of place will only weaken a person more and more, leaving them without the strength needed to hold on to or cling to the Truth with strong hands!

This is clearly a danger that is a real threat to anyone who is not seeking **יהוה** with their all!

Now when you take the first two letters of this word - **אז** az – **Strong's H5794** which means, '**strong, mighty, fierce, power**' as well as meaning, '**raging, insolent, greedy**'.

Feeling '**forsaken**' can be a very ugly but strong place to ' **dwell**' in or rather it can be a very crippling stronghold over a person.

Have any of you ever felt yourself dwelling in the house of the forsaken?

When it feels like you are all alone and there is no way out and no one to help you?



Have you ever had those terrible pity parties for one and no one else is invited?  
It is often hard to leave that 'space' or place of weakness, even though you desperately want to!  
Often the fear of possible failure or further failure can cause a person to stay dwelling in a stronghold of shame and guilt and abandonment; feeling all alone and not loved; and unable to find the strength needed to change. Can you identify with this in any way?  
Perhaps some of you cannot, but there are many out there who get into this bad space and hide away!

The antidote is found in the very same root word, believe it or not!

We have just looked at the 'dark' aspect of this word **עָזַב azab** - Strong's H5800, and we are warned of the result of being in this place; however, this same root word is used in another passage of Scripture, where we find that the very same root word being used, while having another meaning! It is used during the rebuilding of the Temple walls in:

**Nehemiah/Nehemiah 3:8** "Next to him Uzzi'el son of Harhayah, one of the goldsmiths, made repairs. And next to him Hananyah, one of the perfumers, made repairs. And they restored Yerushalayim as far as the Broad Wall."

The root word translated as 'restored' is in fact **עָזַב azab** - Strong's H5800, and here we see the meaning of '*restoring, repair or being fortified*'.

As odd as this may seem, what we can see from this is that while what we are feeling may seem like we are forsaken; **יְהוָה** could be actually restoring and repairing us.

We see two aspects to this root word that ought to both warn us and also encourage us.

We are called to encourage and build up our friends, not break down and forsake, and we would do well to take heed of this wise counsel of Shelomoh, as we recognise how important it is to not let our friends feel forsaken and lost and without hope!

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

We are to help our friends and fellow companions when in need, not forsake them!

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

**Mishlê/Proverbs 17:17** tells us that a friend loves at all times!!!

When coupled with this parable that teaches us not to forsake our friends then we can clearly see that forsaking a friend in time of need is the opposite of love and rather shows hatred!

**Yoḥanan/John 15:12-15** "This is My command, that you love one another, as I have loved you. 13 "No one has greater love than this: that one should lay down his life for his friends. 14 "You are My friends if you do whatever I command you. 15 "No longer do I call you servants, for a servant does not know what his master is doing. But I have called you friends, for all teachings which I heard from My Father I have made known to you."

**2)** The second instruction given here, in **verse 10**, is that you are to not go into your brother's house on the day of your calamity!

Why? We have just seen the instruction to not forsake a friend or companion, who can be understood in terms of not forsaking a friend when they are in trouble; yet here the instruction, seems to be the opposite, as it cautions us to not go to our brother's house when we have trouble! This is sound wisdom, as we take note that when our brother is in trouble, we are able to go and give sweet counsel and encouragement from the Word.

When the opposite is the case and we have trouble, then we must stay clear from our brother's house, for we do not want to hinder his day by our calamity.

In fact, a true brother would do what the first line teaches and in the day of your calamity he would come to you!

This lesson is simple – do not run to other's when you have a problem but when you see another in distress offer comfort and help!

The opposite is true in the world today, where many would not easily go to the help a friend in need, yet when they have a problem then they run to everyone that they can find and offload their troubles and burden others who need not be burdened with their calamity!

The Hebrew word used here for 'calamity' is עֵיִד *eyd* – Strong's H343 which means, '*distress, calamity, destruction, disaster*'.

**3)** The third line in this **verse 10** tells us that it is better to have a neighbour nearby than a brother far away.

The recommendation that is given here, is to make friends with those close by for one's family may be too far away when help is needed!

While all of these lines may seem independent of each other they are not as they teach us the value of being close by to friends who you can help when they need it and who can help you when you need it.

### **Verse 11:**

**"My son, be wise, and gladden my heart, that I might have a word for him who reproaches me."**

The call given here, by a father to a son, is something that we see being expressed throughout the Proverbs of Shelomoh.

**Mishlě/Proverbs 10:1** tells us that a wise son makes a father rejoice.

**Mishlě/Proverbs 15:20** tells us that a wise son makes a father glad.

**Mishlě/Proverbs 23:15** tells us that if a son's heart is wise then a father's heart rejoices.


The Hebrew word for 'be wise' comes from the primitive root verb חָכַם *hakam* – Strong's H2449 meaning, '*to be wise, skilful, make wise*'.

It is from this root verb that we get the Hebrew word for 'wisdom', which is חֵכְמָה *hokmah* – Strong's H2451 meaning, '*wisdom, skill*'.

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




### Het – ה:


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

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

### Kaph - כ:


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

### Mem - מ:

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

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

### Hey – ה:

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

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

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

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

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

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

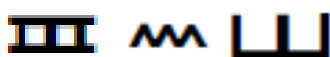
Wisdom, in the ancient text, can speak of a clear separation by the washing of one's hands; and as we consider the design of the Tabernacle, we need to be reminded that the bronze laver was used for the serving priests, to wash their hands and feet; and clearly pictures for us how we are to be continually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

When our hearts are wise then our Father's heart is gladdened!


The Hebrew word that is translated here as 'gladden' comes from the root verb שָׂמַח samah – Strong's H8055 and means, 'to rejoice, be glad, be joyful, delight in and be elated', and can also carry the meaning 'to brighten up', giving us the picture how we are to carry His joy as the light of the world and let praise and rejoicing abound!

The adjective that is derived from this root is שָׂמֵחַ sameah - Strong's H8056 and carries the meaning, 'glad, joyful, merry, pleased, rejoicing'.


In the ancient pictographic script this word שָׂמַח samah and שָׂמֵחַ sameah looks like this:



**Shin - שׁ:**


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

**Mem – מ:**

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

We are also able to understand this letter as representing **the nations**, for the nations are often likened to the seas in Scripture. This also carries for us the picture of washing, as we understand the function of water being that which cleanses us and sustains us, showing us how we are washed and sustained by the Living Waters of the Word! This letter also can represent any liquid, especially **blood!**

Het – ׀:

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

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

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

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

When our Father sees our hearts being washed, separated and secured unto Him He rejoices greatly, and we know that all heaven rejoices when one sinner turns from their sin to the Truth!

**Luqas/Luke 15:3-7** **"And He spoke this parable to them, saying, 4 "What man among you, having a hundred sheep, and having lost one of them, does not leave the ninety-nine in the wilderness and go after the one which is lost until he finds it? 5 "And having found it, he lays it on his shoulders, rejoicing. 6 "And having come home, he calls together his friends and neighbours, saying to them, 'Rejoice with me, for I have found my sheep which was lost!' 7 "I say to you that in the same way there shall be more joy in the heaven over one sinner repenting, than over ninety-nine righteous ones who need no repentance."**

The address of **'my son'** highlights for us the clear pattern we see in Scripture of how the Word of Elohim is plainly related to us as children of the Most-High.

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

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

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

We 'gladden' our Heavenly Father's heart when we are wise and walk in His Word and when we do so, His word will faithfully have an answer for the one who reproaches!

The Hebrew root word used here for **'reproaches'** is **הָרַף** **haraph** – **Strong's H2778** which means, **'reproach, defies, despise, insult, scorn'**.

Tehillah/Psalm 74:18 **“Remember this: the enemy has reproached יְהוָה, and a foolish people has despised Your Name.”**

‘Reproach’ can also be understood as ‘disgrace’ and expresses the disapproving thoughts and words of others toward the person.

In **Habaqquq/Habakkuk 2** we see some severe woes given to a people who had turned the esteem of יְהוָה into shame.

The fate of wickedness and depravity is that the fools who are wicked shall be filled with ‘shame’ instead of esteem!

**Habaqquq/Habakkuk 2:16** **“You shall be filled with shame instead of esteem. Drink, you too, and be exposed as uncircumcised! The cup of the right hand of יְהוָה shall come around to you, and great shame upon your esteem.”**

We are told in:

**Mishlĕ/Proverbs 3:35** **“The wise do inherit esteem, but fools are bearing away shame!”**

The Word of Elohim answers for the wise and puts the enemy who reproaches to shame! This parable therefore teaches us our need to be wise and never stop getting wisdom and understanding, for then the Word of Elohim becomes our answer and defence against the reproaching enemy!

## Verse 12:

**“A clever man foresees calamity, hides himself; the simple shall go on, they are punished.”**

The Hebrew word that is translated here as ‘clever’ is עָרוּם arum – Strong’s H6175 which means, **‘crafty, shrewd, subtle, cunning, prudent’**, and is used in Scripture 11 times, with 8 of those being seen in Mishlĕ/Proverbs.

This word עָרוּם arum – Strong’s H6175 can have both positive and negative connotations. Positive, when used to describe prudence and negative, when describing shrewdness.

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

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

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

The first line in this parable is written as follows in the Hebrew text:

עָרוּם רָאָה רָעָה נִסְתָּר – ‘arum ra’ah ra’ah nistar’

**A clever man foresees calamity, hides himself!**

What you will notice here, is that the two words that phonetically sound similar are used here together to describe the ‘seeing’ of ‘evil’.

This is very interesting, as we see it sounds the same as the Hebrew word for ‘see’, yet is spelt with a difference of one letter.

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

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

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

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

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

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

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

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

The cleaver one foresees and ‘hides’ himself!

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

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

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

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

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

We are ‘hidden’ or ‘covered’ under the wings of Elohim – and the Hebrew root word for ‘wings’ is

כַּנָּף kanaph – Strong’s H3671 which means, ‘corners - an edge or extremity; a wing, (of a garment or bed clothing) a flap, (of the earth) uttermost part’, and we must be reminded that we are commanded to put ‘tsitsit’ on the wings of our garments, in order to remember to guard His commands.

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

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

This parable makes a clear contrast between the clever and the simple, and is very similar to:

**Mishlĕ/Proverbs 22:3** “A clever one foresees evil and hides himself, but the simple go on and are punished.”

The Hebrew word for ‘simple’ is פֶּתִי pethi – Strong’s H6612 which means, ‘open minded, foolish, simple, naïve’, which comes from the root verb פָּתַח pathah – Strong’s H6601 and means ‘easily deceived, enticed, to be simple or to be in a state of holding a wrong view about a situation’. Those who are ‘open minded’ are regarded by the world as being right, as they readily accept whatever anyone wishes to do as an acceptable standard that is not challenged by any moral or ethical code. Scripturally these people are called simple ones – ones who are easily deceived as they do not renew their minds with the Word of Elohim!

The Hebrew root word that is used for ‘punished’ is עָנַשׁ anash – Strong’s H6064 which means, ‘to fine, pay penalty, punish, condemn, punish by a fine, defraud’.

**Mishlĕ/Proverbs 17:26** tells us that it is not good to punish (עָנַשׁ anash – Strong’s H6064) righteous ones, teaching us the clear truth that the simple are not righteous!

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

### **Verse 13:**

**“Take the garment of him who is guarantor for a stranger, and for a strange woman pledge it.”**

This line is almost identical to that which is found in:

**Mishlĕ/Proverbs 20:16** “Take the garment of one who is guarantor for a stranger, and hold it as a pledge when it is for foreigners.”

Garments were often taken as a security for a loan and could be taken by the lender if the debt was not repaid.

**The garment** of a person does not refer to male clothing in particular, but to the outer coat or cloak of any person.

The Hebrew root word that is translated as ‘garment’ is בִּגְדָה beged – Strong’s H899 which means, ‘garment, covering, treachery, to deceive’ and can give reference to any kind of garment, from the robes of the rich and mighty to the rags of the poor and the leper.

It is also used as a reference to the cloth used to cover the Tabernacle furniture (**Bemidbar/Numbers 4:12-13**). This word comes from the root בָּגַד bagad – Strong’s H898 which means, ‘to act or deal treacherously with, acted deceitfully, faithless, transgression’.

This proverb is used as a clear warning to not stand guarantor for a stranger nor strike hands in a pledge as we take note of what Shelomoh tells us in:

**Mishlĕ/Proverbs 11:15** “He who is guarantor for a stranger suffers harm, but one who hates shaking hands in pledge is safe.”

The Hebrew root word that is translated as ‘guarantor’ is אָרַב arab - Strong’s H6148 which means, ‘to take on pledge, give in pledge, become surety, guarantor’.



The Hebrew root word that is used for 'stranger' is זָרַר *zur* – Strong's H2114 which means '*strange, stranger, estranged, adulterer, adulterous, enemy*', and is also used to describe the 'strange' fire that the two sons of Aharon brought before Elohim, and were struck dead.

While we are to be kind to strangers, what we see being taught here, as we progress through this proverb, is that we are to be on guard against submitting our ways to the leading and direction of another, especially when it goes against the clear plumb-line of the Torah!

The danger of being a guarantor for a stranger is that we can suffer severe harm, simply because the real danger of being taken for a ride is a possibility with one who does not submit to walking in the clear ways of the Torah, giving us no guarantee that we can take a stranger's word as something that can be trusted!

The Hebrew word that is translated as 'strange women' is נְכַרִּי *nokri* – Strong's H5237 which means, '*foreign, alien, adulteress, stranger*'.

The Torah is clear about what must happen when you take your neighbour's garment as a pledge: **Shemoth/Exodus 22:26-26** "If you take your neighbour's garment as a pledge at all, you are to return it to him before the sun goes down. 27 "For that is his only covering, it is his garment for his skin. What does he sleep in? And it shall be that when he cries to Me, I shall hear, for I show favour."

יהושע *Yehoshua* tells us that if someone takes our outer garment, we should not withhold our inner garment as well, for this will cause a true brother to be ashamed of what he has done and rise to the occasion of obeying this command.

**Qorintiyim Aleph/1 Corinthians 6:7** says that we are already at fault when we have lawsuits among us – why not be wronged or cheated.

If we take a pledge from our brother who owes us something and he does not have the means to sleep or eat and have any food while we sit in the comfort and luxury of abundant provision, we should not withhold the only means he has to survive and return it by night and let him come in the day and again return it at night – this would facilitate the one who owes you money to work at paying you back so that he does not have to come each day and give you a pledge.

By all means make a way for him to pay back, but do not allow him to be unable to be covered at night!

On another perspective, the Torah can be seen as our outer garment and that which covers us while we may walk in dark and perilous times and we should not cause our brother to throw off the keeping of Torah in order to pay off his debt!

We must ensure that justice and right-ruling are upheld and maintained on every level!

#### **Verse 14:**

**"He who greets his friend loudly early in the morning, shall have it reckoned to him as a curse."**

On a practical level we take note that most people do not like to be woken up with a big noise, and here is a simple caution against being too loud too early!

The Hebrew word that is translated here as ‘greet’ is from the root word בָּרַךְ *barak* – Strong’s H1288 which means, ‘**to kneel down, bless, abundantly bless**’, and is written in the ‘piel’ verb tense which indicates an intentional or intensive action.

What is being pictured here for us, is a very intense blessing or greeting that is done very early!

The Hebrew words that are translated as ‘loudly’ are בְּקוֹל גָּדוֹל – ‘**bekol gadol**’, which could literally be translated as ‘**with loud voice**’.

The Hebrew root word for ‘voice’ is קוֹל *qol* – Strong’s H6963 which means, ‘**sound, voice, noise, thunder, proclamation**’, and comes from an unused root meaning, ‘**to call aloud**’.

The Hebrew word for ‘loud’ is גָּדוֹל *gadol* – Strong’s H1419 which means, ‘**great, mighty, exceedingly, high**’.

When someone is greeted with a loud blessing early in the morning, it may not always be taken as a blessing but rather received as a curse!

While there is a practical application here, that teaches us to be cautious when trying to give a loud blessing to someone who will most likely not appreciate it so early, we also take note that this also carries a teaching for us on how so many people refuse to hear and receive the blessing of the Word.

The Hebrew word that is used for ‘early’ is שָׁכַם *shakam* – Strong’s H7925 which means, ‘**to start or rise early, eager, persistently**’.

We take note in Scripture that יהוה tells us that He sent His prophets rising early:

**Yirmeyahu/Jeremiah 7:25 “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.”**

**Yirmeyahu/Jeremiah 25:4 “Moreover, יהוה has sent to you all His servants the prophets, rising early and sending them, but you have not listened nor inclined your ear to hear”**

**Yirmeyahu/Jeremiah 26:5 “to listen to the words of My servants the prophets I am sending you, even rising up early and sending them – though you have not listened”**

**Yirmeyahu/Jeremiah 29:19 “For they did not heed My words,’ declares יהוה, ‘which I sent to them by My servants the prophets, rising up early and sending them, yet you did not listen,’ declares יהוה.”**

**Yirmeyahu/Jeremiah 35:15 “And I sent to you all My servants the prophets, rising up early and sending them, saying, ‘Turn, each one from his evil way, and make good your deeds, and do not go after other mighty ones to serve them, and you shall dwell in the land which I have given you and your fathers.’ But you have not inclined your ear, nor obeyed Me.”**

**Yirmeyahu/Jeremiah 44:4 “And I sent to you all My servants the prophets, rising early and sending them, saying, “Please do not do this abominable matter that I hate!”**

In the above verses that are taken from Yirmeyahu we take note that יהוה is the One who has sent His prophets ‘**rising early**’ in order to declare His loud voice, yet those who were supposed to hear turned away their ear and reckoned the blessing of the Word as a curse, which indeed it did turn out to be as the curse for disobedience is very clear in Scripture!

As one goes through Scripture, we are also able to see that rising up early was a consistent thing that was done by the righteous, yet the wicked would also rise up early to do their abominable deeds and a severe woe is given to the drunkards who rise early to keep drinking, which is a picture of rising early to keep drinking of the cup of whoring and not to seek יהוה and the blessing of obedience to His Word.

**Yeshayahu/Isaiah 5:11 “Woe to those who rise early in the morning pursuing strong drink, who stay up late at night – wine inflames them!”**

What Shelomoh is teaching us here goes far beyond a literal greeting of another in the morning as we take note that this parable teaches us that we are not to treat the blessing of the very loud Word of Elohim as a curse, but ought to have our ears attentive to receiving the blessing of His clear loud voice!

Those who do not have ears to hear will have it reckoned to them as a curse for their lawlessness and sin will cause them to the sure fate of death, which is the curse of the Torah, which the Master has taken away for those who are in Him and stay in Him and have ears that hear, from early in the morning!

The Hebrew word used for ‘curse’ is קִלְלָהּ qelalah – Strong’s H7045 and comes from the root word קָלַל qalal – Strong’s H7043 which means, *‘to be light, swift, trifling, cursed, despised’* and the primary emphasis here is the absence (or reversal) of a blessed or rightful state and the lowering to a lesser state due to the absence of a blessing.

### **Verse 15-16:**

**“Drops that never cease on a very rainy day and a contentious woman are alike <sup>16</sup> whoever represses her represses the wind, and his right hand encounters oil.”**

These two verses form one saying, that echoes the continual strife that a contentious woman will bring in to the home and only when she is stopped will the blessing and anointing of peace fill the home!

Shelomoh likens a day where the rain never stops, to the strife and bitterness that a contentious woman has.

Drops that never cease, pictures for us a day where one is trapped in the house, so to speak, and unable to go outside and get away from the ‘gloomy weather’ of strife!

The continual dripping can be likened to the continuing nagging of a sour and bitter 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 - מִדְּיָנִים **‘the (ha) Midyanites’** from Strong’s H4084, and so we can understand that the Midyanites were a people of ‘strife’.

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

**Mishlĕ/Proverbs 21:9** tells us that it is better to dwell in a corner of a roof than sharing a house with a contentious woman!

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 and that a rainy gloomy day is likened to her, 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!

### **Repress her and you repress the wind!**

The Hebrew word that is used here for 'repress' is **צָפַן** **tsaphan** – Strong's H6845 meaning, **'to hide, treasure up, ambush, concealed'**.

While this may seem to say that when the contentious woman is hidden then the wind will be hidden, but it seems better to understand this as meaning **'restrict or restrain or keep under control'** and therefore, not let her loose with bitterness and slanderous speech and actions!

What is also being expressed here, is the difficulty one has in restraining a contentious woman, for it will be like trying to repress the wind, which will be extremely hard to do, and with the reference of a right hand of oil being used, we can also recognise the picture of not being able to get a proper grip or handle of the situation for it will be like having a slippery hand that cannot grip!

What Shelomoh is clearly addressing here is that a house with a contentious woman is not a good one and is hard to control.

The inevitable fate of a contentious woman, is that she either stop her contentions and walk 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 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 17:**

**“Iron is sharpened by iron, and a man sharpens the face of his friend.”**

The Hebrew word that is used here for 'iron' is **בַּרְזֵל** *barzel* – Strong's H1270 which means, '*iron, axe head, iron ore*', and is thought to possibly come from the unused root of the plural word **בִּרְזוֹת** *Birzoth* – Strong's H1269 who was a great grandson of Ashēr and means, '*in leanness: choice olive*'.

The Hebrew word that is translated as 'sharpened, sharpens' is **הִדָּד** *hadad* – Strong's H2300 which means, '*to be sharp, keen, sharpened, sharpen oneself*'.

This word also means '*to be swift, be fierce and violent in harming others*'.

This makes sense as we consider the iron swords that were used as implements of war.

A sword can have both a positive and a negative use.

When put into the hands of an enemy it can become very lethal, however it can also be used to protect and defend when in the hands of the righteous and upright!

The image of iron being sharpened by iron, must be understood in how sharp an iron instrument, such as a sword or knife, is made when sharpened by another sword or knife, as it gives a thin sharp edge or point that can be swiftly used with precision.

This image is likened to a man who sharpens the face of his friend, thus making him keen and precise in his judgements and actions!

There is nothing worse than a blunt knife and most accidents occur in the kitchen with knives that are blunt. A blunt knife is not sharp and needs to be sharpened if it must be used to its fullest potential.

This is no different to the face of men!

We have the ability of making each other sharp and keen in perception and quick in energy.

The danger of not being sharpened by another is that we can easily become blunt through overuse where no sharpening is done!

As one understands the principle behind iron being able to sharpen iron the image helps us understand our need to continually be in each other's face, so to speak, (in a good way of course)! Sharpening the face of a friend implies that things that can cut deep are openly discussed in order to equip each other with the precision of the Word!

Just as a knife is used to sharpen a knife, so is a man used to sharpen the outlook at understanding of his friend and vice versa.

When iron sharpens iron, both implements or iron are sharpened, so when a man and his friend can honestly sit and thrash out issues that need to be broken up and understood then both become sharper in their understanding and discernment!

We are also able to understand that a man sharpens the face of his friend we can also see this as a parable of how important it is for us to be good witnesses of the Truth, as our friends will be sharpened (or blunted) by our actions.

We also take note that we too can be sharpened or blunted by the actions of those that we look to for advice and guidance and therefore we realise how we are to be imitators of Messiah, so that we can be properly sharpened in the Truth and able to hold up the sharper sword of faith and use in with precision as we are able to discern between the set-apart and profane, between the clean and the unclean!

**Ya'aqob/James 1:2-4** "My brothers, count it all joy when you fall into various trials, 3 knowing that the proving of your belief works endurance. 4 And let endurance have a perfect work, so that you be perfect and complete, lacking in naught."

How we go through trials can sharpen (or make blunt) the face of a friend, and vice versa, as we learn from each other and therefore, we would do well to take wise advice from this parable for the danger of being sharpened in the wrong way can picture a hardening of one's face and becoming violent as opposed to walking in humility and being firm in the Truth and enabled to face all as Messiah strengthens and sharpens us when we fix our eyes on His Word that sharpens!

### **Verse 18:**

**"He who tends the fig tree eats its fruit; and he who guards his master is esteemed."**

This parable provides the clear image of the esteem that the righteous servant will receive from his master when he has done what was required and is likened to the one who tends a fig tree gets to eat its fruit!

If a fig tree is not tended it will not bear proper fruit and so too, do we see that a servant that does not guard to do what his master has instructed him to do, will not receive any praise or reward.

The Hebrew root word that is translated as 'tends' is נָצַר *natsar* – Strong's H5341 which means, 'to keep watch, guard, preserve, guard from dangers'.

This verb highlights the attention of one's task to do what has been instructed and to watch over that which they have been entrusted with.

In other words, this highlights the principle of being a good and faithful servant who watches over that which his master has entrusted into his care!

Watching over also implies doing all that is required to protect and nurture that which is to be worked with.

A derivative of this word is the word נֶצֶר *netser* – Strong's H5342 which means, 'Branch, a sprout, descendant' which is used as a reference to Messiah:

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

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

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

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

As we consider this parable on stewardship we can be quickly reminded of the parable our Master gave us in regards to being faithful in watching wisely for His return and not be found to be fools without oil, as He describes His return as being one that must be watched for as we do not know the hour that He is coming and He describes the parable of talents as being a clear descriptive parable of watchfulness:

**Mattithyahu/Matthew 25:13-30** “Watch therefore, because you do not know the day nor the hour in which the Son of Adam is coming, 14 for it is like a man going from home, who called his own servants and delivered his possessions to them. 15 “And to one he gave five talents, and to another two, and to another one, to each according to his own ability, and went from home. 16 “And he who had received the five talents went and worked with them, and made another five talents. 17 “In the same way, he with the two also, he gained two more. 18 “But he who had received the one went away and dug in the ground, and hid the silver of his master. 19 “And after a long time the master of those servants came and settled accounts with them. 20 “And he who had received five talents came and brought five other talents, saying, ‘Master, you delivered to me five talents. See, I have gained five more talents besides them.’ 21 “And his master said to him, ‘Well done, good and trustworthy servant. You were trustworthy over a little, I shall set you over much. Enter into the joy of your master.’ 22 “Then he who had received two talents came and said, ‘Master, you delivered to me two talents. See, I have gained two more talents besides them.’ 23 “His master said to him, ‘Well done, good and trustworthy servant. You were trustworthy over a little, I shall set you over much. Enter into the joy of your master.’ 24 “And the one who had received the one talent also came and said, ‘Master, I knew you to be a hard man, reaping where you have not sown, and gathering where you have not scattered seed, 25 and being afraid, I went and hid your talent in the ground. See, you have what is yours.’ 26 “And his master answering, said to him, ‘You wicked and lazy servant, you knew that I reap where I have not sown, and gather where I have not scattered seed. 27 ‘Then you should have put my silver with the bankers, and at my coming I would have received back my own with interest. 28 ‘Therefore take away the talent from him, and give it to him who possesses ten talents. 29 ‘For to everyone who possesses, more shall be given, and he shall have overflowing; but from him who does not possess, even what he possesses shall be taken away. 30 ‘And throw the worthless servant out into the outer darkness – there shall be weeping and gnashing of teeth.”

The reason for quoting the entire passage, concerning the parable of talents, is to emphasise the clear parable that Shelomoh gives us, as our Master further expands on the wisdom of good stewardship and the rewards thereof.

The Hebrew root word that is used for ‘guards’ is שָׁמַר *shamar* – Strong’s H8104 and carries the meaning, ‘**keep watch, observe, perform, protect, pay attention**’, and the basic idea of the root of this word is ‘**to exercise great care over**’.

We are to exercise great care over the commands of Elohim and observe and perform them as obedient children of the Most-High!

When one is ‘**guarding**’ something, being ‘awake’ and alert is imperative or else the risk of a theft or loss of possessions are high.

One of the biggest problems we find today among claiming torah observant followers of Messiah is their ability to quickly compromise their diligent duty required in guarding the Sabbath, and we must take great care to not be found slipping in the slightest!

When used in combination with other verbs the meaning is ‘**do carefully or diligently**’, i.e. perform carefully by paying strict attention as to what must be done as it expresses the careful attention to be paid to the obligations of a covenant, to laws, statutes, etc.

What is interesting and worth taking note of, is the frequent use of the word שָׁמַר *shamar* in the Torah.

It is used 148 times in 139 verses in the Torah – 15 times in 15 verses in **Berēshith/Genesis**, 25 times in 24 verses in **Shemoth/Exodus**; 16 times in 16 verses in **Wayyiqra/Leviticus**; 19 times in 19 verses in **Bemidbar/Numbers** and 73 times in 65 verses in **Debarim/Deuteronomy**!!!

With **Debarim/Deuteronomy** being seen as the ‘**second reading of the Torah**’, as it was the instructions given to the new generation, we can see why the greater emphasis on the use of שָׁמַר **shamar** to the generation that was about to enter into the Promised Land!

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

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

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

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

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

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

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

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

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

Tending the fig tree and the benefits thereof are a powerful metaphor of guarding righteousness and gleaned sustenance and provision from our diligent obedience, as we eat our daily bread and meditate on the Torah day and night, in order that we are prosperous and successful in all we do.

The Hebrew root word that is translated as ‘eat’ is אָכַל **akal** – H398 and means ‘**eat, consume, devour or be devoured**’, as already discussed in **verse 5-6**.

The Hebrew root word for fruit is פֵּרִי **peri** – Strong’s H6529 which means, ‘**fruit, produce**’ and comes from the word פָּרָה **parah** – Strong’s H6509 which means, ‘**to bear fruit, be fruitful, flourish**’. This word certainly speaks of the physical fruit of trees and shrubs that bear fruit in which there is a seed according to its kind, i.e., fruit with kernels, hence the fruit produces more fruit.



This word also is used figuratively of children, as being the fruit of the womb; yet what we also find as a repeated theme throughout Scripture, is that this term for fruit many times refers to the meaning of, “**the result of an action**”; or better understood as, “**works**”. Our lives, as set-apart children of Elohim, ought to be bearing the fruit of repentance – which is a clear resulting action of turning away from all falsehood and wickedness, and turning to righteousness:

**Mattithyahu/Matthew 3:8 “Bear, therefore, fruits worthy of repentance”**

Understanding that fruits are the result of an action, we must also take heed that we do not bear bad fruit, which may be brought forth as a result of wrong actions, such as disobedience or compromise or lawlessness and unrighteousness!

When we walk according to the Spirit, we will bear the fruit of the Spirit and not be given over to the desires of the flesh and have the fruit of fleshly living present!

Fruit does not just pop into one’s life, it is a result of an action, and we are to be bearing good fruit, hence the clear understanding that we are to be ‘doing’ the good works of obedience that have been prepared beforehand for us to do – and that is to walk in the clear commands of Elohim, guarding to do all He has commanded us!

We are known, or rather shall be known by our fruit:

**Mattithyahu/Matthew 7:16-23 “By their fruits you shall know them. Are grapes gathered from thornbushes or figs from thistles? 17 “So every good tree yields good fruit, but a rotten tree yields wicked fruit. 18 “A good tree is unable to yield wicked fruit, and a rotten tree to yield good fruit. 19 “Every tree that does not bear good fruit is cut down and thrown into the fire. 20 “So then, by their fruits you shall know them – 21 “Not everyone who says to Me, ‘Master, Master,’ shall enter into the reign of the heavens, but he who is doing the desire of My Father in the heavens. 22 “Many shall say to Me in that day, ‘Master, Master, have we not prophesied in Your Name, and cast out demons in Your Name, and done many mighty works in Your Name?’ 23 “And then I shall declare to them, ‘I never knew you, depart from Me, you who work lawlessness!’”**

Many mighty works that many will claim as good works will be simply revealed as wicked works or rather wicked fruits, for wicked fruit is brought forth from the resulting actions of lawlessness, whereas the good fruit of righteousness is brought forth from the resulting action of complete obedience and set-apartness of walking in and staying in the commands of Elohim!

As the value of a tree is estimated by its products, so righteousness that is displayed in acts/works is a decisive standard for the just judgment of Elohim:

**Mattithyahu/Matthew 3:10 “And the axe is already laid to the root of the trees. Every tree, then, which does not bear good fruit is cut down and thrown into the fire.”**

The one who is unfruitful has been clearly warned of being rejected, and if this warning is not taken heed of, the clear sentence of being cut off is clear:

**Luqas/Luke 13:6-9 “And He spoke this parable, “A certain man had a fig tree planted in his vineyard, and he came seeking fruit on it and found none. 7 “And he said to the gardener, ‘Look, for three years I have come seeking fruit on this fig tree and find none. Cut it down, why does it even make the ground useless?’ 8 “And he answering, said to him, ‘Master, leave it this year too, until I dig around it and throw manure. 9 ‘And if indeed it bears fruit, good. But if not so, you shall cut it down.’”**

When we remain steadfast in walking in complete obedience to the Torah/instructions/commands of our Master and Elohim, we are guaranteed that we shall bear fruit that lasts!

Eating one's own fruit is a picture of the blessing for obedience, especially as we take note of the clear curse for disobedience that we see being written in:

**Debarim/Deuteronomy 28:33** ***"A people whom you have not known eat the fruit of your land and all your labours. And you shall be only oppressed and crushed all the days."***

**Luqas/Luke 12:37** ***"Blessed are those servants whom the master, when he comes, shall find watching. Truly, I say to you that he shall gird himself and make them sit down to eat, and shall come and serve them."***

### **Verse 19:**

***"As in water face reflects face, so a man's heart reflects a man."***

Here, in this parable, Shelomoh highlights for us the reality of that which is in a heart of man will be reflected in that man, just as a face can be seen when one looks into a body of still water. While we can certainly assume the physical picture of a reflection of one's face being given in the first line, we are able to clearly see that the second line refers to one's character and conduct. We know that our Master tells us that we shall know others by their fruit, so we are able to see what is really going on in the heart of a person when seeing their character and display of conduct, be it good or bad!

Face reflects face when one looks at themselves in water, which highlights a powerful parable here that expresses the need for each one to look into the mirror of the Word and not forget what they look like, as they do a self-assessment of their conduct when mirrored against the clear set-apart standard of the Word.

As one takes time to sit and carefully take time to think and ponder on their thoughts and actions, they will be able to see what kind of person they are. However, the mirror of the Word must be the reflective standard that we should be measuring up against and this is where the use of the image of looking into water plays a very instructive role, as we know that it is the Word that washes us and cleans us up.

The bronze laver that was in the Tabernacle was made from the bronze mirrors that were used by the women who worshipped at the Door of the Tabernacle and this laver was used for the washing of the priests hands and feet, before they would perform any duties upon the Slaughter-Place or Set-Apart Place. Hands and feet were to be washed.

In the Hebraic mind-set, we take note that one's hands are often used as a metaphor for one's works, acts, deeds and duties, whereas one's feet represented one's walk of obedience!

This parable highlights the necessity for us to look properly into the mirror of the Word, for then we will truly be able to see what is going on in our heart!

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

Looking into water and seeing one's face is a clear metaphor for looking intently into the perfect Torah. What is worth taking note of is that in order to see one's face properly in water, the water needs to be still and not agitated, or else a clear reflection cannot be seen.

The image of this helps me to understand how important it is for us to not be rushed in our looking into the perfect Torah of Freedom, but that we must take time to sit and meditate and reflect on the clear Truth and instructions we have been given for set-apartness!

So many people are often unable to truly recognise the state of their hearts as they are agitated with many troubles and the worries of this age and the deceit of wealth, that so easily chokes out any good seed that has been sown!

So many are often using the excuse that they are too busy to have 'quiet time' and meditate on the Word, yet what they fail to realise is that when they say this they are unable to see the danger of not knowing what they actually look like and what is going on inside!


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

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


In the ancient pictographic script, the Hebrew word לֵב לֵב - Strong's H3820 looks like this:



Lamed - ל:

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

Bet - ב:

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

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

It can clearly be expressed as:

## THE RULES OF THE HOUSE

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

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

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

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

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

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

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

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

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

The reason I am quoting all these verses, is to simply show that 'it is a heart thing' and the Word must be in our hearts and mouths, and not just be a vain rendering of a corrupted lips service that has no heart or follow through with obedience and submission to doing the commands with joy! Guarding the good treasure and deposit of the Truth in our hearts will keep us from sinning and being lawless!

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

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

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

As we let the Truth dwell in our hearts, we will guard to do all to the esteem of our Master and Elohim, and anything that does not esteem Him, whether in word or deed, we must not do: **Colasim/Colossians 3:16-17** “**Let the Word of Messiah dwell in you richly, teaching and admonishing one another in all wisdom, singing with pleasure in your hearts to the Master in psalms and songs of praise and spiritual songs. 17 And whatever you do in word or deed, do all in the Name of the Master יהוהשׁע**, giving thanks to Elohim the Father through Him.”

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

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

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

How is your heart?

Has it been defiled through sin and the deceit of lawlessness? Wash your heart and keep it clean as you **HEAR, GUARD** and **DO** all He has commanded us to (**Debarim/Deuteronomy 6:25**)!

Remember that your heart is reflected in your walk!

## **Verse 20:**

**“The grave and destruction are not satisfied; so the eyes of man are not satisfied.”**

The ‘grave’ and ‘destruction’ are never satisfied! The Hebrew word that is used here for ‘grave’ is **שְׁאוֹל sheol** – Strong’s H7585 which is understood as being the ‘underworld’ or the place of no return and the designation of the dead.

**Mishlê/Proverbs 15:24** “**The path of life is upward for the wise, to turn away from the grave below.”**

The Hebrew word that is used here for ‘destruction’ is **אַבְדוֹן abaddoh** – Strong’s H10 which means, ‘**destruction, a lost thing, perishing**’ and is similar to the Hebrew word that is also used for ‘**the place of destruction**’, which is: **אַבְדוֹן abaddon** – Strong’s H11 which means, ‘**place of destruction or ruin**’, which comes from the root word **אַבַּד abad** – Strong’s H6 which means, ‘**to perish, destroy, lose, put to death, blot out, do away with, to give up as lost, vanish, be lost or strayed**’.

The verb **אַבַּד abad** – Strong’s H6 is a common word that is typically translated or understood as ‘**to die**’, or in the case of things, reputations or places it means, ‘**to pass away**’.

The Hebrew word **אַבְדוֹן abaddon** – Strong’s H11 is transliterated in the Greek, in:

**Hazon/Revelation 9:11** “**And they have over them a sovereign, the messenger of the pit of the deep, whose name in Hebrew is **Abaddon**, but in Greek he has the name Apolluon.”**

The Greek word transliterated from the Hebrew is **Ἀβδδών Abaddōn** – Strong’s G3 which means, ‘**place of destruction**’, and is only used in this verse in Hazon, as a reference to the name of the messenger of destruction, the messenger of the pit of the deep!

The Greek name is Ἀπολλύων Apolluōn – Strong’s G623 meaning, **‘destroyer’**, which comes from the word ἀπόλλυμι apollumi – Strong’s G622 which means, **‘to destroy completely, utterly destroy, put to death’**.

**Iyob/Job 26:6 “The grave is naked before Him, and destruction has no covering.”**

Here in Iyob we see that both the grave (שְׂאוֹל sheol) and destruction (אֲבַדְדוֹן abaddon) are laid bare without any covering before יְהוָה!

The grave and destruction have no covering and will be destroyed!

The Hebrew root word that is used here for **‘satisfied’** is the root verb שָׂבַע saba – Strong’s H7646 meaning, **‘to be satisfied’**, and a derivative of this word is שָׂבַע saba – Strong’s H7649 which means, **‘satisfied, full, ripe’** and by implication can mean, **‘satisfied by nourishment’**.

Death and destruction are not satisfied, as the grave never gets all the people that it wants, as death seeks to destroy all, for the punishment of sin is death and sin is never satisfied as it seeks to destroy the life that is given in our Master!

The fact that death and destruction are never satisfied, is seen how so many people are being destroyed and led to death on a daily basis and death and destruction will never be satisfied until death and destruction are destroyed by the Master Himself!

This intense image of there never being enough death and destruction for the grave to be satisfied with is used to describe the lustful and greedy eyes of sinful man that is never satisfied and therefore will continue to look at and seek out that which is not good and never be satisfied!

**Yoḥanan Aleph/1 John 2:16-17 “Because all that is in the world – the lust of the flesh, the lust of the eyes, and the pride of life – is not of the Father but is of the world. 17 And the world passes away, and the lust of it, but the one doing the desire of Elohim remains forever.”**

**Qoheleth/Ecclesiastes 5:10-11 “He who loves silver is not satisfied with silver; nor he who loves wealth, and increase. That too is futile. 11 With the increase of goods, there is an increase of those consuming them. What advantage then is there to their owners, but to look on?”**

When man, in his wickedness and lust, chases after that which is of the flesh and of the world then he is never satisfied!

The righteous are satisfied in the Master while the wicked are never satisfied and they will heap up for themselves all they can get, yet never be satisfied!

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

What Shelomoh is highlighting for us here, is the simple fact that the greedy for gain are never satisfied. The selfish are never satisfied and never will be as pride has a clear way of blinding one from true satisfaction that comes from humbly walking in the Master and being content no matter the circumstance!

We know that יְהוָה satisfies our desires with the good (Tehillah/Psalm 103:5) and He satisfies His people with bread – which is symbolic of His Word that satisfies!

Tehillah/Psalm 132:15 **“I greatly bless her provision, I satisfy her poor with bread.”**

Tehillah/Psalm 147:14 **“Who makes peace in your borders, He satisfies you with the finest wheat”**

Tehillah/Psalm 22:26 **“The meek ones do eat and are satisfied; let those who seek Him praise**

**יהוה. Let your heart live forever!”**

Being satisfied does not mean that we are to seek alternative nourishment – yet this is exactly what so many people do, as they get comfortable with their lives when all is going well and forget what יהוה has done – and in forgetting His dealings, their speech changes as their hearts are drawn to being satisfied with what the world has to offer rather than being content in all circumstances with His sure provision.

What satisfies you?

**Mishlĕ/Proverbs 18:20 “A man’s stomach is satisfied from the fruit of his mouth; he is satisfied with the increase of his lips.”**

What is coming forth from your mouth – righteousness and life or negativity and death?

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

This parable is a warning against having eyes on the world and the things of the flesh as opposed to having them fixed on our Master and Perfecter of our faith!

When your eyes on our Master and Elohim then we will be satisfied with the good He gives as He leads us in Truth!

## **Verse 21:**

**“A refining pot is for silver and a furnace for gold, so a man is tried by his praise”**

This parable is very similar to the one we find in:

**Mishlĕ/Proverbs 17:3 “A refining pot is for silver and a furnace for gold, but יהוה tries the hearts.”**

In **Mishlĕ/Proverbs 27:21** we see that a man is tried by his praise, just as a refining pot is used to refine silver and gold, as described in **Mishlĕ/Proverbs 17:3!**

What Shelomoh is making clear here, in both of these verses, is that יהוה refines the hearts of man and brings out what is within, bringing to light that which resides deep within the heart of man!

The Hebrew word that is translated as ‘refining pot’ is the noun **מַצְרֵף** matsreph – Strong’s H4715 which means, **‘refining pot, crucible’**.

A ‘crucible’ is defined as: **a vessel of a very refractory material (as porcelain) used for melting and calcining a substance that requires a high degree of heat.**

‘Calcining’ means: **to heat (as inorganic materials) to a high temperature but without fusing in order to drive off volatile matter or to effect changes (as oxidation or pulverization).**

The term **crucible** can also mean: a severe test or a place or situation in which concentrated forces interact to cause or influence change or development.

The reason I am mentioning these various definitions and meanings, is to simply highlight the purpose of a refining pot.

The Hebrew noun מַצְרֵף *matsreph* – Strong’s H4715 comes from the primitive root verb 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:

**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:

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

The Hebrew word translated as ‘tried’ is צָרַף *tsaraph* – Strong’s H6884 which means, ‘*to smelt, refine, test, tried*’, and we see this being used in:

**Shemu’el Bět/2 Samuel 22:31** “**The Ėl – His way is perfect; the Word of יהוה is proven; He is a shield to all who take refuge in Him.**”

The one thing we can be sure of is that the Word of יהוה 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 יהוה never fails!!!

It is because of this fact that we are able to find complete refuge in Him!!!

The Word that has been perfectly tried is the pure Word that is able to properly try the hearts of men!

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

The Hebrew word that is translated as ‘refined’ is צָקַף *zaqaf* – Strong’s H2212 which means, ‘*to refine, purify, distil*’.

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

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.

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 struck me in a major way – **pure silver** that is – and the words of יהוה being clean; and 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 the pure and unadulterated truth.



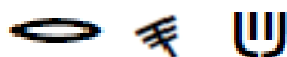
Sadly we see that in the world today, His word has been tarnished due to the taking away and adding that is forbidden, and so as many dogmas of man and various theologies and doctrines have been formulated, they have each diminished the purity of the silver of His Word, by stripping it of its worth and 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' is כֶּסֶף **keseph** – Strong's H3701 which is translated as, '**silver, money, purchase price**' and comes from the root word כָּסַף **kasaph** – Strong's H3700 which means, '**to long for, eager, shame**'.

The Hebrew word for 'silver' is 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** – פ:

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!**

After His resurrection, when Messiah showed T'oma (Thomas) His hands that took the nails, T'oma acknowledged the redemptive work of יהושע 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 יהושע 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 יהושע 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 furnace is for gold!**

The Hebrew root word for 'furnace' is כּוּר kur – Strong's H3564 which means, '*smelting pot or furnace*'.

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

**Debarim/Deuteronomy 4:20 "But יהוה has taken you and brought you out of the iron furnace, out of Mitsrayim, to be His people, an inheritance, as it is today."**

Brought of the furnace of Mitsrayim, Yisra'el were called to be the people of Elohim, a people for a possession and the inheritance of Elohim, yet they whored and defiled themselves, and that which had been brought out had become dross.

**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.' "**

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

In this proverb, we see that Shelomoh makes it clear that just as silver and gold are tested and refined through fire and extreme heat, so a man be tried by his praise!

Dawid knew that יְהוָה tries the hearts and desires uprightness!

**Dibre haYamim Aleph/1 Chronicles 29:17 “And I know, my Elohim, that You are trying the heart and desire uprightness. As for me, in the uprightness of my heart I have voluntarily given all these. And now with joy I have seen Your people, who are present here to give voluntarily to You.”**

**Yirmeyahu/Jeremiah 17:10 “יְהוָה, search the heart, I try the kidneys, and give every man according to his ways, according to the fruit of his deeds.”**

We are tried by our praise, just as silver and gold are refined!

The Hebrew word that is used here for ‘praise’ is the noun: מַהֲלָל mahalal – Strong’s H4110 which comes from the primitive root verb הָלַל halal – Strong’s H1984 which means, ‘*shine, praise, boast*’.

What Shelomoh is highlighting for us here, is how we are refined and tested in our praise and by that I mean that the true test of our belief in our Master is refined through trials and our ability to continually praise Him, just as Ya’aqob reminds us in:

**Ya’aqob/James 1:2-4 “My brothers, count it all joy when you fall into various trials, 3 knowing that the proving of your belief works endurance. 4 And let endurance have a perfect work, so that you be perfect and complete, lacking in naught.”**

We are tried by our ability to praise in all circumstances, especially in the very tough trials as it is easy to praise when things are going well but it is a refining test when things are tough!

These verses are often widely quoted and are one of the more well-known in Scripture, yet I wonder how many who know this and recite this verse, actually do what the verse says!

For many of us, if not all, trials have been coming hard and fast from all sides and for each one, the trials we may find ourselves falling into, can often seem like a dead end street with no way out, and the imminent threat of stress and panic often seizes one to the point of feeling insecure and helpless – can anyone relate to this of late?

If this is true, then I ask whether you are actually counting it all joy?

The Greek word used here for ‘trials’ is πειρασμός peirasmos – Strong’s G3986 which means, ‘*an experiment, trial, temptation, testing*’ and speaks of an enticement to sin, temptation, whether arising from desires or from outward circumstances; as well as the condition of things, or a mental state, by which we are enticed to sin; or to a lapse from the faith and set-apartness.

This word can also be understood as some **adversity, affliction, or trouble that is sent by Elohim with the purpose of serving to test or prove one’s character, faith, and set-apartness.**

So, whatever the trial you may find yourself falling into, be it from a circumstance that is a result of choices that result in causing you to be tempted to lapse of faithfulness or whether it is simply a method of proving that is sent by Elohim in order to grow you – we are instructed to count or consider it all joy!

While this may be often easier said than done – the fact remains that we have absolutely no excuse to not be a joyful, praising people – regardless of the current situation we find ourselves in.

**Kěpha Aleph/1 Peter 4:12-13 “Beloved ones, do not be surprised at the fiery trial that is coming upon you, to try you, as though some unusual matter has befallen you, 13 but as you share Messiah’s sufferings, rejoice, in order that you might rejoice exultingly at the revelation of His esteem.”**

May the proving of our belief be found to result in praise, respect and esteem at the revelation of יהושע Messiah.

### Verse 22:

**“Even if you pound a fool in a mortar with a pestle along with crushed grain, his folly shall not leave him.”**

The image that Shelomoh gives us here, may seem very cruel as you try to picture the pounding of a fool in a mortar!

What he is teaching us here, is that a fool will not change when pounded with the Truth!

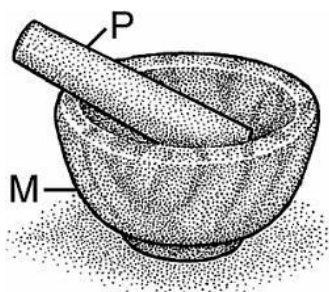
The Hebrew word that is used here for ‘mortar’ is מִכְתֵּשׁ maktesh – Strong’s H4388 which means, ‘mortar, hollow’, and comes from the root verb that is translated here as ‘pound’, which is: כָּתַשׁ kathash – Strong’s H3806 which means, ‘pound, mix by pounding, pound fine, bray’.

The Hebrew root word that is used for ‘pestle’ is עֵלִי eli – Strong’s H5940 which means, ‘pestle’.

A mortar was either a hollowed stone or a deep wooden bowl, where a pestle, which is a club or a rod-shaped implement that is made from wood, stone or marble, is used to crush grain or other substances.

The stuff that is put into a mortar is pulverized by means of a pounding pestle.

Below, is a picture of an example of a mortar (M) and pestle (P):



This process of crushing grain in a mortar, separates the inedible husks from the grain, and what Shelomoh is highlighting for us here is that even if you were to crush a fool in a mortar you will not be able to separate his folly from him!

In a huge warning against the apostasy of the House of Yehudah we see the words of Elohim asking why they should be beaten anymore for they still continue in apostasy:

**Yeshayahu/Isaiah 1:5 “Why should you be beaten anymore? You continue in apostasy! All the head is sick, and all the heart faints.”**

יהוה appeals to them here by saying ‘Why should you continue to be beaten down’ – there is not a part of the body that has not been beaten – why do you keep disobeying!!!

You continue in apostasy!

Apostasy means ‘a renunciation of one’s belief and an abandonment to loyalty’ – and this is exactly what Yehudah had done we get our English word from the Greek word ἀποστασία apostasia – Strong’s G646 and is translated as a ‘falling away’ in reference to how many will abandon their faith and belief in the Truth before the man of lawlessness is revealed:

**Tas'loniqim Bět/2 Thessalonians 2:3 "Let no one deceive you in any way, because the falling away is to come first, and the man of lawlessness is to be revealed, the son of destruction,"**

In Hebrew however the word used here for apostasy carries a wonderful picture for us showing the direct contrast between who Yisra'el was called to be and what they had become as we see in the Hebrew a wonderful play on words:

The Hebrew root word that is used for **apostasy** in **Yeshayahu/Isaiah 1:5** is **סָרַח** sarah – **Strong's H5627** and phonetically sounds exactly the same as the name of Abraham's wife: **סָרַח** Sarah – **Strong's H8283**, yet does not carry the same meaning!

The Hebrew **סָרַח** sarah, used for **apostasy**, is spelt with a **סָ** 'samek', **רָ** 'resh' and **הָ** 'hey'; while **סָרַח** Sarah, Abraham's wife, is spelt with a **שָׁ** 'Sin', **רָ** 'resh' and **הָ** 'hey' and carries the opposite picture to an apostate Bride, as her name means **'princess or noble woman'**.

And as we know, she is used in Scripture as a picture of the obedient wife, and the play on words here is profound, as they were to look into the mirror of His Word that would show them how they are not what they ought to be but were rather the opposite and had become a disobedient and rebellious wife that was sick from head to toe – not the picture of a princess or noble woman and Bride of **יְהוָה**.

Yehuḏah looked like the adulterous whore and not a faithful Bride – and while so many today claims to be the bride – through the mirror of the Word of Truth will be found out to be nothing more than an adulterous and dressed up whore!!!

So, we who are Yisra'el and are, in essence, children of the promise, of the seed of Abraham and Sarah, are the ones who prevail and overcome with El, pressing on and persevere as we delight in his Torah and guard to do all His commands, as opposed to the children of apostasy – the other 'sarah' (apostate whore) who cast His Torah behind their backs!!!

Are you hearing His voice? Are you paying attention? Are you being completely obedient to His Word (half-hearted measures don't apply)? Are you submitting and obeying - always?

If so, then keep on doing so and shine His light and you shall eat the good of the land! But if not; then hear this clear warning to get rid of the dross and alloy worship, or you will be eaten by the Word. He desires truth in the inward parts – let us seek them out and with joy walk in His Truth.

The foundation has been laid and we must be set-apart – which **'Sarah'** are you?

**סָרַח** sarah – **Strong's H5627 (Apostate bride)**

or

**סָרַח** Sarah – **Strong's H8283 (Princess and noble Bride)**

**Qorintiyim Aleph/1 Corinthians 3:11-17 "For no one is able to lay any other foundation except that which is laid, which is **יְהוָה** Messiah. 12 And if anyone builds on this foundation with gold, silver, precious stones, wood, hay, straw, 13 each one's work shall be revealed, for the day shall show it up, because it is revealed by fire. And the fire shall prove the work of each one, what sort it is. 14 If anyone's work remains, which he has built on, he shall receive a reward. 15 If anyone's work is burned, he shall suffer loss, but he himself shall be saved, but so as through fire. 16 Do you not know that you are a Dwelling Place of Elohim and that the Spirit of Elohim dwells in you? 17 If anyone destroys the Dwelling Place of Elohim, Elohim shall destroy him. For the Dwelling Place of Elohim is set-apart, which you are."**

While people continue to stay in the false religious systems of foolishness and pride they will never change and their folly will not leave them, no matter how much you 'crush' them with the Truth! This parable teaches us about the folly of fools who refuse to accept correction and instruction, even after being severely punished and beaten down!

**Yirmeyahu/Jeremiah 5:1-4** “Diligently search the streets of Yerushalayim, and please look, and know and seek in her open places if you find a man, if there is anyone doing right-ruling, seeking the truth, then I shall pardon her. 2 “Even when they say, ‘As יהוה lives,’ they swear falsely, for certain.” 3 O יהוה, are Your eyes not on truth? You have smitten them, but they have not grieved. You have consumed them, but they have refused to receive instruction. They made their faces harder than rock, they refused to turn back. 4 Then I said, “These are only the poor. They have been foolish, for they have not known the way of יהוה, the right-ruling of their Elohim.”

What becomes abundantly clear is that as long as a fool remains in his folly and refuses to seek wisdom and understanding then his folly will not be able to be beaten or crushed out of him!

### **Verse 23-27:**

**“Know well the state of your flocks; Set your heart to your herds; 24 for riches are not forever, nor a diadem to all generations. 25 Grass vanishes, and new grass appears, and the vegetation of the mountains are gathered in. 26 The lambs are for your garments, and the goats for the price of a field; 27 and goats’ milk enough for your food, for the food of your household, and sustenance for your girls.”**

These last 5 verses of **Mishlĕ/Proverbs 27**, form a unit that is uniquely distinct from the rest of the chapter and these 5 verses deals primarily with a herder and his animals.

What is called for, here in **verse 23**, is that it is important for a herder to know well the state of his flocks and give attention to them.

This section also highlights the reality that what a herder has in his control and under his authority will not be around forever, however when he looks well after his flock then he and his house will never lack as the provision that comes forth from the flock will benefit the entire house.

The primary lesson here is that we are to take great care of that which has been entrusted into our care and not neglect anyone or anything that we are responsible for.

The parable behind these lines can also provide for us a powerful shadow picture of the protection that we have in our Master, who is the Good Shepherd and we are the sheep of His pasture! He set His heart upon us and came to pay the price for our redemption and this can be pictured through the ‘goats of a field’, especially as we consider the two goats of Yom Kippur that pictures our atonement that has been bought by the blood of the Lamb!

The lamb that is for our garments also picture for us how the Master, who is the Passover Lamb who was slain for us, has covered us and clothed us in righteousness! His provision is sufficient for His whole House!

While we recognise that the Master is the Good Shepherd, He has commissioned His taught ones to shepherd His flock and we take note of the clear instructions given to Kěpha, after the Master's resurrection, in regards to feeding and taking care of His sheep, for true servants will do so if they love the Good Shepherd!

**Yohanan/John 21:15-17** “When, therefore, they had eaten breakfast, יהושע said to Shim'on Kěpha, “Shim'on, son of Yonah, do you love Me more than these?” He said to Him, “Yea, Master, You know that I love You.” He said to him, “Feed My lambs.”<sup>16</sup> He said to him again, the second time, “Shim'on, son of Yonah, do you love Me?” He said to Him, “Yea, Master, You know that I love You.” He said to him, “Shepherd My sheep.”<sup>17</sup> He said to him the third time, “Shim'on, son of Yonah, do you love Me?” Kěpha was sad because He said to him the third time, “Do you love Me?” And he said to Him, “Master, You know all, You know that I love You.” יהושע said to him, “Feed My sheep.”

The question of whether Kěpha loved the Master, being asked 3 times, may have seemed a little odd to Kěpha, yet we take note of a very unique event taking place here as Kěpha responds with an emphatic 'yes' to the question of whether he loved the Master, which was a full reinstatement that was been done.

Remember how Kěpha had denied the Master 3 times before the cock crowed!

Here, the reason for the questions was not because the Master was not sure or did not know, but it was for Kěpha's sake that יהושע asked these three times if Kěpha loved Him, with the main purpose of reinstating his confidence in being able to be a faithful taught one and go and feed and take care of the flock of the Master!

As true ambassadors of our Master and Elohim, יהושע Messiah, we are to feed and take care of His sheep, which emphasises the importance of how the body of Messiah is to take care of each other and know well the state of others in the body! We are called to be in unity and this means that when we know well the state of the flock then when one part rejoices all rejoice or when one part mourns all mourn, so that a proper building up in the belief can be done well and express the love we have for the Master, as we love one another!

Kěpha made an appeal to elders to do the same:

**Kěpha Aleph/1 Peter 5:1-3** “Therefore, as a fellow elder and a witness of the sufferings of Messiah, and also a sharer of the esteem that is to be revealed, I appeal to the elders among you: 2 Shepherd the flock of Elohim which is among you, serving as overseers, not by compulsion but voluntarily, not out of greed for filthy gain, but eagerly, 3 neither as being masters over those entrusted to you, but being examples to the flock.”

### Know well the state of your flocks!

The Hebrew phrase that is translated as 'know well' is יָדַע יָדַע – yada teyda and basically uses the same root word twice in a row, uses primarily for emphasis on 'knowing properly'.

The Hebrew root word for 'know/well' is יָדַע yada – Strong's H3045 which means, 'to know, to acknowledge, clearly understand, to perceive, distinguish and discern', and this verb can also render the ability to know by experience, and while we recognise that יהוה certainly 'knows' all things, we also realise that, in terms of יהוה knowing those who take refuge in Him, or that He knows those who are His, there is a deeper intimacy being expressed by the clear experience of a faithful and fruitful relationship between the Creator and His Created beings.

Those that follow and adhere to His clearly prescribed ways for functioning as they should, by being faithfully obedient to His instructions for living set-apart lives unto Him!

The Hebrew word that is translated as 'state' comes from the root word פָּנֶה *paneh* – Strong's **H6440** which means, '*face*'.

Knowing well the 'face' of one's flock is a clear picture of knowing another properly as a close friend, family member or companion as this also implies that you are able to look into the face of another and know them!

As we consider the need for proper fellowship within the body of Messiah and the gathering that is not to be neglected, as some are in the habit of doing, we take note that in order to know somebody really well you have to spend time in their face, so to speak.

By that I mean that you cannot know the state of others if you cannot physically see them and engage with them.

Today's social media has caused the ability for people to know well the state of others to be hindered as many can put up a brave face over social media platforms and not let their true character or person be seen as they really are when having physical interaction!

In **verses 25-27** highlights the rewards for a herder that properly looks after the flock.

A farmer should care for his **flocks** and **herds** because they are a better investment than many things. Flocks and herds multiply through their offspring, but money when it is spent is gone and even if one is a king in the earth and has a crown, it does not last forever!

Hay and grass provide food for livestock, which in turn supplies people's needs for clothing and food. It is important to care for one's resources, to work hard, and to recognize Elohim's provisions through nature.

As we consider this closing section that provides a clear parable of stewardship and responsibility within the body of Messiah, we must take heed to the hearing of what is being spoken here and make sure that we are all doing our part in taking care of the flock of our Master and Elohim, as each one must diligently do his/her part within the body so that the body does not lack!

This parable highlights the clear work of our Master who has provided all we need for life and reverence!

The Hebrew root word that is translated as 'sustenance' is **verse 27** is חַיִּים *hayyim* which is the plural of the word חַי *hay* – Strong's **H2416** which means, '*life, alive, living, flowing, fresh, running*'.

We have been given all that we need to be sustained in our Master, and we recognise that His word is life to us!

**Debarim/Deuteronomy 32:45-47** "And when Mosheh ended speaking all these words to all Yisra'el, <sup>46</sup> 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. <sup>47</sup> "For it is not a worthless Word for you, because it is your **life**, and by this Word you prolong your days on the soil which you pass over the Yardēn to possess."

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



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

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

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

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

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

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

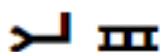
**Mishlĕ/Proverbs 14:27** “**The fear of יְהוָה is a fountain of life, to turn away from the snares of death.**”

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


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

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

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

These two pictographs can render for us the clear meaning:

## SEPARATED TO SERVE

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

**Debarim/Deuteronomy 32:45-47** “**And when Mosheh ended speaking all these words to all Yisra’ēl, 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 Yārdēn 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:

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

The Hebrew word that is used for ‘garments’ in **verse 26** is לְבוּשׁ leḇush – **Strong’s H3830** which means, ‘**garment, clothing, apparel, raiment, put on**’, and comes from the root verb לָבַשׁ laḇash – **Strong’s H3847** which means, ‘**put on, dress, wear, clothe, be clothed, clothe yourself**’.

The root word לָבַשׁ laḇash and its derivatives show three levels of usage in Scripture:

- 1) being clothed,
- 2) being clothed as a sign of rank, status, or character, and
- 3) as poetic figures likening abstract qualities to clothing.

In addition to putting on clothes we also take note that the clothes that a person puts on may reveal something about the wearer.

In this parable of Shelomoh, we take note of the reference to ‘lamb’s’ that are for our garments! This is a clear parable that points to the clothing we have received in Messiah, the Lamb of Elohim who takes away the sin of the world!

He has clothed us in righteousness and as we stay in Him, we are equipped to walk in the authority of His Word and guard righteousness as we do all He commands!


This parable highlights the sure provision of the House of the Good Shepherd and the safety and sustenance that His flock has in Him. When one looks at this root word for garments in the ancient pictographic text it becomes clear how secure we are in our Good Shepherd, who's Word endures forever and never fails!

In the ancient pictographic text this word **לְבוּשׁ** **lebush** – **Strong's H3830** which means, '**garment, clothing, apparel, raiment, put on**' looks like this:




**Lamed** - לְ:



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


**Bet** - בְ:



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.


**Waw/Vav** – וְ:



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**'.

**Shin** - שְ:



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

As one looks at this pictographic rendering of this word **לְבוּשׁ** **lebush** – **Strong's H3830**, when speaking of the garments of righteousness that we have been clothed in through the Blood of the Lamb, we take note of the following meaning:

## THE AUTHORITY OF THE HOUSE IS MADE SECURE IN THE WORD

What this clearly shows us, is that to be properly clothed in Truth we must guard the Word and submit to the authority of our Master and Elohim, for He has given us all we need to sustain us and be built up in Him as His House, which He has secured in His own Blood.

We must make sure that we do not defile the garments that The Lamb has provided us with, as we guard the rules of the House by guarding His Torah and commands!

As we meditate on the clear parable of the provision and protection that we have in the One who has provided all we need for life and reverence, we would do well to take heed to the clear call to guard against any folly that will hinder our dress code of set-apartness.

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