

## MISHLĚ/PROVERBS 28

Shalom,

In this article I will break down **MishlĚ/Proverbs 28**, 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 , 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 28 consists mainly of two-line sayings, where the connective term 'but' is used to contrast the two sayings.

In the ISR Scriptures, we see the English word 'but' being used 16 times, being translated, as such, from the Hebrew letter 'ו' (waw/vav) that is used as a conjunction that can be rendered as 'but, and'.

This conjunction helps us understand the lesson being given between the two contrasting lines that typically contrast the wrong, wicked or fool with the wise, righteous or blessed!

### Verse 1:

**“The wrong shall flee though no one pursues, but the righteous are as bold as a lion.”**

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

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

It is from this contrast that we are able to get the clearest profile of the רָשָׁע *rasha* – Strong’s H7563 (**wicked**) kind of people!

The book of **Mishlĕ/Proverbs** contains a great deal of antithetical parallelism, which contrasts the רָשָׁע *rasha* and the צַדִּיק *tsaddiq* in black and white terms.

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

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

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

The clear contrast given here, in this parable, is the fear of the wrong and the boldness of the righteous.

To flee while no one pursues, is a clear picture of being paranoid about what can happen to you and we see how so many people in the world today, who do not know Elohim, are continually trying to escape something that they deem as a threat against their lives, as they lack the faith to stand firm in the One who is a strong tower for the righteous!

They flee while no one pursues and this is a picture of a coward or one who has a bad conscience and does not want to be exposed and will therefore flee when there is no one to flee from.

The Hebrew root word that is translated here as ‘flee’ is נָס *nus* – Strong’s H5127 which means, **‘to flee, escape, fugitive, put to flight, run away, disappear’**.

This primitive root verb denotes a rapid movement away from someone or something and usually connotes an escape from real danger.

The Hebrew root word for ‘pursues’ is רָדַף *radaph* – Strong’s H7291 and carries the meaning, **‘to pursue, chase, follow closely after, aim to secure, run after, hunt, persecute’**.

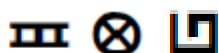
In contrast to the cowardice of the wrong, we see the clear boldness of the righteous being expressed, which gives us the clear picture of one who does not flee but rather stands and remains steadfast and firm in the belief!

The Hebrew word that is translated here as ‘bold’ comes from the root בָּטַח *batah* - Strong’s H982 which means, **‘to trust, rely on’**.


As we guard to do the commands of Elohim, which is righteousness for us, according to the clear definition given in **Debarim/Deuteronomy 6:25**, then we are able to fully put our trust in Elohim and be as bold as a lion and not fear any evil!

**Mishlě/Proverbs 1:33** “**But whoever listens to me dwells safely, and is at ease from the dread of evil.**”


This Hebrew root word for ‘trust’ – **בַּטַּח** batah – **Strong’s H982** – in the ancient pictographic script looks like this:




**Beyt** – **ב**:

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

**Tet** – **ט**:

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

**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.

When we look collectively at these pictographic letters that form this word, we are able to glean some valuable insight into the encouraging message that is being given through this word, as the following meaning can be rendered from these pictures:

**THE HOUSE OF THE BASKET IS SAFELY ESTABLISHED!**

Our Master and Elohim has firmly established the end from the beginning and for this reason we are able to put our complete trust in Him and stay in Him, as He is coming to gather us to Himself and let His kingdom be firmly established forever, where He will rule and reign with His adorned and capable Bride!

When you grasp that He has firmly secured the House – His House – and all who are in it, then trusting in Him should be something we should do without hindrance.

As we stay in the One whom we trust, and we make Him our trust, we have the firm assurance that we shall continue to produce fruit and not fear the heat of troubles, nor allow anxieties to affect us when drought hits!!!

This is the blessing of the man who trust in יהוה and makes יהוה his trust! How are you doing in trusting in יהוה and making Him your trust?

Do you find yourself overwhelmed by the heat of trials?

Do you find yourself panicking when there is a severe drought or lack of provision coming through?

The difference between trusting in יהוה and trusting in man is the difference between blessings and curses!!!

Being as bold as a lion, is a character trait of a trusting believer and trustworthy ambassador, who puts complete trust in our Master and King, the Lion of the Tribe of Yehudah!

The Hebrew word that is used here for 'lion' is כֶּפִּיר *kephir* – Strong's H3715 which means, '*lion, young lion, village*', and comes from the root verb כָּפַר '*kaphar*' - Strong's H3722 which means: '*to cover over, pacify, make propitiation, atone*'.

The reason I am mentioning this, is that I find this wording here extremely powerful as this parable teaches us a vital lesson of that which is coming on Yom Kippur!

The reason that I say this, is that another word that is derived from this root כָּפַר '*kaphar*' - Strong's H3722 is the word for atonement, which is כִּפּוּר *kippur* – Strong's H3725!

We know that it is on Yom Kippur that we will hear the final trumpet and our Mighty Master and King will come out of His Most Set-Apart Place and take off His priestly robes and put on His Kingly garments and come and trample the winepress in His wrath.

**The Lion of the Tribe of Yehudah** will come with a shout, on the day of coverings, and will expose those who are not 'covered' in Him, as His raging wrath will be seen with the coming down of His Arm with great fierceness and fire!

When we guard righteousness we can have the boldness of our Mighty Elohim, while the wrong will flee, even at the sound of a leaf!

In a clear warning of what would happen if Yisra'el if they disobeyed the commands and followed after the ways of the nations and neglected to keep the Torah and let the land rest in the Sabbath years, we see the following:

**Wayyiqra/Leviticus 26:36-37** "**And as for those of you who are left, I shall send faintness into their hearts in the lands of their enemies, and the sound of a shaken leaf shall cause them to flee. And they shall flee as though retreating from a sword, and they shall fall when no one pursues. 37 'And they shall stumble over one another, as from before a sword, when no one pursues. And you shall be unable to stand before your enemies.'**"

What many fail to recognise today is how important a proper Sabbath keeping is, and those who neglect to do so will be like the wrong who get anxious and flee at the sound of a shaken leaf, that is when a little breeze or wind comes their way and things get tough, whereas those who trust in יהוה are never shaken:

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

This parable of Shelomoh teaches us that we who are in the Master and stay in Him need never be anxious for anything, while the wrong have a lot to worry about!!!

**Tehillah/Psalm 27:1-3** “יהוה is my light and my deliverance; whom should I fear? יהוה is the refuge of my life; whom should I dread? 2 When evil-doers come against me to eat up my flesh, my adversaries and my enemies, they shall stumble and fall. 3 Though an army encamps against me, my heart does not fear; though battle comes up against me, even then I would be trusting.”

What Dawid is acknowledging here, in the bold confession of his faith, was that even if the darkest hour of night was to break out upon him, or any trouble or spiritual conflict should come up against him, he has יהוה as his light; and as long as he is “in” יהוה, his Light, then he does not need to fear any danger of an ‘eclipse or darkening/hiding’ of the light, so to speak.

Dawid understood that the fear of יהוה is the beginning of wisdom and knowledge of the Set-Apart One is understanding, that comes with walking in the Light.

**Romiyim/Romans 8:31** “What then shall we say to this? If Elohim is for us, who is against us?”

## Verse 2:

**“Because of transgression of a land, many are its rulers; but by a man of understanding and knowledge, right is maintained.”**

The Hebrew word that is translated as ‘land’ comes from the root word עֶרֶץ *erets* – Strong’s H776 which means, ‘*earth, land, ground*’, and in the context of this parable, it refers to a nation or the people of a nation.

Here, Shelomoh highlights the effects of transgression, as it will cause a nation or land to have many rulers, showing instability and constant change or rulership, whereas right is maintained in a land or over a nation of people by a man of understanding.

This is a clear parable of the reality of how we wait, with great expectation, for our Mighty Elohim and King to come and rightly rule, as it does not take much to see the effects of transgression in the world today, as one looks at the many rulers that come and go, and all with varying standards of uprightness. The wickedness and depravity of man has caused ‘right’ to not be properly maintained due to many rulers that are set up.

The Hebrew root word used here for ‘transgression’ is פֶּשַׁע *pesha* – Strong’s H6588 which means, ‘*rebellion, breach of trust*’, and speaks of one’s outright breach of trust and rebellion to walking in the Truth!

The Hebrew word for ‘ruler’ is the word שָׂר *sar* – Strong’s H8269 which means, ‘*prince, captain, chieftain, ruler*’, and here Shelomoh highlights the clear effect of transgression and an outright breach of trust in יהוה, which is that there will be many princes, captains, chiefs and rulers!

Think about this for a moment... to have many rulers can create confusion, havoc and division, while the need to have one upright Ruler is imperative, for only then will proper right-ruling be maintained! It is by a man of understanding and knowledge that right is maintained!

The Hebrew word that is used here for ‘understanding’ comes from the primitive root verb בִּין bin – Strong’s H995 which means, ‘to discern, act wisely, clever, diligently consider’, and is used in:

Tehillah/Psalm 119:34 “Make me understand, that I might observe Your Torah, and guard it with all my heart.”

Tehillah/Psalm 119:104 “From Your orders I get understanding; therefore I have hated every false way.”

Mishlĕ/Proverbs 2:4-5 “If you seek her as silver, And search for her as hidden treasures, 5 then you would understand the fear of יהוה, and find the knowledge of Elohim.”

Mishlĕ/Proverbs 9:10 “The fear of יהוה is the beginning of wisdom, and the knowledge of the Set-apart One is understanding.”

Understanding comes in the doing of the Word, and the simple reason that you will find wisdom on the lips of one who has understanding, is because they have earnestly sought after the wisdom of Elohim, in order to know how to walk and live in complete obedience to His Word, and when one walks in obedience and does not scoff at the Word, then knowledge is easy to the one who has understanding.


Many true believers can witness of this fact, as they walk in obedience to the commands of Elohim and see how easily the knowledge comes, as one grows in understanding, because of the proper doing of the Word!

Another word that is derived from this root verb בִּין bin – Strong’s H995, is the noun בִּינָה biyah – Strong’s H998 which means, ‘an understanding, consideration, wisdom, knowledge, discernment’


In the ancient pictographic script, the Hebrew word בִּינָה biyah – Strong’s H998 is depicted as follows:



Beyt – ב:


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

Yod – י:


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



Nun – נ:

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

Hey – ה:

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

When we consider this Hebrew root word for **'understanding'**, in its pictographic form, we are able to recognise how important it is for us to be 'doing' righteousness and letting our belief be a 'living belief, with works of obedience to the Master', as we are His Dwelling Place that is to guard the good deposit of life that He has given us.

These pictographs can render for us the following, in terms of understanding the meaning of 'understanding', as:

### **THE HOUSE WORKS THE LIFE OF HIM WHO IS TO BE PRAISED**

The Torah is not a worthless word, for it is our life! And as we consider the need for us to be living stones being built up in the Master, we can clearly identify that understanding comes in the proper doing of His Word, equipping us to lift up hands that are set-apart, in complete obedience to the One who gives us life, and life abundantly!

When a wise servant of the Most-High guards understanding then he finds good, for he draws up the good counsel of the Torah and guards to do the Truth, bearing the fruit of righteousness!

If we do not trust in יהוה with all our heart, then we will not be able to find true and proper understanding and may find that our own vain and empty reasoning, in the flesh, will bring about a weakened understanding of matters that should be spiritually discerned, through much prayer and meditation on the Word!

The Hebrew word that is translated here as **'knowledge'** is יָדָה 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.

What is very clear when understanding the message that this parable is giving us is that for anyone to properly maintain a right standard they need to know Elohim and understand His clear commands by the continually guarding to do what is commanded, for when we guard the commands of Elohim our understanding grows and then we are equipped to know Him and be able to properly execute that which is right and maintain it, while the one who transgresses and disregards the Torah and commands of Elohim has no ability to maintain right in their lives and will find themselves subjected to many rulings that will certainly differ and cause one to be tossed about in instability!



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

**Qorintiyim Aleph/1 Corinthians 8:3** “**But if anyone loves Elohim, this one is known by Him.**”

To love Elohim, gives us the sure promise that we are known by Him!

Sadly, many do not ‘know’ what ‘love for Elohim’ actually is:

**Yoḥanan Aleph/1 John 5:3** “**For this is the love for Elohim, that we guard His commands, and His commands are not heavy**”

**Yoḥanan Aleph/1 John 4:8** “**The one who does not love does not know Elohim, for Elohim is love.**”

The Greek word used for ‘know’ in Yoḥanan Aleph/1 John is γινώσκω ginōskō – Strong’s G1097 which means, ‘**to perceive, to learn, to come to know, comprehend, understand, recognise, learn to know, get a knowledge of**’.

As we sit under the instructions of our Creator and Redeemer, we learn to **know** Him and get a knowledge of who He is and come to **know** how we are to live in obedience to His clear Torah. There are so many liars out there today who claim to **know** Elohim, yet they have no knowledge of His Torah at all, as they refuse to sit and learn His Word – how can they **know** Him!!!

It is one thing to claim that you **know** Him, yet whether we **know** Him or not is seen in the fruit of our obedience to His commands, and all will be clearly revealed when He returns – as many will come running claiming they **know** Him, yet will be rejected!

Those who ‘know’ יְהוָה, by pursuing to know Him, and are guarding His commands, in living completely set-apart lives, are known by Him.

Abraham was ‘known’ by יְהוָה, because of his obedience in training up his children in righteousness:

**Berēshith/Genesis 18:19** “**For I have known him, so that he commands his children and his household after him, to guard the way of יְהוָה, to do righteousness and right-ruling, so that יְהוָה brings to Abraham what He has spoken to him.**”

Turning one’s ear away from the Torah will cause one to not know who יְהוָה is, nor be known by Him and herein lies a vital truth, of the importance of having ears to hear, in order to guard to do, what our Master commands, so that we can know Him and be known by Him.

Circumstances should not hinder our ability to hear and know, as we should, but all the more, we must fix our eyes upon the Prince and Perfecter of our belief, so that we can run with great expectancy and endurance!

### **Verse 3:**

**“A poor man who oppresses the poor is like a sweeping rain that leaves no food.”**

The first Hebrew word that is translated as 'poor', as in the poor man who is doing the oppression to others, is the root word רוּשׁ רִישׁ **rush (roosh) – Strong's H7326** which means, *'to be in want or poor, destitute, poor man, needy, one who pretends to be poor'*.

This word expresses the state of being destitute and in severe lack!

The second Hebrew word that is translated as 'poor', as in the poor man who is oppressed, is the root word דָּל **dal – Strong's H1800** which means, *'low, weak, poor, thin, depressed, needy'*, and comes from the word דָּלַל **dalal – Strong's H1809** which means, *'to hang, brought low, distress'*.

The word דָּל **dal – Strong's H1800** is used in:

**Mishlĕ/Proverbs 14:31** *"He who oppresses the poor reproaches his Maker, but he who esteems him shows favour to the needy."*

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

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

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

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

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

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

When one is in want, depression is a very serious poison that can cripple a person and bring them to a place of ruin, and we are clearly warned against oppressing or intimidating those who have been brought low in depression and are in great distress!

Here, in this parable, Shelomoh highlights how destructive an oppressive man, who is in want, can be and he likens this destruction that is brought upon a truly poor and needy one, as a sweeping rain that takes everything away, leaving nothing for the poor and needy to survive!

יְהוָה has provided instructions in His Torah that would cause a 'poor' one to find help from his brothers in time of need, and we take note of that which Ya'aqob tells us, in:

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

The poor oppressing the poor can cause us to be reminded of the parable our Master gave regarding the one who was forgiven much debt by the sovereign and then went out to oppress another who had owed him a small amount.

**Mattithyahu/Matthew 18:28-35** “And that servant went out and found one of his fellow servants who owed him a hundred pieces of money. And he laid hands on him and took him by the throat, saying, ‘Pay me what you owe!’ 29 “Then his fellow servant fell down at his feet and begged him, saying, ‘Have patience with me, and I shall pay you all.’ 30 “But he would not, and went and threw him into prison till he should pay the debt. 31 “And when his fellow servants saw what had been done, they were deeply grieved, and came and reported to their master all that had taken place. 32 “Then his master called him and said to him, ‘Wicked servant! I forgave you all that debt seeing you begged me. 33 ‘Should you not also have had compassion on your fellow servant, as I also had compassion on you?’ 34 “And his master was wroth, and delivered him to the torturers until he should pay all that was due to him. 35 “So also My heavenly Father shall do to you if each of you, from his heart, does not forgive his brother his trespasses.”

The term/phrase ‘sweeping rain’ is written in Hebrew as follows: **מִטָּר סַחַף** – mathar soheph, which comes from the two root words:

- 1) **מִטָּר** **matar** – Strong’s H4306 which means, ‘rain, downpour’.
- 2) **סַחַף** **sahaph** – Strong’s H5502 which means, ‘sweeping away, to beat down, to prostrate, prostrating’.

The use of these two root words together emphasizes rain that is hard enough to flatten the plants in the fields and highlights the destructive force of one who oppresses the poor, which **יהוה** hates.

The Torah is very clear in teaching us to not oppress the poor:

**Debarim/Deuteronomy 24:14-15** “Do not oppress a hired servant who is poor and needy, of your brothers or of the strangers who is in your land within your gates. 15 “Give him his wages on the same day, and do not let the sun go down on it, for he is poor and lifts up his being to it, so that he does not cry out against you to **יהוה**, and it shall be sin in you.”

We cannot and must not expect anyone to work for free and be treated as slaves!

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

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

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

We as true believers must not adopt the error of expecting to get reduced rates but rather pay what is due!

#### **Verse 4:**

**“Those who forsake the Torah praise the wrong, those who guard the Torah strive with them.”**

This parable highlights the clear contrast between those who guard the Torah and those who do not, especially as we consider how so many today forsake the need to guard the Torah and in doing so, they praise the wrong and the false way of lawlessness!

The Hebrew word תּוֹרָה torah – Strong’s H8451 means, ‘*utterance*’, ‘*teaching*’, ‘*instruction*’ or ‘*revelation*’ from Elohim’.

Other definitions include: ‘*information that is imparted to a student; direction; body of prophetic teaching; instruction on Messianic Age; body of priestly direction*’, and this comes from the primitive root verb יָרָה yarah – Strong’s H3384 which means, ‘*to shoot, throw, instruct, direct, teach*’, which therefore can give us the understanding of ‘Torah’ to mean the following:

## TO AIM OR POINT IN THE RIGHT DIRECTION and MOVE IN THAT DIRECTION

This root word is used 219 times in 213 verses, and what is worth taking note of, is that this word is used 25 times in **Tehillah/Psalm 119**, which is a very powerful Psalm that celebrates the true essence and functionality of the Torah of Elohim!

The Torah gives us our ‘**direction**’ and bearings as we sojourn here, looking forward to the sure and promised hope of the return of our King and Teacher of Righteousness!

In other words, it means that ‘**you aim or point in the right direction and you move in that direction**’. You can see that this meaning is way different as to how many understand the ‘**burden**’ that is typically associated with the word ‘**Law**’.

It is also interesting and wonderful for me how the word תּוֹרָה torah – Strong’s H8451 clearly reveals the Messiah!

Let me show you how.

The original language spoken and written by Hebrews, is referred to as Ancient Hebrew Script which consisted of an alphabet of pictographic symbols that each rendered its unique meaning, which later developed into the ‘**middle script**’ or **Paleo-Hebrew** and then into what is known as ‘**Biblical Hebrew**’, as we have it available for us today; and though the Hebrew Language went through a number of changes, we are able to discern the original symbols, or pictures, that were used which actually resembled their meaning.

Each symbol or picture carried a meaning or meanings and when symbols were collectively put together they would spell a word that carried a meaning or clear description.

The Hebrew word תּוֹרָה torah – Strong’s H8451 is a combination of four symbols:  
(Remember that Hebrew is read from right to left):

In the ancient pictographic script, it is written as follows:




And in the Biblical Hebrew text it is written as follows:



From right to left the four letters are as follows:


### Taw/Tav – ת:



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


### 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**'.


### Resh – ר:



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

### 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!

When we consider these pictographic symbols and their meanings, we can clearly see by the word rendered as '**Torah**' the wonderful work of Messiah, who secures for us the Covenant in His own Blood that brings the two houses (Yehudah and Yisra'el) – the two sticks – together!

It could best be rendered in a powerful testimony of the work of Messiah as follows:

**BEHOLD THE MAN, MESSIAH OUR HEAD, WHO BY HIS OWN BLOOD  
RENEWED THE COVENANT, NAILING TO THE 'STAKE' THAT WHICH WAS  
WRITTEN AGAINST US, AND SECURING THE COVENANT IN ORDER THAT THE  
TWO STICKS CAN BE BROUGHT BACK TOGETHER IN HIM, WHOM WE  
PRAISE**

Other definitions based on this word could also render:

***'What comes from the man nailed to the 'cross' or upright pole'***

and  
**'Behold the man who secures the covenant'**  
and  
**'To a cross is nailed the highest, it is revealed in Torah'**

Wow – how awesome is this!!!

Now – does this sound like a heavy law??? Not at all!!!

This description or definition does not make me think of fines or of a judge or of punishment or even of prison! יהושע tells us that His yoke is easy – His yoke is His Torah (that is – His instructions and teaching)!

What is also worth taking note of is to see in Scripture that the Torah is revealed in and through Messiah, as we take note of what יהושע tells us in:

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

יהושע Messiah is the Way, the Truth and the Life! Let me now give you three verses from the Tanak (O.T.) in regards to the תּוֹרָה torah – Strong's H8451:

**Tehillah/Psalm 119:1** “Blessed are the perfect in the way, who walk in the Torah of יהוה!”

The blessed 'WAY' to walk is in the Torah of יהוה and we do this as we stay in Messiah, who is the WAY!

**Tehillah/Psalm 119:1** “Your righteousness is righteousness forever, and Your Torah is truth.”

Dawid makes this very clear! יהוה's Torah is TRUTH! Messiah is the TRUTH!

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

The Torah is a fountain of LIFE! We know that Messiah is the Life and it is He who gives us Living Waters as He is the fountain of Living Waters!

We take note of the clear rebuke we see being given in Yirmeyahu to Yisra'el who had forsaken יהוה:

**Yirmeyahu/Jeremiah 2:13** “For My people have done two evils: they have forsaken Me, the fountain of living waters, to hew out for themselves cisterns, cracked cisterns, which do not hold water.”

Cisterns that cannot hold water – why – because they are cracked and are unable to hold water!

A picture of those who are unable to 'guard' the commands simply because there are too many 'cracks' in their belief system – cracks that reveal a clear deviation from the plumb line of the Torah and are not permeated with the Water of the Word, revealing that they do not have the Spirit of יהוה!

With יהוה is the FOUNTAIN OF LIFE!!!

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

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

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

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

**Hazon/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 within us:

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

If we forsake Him and allow His water to become muddied then He will dry up the fountain; and we see this clear prophetic warning given in Hoshĕa, when the crookedness of Ephrayim was being rebuked:

**Hoshĕa/Hosea 13:15 “Though he bears fruit among his brothers, an east wind comes, a wind from יהוה comes up from the wilderness, and it dries up his fountain, and his spring becomes dry – it plunders a treasure of all desirable objects. 16 “Shomeron is held guilty, for she has rebelled against her Elohim – they fall by the sword, their infants are dashed in pieces, and their pregnant women ripped open.”**

A dried-up fountain for rebellion - and that was what Shomeron was guilty of, and at Shekem יהושע comes to bring a call of restoration restore a lost Bride at Shomeron and, in effect, He ‘opened the fountain’ so to speak as a prophetic shadow picture of what was to come!

**Zekaryah/Zechariah 13:1 “In that day a fountain shall be opened for the house of Dawid and for the inhabitants of Yerushalayim, for sin and for uncleanness.”**

This ‘fountain’ being spoken of here is a reference to a flow of blood in a woman during her monthly cycle or after childbirth, but also it is speaking of a wellspring that gushes out when opened up.

And in the context of the previous chapter, it relates to the piercing of יהושע (Zekaryah/Zechariah 12:10 – where they will look on Him whom they have pierced!), after which blood and water flowed from His side (Yoĥanan/John 19:34), as it relates to the purification and cleansing of Yisra’ĕl from her uncleanness, as the FOUNTAIN OF LIFE brings forth the LIVING WATERS that heal, restore and cleanse a lost and broken Bride!

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

These words are extremely prophetic as we consider the account when the Pharisees brought a woman who was caught in adultery to יהושע in order to try Him, and we take note of what He did as they tried to accuse Him, in:

**Yoĥanan/John 8:6 “And this they said, trying Him, so that they might accuse Him. But יהושע, bending down, wrote on the ground with the finger, as though He did not hear.”**



While there have been various opinions, as to what Messiah wrote on the ground, I am of the firm opinion that He was writing the names of the scribes and Pharisees that brought this woman caught in adultery and wanted to know what יהושע had to say about it, as they tried Him, by saying that the Torah of Mosheh commands that they stone her.

What is worth taking note of, is that when one is caught in adultery then both parties involved have to be brought before the judges and so here, their accusations were not according to the clear Torah! They were standing before the 'fountain of Living Waters and refused to drink of His Truth, showing how they had indeed forsaken יהוה'; and here we see a partial prophetic fulfilment of the words contained Yirmeyahu as the Master wrote the names of these false accusers who had forsaken him!

These are very serious Scriptures that are speaking loud and clear in our day as many have neglected the True FOUNTAIN OF LIFE and have opted to drink a polluted and muddied water and we are to be on our guard that we are **sitting and learning** at the right well and at the right times, and not giving way to compromise in any way:

**Mishlĕ/Proverbs 25:6 "A righteous man who gives way before the wrong, Is like a muddied spring and a ruined fountain."**

When a righteous man gives in to any form of compromise, they dry up and are a ruined fountain that is unable to give of the True Living Water.

How sad we see this happen all too often today, when there are those who are claiming to walk in Messiah, yet their ability to witness and share of the Living Water is lacking, and when they need to give an answer for the boldness they ought to have, they find it hard to answer and stumble at their witness, struggling to find the right words to say and are like a fish on dry ground without water!

If you give way before the wrong in any way the fountain of His Word becomes ruined and that which you give out becomes nothing more than muddied water!

In summary, it becomes abundantly clear as one studies and meditates on the Torah that to forsake the Torah is to forsake our Master and Elohim, יהושע Messiah, who is the Way, the Truth and the Life!

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

This word עִזַּב 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 – ע '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 - ע:**




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

## 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 on 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 - **עז** - **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:

**Nehemyah/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 Hebrew root word that is 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 עָזַב azab - Strong's H5800, 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!

Without knowledge and insight, due to not seeking Him, one may find that His very sharp Word, that cuts deep, seem like a very cruel and painful process that only leaves one despondent and unable to find true rest in Him, all due to eyes that have no understanding, from lack of seeking.

On the other hand when we are seeking Him with our all and the veil is taken away when we turn to the Master, we recognise that while His sharp Word that cuts deep may be at times a little painful, we are able to recognise the need to learn and change as His Word shapes us and be found dwelling in Him with joy and peace, able to rejoice when we face all kinds of trials!

Those who abandon and forsake the instructions (torah) of Elohim end up giving praise to the wrong!

The Hebrew root word used here for 'the wrong' is רָשָׁע rasha – Strong's H7563 which means,

'wicked, criminal, evil, offender'. רָשָׁע rasha is frequently placed in Scripture, especially in

Mishlĕ/Proverbs, as being in direct and unequivocal opposition to צַדִּיק tsaddiq – Strong's H6662 which means, 'just, righteous, blameless, lawful', which is the term that is used for 'the righteous'.

Those who have cast aside the need to guard the Torah of Elohim and vainly follow a falsified religion, that has changed the Sabbath to sun-day and have forsaken the need to keep the Feasts of יהוה and substituted them with abominable pagan rooted feasts, make their boast in the wrong and evil way! The true righteous ones strive with the wrong!

The Hebrew root word for strive is גָּרַח garah – Strong's H1624 which means, *'to stir up (strife), engage in strife, provoke, contend'*.

This word is translated as *'stirs up'*, in Debarim/Deuteronomy, where we see the instructions given to Yisra'el that they were to stir themselves up in battle against Siḥon:

**Debarim/Deuteronomy 2:24** *"Arise, set out and pass over the wadi Arnon. See, I have given into your hand Siḥon the Amorite, sovereign of Heshbon, and his land. Begin to possess it, and stir up yourself against him in battle."*

Very strong words indeed as we see that this is what we are to do as we walk in righteousness and so we see the very militaristic style language being used here to *'call up'* the true believers to stand and fight the good fight and contend for the belief in Messiah!

**Yehudah/Jude 1:3** *"Beloved ones, making all haste to write to you concerning our common deliverance, I felt the necessity to write to you urging you to earnestly contend for the belief which was once for all delivered to the set-apart ones."*

**Timotiyos Aleph/1 Timothy 6:12** *"Fight the good fight of the belief, lay hold on everlasting life, to which you were also called and have confessed the good confession before many witnesses."*

## Verse 5:

**"Evil men do not understand right-ruling, but those who seek יהוה understand all."**

This parable emphasizes the reality of how those who do not properly seek יהוה are unable to properly understand His Word and the clear instructions contained therein.

The Hebrew word used here for *'understanding'* comes from the primitive root verb בִּין bin – Strong's H995 which means, *'to discern, act wisely, clever, diligently consider'*, as discussed in **verse 2**. Understanding, as already highlighted, yet is worth mentioning again, comes in the doing of the Word and when walks in obedience and does not scoff at the Word, then knowledge is easy to him who has understanding.

Many true believers can witness of this fact as they walk in obedience to the commands of Elohim and see how easily the knowledge comes as one grows in understanding!

The Hebrew word that is used for *'right-ruling'* is מִשְׁפָּט mishpat – Strong's H4941 which means, *'judgement, ordinance, regulations'* and comes from the root word שָׁפַט shaphat – Strong's H8199 which means, *'to judge, govern, rule, pronounce judgement, give law'*.

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

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

The Hebrew word that is translated here as ‘but those who seek’ is **וּמִבְקָשִׁי** *umebaq’shey* which comes from the root word **בָּקַשׁ** *baqash* – Strong’s H1245 which means, ‘*to seek, aim, search, look, inquire*’, and here, it is written in the ‘piel’ form, which expresses an ‘*intensive or intentional action*’ and could therefore be expressed as, ‘*seek earnestly or seek the face, seek to find, demand, desire, ask*’, and this kind of ‘*seeking*’ is an intense seeking with a purpose!

It is also used in:

**Tehillah/Psalm 27:8** “**To my heart You have said, “Seek My face.” Your face, יְהוָה, I seek.”**

We who stay in the Master and walk in integrity are to seek (יְהוָה *baqash* – Strong’s H1245) and His righteousness with great intensity and desire to please Him.

How earnestly are you seeking יְהוָה?


When looking at this Hebrew root word in its ancient pictographic form we are able to grasp a clearer picture of what this kind of seeking entails.

In the ancient pictographic script this word **בָּקַשׁ** *baqash* – Strong’s H1245 which means, ‘*to seek, aim, search, look, inquire*’, looks like this:



**Beyt - בְּ:**




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

We also recognise that the House/Dwelling Place of Elohim is the body of Elohim that is built up as living stones in our Master, **יְהוָה** Messiah.

A house/tent speaks of your family and to whom you belong and under whom you submit and adhere to, as the House of Elohim has clear instructions for those in the House! The Light (that is His Word) is for those in the House!

**Quph – קְ:**




This is the Hebrew letter ‘*quph*’, which is pictured in the ancient script as –  – which is a picture of ‘*the sun at the horizon*’ and depicts the elements of ‘*time*’, as it pictures the sun in its rising and setting. It therefore carries the meaning of ‘*circle*’ or ‘*to go around*’, representing for us both, appointed cycles or times as well as eternity.

It also is understood as the ‘*gathering of the light*’ as has the understanding of that which is ‘*continual*’ and signifies a continued pattern that is faithfully repeated.

Shin - שׁ:



This is the letter 'shin' which in the ancient script is pictured as, , which is a picture of '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. Understanding the concept of eating our daily bread, as we meditate on the Torah day and night, we also see this picture rendering for us the meaning of 'The Word'.

When we consider this pictographic rendering of the Hebrew word שׁוֹקֵשׁ baqash – Strong's H1245 in terms of 'seeking' then we are able to see the meaning that is clearly expressed through this word, as it can render for us the following:

### DWELLING CONTINUALLY IN THE WORD!

I do think that this clearly expresses what proper seeking Elohim and His righteousness entails! How earnestly are you seeking Elohim and His righteousness? Are you dwelling continually in His Word?

By 'dwelling continually in His Word' I do not mean being buried in the reading of His Word for 24 hours with no time for anything or anyone else, but rather that one's life is continually centred around His Word, which entails a proper diligent reading, studying and seeking and then the proper practical application of the Word that is studied in all you do! Dwelling continually in His Word means that all that you think, say or do is done in the Name of יהושע.

Dwelling in His Word involves a proper understanding of how we are living stones that are being built up in Messiah and therefore recognise that we are no longer our own and to seek our own ways would be a foolish thing done in pride!

The Hebrew word שׁוֹקֵשׁ baqash – Strong's H1245 can also carry the meaning of, 'desire, consult, discover, call upon' and therefore implies that this kind of seeking is done in order to try to learn information about an object or person and implies a diligent procurement of the information required. Those who have no desire for Elohim do not seek Him and are not interested in discovering and learning more about Him.

Now, I just want to make it clear that יְהוָה is by no means lost in any way – it is us who were lost through sin and lawlessness and so we earnestly seek Him while He is to be found, as we seek to please Him and walk in His Truth.

**Tsephanyah/Zephaniah 2:3 "Seek יְהוָה, all you meek ones of the earth, who have done His right-ruling. Seek righteousness, seek meekness, if so be that you are hidden in the day of wrath of יהוה."**

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

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

### Verse 6:

**“Better is the poor who walks in his integrity than one perverse in his ways, who is rich.”**

Shelomoh highlights for us the clear and simple truth that integrity has greater value than physical wealth and riches.

The Hebrew root word that is translated as ‘better’ is טוב **tob** – Strong’s H2896 and carries the meaning, *‘pleasant, good, agreeable, beautiful, to be pleasing, done well’*. In the true understanding of this word טוב **tob** we can see that it may best be translated in most cases as ‘functional’, for when יהוה said in **Berēshith/Genesis 1:31** that when He saw all that He had made, that He said it was very **good**. What He saw was His creation **functioning** properly and working the way it should and this is why it was ‘good’.


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

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


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




### Tet – ט:

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

### Waw - ו:

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

### Beyt - ב:

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



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

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

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

The way we, as '*clay vessels*', are secured into the House of Elohim is by being secured by the peg!  
Listen to what it says in:

**Yeshayahu/Isaiah 22:22-24** "And I shall place the key of the house of Dawid on his shoulder. And he shall open, and no one shuts; and shall shut, and no one opens. 23 'And I shall fasten him like a peg in a steadfast place, and he shall become a throne of esteem to his father's house. 24 'And they shall hang on him all the weight of his father's house, the offspring and the offshoots, all vessels of small quantity, from the cups to all the jars."

We know that this is a great picture of how through יהושע Messiah we are fastened in a steadfast place!

**Ezra 9:8** "But now, for a short while, favour has been shown from יהוה our Elohim, to leave us a remnant to escape, and to give us a peg in His set-apart place, that our Elohim might enlighten our eyes and give us a little reviving in our bondage."

This again is a wonderful promise given amidst a time of bondage due – that a peg is given in His set-apart place – a great picture of the loving-commitment and compassion יהוה has for His called out nation, that while the 'House of Elohim' had been neglected and broken down He would bring the necessary means to 'secure' His covenanted people to His House that he builds by His design!

It is through the work of Messiah, who has become the very 'peg' that secures us and adds us, the clay vessels, to His House!

The Word of Elohim made flesh – The Living Torah, יהושע Messiah came down and secured for us the ability to be made into the House that He Elohim shall dwell in forever!

His House/Dwelling Place is built by His design and His plan and so when we see how that we are the 'Dwelling Place' of the Most High, then we are able to get a clearer understanding that we are built up according to His plans as instructed in His Torah that was given through Mosheh and revealed in the life, death and resurrection of Messiah.

Just as the Tabernacle in the Wilderness had to be built exactly according to the pattern shown to Mosheh on the mountain, of the true heavenly Tabernacle, so too do we need to recognise that the only way we can be built up into being the True Dwelling Place of Elohim, is through carefully following His instructions as we walk in and stay in Messiah – The Living Torah.

When something is working properly, we might say today something like, '*working like a well-oiled machine*', when speaking of that which is functioning the way it should and the way it was designed to.

So, טוב **tob** – Strong’s H2896, in the true sense of the word, expresses the idea that something is ‘good’, when it is fulfilling the action for which a person or thing is specifically fitted or used, or for which something exists.

In other words, it refers to something that functions within its intended purpose!

The opposite of טוב **tob** – Strong’s H2896 (good) is evil, which in Hebrew is the root word רע **ra** – Strong’s H7451 meaning, ‘*bad, evil, wicked, harmful*’.

The tree of knowledge in the garden was of טוב **tob** (good) and רע **ra** (evil)!

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

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

It is good and functional to walk in integrity, hence it being better that walking in perverse ways.

The Hebrew word that is translated as ‘integrity’ is תם **tom** – Strong’s H8537, and carries the meaning of ‘*completeness, prosperity, perfect integrity*’.

**Iyob/Job 2:3 “And יהוה said to Satan, “Have you considered My servant Iyob, that there is none like him on the earth, a perfect and straight man, one who fears Elohim and turns aside from evil? And still he holds fast to his integrity, although you incited Me against him, to destroy him without cause.”**

The account of Iyob carries many great lessons for us, and we would do well to learn how we can be perfect and straight, fearing Elohim and holding fast to our integrity, even in the midst of life’s toughest battles!

Holding fast to integrity is something that we all need to learn to do, and it comes through complete obedience and surrender to guarding the Word at all times.

Dawid says in:

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

In the first verse of this Psalm Dawid says, “... I have walked in my integrity...”, and the term ‘walked in my integrity’ in the Hebrew is written as בְּתַמִּי תֵלַכְתִּי – ‘b’tumiy halaktiy’

The Hebrew root word that is translated here, in Tehillah/Psalm 26:1, as ‘walked’ is הָלַךְ **halak** – Strong’s H1980 which means, ‘*to walk, to go, to live, manner of life, cause to live, manner of life (figuratively)*’ and literally speaks of how one lives.

It is used as a verb indicating that it is an active expression of one’s life.

In another Tehillah/Psalm Dawid says:

**Tehillah/Psalm 41:12 “And I, You uphold me in my integrity, and set me before Your face forever.”**

Dawid praises יהוה for the fact that יהוה ‘upholds’ him in his integrity!

The Hebrew root word that is translated as ‘uphold’ is תָּמַךְ tamak - Strong’s H8551 which means, ‘**to uphold, retain, hold up, support**’.

יְהוָה upholds and supports the righteous in their integrity, and this we can be sure of!

The Hebrew word for ‘integrity, as I have already mentioned, is תָּמַם tom – Strong’s H8537, and this comes from the primitive root word תָּמַם tamam – Strong’s H8552 meaning, ‘**to be complete, to be finished, be at an end, blameless**’.

The plural of תָּמַם tom – Strong’s H8537 is a word we all should know... and that is the word תְּמִיִּם Tummim – Strong’s H8550 which means ‘**perfections**’, from which we get the word תְּמִיִּם tamiym – Strong’s H8549 meaning, ‘**complete, whole, sound, perfect, without blemish, blameless**’.

The Urim and the Tummim was to be placed into the breastplate of the high priest and be on his heart when he went in before יְהוָה.

The Hebrew word אֲוִרִים Urim – Strong’s H224 means ‘**lights, illuminations**’, and is the plural of אֹרֶךְ ur – Strong’s H217 which actually means, ‘**a flame, fire, fires, light**’ or ‘**light of fire**’.

While there is no evidence to clearly tell us what the Urim and Tummim consisted of, be it stones or any other substance, what we can see is that the High Priest would use these in order to get right-ruling and so speaks of seeking the perfect truth from יְהוָה.

What is very interesting and worthy of noting is that the first letter of ‘Urim’ is the א ‘aleph’ and the first letter of Tummim is the ת ‘taw’:

**Ḥazon/Revelation 1:8 “I am the ‘Aleph’ and the ‘Taw’, beginning and end,” says יְהוָה “who is and who was and who is to come, the Almighty.”**

What are the urim and tummim?

They are the things that illuminate and perfect – and it represents ‘**THE PERFECT LIGHT**’.

We know that יְהוָה is the Light and He was the Perfect Lamb, and so, this represents for us our need to hunger and thirst for righteousness and be perfect before Elohim, for He is perfect! And we are called to be the salt and light, which we can only be when we seek out His Right-Ruling and walk according to that which is to be upon our heart – His Torah (notice the positioning of the Urim and Tummim in the breastplate – by the heart!!!)

What Dawid was basically declaring here, in **Tehillah/Psalm 26:1**, is that he walked in the perfect light!

How complete are you?

How is your walk, or better put, your manner and way of life?

We are called to be perfect as He is perfect! How is your integrity?

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

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

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

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

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

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

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

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

What Shelomoh is teaching us here in this parable is that it is better to walk upright in pure integrity and not have much than to be one who twists and perverts his ways in order to get rich.

The Hebrew word used here for ‘poor’ comes from the root word רושׁ rush (roosh) – Strong’s H7326 which means, *‘to be in want or poor, destitute, poor man, needy, one who pretends to be poor’*. This word expresses the state of being destitute and in severe lack!

The Hebrew word that is used here for ‘rich’ is עשׂיר ashiyr – Strong’s H6223 which means, *‘rich man’* and comes from the root verb עשׂר ashar – Strong’s H6238 which means, *‘to be or become rich, made rich, enriched’*.

While we certainly recognise that it is not an evil thing to be enriched and blessed, what we do take note of here, is the contrast that Shelomoh is highlighting for us here, which pictures for us those who are rich and do not walk in the integrity of the Word of Elohim and will even twist the Truth to claim that they are!

A couple of years ago I tried to reach out to an old friend regarding the need to walk in the Torah and strip away the traditions of the Christianity.

I made an urgent appeal to him to consider carefully how his adherence to sun-day worship was a twisted falsehood that does is an abominable form of worship in the eyes of Elohim.

He is a very wealthy man and after hearing my appeal, he refused to acknowledge the clear fact that he is following lies and said to me, **‘how can I be wrong? Look how blessed I am!’** and the blessing he was referring to, was his prominent position in business and his lucrative financial status.

He claimed that there was no way I could tell him that he was not walking in integrity when he has much physical blessing and riches to show that he is blessed.

Sadly, this is how many people measure up their assumed integrity and in doing so they are unable to see how perverse their ways are.

When we consider this contrast between the poor one’s integrity and the rich one’s perverseness, we can quickly be reminded of the parable our Master told in:

**Luqas/Luke 16:19-31** “But there was a certain rich man who used to dress in purple and fine linen and lived luxuriously every day. 20 “And there was a certain beggar named El'azar, being covered with sores, who was placed at his gate, 21 and longing to be fed with the crumbs which fell from the rich man's table. Indeed, even the dogs came and licked his sores. 22 “And it came to be that the beggar died, and was carried by the messengers to the bosom of Aḅraham. And the rich man also died and was buried. 23 “And while suffering tortures in the grave, having lifted up his eyes, he saw Aḅraham far away, and El'azar in his bosom. 24 “And crying out he said, ‘Father Aḅraham, have compassion on me, and send El'azar to dip the tip of his finger in water and cool my tongue, for I am suffering in this flame.’ 25 “But Aḅraham said, ‘Son, remember that in your life you received your good, and likewise El'azar the evil, but now he is comforted and you are suffering. 26 ‘And besides all this, between us and you a great chasm has been set, so that those who wish to pass from here to you are unable, nor do those from there pass to us.’ 27 “And he said, ‘Then I beg you, father, that you would send him to my father's house, 28 for I have five brothers, let him warn them, lest they also come to this place of torture.’ 29 “Aḅraham said to him, ‘They have Mosheh and the prophets, let them hear them.’ 30 “And he said, ‘No, father Aḅraham, but if someone from the dead goes to them, they shall repent.’ 31 “But he said to him, ‘If they do not hear Mosheh and the prophets, neither would they be persuaded even if one should rise from the dead.’ ”

What I want to remind you of here, is that this is **a parable!**

Many have perverted and twisted this parable into claiming that this teaches on many who have gone to heaven and others who are being tortured in hell!

There are even movies that have been made about a so called ‘Lazarus’ phenomenon, where some give account of how they have gone to heaven.

**This is a parable** that teaches us a vital lesson of not neglecting to hear, guard and do the Torah of Elohim!

Our Master uses the contrast here of a rich perverse man who never considered the poor against the poor who longed to eat the crumbs that fell from the Master's table.

Using the image of the rich man suffering tortures in the grave, He makes it clear, after the rich man's appeal to warn his family who were still alive to change their perverse ways, that those who are living have Mosheh and the Prophets and if they do not want to listen to, and obey, the Torah and the prophets of Elohim, then they would not even hear, or believe, a message from one who should come back from the dead, so to speak!

Sadly we take note today how many are being drawn to assumed messages from those who claim to have risen from the dead yet they refuse to listen to the Torah (Mosheh) and prophets and quickly cast aside the Tanak (O.T.) as irrelevant and prefer to hear perverted fantasy stories of the lawless who make a big profit out of their perversions!

What Shelomoh is telling us here, in his parable, is that walking in integrity is the better way, and the focus should never be on riches that one can acquire but rather on walking in integrity before Elohim, for when we do so we are assured by Elohim that we shall never lack!

### **Verse 7:**

**“He who watches over the Torah is a discerning son, but a companion of gluttons shames his father.”**

In this parable, Shelomoh gives us a clear contrast between one who watches over the Torah and one who does not.

We already looked at the word תּוֹרָה torah – Strong’s H8451 which means, *‘utterance’, ‘teaching’, ‘instruction’ or ‘revelation’ from Elohim*, in verse 4. Here we can see the emphasis being placed on the resulting actions of one who watches over the Torah versus the one who does not.

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

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

As ‘branches’ of THE VINE, we are ‘watched over’ by 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!

To watch over the Torah is a continual action of obedience to the Torah and is not a fleeting glance at seeing what it says just to say that you have read it.

Watching over the Torah involves the proper hearing, guarding and doing of the Torah.

Shelomoh makes it clear here that the one who watches over the Torah is a discerning son!

The Hebrew word that is translated as *‘discerning’* is בִּין bin – Strong’s H995 which means, *‘to discern, act wisely, clever, diligently consider’*, which we looked at in verse 2.

**Mishlĕ/Proverbs 3:5** *“Trust in יְהוָה with all your heart, and lean not on your own understanding”.*

We are to trust יְהוָה with all our heart, which entails trusting Him with all of the understanding and wisdom that is contained in His Word and not seek out our own vain and selfish reasonings.

When our hearts and minds are filled with His Word and we meditate daily on His Torah, then our speech and actions will line up with the true plumb-line of His Word.

In contrast to a discerning son who watches over the Torah, Shelomoh highlights for us the clear fact that when one is not watching over the Torah, then the ability to properly discern will be non-existent resulting in one keeping wrong company and bringing shame to the Father!

Discerning son or one who causes shame?

The Hebrew word that is translated as *‘shames’* comes from the root verb כָּלַם kalam – Strong’s H3637 which means, *‘to be humiliated, ashamed, brought to dishonour, disgraced, rebuked, embarrassed, insulted’*. It is a companion of gluttons that shames his father. The Hebrew word that is used for *‘companions’* comes from the root רָעָה ra’ah – Strong’s H7462 which means, *‘to associate with, cultivate, companion’*.

In other words the one who associates with gluttons shames and dishonours his father and certainly breaks the commands to honour ones father and mother!

The Hebrew word that is translated as 'gluttons' is זולליִם *zol'liym* which is the plural of the root word זלל *zalal* – Strong's H2151 which means, *'to be light or worthless, to make light of, despise, gluttonous eaters, glutton, worthless'*.

**Mishlê/Proverbs 23:20-21** *"Be not among heavy drinkers of wine or with gluttonous eaters of meat; 21 for the drunkard and the glutton become poor, and slumber puts rags on a man."*

These two verses highlight for us the need to take care of the company that we keep, as we know that Sha'ul tells us in:

**Qorintiyim Aleph/1 Corinthians 15:33-34** *"Do not be led astray, "Evil company corrupts good habits. 34 Wake up to soberness, righteously, and do not sin, for some do not have the knowledge of Elohim. I speak this to your shame."*

Being among heavy drinkers and gluttonous eaters may corrupt any good character that a set-apart one has and therefore we recognise that this parable clearly warns us against keeping company with drunkards and gluttons!

**Romiyim/Romans 13:13-14** *"Let us walk becomingly, as in the day, not in wild parties and drunkenness, not in living together and indecencies, not in fighting and envy, 14 but put on the Master יהושע Messiah, and make no provision for the lusts of the flesh."*

**Eph'siyim/Ephesians 5:17-21** *"So then do not be foolish, but understand what the desire of יהוה is. 18 And do not be drunk with wine, in which is loose behaviour, but be filled with the Spirit, 19 speaking to each other in psalms and songs of praise and spiritual songs, singing and striking the strings in your heart to the Master, 20 giving thanks always for all to Elohim the Father, in the Name of our Master יהושע Messiah, 21 subjecting yourselves to each other in the fear of Elohim."*

As we understand this parable, on the dangers of keeping company with drunkard and gluttons, we are able to learn a vital lesson of not keeping company with those who are drunk with the maddening adulteries of the whore; and by that, I mean that there are many people who may not be literally drunk from strong drink and alcohol, but they are however drunk with lies and false traditions and that is why Sha'ul tells us to not keep company with one who calls himself a brother yet whores, for clearly the 'brother' who whores is not being sober and alert but is being drunk and gluttonous in the things of the flesh, which results in their garments being likened to worn out, torn and dirty rags!

## Verse 8:

**"He who increases his possessions by interest and profit gathers it for him who shows favour to the poor."**

This parable requires some explanation as it is clear in the Torah that one was not to charge interest to a fellow Yisra'élite, yet this was evidently practiced!

The Hebrew word for 'interest' is נִשְׁכָּה *neshek* – Strong's H5392 which means, *'interest, usury'* which comes from the root verb נָשַׁךְ *nashak* – Strong's H5391 and to bite can mean **to seize with the teeth or jaws, intending to injure or wound!**

Wherever this verb 'to bite', occurs in its literal physical sense in the Biblical Hebrew, it has a snake or serpent as its subject.

In one case it is used to speak of the false prophets who were leading people astray:



**Mikah/Micah 3:5** “Thus said יהוה concerning the prophets who lead my people astray, who are biting with their teeth and have called out, “Peace!” They even set apart a battle against him who does not give for their mouths.”

What is worth taking note of too, is that this word נָשַׁק nashak – Strong’s H5391 is also used to describe the usury that is lent at interest, which is strictly forbidden to do to a brother:

**Debarim/Deuteronomy 23:19-20** “Do not lend at interest to your brother, interest of silver, interest of food, or interest of whatever is lent at interest. 20 “To a foreigner you lend at interest, but to your brother you do not lend at interest, so that יהוה your Elohim might bless you in all that you put your hand to in the land which you are entering to possess.”

The imagery we are able to see of one lending at interest to a brother is likened to a snake biting him! The Hebrew word for ‘interest’ is נֶשֶׁק neshek – Strong’s H5392 which means, ‘*interest, usury*’ is used in:

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

**Wayyiqra/Leviticus 25:35-37** “And when your brother becomes poor, and his hand has failed with you, then you shall sustain him, and he shall live with you, like a stranger or a sojourner. 36 ‘Take no interest from him, or profit, but you shall fear your Elohim, and your brother shall live with you. 37 ‘Do not lend him your silver on interest, and do not lend him your food for profit.”

**Debarim/Deuteronomy 23:19-20** “Do not lend at interest to your brother, interest of silver, interest of food, or interest of whatever is lent at interest. 20 “To a foreigner you lend at interest, but to your brother you do not lend at interest, so that יהוה your Elohim might bless you in all that you put your hand to in the land which you are entering to possess.”

The Hebrew word that is used here for ‘profit’ is תַּרְבִּיחַ tarbiyth – Strong’s H8636 which means, ‘*increment, interest, usury, bonus*’ and is a word that is used to describe the excessive or exorbitant interest that is charged for borrowing money as a gain to the borrower and can therefore be understood as ‘unjust gain’.

This parable highlights the clear fact that while the unjust may try to profit from others, the profits and increase that they make is gathered for him who shows favour to the poor. In other words, we take note of the clear teaching that this parable highlights for us, which is that all unjust gain will be given to the poor as יהוה is the one who shows favour, for all the earth and everything in it belongs to Him!

**Mishlĕ/Proverbs 13:22** tells us that the wealth of the sinner is stored up for the wise!

The word used for ‘gathers’ is קָבַץ qabats – Strong’s H6908 which means, ‘*to gather, collect, assemble, meet, brought together*’ and is a word that is often used in reference to the gathering of the remnant Yisra’el to Her Beloved Husband and King!

The idea of the wealth of the wicked being stored up for the wise is expressed in:

**Iyob/Job 27:13-19** “**This is the portion of a wrong man with Ėl, and the inheritance of cruel ones, which they receive from the Almighty: 14 If his children are increased, it is for the sword; and his offspring shall not have enough to eat. 15 Those who remain of him are buried in death, and their widows do not weep. 16 Though he heaps up silver like dust, and lays up garments like clay – 17 he lays up, but the righteous puts it on, and the innocent divides the silver. 18 He built his house like a moth, like a booth which a watchman made. 19 He lies down, a rich man, but he is not gathered. When he opens his eyes, it is no more!**”

**For Him who shows favour to the poor!**

This is a clear parable that points to יהוה who is the One who shows favour!

**Tehillah/Psalm 103:8** “**יהוה is compassionate and showing favour, patient, and great in loving-commitment.**”

The Hebrew word for ‘favour’ is the primitive root verb הָנַן *hanan* – Strong’s H2603 meaning, ‘*show favour, be gracious to, dealt graciously with, given to them voluntarily, shown favour*’, from which we get the noun הֵנַן *hen* – Strong’s H2580 meaning, ‘*grace, adornment, favour, gracious*’.

### **Verse 9:**

**“He who turns away his ear from hearing the Torah, even his prayer is an abomination.”**

This parable is one that many have turned away their ears from hearing, literally!

So many today claim that the Torah is no longer valid and simply view the Torah and the prophets simply as good stories while they do not recognise the need to hear, guard and do what is instructed therein!

This parable is a severe warning against turning one’s ear from hearing the Torah!

The concept of turning one’s ear from hearing the Torah, implies one who does not hear and do what the Torah says.

There are many who may hear the words of the Torah and even read the ‘stories’ of what they call the ‘Old Testament’, yet by their refusal to guard to do what is commanded therein, is also understood as turning one’s ear from hearing the Torah!

The Hebrew root verb for ‘turns away’ סָרַר *sur* – Strong’s H5493 meaning, ‘*turn, turn aside, depart from a way, avoid, be removed from, put away*’, and is used in Scripture in reference to ‘**putting away**’ that which we should not be associated with, which highlights the truth that many who claim that the Torah has been ‘done away with’ and is no longer necessary to keep are turning away from hearing the Torah!

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

The Hebrew root word that is translated here as ‘hearing’ is שָׁמַע shama – Strong’s H8085, which carries a far greater meaning than to simply just hear something as it is understood to mean, **‘to hear with attention and comprehend and discern and give heed to what is being spoken’**.

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

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

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

The structure is as follows: אָם-שָׁמוּעַ תִּשְׁמָעוּ - ‘im-shamoa tishmau’ which literally translates as: **“If hearing, you shall hear”** and this reminds me of how often we see the term being used in **Ḥazon/Revelation** to the assemblies: **“He who has ears let him hear what the Spirit says.”**

Everybody has ears!

Despite this physiological truth many do not use their ears to hear attentively as they should! Shelomoh highlights for us the dangers of turning one’s ear from hearing the Torah as he makes it clear that anyone who does this does not have an effective prayer life, for even his prayers are an abomination!

We have looked at the Hebrew word for ‘Torah’ in **verse 4** and recognise that to turn one’s ear away from hearing the Torah, is to turn one’s ear to hearing the clear and vital instructions of Elohim.

Those who do this seek out false teachers who will tickle their ears with things they want to hear and reject the clear Truth of the Torah of Elohim that is to be heard and obeyed!

**Timotiyos Bēt/2 Timothy 4:3-4 “For there shall be a time when they shall not bear sound teaching, but according to their own desires, they shall heap up for themselves teachers tickling the ear 4 and they shall indeed turn their ears away from the truth, and be turned aside to myths.”**

Refusing to hear the Torah of Elohim and guard to do what His Torah instructs will result in one’s prayers not being heard, as we also take note of the clear rebuke given to stubborn people who refused to listen to the Torah:

**Zekaryah/Zechariah 7:11-13 “But they refused to listen, and they shrugged their shoulders, and stopped their ears from hearing. 12 “And they made their hearts like flint against hearing the Torah, and the words, which יְהוָה of hosts had sent by His Spirit through the former prophets. Therefore great wrath came from יְהוָה of hosts. 13 “And it came to be: as He called and they did not hear, so let them call, but I shall not hear,” said יְהוָה of hosts.”**

In **Ma’asei/Acts 15** it is made clear that every Sabbath the Torah of Mosheh is read and this is how the nations who were being grafted in would be able to hear and learn how to live set-apart lives.

Those who refuse to remember to guard the Sabbath and set it apart are, in essence, also turning their ear from hearing the Torah, which renders their assumed prayers and fruitless and an abomination!

The Hebrew word translated as ‘prayer’ is תְּפִלָּה tephillah – Strong’s H8605 and comes from the word פָּלַל palal – Strong’s H6419 which means *‘to intercede, intervene, make supplication, and judgement made favourable’* and in essence carries the meaning *‘to apply to a judge for a favourable decision’*.

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

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

The first use of this word תּוֹעֵבָה to’ebah – Strong’s H8441 is in:

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

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

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

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

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

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

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

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

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

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

What is very clear here is that the things that are an abomination to יְהוָה are not an abomination to the worldly, and vice versa. We must ensure that we do not make ourselves friends with that which is not of Elohim!

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

To the wicked, the ways of יהוה are detestable and to יהוה and His chosen people, the ways of the wicked are detestable!

Scripture clearly expands for us the very things that are an abomination to יהוה, teaching us and helping us to guard our lives and keep His Dwelling Place clean!

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

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

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

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

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

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

Let us look at these:

### 1 – A proud look –

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

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

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

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

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

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

He also said, in:

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

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

abomination to יהוה is to have ‘a proud look’ and think more highly of oneself than we ought to!

Having a proud look, or eyes that are haughty, speaks of looking only to one’s own interests, being selfish and having no regard for others!

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

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

Having a proud look also reveals to us one who refuses discipline as they think it is beneath them! How many times have you ‘overlooked’ the needed obedience that is called for just so you do not get out of your comfort zone of compromise?

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

## **2 – A lying tongue –**

This is written in the Hebrew text as follows: לשון שקר – l’shon shaqer

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

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

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

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

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

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

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

## **3 – And hands that shed innocent blood –**

This is written in the Hebrew text as follows:

וַיָּדַיִם שׁוֹפְכוֹת דָּם-נָקִי – v’yadayim shophkoth dam-naqiy; which comes from the root words:

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

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

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

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


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

This is a clear warning against committing murder!


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



Dalet – דָּ׃:

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

Mem – מָ׃:

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

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

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

The life of all flesh is in its blood!

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

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

The taking of innocent blood יִהַרְגֵנִי׃ hates!



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

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

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

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

#### 4 – A heart devising wicked schemes –

This is written in the Hebrew text as follows:

לֵב חָרַשׁ מַחְשְׁבוֹת אָוֶן – *lěb ḥoresh maḥ’shboth avēn*, which comes from the root words:

- 1) לֵב *leb* - Strong’s H3820 which means, *‘heart, inner man, mind, will thought’*, or is often also written as לֵבָב *lebab* – Strong’s H3824 which means, *‘inner man, heart, mind, understanding’*.
- 2) The word used here for ‘devising’ is חָרַשׁ *ḥarash* – Strong’s H2790 meaning, *‘to cut in, engrave, plow, devise, scheme, plot’*, and is the same word used in **Mishlë/Proverbs 6:14** and is translated as ‘plotting’;
- 3) The Hebrew word for ‘wicked’ is אָוֶן *aven* – Strong’s H205 which means, *‘iniquity, trouble, wicked, sorrow’*; and
- 4) the Hebrew root word for ‘schemes’ is מַחְשְׁבֵת *maḥshebeth* – Strong’s H4284 which means, *‘thoughts, devise, scheme, plan, purpose’*.

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

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

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

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

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

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

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

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

Perhaps you have devised a scheme in your heart to get you from keeping Sabbath as you should, or from keeping the Feast as you should, or from keeping any part of His Torah as you should? Schemes that you devise and justify in your heart, only to find out that your heart has been deceitful when mirrored against the truth? Wash your heart from evil and let not wicked scheming remain in you, for it is an abomination to יהוה!

### 5 – Feet that are quick to run to evil –

This is written in the Hebrew text as follows:

רַגְלַיִם מְמַהְרֹת לָרוֹץ לָרָעָה – ‘raglayim m’maharoth laruts lara’ah’

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

#### **6 – A false witness breathing out lies –**

This is written in the Hebrew text as follows:

יְפִיחַ כְּזָבִים עַד שֶׁקֶר – ‘yaphiyha k’zabiyim ed shaqer’.

This could literally be rendered as ‘a false testimony that is spoken by lying’ or, ‘the breath of lies that witness falsely’.

This phrase comes from the following root words:

1) פוּחַ puah - Strong’s H6315 which means, ‘*to breathe, blow, speak, utter, puff, snort*’.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

### 7 – One who causes strife among brothers –

This is written in the Hebrew text as follows:

וּמְשַׁלְּחַת מַדּוֹנִים בֵּין אֲחָיִם – ‘vumshalleyḥa m’daniym beyn aḥiym’

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

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

**Mishlĕ/Proverbs 15:18** tells us that a man of wrath stirs up strife, but he who is patient appeases strife.

How often do you find yourself lacking patience and end up stirring up strife and contentions among others because you did not get your way?

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

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

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

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

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

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

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

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

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

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

False measures are an abomination to יהוה. There is no reward for ‘half’ obedience or for lukewarm obedience – your either obey or you do not, for there is no partiality with Elohim. His word is the same yesterday, today and forever and to assume a differing scale is an abomination to Him.

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

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

**Mishlĕ/Proverbs 16:5** “**Everyone proud in heart is an abomination to יהוה; hand to hand: he goes not unpunished.**”

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

יהושע Messiah tells us in:

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

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

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

We also take note of what Shelomoh tells us in:

**Mishlĕ/Proverbs 15:8** “**The slaughtering of the wrong ones is an abomination to יהוה, but the prayer of the straight is His delight.**”

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

Those who hear, guard and do the commands of Elohim are heard by Elohim:

**Yohanan Aleph/1 John 3:22** “**And whatever we ask we receive from Him, because we guard His commands and do what is pleasing in His sight.**”

**Mishlĕ/Proverbs 15:29** “**יהוה is far from the wrong ones, but He hears the prayer of the righteous.**”

What also struck me, with regards to those who turn their ears away from the Torah and their prayers being an abomination, is in the fact that there are many people who offer up abominable prayers of thanksgiving for that which they are not permitted to eat, according to the Torah?

**Wayyiqra/Leviticus 11** and **Debarim/Deuteronomy 14** give us clear instructions in regards to what is food for us and what is not, yet so many have quickly turned their ear away from hearing the Torah on what is to be eaten and what is not and have followed false teachings that have set aside the Torah of what is called food and are eating that which is not permitted to be eaten.

They do this with the assumption that they do not need to regard the Torah of what is clean and unclean and even give abominable prayers of thanksgiving for eating pork or shellfish or any other animals or creatures that are not determined as food for us!

So many people say 'grace' over that which they are about to eat while what they are about to eat is not permitted to be eaten according to the clear Torah of Elohim!

Their vain prayers of thanksgiving are an abomination!

For more on understanding what is clean and what is unclean, please see the article called, "Understanding clean and unclean" under the articles menu or our website (<https://atfotc.com>) or simply click on the following link:

<https://atfotc.com/understanding-clean-and-unclean/>

### Verse 10:

**"He who causes the straight to go astray in an evil way, falls into his own pit; but the perfect inherit the good."**

The one who misleads another will fall by his own misleading!

The Hebrew word that is translated as 'to go astray' comes from the root word שָׁגָה *shagah* – Strong's H7686 which means 'to go astray, to err, to wander or stray, and to be intoxicated'.

Mishlĕ/Proverbs 5:20 tells us that many people stray or are captivated by a strange woman, which is a result of turning away from the truth.

The Hebrew root word used here for 'straight' is יָשָׁר *yashar* - Strong's H3477, and means, 'right, straight, upright and righteous'.

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

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

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

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

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

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

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

It is the upright in heart that Elohim saves!

But just what does it mean to walk upright or 'yashar'?

**The root of 'yashar' is employed in at least 3 ways:**



## A – Literally

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

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

In other words, it means that you aim or point in the right direction and you move in that direction. So, to walk upright or straight is to walk in the direction you have set your eyes upon and as those who 'stay in' Him we fix our eyes on יהושע Messiah and constantly walk straight!

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

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

**Mishlĕ/Proverbs 3:6** "Know Him in all your ways, and He makes all your paths straight."

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

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

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

'In the Wilderness' – as we know Bemidbar (Numbers) means 'in the Wilderness' and it literally means for us, 'the place of words or speaking'.

In other words, the Wilderness in a time for us to listen and hear His voice – hear His instructions – Hear – guard and do! Hoshĕa/Hosea 2:14 tells us that He is alluring her (His Bride) into the Wilderness and shall speak to her heart – a place of listening!

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

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

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

## B – Ethically

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

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

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

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

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

## C – As an idiomatic expression with eyes

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



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

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

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

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

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

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

When people are doing what is right in their own eyes it shows that their eyes are not fixed on the Truth and therefore neglect to submit to walking in the clear instructions of the Torah.

In the time of the Judges we take note that when there was no sovereign in Yisra’el everyone did what was right in their own eyes!

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

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

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

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

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

Anyone who causes an upright one to go astray from the clear Truth of Elohim will fall into their own pit of destruction!

This is a warning against anyone who causes another to stray from the narrow way of Truth! While the enemy is constantly seeking how to cause many to stray and has set many traps and pits of temptations and lawlessness to fall into, he will ultimately face destruction and be destroyed in his own depravity.

There is the way of Truth and there is an evil way!

The way of Truth is narrow and few find it while broad is the way that leads to destruction as there are many dangerous pits therein, pits that may even be disguised as being beneficial yet leads to death!

As already mentioned, we take note of what it says in:

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

In **Mishlĕ/Proverbs 7:27** we are told that the house of the strange woman/adulterous whore is the way to the grave, going down to the rooms of death!

In **Mishlĕ/Proverbs 10:2** Shelomoh makes it clear to us that righteousness delivers from death, and so, we are able to clearly expand on that, in recognising how it is righteousness for us to guard the commands of Elohim and walk in His Torah, for then, we will turn away from the snares of death, for the second death has no power over those who have part in the first resurrection, for they guarded the commands of Elohim and the witness of Messiah!

The way of man versus the way of Elohim!!!

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

What Shelomoh is teaching here is a very vital lesson on not assuming to think that our own ways are right, especially when they are not in line with the WAY of Elohim!

Walking in one’s own way leads to death and not life, and so many are doing what is right in their own eyes, revealing that they refuse to submit to the clear authority of the Kings of kings, and are headed on a path to death!

This parable is both a warning against being led astray into evil ways as well as a warning against those who lead the upright astray to evil ways!

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

Those who lead people astray will fall, while the perfect shall inherit the good!

The Hebrew word used here for ‘perfect’ is תָּמִים *tamiym* – Strong’s H8549 which means, ‘**complete, whole, sound, perfect, without blemish, blameless**’, and comes from the primitive root word תָּמַם *tamam* – Strong’s H8552 meaning, ‘**to be complete, to be finished, be at an end**’.

When Dawid, in a poem to יהוה, asked who may sojourn in the Tent of יהוה and who may go up to His Set-Apart mountain, he answers by saying:

**Tehillah/Psalm 15:2** “**He who walks blamelessly, and does righteousness, and speaks the truth in his heart.**”

Here it is made very clear – the one who walks ‘**blamelessly**’ does righteousness and speaks the truth in his heart!

Doing and speaking that line up with the perfect Truth!

The Hebrew word that is used here in **Tehillah/Psalm 15:2** for ‘**blamelessly**’ is תָּמִים *tamiym* – Strong’s H8549.

When we are told to be תָּמִים *tamiym* - ‘**perfect**’, we are told we are to be complete, and be mature in our thoughts and actions.

We are to move on to maturity, which comes through the perseverance of trials, in order to be complete and not lack anything.

It is those who are immature – those who stay on the milk of the Word, who cannot walk perfect before יהוה.

Although many ought to be teachers by now, they have not moved on to maturity in the Word and stumble continually through their inability to take responsibility of seeking, learning and growing in the Truth, as they would either wait for others to spoon feed them continually, or hold fast to and rely upon the man-made traditions that have held people captive on milk.

The perfect will inherit the good!

The Hebrew word used for 'inherit' comes from the root verb נָחַל *naḥal* – Strong's H5157 which means, ***'to get or take as a possession, inherit, acquire, allotted, apportioned'***.

This root verb signifies the giving or receiving of property which is part of a permanent possession. One who inherits would therefore become owner or part owner of that which has been inherited, and from this we are able to see how the meek will inherit the earth and will therefore rule with Elohim!

The Hebrew word that is translated as 'good' is טוֹב *tob* – Strong's H2896 and carries the meaning, ***'pleasant, good, agreeable, beautiful, to be pleasing, done well'***, which we have already discussed in verse 6.

What Shelomoh is making clear here through this parable, is the severe warning against being led astray as well as the encouragement to the upright to hold fast to walking in the perfect Way, for the inheritance of the upright is secure in the Master and it is good!

To turn away from the perfect path of obedience is not good!

This parable is a warning against false teachers as well as the sober call of alertness that we must take heed of so that we do not get led astray by wickedness and falsehood that tries to tease and tickle their hearers!

**Romiyim/Romans 16:17-18** ***"Now I call upon you, brothers, watch out for those who cause divisions and stumbling, contrary to the teaching which you learned, and turn away from them. 18 For such ones do not serve our Master יהושע Messiah, but their own stomach, and by smooth words and flattering speech they deceive the hearts of the innocent."***

### **Verse 11:**

***"A rich man is wise in his own eyes, but the poor who has understanding searches him out."***

This parable carries a clear picture of the dangers of wealth as many who are rich assume to be wise in their own eyes while there are not and are simply foolish in the eyes of Elohim.

Fools are wise in their own eyes! In contrast to this Shelomoh highlights that a rich man's folly will easily be exposed by a poor one who has understanding!

We see a clear warning being given to those who are wise in their own eyes, in:

**Yeshayahu/Isaiah 5:21** ***"Woe to those who are wise in their own eyes, and clever in their own sight!"***  
Shelomoh also tells us in:

**Mishlĕ/Proverbs 3:7** ***"Do not be wise in your own eyes; fear יהוה and turn away from evil."***

**Mishlĕ/Proverbs 26:12 “Have you seen a man wise in his own eyes? There is more expectancy for a fool than for him.”**

Sha’ul tells us in:

**Qorintiyim Aleph/1 Corinthians 3:18-20 “Let no one deceive himself. If anyone among you seems to be wise in this age, let him become foolish, so that he might become wise. 19 For the wisdom of this world is foolishness with Elohim. For it has been written, “He catches the wise in their craftiness,” 20 and again, “יהוה knows the thoughts of the wise, that they are worthless.”**

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

To be wise means to be one who is skilled or learned and this takes time, determination and discipline! To be wise is evident of one who is increasing in their learning, as he gives his ear – that is his full attention – to hearing instruction and living as a taught one of the Master.

To be wise in one’s own eyes is foolishness in יהוה’s eyes!

When a person thinks that they have wisdom in themselves they reveal that they lack a true fear of יהוה and are unable to turn away from evil, as they lack true discernment and wisdom that is from above!

Messiah tells us that it is hard for a rich man to enter into the reign of the heavens and this is because of their many possessions that cause them to assume that they have no need of any help and become wise in their own eyes and unable to listen to advice from others who are not rich!

While we do recognise that it is not impossible for a rich man to enter in to the reign of the Master, we do recognise the dangers of riches and wealth that can often cause one to become wise in their own eyes and according to their own standards which quickly sets aside the need to seek out and walk in the wisdom of Elohim!

The Hebrew word that is used here for ‘understanding’ comes from the primitive root verb בִּין bin – Strong’s H995 which means, ‘*to discern, act wisely, clever, diligently consider*’, which we looked at in verse 2.

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

It does not take money to examine and search out the Truth and be able to discern between what is set-apart and what is profane and here, Shelomoh highlights this very clearly by stating that a poor one who has understanding will be able to see through a rich man’s folly, even though the rich man may think that he is wise in his own eyes!

### **Verse 12:**

**“When the righteous exult, there is great comeliness; but when the wrong arise, a man is searched for.”**

The Hebrew root word that is translated here as ‘exult’ is עָלָהּ alats – Strong’s H5970 – ‘rejoice, exult, triumph’, and this verb describes an emotional response of the righteous.

The Hebrew word translated as ‘comeliness’ is תִּפְאָרֶת tipharah – Strong’s H8597 which means, ‘beauty, adornment, splendour’ which is also used to describe what the garments of Aharon and his sons were to be made for, as a reflection of the character of Elohim by which He is described, and to which we are to ascribe the splendour of His Name which is to be upon us as set-apart children of the Most High.

What Shelomoh is highlighting for us here, is that when the righteous are exulted and in control then there is a great splendour and beauty that is portrayed, yet when the wrong and wicked rise up then another ruler is searched for.

Some translations render this verse as saying that when the wrong rise up then the people hide themselves and the idea that is certainly contained in this parable, is that when there is righteous leadership then there is the proper splendour of the Truth that is displayed and lived out, under which people can thrive and prosper, yet when the wicked rise up and rule then the opposite is true as people are not satisfied with the display of unrighteousness and hide themselves away from the wrong while seeking a righteous one to be lifted up!

This parable highlights for us the clear Truth that without the righteousness we are unable to display the splendour of our Master and when the righteous rejoice there is much splendour!

We are to be a rejoicing people as we guard to do all the commands of Elohim, for it is righteousness for us to do all He commands (**Debarim/Deuteronomy 6:25**).

**Yirmeyahu/Jeremiah 5:1 “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.”**

This was a clear call to seek out if there was anyone doing righteousness and highlights how depraved Yehudah had become.

In a prayer of thanksgiving after all had voluntarily contributed to the building materials for the temple we see Dawid saying that the comeliness belongs to יהוה and praise is given to the comely Name of יהוה:

**Dibre HaYamim Aleph/1 Chronicles 29:10-13 “And Dawid blessed יהוה before all the assembly.**

**And Dawid said, “Blessed are You, יהוה Elohim of Yisra’el, our Father, forever and ever. 11 “Yours, O יהוה, is the greatness, the power and the comeliness, the pre-eminence and the excellency, because of all that is in the heavens and in the earth. Yours is the reign, O יהוה, and You are exalted as head above all. 12 “And the riches and the esteem come from Your presence, and You rule over all. And in Your hand is power and might, and in Your hand to make great and to give strength to all. 13 “And now, our Elohim, we thank You and praise Your comely Name.”**

This word תִּפְאָרֶת tipharah – Strong’s H8597 comes from the primitive root verb פָּאֵר pa’ar – Strong’s H6286 which has the meaning, ‘to beautify, adorn, become boastful’, and we see this being used in:

**Tehillah/Psalm 149:4 “For יהוה takes pleasure in His people; He embellishes the meek ones with deliverance.”**

### Verse 13:

**“He who hides his transgressions does not prosper, but he who confesses and forsakes them finds compassion.”**

This parable highlights for us the need to confess our transgressions, and we are clearly reminded of the words in:

**Yohanan Aleph/1 John 1:8-9** “If we say that we have no sin, we are misleading ourselves, and the truth is not in us. 9 If we confess our sins, He is trustworthy and righteous to forgive us the sins and cleanse us from all unrighteousness. 10 If we say that we have not sinned, we make Him a liar, and His Word is not in us.”

The Hebrew root word that is used here for ‘hides’ is **כָּסָה** *kasa* – Strong’s H3680 which means, ‘*to cover, conceal, clothe, hide*’ and here it is written in the ‘*piel form*’, which expresses an intensive or intentional action and can render the meaning, ‘*to cover oneself, clothe oneself*’ and can also be understood as, ‘*to keep hidden, keep to oneself, not respond with knowledge, keep information from others although known by oneself*’.

The Hebrew root word that is used here for ‘transgression’ is **פִּשַׁע** *pesha* – Strong’s H6588 which means, ‘*rebellion, breach of trust*’, and speaks of one’s outright breach of trust and rebellion to walking in the Truth!

While most of us, in fact all of us, were in complete breach of trust, as we walked in rebellion by not guarding the Torah of Elohim, we are able to see that by His great love for us, our Master and Saviour has given us the ability to walk upright in Him and be covered in His Blood that cleanses us, as we walk in Him and stay in Him, which is to love Him as we guard His commands!!!

We need to acknowledge and confess our transgression and rebellion to our Master, so that He can cleanse us from all unrighteousness!

Sadly there are so many people who refuse to acknowledge that they have been in rebellion to Elohim, by not guarding His commands and have not walked in righteousness and through the vain and false teachings of lawlessness they cover themselves or hide themselves in their tradition and claim that they have not sinned.

Anyone who does this will not prosper!

The Hebrew word that is translated as ‘prosper’ is the word **צָלַח** *tsalah* – Strong’s H6743 meaning, ‘*to advance, prosper, successful, victorious, press through and succeed*’ which is translated as ‘prosperous’ in:

**Yehoshua/Joshua 1:8** “Do not let this Book of the Torah depart from your mouth, but you shall meditate on it day and night, so that you guard to do according to all that is written in it. For then you shall make your way prosperous, and act wisely.”

Those who have cast aside the Torah and claim that it is no longer necessary, can never be prosperous! The ones who look intently into the mirror of the Word are able to see what they look like and allow the Torah of Elohim to highlight or expose any breaches of trust that there may be and cause them to turn to the Master and confess any breach or rebellion in order to find compassion, be cleansed and made able to prosper in their walk of faith!

The one who confesses and forsakes his transgression and breach of trust in Elohim will find compassion!

It is one thing to confess, yet with proper confession must come the needed action to forsake that which has been confessed as rebellion against the Most-High!  
If one confesses and continues in their transgression then compassion and forgiveness will not be found!

The Hebrew root word that is translated here as ‘forsake’ is אָזַב *azab* - Strong’s H5800 and means, *‘to leave, forsake, loose, loosen, abandon, leave behind, neglect’*, which we have already discussed in this article.

The Hebrew root word for ‘confesses’ is יָדָה *yadah* – Strong’s H3034 and literally means *‘to throw, shoot or cast, to confess, laud with praise, extol, i.e., make a public confession of the attributes and acts of power of a person’*

‘Yadah’, in practice, would be to lift my hands in gratitude and thanks, expressing a surrendering of self totally unto יהוה, as well as openly confessing our shortcomings before Him and acknowledge that He is the One who we have transgressed against and He is the One in whom we find compassion! Tehillah/Psalm 32 expresses a great lesson on our need to confess our transgressions to Elohim and the blessing of restoring our ability to properly trust in Him and not rebel against His Word.

**Tehillah/Psalm 32:1-11** *“Blessed is he whose transgression is forgiven, whose sin is covered. 2 Blessed is the man to whom יהוה imputes no crookedness, and in whose spirit there is no deceit. 3 When I kept silent, my bones became old through my groaning all the day. 4 For day and night Your hand was heavy upon me; my sap was turned into the droughts of summer. Selah. 5 I acknowledged my sin to You, and my crookedness I did not hide. I have said, “I confess my transgressions to יהוה,” and You forgave the crookedness of my sin. Selah. 6 Therefore, let every lovingly-committed one pray to You while You might be found; even in a flood of great waters they would not reach him. 7 You are my hiding place; You preserve me from distress; You surround me with songs of deliverance. Selah. 8 “Let Me instruct you and teach you in the way you should go; let Me counsel, My eye be on you. 9 Do not be like the horse, like the mule, with no understanding, with bit and bridle, else they do not come near you.” 10 Many are the sorrows of the wrong; but as for the one trusting in יהוה, loving-commitment surrounds him. 11 Be glad in יהוה and exult, you righteous; and shout for joy, all you upright in heart!”*

The Hebrew word translated as ‘compassion’ is רָחַם *raḥam* – Strong’s H7355 which means, *‘compassion, tender love, deep mercy’*, and at its root it refers to a deep love (usually of a superior for an inferior) which is rooted in a natural bond.

**Tehillah/Psalm 103:13** *“As a father has compassion for his children, so יהוה has compassion for those who fear Him.”*

As we consider the words of this Tehillah that tells us that יהוה has compassion for those who fear Him we are able to see the flow of these parables of Shelomoh as we look at the next parable:

#### **Verse 14:**

*“Blessed is the man who always fears Elohim, but he who hardens his heart falls into evil.”*



When we consider this parable, along with the previous verse, we can clearly see the connection between the one who fears Elohim, who will be the one who confesses his transgressions to Elohim and find compassion and therefore be blessed by Elohim, whereas the one who refuses to humble themselves and acknowledge their rebellion to Elohim, will fall into evil!

The Hebrew word used for 'blessed' is אֲשֶׁר־ esherey which comes from the root word אֲשַׁר esher – Strong's H835 which means, '*happiness, blessedness, bliss*', and comes from the root verb אֲשַׁר ashar – Strong's H833 which means, '*blessed, lead, guide, to go straight, make progress to be advanced, to be led forth*'.

The root word אֲשַׁר esher – Strong's H835 is used in:

**Tehillah/Psalm 34:8 "Oh, taste and see that יְהוָה is good; blessed is the man that takes refuge in Him!"**

There are two verbs in Hebrew that render the meaning 'blessed':

This one that I have just mentioned - אֲשַׁר ashar – Strong's H833 and the one that most may know, which is בָּרַךְ barak – Strong's H1288 which means, '*to kneel down, bless, abundantly bless*'.

What is worth taking note of, when looking at the primary difference between these two words that both mean 'blessed', is that בָּרַךְ barak – Strong's H1288 is used by Elohim when He blesses somebody or even a nation, but nowhere do we find the use of אֲשַׁר ashar – Strong's H833 coming from the lips of Elohim!

When man blesses Elohim the word בָּרַךְ barak – Strong's H1288 is used and never אֲשַׁר ashar – Strong's H833. יְהוָה never pronounces man אֲשַׁר ashar – Strong's H833, and it should be pointed out that when בָּרַךְ barak – Strong's H1288 is used, the initiative comes from Elohim.

Therefore, with the words here in Proverbs saying that 'blessed is the man who always fears Elohim', we are able to see that for man to be אֲשַׁר esher – Strong's H835 (blessed), man has to do something!!!

Hence the blessing for the man who fears יְהוָה!

There is a clear action of obedience involved!

A 'blessed' - אֲשַׁר esher – Strong's H835 – man is one who fears יְהוָה, takes refuge in יְהוָה and who trusts in יְהוָה completely, submitting completely under the authority of His Torah:

**Tehillah/Psalm 112:1 "Praise Yah! Blessed is the man, who fears יְהוָה, who has greatly delighted in His commands."**

**Mishlĕ/Proverbs 29:18 "Where there is no vision, the people are let loose, but blessed is he who guards the Torah."**

It is also a blessing for man to not follow wrong advice:

**Tehillah/Psalm 1:1-2 "Blessed is the man who shall not walk in the counsel of the wrong, and shall not stand in the path of sinners, and shall not sit in the seat of scoffers, 2 but his delight is in the Torah of יְהוָה, and he meditates in His Torah day and night."**

To fear יְהוָה implies that we faithfully walk in His ways!

**Tehillah/Psalm 128:1 “Blessed are all who fear יהוה, who walk in His ways.”**

The Hebrew word that is used for ‘fear’, in this parable of Shelomoh, is not the same word used for ‘fear’ is יָרָא **yare** – Strong’s H3372 which means, *‘to fear, be afraid, reverence, respect’*, that is used in the above two verses that I have quoted (Tehillah/Psalm 112:1 & 128:2).

The word that Shelomoh used here comes from the root word פָּחַד **paḥad** – Strong’s H6342 which means, *“to dread, to shake or be in dread or terror”* and can mean to *“have an attitude or emotion of severe distress over impending danger or trouble, with a focus that it can be so intense that it will cause physical trembling and shaking”*. It can also mean *“to be in a state of profound awe and respect, so intense the body may react with trembling and shaking”*.

Both יָרָא **yare** – Strong’s H3372 and פָּחַד **paḥad** – Strong’s H6342 can have the understanding of standing in reverent awe of Elohim and therefore actually be afraid to do that which is wrong, out of a proper reverent respect for Elohim!

One with a hard heart can never properly fear Elohim and they clearly show that they have no care about doing that which they should not be and as a result will find themselves falling into evil.

The Hebrew root word that is translated as ‘harden’ comes from the primitive root קָשָׁה **qashah** – Strong’s H7185 which means, *‘to be hard, severe or fierce, stiffened’*.

A hardened heart is unable to understand the Truth and as a result will cause the stiff and hardened heart to fall into evil!

Hardening of heart is something that we are clearly warned in Scripture against, as it will only result in rebellion to the Truth and causes one to be headed for destruction, if not repented of!

**Tehillah/Psalm 95:8 “Do not harden your hearts as in Meribah, And as in the day of Massah in the wilderness”**

**Ib’rim/Hebrews 3:8 “do not harden your hearts as in the rebellion, in the day of trial in the wilderness”**

**Ib’rim/Hebrews 3:12-15 “Look out, brothers, lest there be in any of you a wicked heart of unbelief in falling away from the living Elohim, 13 but encourage one another daily, while it is called “Today,” lest any of you be hardened by the deceivableness of sin. 14 For we have become partakers of Messiah if we hold fast the beginning of our trust firm to the end, 15 while it is said, “Today, if you hear His voice, do not harden your hearts as in the rebellion.”**

What becomes abundantly clear from various passages in Scripture is that the severe warning of a heart becoming hardened is a very real danger if not guarded against!

When people do not like what they hear and rebel, they do so because their heart is hardened to the Truth and here, we are also warned of the deception of sin that hardens the heart!

A hardened heart is a stubborn heart that refuses to submit and walk in the Truth and will cause one to grow in pride rather than in humility!

When a heart is hardened the Truth is not considered properly as it should be or as it would normally be, and this teaches us the vital lesson we must learn in being on guard against selfishness and pride that hardens one’s heart!

Selfishness and pride shut out the ability for one to pay a calm and focused attention to the Truth, rendering the one with a hardened heart unable to give proper ear to the hearing of the Word!

That is why we see the instruction given to us in Ib'rim/Hebrews is of vital importance; as we are to encourage each other daily so that none be hardened by the deceivableness of sin!

### Verse 15-16:

**“A roaring lion and a charging bear is a wrongdoing ruler over poor people.  
16 A leader who lacks understanding is a great oppressor, but the hater of  
greed prolongs his days.”**

Shelomoh highlights here how destructive a wicked ruler can be as he likens a wrongdoing ruler to a roaring lion and a charging bear!

**Kěpha Aleph/1 Peter 5:8 “Be sober, watch, because your adversary the devil walks about like a roaring lion, seeking someone to devour.”**

This parable may be understood as highlighting the destructive force that a wrongdoing ruler has over a people who are unable to defend themselves!

It could also be understood as meaning, **‘A wicked ruler who oppresses poor people is worse than a fierce, charging animal’**.

The images of a roaring lion and a charging bear are extremely frightening and dangerous and expresses how defenceless a person can be, when confronted by a fierce animal that seeks to devour its prey.

This image is used to highlight just how wicked a wrong ruler is!

In **verse 16** we are able to see this picture of a corrupt and wicked leadership being continued as a wrong leader who lacks the proper wisdom and understanding of the Torah of Elohim is a great oppressor!

The Hebrew word that is used here for ‘oppressor’ is **מַעֲשִׂיקָה** maashaqqah – Strong’s H4642 which means, **‘extortionate, oppressor, unjust’**, and comes from the root verb **עָשָׂק** ashaq – Strong’s H6231 and means, **‘to oppress, wrong, extort, defraud, intimidate’**.

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

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

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

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

The Hebrew word that is used here for ‘understanding’ is **תְּבוּנָה** teḇunah – Strong’s H8394 which means, **‘understanding, discernment, reasonings, discretion, skill, intelligence’**, and comes from the root word **בִּין** bin – Strong’s H995 which means, **‘to discern, act wisely, consider carefully, understand, perceive’**, which we have already discussed in **verse 2**.

**Mishlě/Proverbs 3:5 “Trust in יְהוָה with all your heart, and lean not on your own understanding”**.

We are to trust יהוה with all our heart, which entails trusting Him with all of the understanding and wisdom that is contained in His Word and we are not seek out our own vain and selfish reasonings. A wicked and oppressive ruler lacks proper discernment and discretion and will intimidate other and oppress them by force, a force of wickedness and cruelty likened to that of a roaring lion and charging bear – none of which anyone wants to face!

In contrast to this fierceness of an oppressor, Shelomoh tells us that a hater of greed prolongs his days, which teaches us that an oppressive and wicked ruler is greedy for self-gain!

When Moshe was instructed to appoint leaders, he was told to seek out able men, men who hated 'unfair gain':

**Shemoth/Exodus 18:21** “But you yourself, seek out from all the people able men, who fear Elohim, men of truth, hating unfair gain. And place these over them to be rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens.”

The Hebrew root word that is translated as 'hate' is שָׂנֵא sane – Strong's H8130 which means, 'to hate, detest, turn against'.

And the Hebrew root word translated as 'greed' is בִּצְעָה betsa – Strong's H1215 which means, 'gain made by violence, unjust gain or profit, dishonest gain' and is also understood as 'covetousness'.

What we see here is that an able, fearing man of truth must hate covetousness and turn against any such gain that is unjust and dishonest!

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

### Verse 17:

**“A man oppressed by blood-guilt flees into a pit; let no one help him.”**

This parable highlights the fate of a murderer and says that he shall be a fugitive until his death with no one to help him.

The commands of Elohim clearly teach us 'Do not murder'; and what is worth taking note of in Scripture, is that the cities of refuge were not for murderers to flee to but were for those who had killed someone and shed blood by accident, whereas murder is seen as a premeditated act, which requires the proper justice of life for life!

**Bereshith/Genesis 9:6** “Whoever sheds man's blood, by man his blood is shed, for in the image of Elohim has He made man.”

We have already looked at the term for blood, in terms of that which is an abomination to Elohim, in verse 9, which is hands that shed innocent blood!

**Shemoth/Exodus 21:12-14** “He who strikes a man so that he dies shall certainly be put to death. 13 “But if he did not lie in wait, but Elohim delivered him into his hand, then I shall appoint for you a place where he is to flee. 14 “But when a man acts presumptuously against his neighbour, to kill him by treachery, you are to take him even from My altar to die.”

The word translated here in **Shemoth/Exodus 21:12** as ‘strikes’ is נָכַח *naḵah* – Strong’s H5221– means ‘*strike, make physical contact with a blow, cause the destruction of an object, strike with the mouth of the sword, kill*’.

Pre-meditated murder was punishable by death, but if you killed by accident then a place of refuge would be a place to flee to where right-ruling would decide whether the killer was guilty of murder or not!

Cities of refuge were allocated when they entered the Promised Land where an accused murderer could flee to and be kept safe for trial.

In the Promised Land 48 cities were to be given to the Lěwites and 6 of those were to be cities of refuge for a man-slayer to flee to.

The term ‘refuge’, in the Hebrew, is the word מִקְלָט *miqlat* – Strong’s H4733 which means, ‘*refuge, asylum*’.

This noun denotes the place of refuge from the ‘**revenger of blood**’ and is used 20 times in Scriptures, and is always used in connection with the cities appointed to provide asylum for those guilty of involuntary manslaughter.

The one who is guilty of murder was to be put to death, while initially those not guilty of homicide could seek asylum at the altar, while those who killed with premeditation should be dragged from the altar and executed!

If someone was guilty of acting presumptuously against his neighbour in order to kill him by treachery, he could not even find refuge at the slaughter place of the Most-High!

The Hebrew root word that is translated as ‘help’ is תָּמַךְ *tamak* - Strong’s H8551 which means, ‘*to uphold, retain, hold up, support*’ and what Shelomoh is saying here is that there is no support for the one who is oppressed by blood guilt as he has no true place of refuge and safety to flee to.

The one who runs to find shelter and refuge in the Master finds help and is cleansed from blood guilt! As part of Dawid’s cry and prayer of repentance we see in his words the following:

**Tehillah/Psalm 51:14** “**Deliver me from blood-guilt, O Elohim, Elohim of my deliverance, let my tongue sing aloud of Your righteousness.**”

## Verse 18:

**“He who walks blamelessly is saved, but the perverted of ways falls at once.”**

Here Shelomoh contrasts the one who walks blamelessly with the one who perverts his ways! This teaches us that the blameless way is free from any form of perversion!

The Hebrew word translated as ‘he who walks’ is הֹלֵךְ *holek*, which comes from the word הָלַךְ *halak* - Strong’s H1980 which carries the meaning, ‘*to walk, to live, manner of life, cause to live*’ and literally speaks of how one lives.

It is used as a verb indicating that it is an active expression of one’s life.

This verb is written in the ‘**qal active**’ tense and therefore renders the meaning, ‘*to go, to walk, come, proceed, depart, move, go away, to die, live, manner of life (figuratively)*’.


When one looks at this root word and the word that is used here in the ancient text, we are able to get a clearer understanding of how we are able to walk in complete obedience!

The root word for walk - **הלך** **halak** - Strong's H1980 in the ancient pictographic script looks like this:




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!


Lamed - **ל**:



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

Kaph - **כ**:



The ancient 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!

When we look at the letters that spell out the root word that for '**walk**' we are able to see a great declaration:

## BEHOLD THE STAFF IN THE PALM!

With the picture of the shepherds staff and the open palm of the hand we are able to see the concept of 'staff in the palm' and we take note that a nomad that travelled on foot would have a staff in his hand in order to provide proper support in walking, as well as having a weapon in his hand to defend against predators and thieves!

When we walk in the Master and stay in Him then we walk blamelessly as we guard to do all He commands us to.

The Hebrew word that is translated here as '**blamelessly**' is **תמימ** **tamiym** – Strong's H8549 meaning, '**complete, whole, sound, perfect, without blemish, blameless**', and comes from the primitive root word **תמם** **tamam** – Strong's H8552 meaning, '**to be complete, to be finished, be at an end**', which we have already discussed.

The Hebrew word that is used for ‘saved’ comes from the root verb יָשַׁע yasha – Strong’s H3467 which means, ‘*deliver, brought salvation, saviour, saves*’, which is the word that is frequently translated in Scripture as ‘*saviour*’.

We have a Saviour in whom we are to stay in and walk as He walked, for when we do so we have the firm assurance that we shall be saved!

Any perversion to walking in the blameless and perfect path of Elohim will result in a falling!

The Hebrew word that is used here for ‘perverted’ comes from the root word אָקַשׁ aqash – Strong’s H6140 which means, ‘*to twist, pervert*’.

The walk and talk of the wicked is a distorted walk and talk, that twists and perverts the truth for self-gain!

**Titos/Titus 1:10-11** “*For there are many unruly men, senseless talkers and deceivers, especially those of the circumcision, 11 whose mouths have to be stopped, who upset entire households, teaching what they should not teach, for the sake of filthy gain.*”

The Hebrew word that is used for ‘ways’ is דְּרָכַיִם – derakaiym which is the plural of the root word דֶּרֶךְ derek – Strong’s H1870 which means, ‘*way, road, distance, journey*’ and comes from the word דָּרַךְ darak – Strong’s H1869 which means, ‘*to tread or march*’ and so speaks of one’s walk; and every step that one takes.

Our walk must be in Messiah, who is the Way!!!

The first time that we see this word דֶּרֶךְ derek – Strong’s H1870 being used is in:

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

Due to the sin of Ādam and Ḥawwah, they were driven out of the garden of Ēden, and driven from the presence of יְהוָה, with no access to the way to the tree of life!

Before they were driven out Elohim made for them coats of skin, and in this we are able to see the powerful shadow picture of the protection and covering we have in יְהוֹשֻׁעַ Messiah, the Passover Lamb that was slain for us, in order that we can once again be brought near to the presence of Elohim and have access to the tree of life and have the full assurance of an everlasting life with our Master who shall come and receive us to Himself!

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


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



Dalet – ד






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


Resh - ר





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

Kaph - כ:



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

As we consider these three pictures in making up the Hebrew word  **derek**, in reference to this meaning THE WAY, we can clearly see how it is  Messiah who is THE WAY.

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

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

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

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

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

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

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

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

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

This was a hard teaching for most and many turned away from following the Master, as they found these words too harsh to hear and understand. What Messiah was clearly teaching here is that unless we eat of the Pēsah Meal, we have no access into life.

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

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

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

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

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

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

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

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

Those who pervert and twist the straight and narrow Way of our Master by not walking as He walked and not walking according to the Torah of Elohim will fall.

**Tehillah/Psalm 125:5** “**But those who turn aside to their crooked ways, יְהוָה shall lead them away with the workers of wickedness. Peace be upon Yisra’el!”**

In speaking of the wrong that have perverted their ways we see Sha’ul being very clear what will happen to them:

**Tas’loniqim Aleph/1 Thessalonians 5:3** “**For when they say, “Peace and safety!” then suddenly destruction comes upon them, as labour pains upon a pregnant woman, and they shall not escape.”**

This parable of Shelomoh highlights for us the need to guard the Way of Truth and walk blamelessly before Elohim!

**Tehillah/Psalm 84:11** “**For יְהוָה Elohim is a sun and a shield; יְהוָה gives favour and esteem; He withholds no good matter from those who walk blamelessly.”**

## Verse 19:

**“He who tills his land is satisfied with bread, but he who pursues vanities is filled with poverty.”**

The first line of this parable is identical to that which we find in:

**Mishlê/Proverbs 12:11 “He who tills his land is satisfied with bread, but he who pursues vanities is lacking heart.”**

Here, we see the contrast between working as one should versus the chasing of empty promises!

The Hebrew word that is used here for ‘tills’ comes from the primitive root verb עָבַד *abad* – Strong’s H5647 meaning, ‘*to work, serve, observe, do the work, cultivate, worship*’ and carries the understanding of ‘*expending considerable energy and intensity in performing a task or function*’ – in other words – ‘*giving it your all!*’

This speaks of one doing their occupation – that is their daily work – with a proper focused attention to doing what is required. Whatever occupation one has the true believer works as to the Master and not to men, showing that they work worthily of the task required and do not shrink back from giving their all.

The Hebrew word for ‘land’ is אֲדָמָה *adamah* – Strong’s H127 which means, ‘*ground, land, country, dirt, farming, dust, soil*’, which comes from the root verb אָדָם *adam* – Strong’s H119 which means, ‘*to be red, ruddy*’.

It is from this root word that we get the Hebrew noun אָדָם *Adam* – Strong’s H120 which means, ‘*man, mankind, human, person*’.

יְהוָה formed man (אָדָם *Adam* – Strong’s H120) out of the dust of the ground (אֲדָמָה *adamah* – Strong’s H127).

**Berēshith/Genesis 2:7 “And יְהוָה Elohim formed the man out of dust from the ground, and breathed into his nostrils breath of life. And the man became a living being.”**

It was out of the ground (אֲדָמָה *adamah* – Strong’s H127) that יְהוָה Elohim made every tree grow that is pleasant to the sight and good for food, with the tree of life in the midst of the garden and the tree of the knowledge of good and evil; and it was out of the ground (אֲדָמָה *adamah* – Strong’s H127) that יְהוָה Elohim formed every beast of the field and every bird of the heavens, and brought them to the man (אָדָם *Adam* – Strong’s H120) to see what he would call them.

And whatever the man called each living creature that was its name.

The first אָדָם *Adam* and his family were to be faithful servants of Elohim by obeying Him and taking care of the good and functional ground that Elohim had made, and as long as אָדָם *Adam* would be obedient יְהוָה caused the ground (אֲדָמָה *adamah*) to give it’s fruitfulness (blessing) to man (אָדָם *Adam*).

Then man sinned, and *Adam* and *Hawwah* (mankind) violated the created functional structure of Elohim through disobedience.

Because of this the ground (אֲדָמָה *adamah* – Strong’s H127) would bring forth thorns and thistles instead of fruit:

**Berēshith/Genesis 3:17-19** “**And to the man He said, “Because you have listened to the voice of your wife, and have eaten of the tree of which I commanded you, saying, ‘Do not eat of it’: “Cursed is the ground because of you, in toil you are to eat of it all the days of your life, 18 and the ground shall bring forth thorns and thistles for you, and you shall eat the plants of the field. 19 “By the sweat of your face you are to eat bread until you return to the ground, for out of it you were taken. For dust you are, and to dust you return.”**”

We see here the clear curse that came upon the ground due to sin and here it was declared that in order for אָדָם **Adam** to eat bread he would have to sweat until the day he would die and return to the ground (אֲדָמָה **adamah**)!!!

Because of sin man (אָדָם **Adam**) received a curse from the ground (אֲדָמָה **adamah**) instead of the blessing of life.

After the flood, we see that Elohim said that He would no longer curse the ground (אֲדָמָה **adamah**) because of man, and gave the promise that seasons would continue:

**Berēshith/Genesis 8:21-22** “**And יהוה** **smelled a soothing fragrance, and יהוה** **said in His heart, “Never again shall I curse the ground because of man, although the inclination of man’s heart is evil from his youth, and never again smite all living creatures, as I have done, 22 as long as the earth remains, seedtime and harvest, and cold and heat, and winter and summer, and day and night shall not cease.”**”

While we take note that יהוה made it clear that He would never curse the ground again, we do see that He promised that the proper times for sowing and reaping would remain, giving man a clear task of being faithful to work the ground and benefit from the blessing of working it in complete obedience to Elohim.

After the flood, with only Noah and his family that had been saved we see that Noah now became the ‘tiller of the ground’:

**Berēshith/Genesis 9:20** “**And Noah, a man of the soil, began and planted a vineyard.”**”

The Hebrew word that is used here for ‘soil’ is אֲדָמָה **adamah**, and Noah was blessed, however due to getting drunk and being uncovered in his tent a terrible thing happened and Kena’an, the son of Ham, was cursed.

In the Torah we are able to see the clear blessings that are promised for obedience and curses for disobedience and the fruitfulness of the ground (אֲדָמָה **adamah**) clearly depends upon obedience to Elohim.

When we walk in complete set-apartness and are walking in obedience to the Torah and commands of Elohim, we can be sure that He will cause the ground (אֲדָמָה **adamah**) to bring forth its bread, so to speak!

The Hebrew word used here for ‘satisfied’ is 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**’.

We know that יהוה satisfies our desires with good things 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!”**

The word for ‘bread’ is **לֶחֶם** lehem – Strong’s H3899, meaning **‘bread, meal, provision, food’**, and we are therefore able to see the sure promise of the blessing of provision given to those who are obedient and work unto the Master, while the lazy will chase things that are worthless and have no value.

**He who pursue vanities is filled with poverty!**

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

The pursuit of anything else leads to death!

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

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

The Hebrew word that is translated as ‘vanities’ come from the root word **רֵק** req – Strong’s H7386 which means, **‘empty, vain, foolish, worthless’**.

The Torah is NOT worthless (**רֵק** req), it is our life and when we walk in the Torah and obey the commands of Elohim, our days on the soil (**אֲדָמָה** adamah) shall be prolonged:

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

The Hebrew word for ‘poverty’ is **רֵשַׁת** resh – Strong’s H7389 and is translated as poverty 7 times and is only used in the Book of Mishlĕ/Proverbs. It comes from the root verb **רָשַׁח** rush (roosh) – Strong’s H7326 which means, **‘to be in want or poor, destitute, poor man, needy, one who pretends to be poor’**.

This parable highlights the need to be doing what the Master has commanded us to do and make sure that we are using the talents that He has given us as we work unto Him and have the firm assurance of being satisfied in Him and be on guard against chasing worthless matters that have no ability to satisfy the requirements for set-apart living!

**Verse 20:**

**“A man of truth has many blessings, but one in a hurry to be rich does not go unpunished.”**

This parable is a great warning against any ‘get-rich quick scheme’, as we have come to recognise, over the years, that any pyramid-based scheme that promises a quick return on investment, with little to no work, is founded upon deception and lies and has no pure truth in it as only a minority gain a financial benefit while most suffer loss.

Those who use schemes to rob the poor and defraud others out of their money and hard-earned earnings will not go unpunished!

What this parable also teaches us, is that anyone who tries to be in a hurry to get rich is going to end up in great trouble, while a man of truth has no trouble and is blessed!

Our sufficiency and wealth is with our Saviour and King!

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

The enticing of the sinner will present what seems to be a wonderful opportunity to gain a lot of possession that you can fill your houses with, yet we must be on guard against such trickery!

**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.”**

**Yoḥanan Aleph/1 John2:15-17 “Do not love the world nor that which is in the world. If anyone loves the world, the love of the Father is not in him. 16 Because all that is in the world – the lust of the flesh, the lust of the eyes, and the pride of life – is not of the Father but is of the world. 17 And the world passes away, and the lust of it, but the one doing the desire of Elohim remains forever.”**

With Elohim is enduring wealth and righteousness!

Trying to gain sufficiency and possession without Elohim will amount to nothing as that which is gained will diminish.

### The man of truth!

The Hebrew word for ‘truth’ 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.




The Hebrew word that is used here for ‘blessing’ is בְּרַכָּהּ berak̄ah – Strong’s H1293 which means, ‘ *blessing, benefit, blessings, generous*’ and comes from the primitive root - בָּרַךְ barak̄ – Strong’s H1288 and means, ‘*to abundantly bless*’ and literally carries the meaning, ‘*to kneel or bow down, to show respect, to bring a gift to another while kneeling out of respect*’.


The ancient script has the Hebrew word for bless – בָּרַךְ barak̄ – Strong’s H1288 pictured as:




Beyt – בֵּית:

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

Resh – רֶשֶׁת:

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

Kaph – כַּף:

The ancient pictographic script has this letter pictured as –  – which is a picture of an *open palm of a hand* and can symbolise that to which submission is given – ‘*under the hand*’  
Once again, we are able to clearly see who it is who blesses us –  
**The House/Assembly of Elohim is blessed as the Head/Chief, comes down and extends His open and revealed hand to His own!**

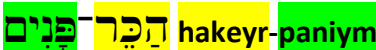
יהוה blesses the trustworthy man of Truth!!! Not so with those who in a hurry to get rich!

Timotiyos Aleph/1 Timothy 6:9-10 “*But those wishing to be rich fall into trial and a snare, and into many foolish and injurious lusts which plunge men in ruin and destruction. 10 For the love of money is a root of all kinds of evil, for which some, by longing for it, have strayed from the belief, and pierced themselves through with many pains.*”

**Verse 21:**

**“To show partiality is not good, because for a piece of bread a man would transgress.”**

Here in this parable of Mishlĕ/Proverbs 24:23 the phrase, ‘*show partiality*’ is written as:

 hakeyr-paniym, which comes from the two root words:

1) נָכַר **naḵar** – Strong’s H5234 which means, ‘**to regard, recognise, acknowledge, discern, distinguish**’.

This root verb conveys the idea of ‘inspecting’ or ‘looking over’ something with the intention to recognise what it is. This verb can also be used to mean, ‘take notice of’ or ‘pay attention’ and the third use of this verb can be used in the sense of ‘recognising something’ that was formerly known. A person might be recognised by another by observation, be it in the sound of their voice or by their clothes etc. This root is also used to give the meaning of ‘**acknowledge**’, as a father would acknowledge the rights of the firstborn son etc.

2) פָּנִים **paniyim** – Strong’s H6440 which means, ‘**face, faces**’.

In Hebrew the idea of showing partiality is ‘**to have regard for faces**’ and therefore means to give or make a decision or ruling on the basis of who a person is and what they look like rather than on the basis of his or her guilt or innocence.

Do not have regard for the appearance of others but rather look at the facts when executing proper right-ruling!

This teaches us a vital lesson on not getting manipulated by various emotions that can be expressed in one’s face in an attempt at swaying judgement in their favour!

**Yoḥanan/John 7:24 “Do not judge according to appearance, but judge with righteous judgment.”**  
**Timothy Aleph/1 Timothy 5:20-21 “Reprove those who are sinning, in the presence of all, so that the rest also might fear. 21 I earnestly witness before Elohim and the Master יְהוֹשֻׁעַ Messiah, and the chosen messengers, that you watch over these matters without prejudice, doing none at all with partiality.”**

To show partiality is **NOT** a functional thing, for one who shows partiality is blinded by facts and is led by appearance which can be very deceiving, especially when the accused manipulates the feelings or emotions of the one who is to rightly rule by making themselves look like they are the injured one or the one who lacks!

Many people can be very creative in putting on a sad and sorry face in order to try to escape the proper judgement that is due and when one regards the faces of another partiality is shown, which is not just!

**Mishlĕ/Proverbs 18:5 “It is not good to show partiality to the wrong, or to turn aside the righteous in right-ruling.”**

**SHOW NO PARTIALITY!!!**

Shelomoh makes it clear to us that we are to not show any partiality to the wrong or turn aside the righteous in right-ruling!

What he is teaching us, is that we are to exercise proper right-ruling to all, whether to the wrong or to the righteous.

We have one Torah for all!

**Deḅarim/Deuteronomy 1:16-17 “And I commanded your judges at that time, saying, ‘When hearing between your brothers, judge righteously between a man and his brother or the stranger who is with him. 17 Do not show partiality in right-ruling, hear the small as well as the great. Do not be afraid of anyone’s face, for the right-ruling belongs to Elohim. And the case which is too hard for you, bring it to me, and I shall hear it.’”**

Judging ‘**righteously**’ is to do so according to the righteous right ruling of the Torah, showing no partiality!

Today, we find that many claim the 'do not judge' clause, while they clearly are lacking in their understanding of the Torah, when here we see clearly that we are to 'judge' righteously!

The Hebrew root word that is used for 'judge' is שָׁפַט *shaphat* – Strong's H8199 which means, 'to judge, govern, decide, rule'; and we do this according to the Word of יְהוָה.

**Qolasim/Colossians 2:16-17 "Let no one therefore judge you in eating or in drinking, or in respect of a festival or a new moon or Sabbaths – 17 which are a shadow of what is to come – but the Body of the Messiah."**

This verse, which is often misinterpreted and misunderstood by those who do not understand the Torah, is actually telling us, the Body of Messiah, to not let outsiders (those **not** walking in the Covenant) judge us, but we are to judge each other in the Body according to the righteous right-ruling and standards of the Torah and hold each other accountable to uphold the righteous standards of righteous living!

While we hold each other accountable, we do this by showing each other our sins/lawlessness so that we can realign our walk to be pure and righteous in Messiah, we certainly do not 'pass sentence' on each other, for while there is One Judge – יְהוָה Messiah – and all right-ruling belongs to Him, we are His Body who He has called to rightly rule according to His right-ruling!

We are told not to be afraid of anyone's face – for it is Elohim's right-ruling!

So many today try to make a person feel guilty, for simply 'judging righteously' and here, we are told clearly to not be afraid to 'judge righteously', according to His right-ruling – for it is His and not ours and when we simply obey and follow His right-ruling and standards, we need not be afraid at anyone's reactions to our diligent obedience at rightly ruling on all matters.

This is something that needs to be restored within the body today as far too many are 'doing their own thing' and when confronted as a result of compromise use the feeble excuse that we have no right to judge, when clearly we do – as long as it is according to the right-ruling of Elohim and that we show no partiality!

**Romiyim/Romans 2:11 "For there is no partiality with Elohim."**

**Ma'asei/Acts 10:34-35 "And opening his mouth, Kēpha said, "Truly I see that Elohim shows no partiality, 35 but in every nation, he who fears Him and works righteousness is accepted by Him."**

**Eph'siyim/Ephesians 6:9 "And, masters, do the same to them, refrain from threatening, knowing that your own Master also is in the heavens, and there is no partiality with Him."**

**Qolasim/Colossians 3:25 "But he who does wrong shall be repaid for the wrong which he has done, and there is no partiality."**

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

**Kěpha Aleph/ 1Peter 1:17 “And if you call on the Father, who without partiality judges according to each one’s work, pass the time of your sojourning in fear”**

Shelomoh highlights why showing partiality is not good, as he tells us that for a piece of bread someone would transgress!

In others words, he is highlighting how the smallest bribe can cause one to turn away from right-ruling if one is not careful!

The Hebrew root word that is used for ‘transgress’ is פָּשָׁע *pasha* – Strong’s H6586 which means, **‘transgress, to be in rebellion, revolt, offend’**.

Shelomoh tells us that even for a piece of bread a man would revolt and be in rebellion and this is the main reason why no partiality should be shown in executing proper right-ruling!

## **Verse 22:**

**“A man with an evil eye runs after wealth, and does not know that poverty awaits him.”**

A man with an evil eye speaks of one who has an ulterior motive or that they are simply putting on a show. Many people may claim to be believers yet they do as the world does and engage in abominable practices!

A man with an evil eye does not have his eye on the Truth but has it sets on riches and wealth and will do whatever it takes to get it, not realising that only poverty awaits him!

Shelomoh warns us against eating with a man who has an evil eye:

**Mishlě/Proverbs 23:6-8 “Do not eat the bread of one having an evil eye, nor desire his delicacies; 7 for as he reckons in his life, so is he. “Eat and drink!” he says to you, but his heart is not with you. 8 You vomit the piece you have eaten, and lose your sweet words.”**

Metaphorically, this is a clear warning against walking in the flesh and desiring the delicacies of falsehood.

The enemy will try to lure one with fleshly delicacies and make them feel like they can ‘eat and drink’ and cause the one who feasts to think that the fleshly feast giver is doing it for their good, yet they fail to realise that the heart of the evil one is not with those he entertains!

While we can liken this to the need to be on guard against falsehood and lies and the eating of false doctrines, we also take note of the clear danger being declared of eating with anyone who has an evil eye, which means that they have an ulterior motive or that they are simply putting on a show.

Many people may claim to be believers yet they do as the world does and engage in abominable practices!

Sha’ul warns us against eating with such people!

**Qorintiyim Aleph/1 Corinthians 5:9-13 “I wrote to you in my letter not to keep company with those who whore. 10 And I certainly did not mean with those of this world who whore, or with the greedy of gain, or swindlers, or idolaters, since then you would need to go out of the world. 11 But now I have written to you not to keep company with anyone called ‘a brother,’ if he is one who whores, or greedy of gain, or an idolater, or a reviler, or a drunkard, or a swindler – not even to eat with such a one. 12 For what have I to do with judging outsiders? Do you not judge those who are inside? 13 But Elohim judges those who are outside. And put away the wicked one from among you!”**

The picture of one having an evil eye is also a picture of one being stingy and we take note of our Master's words in:

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

The one with an evil eye serves mammon and runs after wealth and does not realise that the end of that race is poverty and death, for he cannot serve Elohim and is therefore unable to be blessed and prosperous!

### **Verse 23:**

**“He who reproveth a man finds more favour afterward than he who flatters with the tongue.”**

Here Shelomoh highlights the benefit of reproveth another when needed as opposed to flattering the one who needs to be reproveth with empty ear tickling words!

The Hebrew word that is used for **‘reproveth’** comes from the root verb יָכַח **yakāḥ** – Strong’s H3198 which means **‘to decide, prove, judge or correct’**, and we see this word being used in:

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

The term **‘let us reason together’** is וְנִיבְכַחֲהוּ **‘venivakeḥah’**, and comes from the root word יָכַח **yakāḥ** – Strong’s H3198, and in effect what יְהוָה is saying here to a sinful nation is, **“Come let Me prove to you... that you will be cleaned up... if you ...”**

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

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

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

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

So, in essence, what is being declared here is simply this:

If you submit and obey you will eat and enjoy the good of the land – if you rebel and refuse to submit and obey you will be eaten by the sword – that is His Word that will consume you up and devour you in judgement, according to His righteous right ruling!

We have a choice – eat His Word and walk in Him and be satisfied or eat all the junk that is on offer and neglect His Word and be eaten by the very Word that is rejected. It is not a difficult concept to grasp – the question remains – how is your diet, and more importantly – what is filling you?

**Eat right and live or live wrong and be eaten:**

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

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

The Greek word that is used here in the LXX (Septuagint) of **Mishlĕ/Proverbs 28:23** for ‘reproves’ is the verb **ἐλέγχω** *elegchō* – Strong’s G1651 which means, ‘**to expose, convict, reprove, reprimanded, rebuke**’, and the noun that comes from this verb is **ἐλεγχος** *elegchos* – Strong’s G1650 which means, ‘**reproof, test, conviction**’, and is used in:

**Timotiyos Bĕt/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!

**יהושיע** *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 reprovved are manifested by the light, for whatever is manifested is light.**”

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

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

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

We must not reproof another when we do not like the way they do things, yet it is not against the Torah, but must exercise proper discernment in distinguishing the set-apart and profane and when one’s actions are not set-apart but are profaning the Truth, then we must boldly reprove the one in error so that they learn to fear **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. **Mishlĕ/Proverbs 10:17** tells us that the one who rejects and forsakes reproof goes astray!

**Mishlĕ/Proverbs 2:16** warns us against the strange and foreign woman ‘flatters’ with her words!

The Hebrew word used here for ‘flatters’ comes from the root word **הָלַק** *halaq* – Strong’s H2505 which means, ‘**to be smooth, or being deceitful, and also means to flatter or seduce**’.

This word also carries the understanding of, ‘**giving misleading opinions or thought about what is true, often encouraging wrong behaviour**’.

Wow – how sad it is today, to see how so many have been seduced in following ‘misleading opinions’ and are being ‘encouraged to be disobedient’ by the ‘smooth talkers’!

Beware of the smooth talkers!

And even more importantly – do not be a smooth talker – be a truth talker!

The wisdom of Elohim will protect us from the ear tickling words of the adulterous whore that is leading so many astray.

And we are clearly told in Yehezqël that the **flattering** (הַלֵּאקְ *halaq*) divination will be done away with, as the Word of יהוה will be the Word that is heard and adhered to:

**Yehezqël/Ezekiel 12:24-25 “For no longer is there to be any false vision or flattering divination within the house of Yisra’ël. 25 “For I am יהוה, I speak. And the word which I speak is done. It is no longer deferred. For in your days, O rebellious house, when I speak the word I shall do it,” declares the Master יהוה.”**

**Watch out for the flattering and smooth words!!!**

**Romiyim/Romans 16:17-18 “Now I call upon you, brothers, watch out for those who cause divisions and stumbling, contrary to the teaching which you learned, and turn away from them. 18 For such ones do not serve our Master יהושע Messiah, but their own stomach, and by smooth words and flattering speech they deceive the hearts of the innocent.”**

The Greek word that is used here for ‘smooth’ is χρῆστολογία *chrēstologia* – Strong’s G5542 which means, ‘*smooth speech, fair speaking*’, and the Greek word used for ‘flattering speech’ is εὐλογία *eulogia* – Strong’s G2129 which means, ‘*praise, blessing, flattering speech*’.

Many of today’s Christian teachers, speak words that could be described as being ‘**fair and flattering**’ and can even be labelled as being ‘**on fire**’, which will certainly sound very soothing to the ears of their listeners and captivate the innocent through deception, as their fair and smooth words are more often than not contradictory and do not line up with the clear Torah of Elohim!

And people are perishing for lack of knowledge, as the flattering words that are spoken to them are not equipping them at all, but are rather soothing their appetites in accepting a lawless religion that walks under the banner of a falsified grace!

If one does not guard the Torah and walk in it, proper discernment will be lost and deception is inevitable!

The false worship system will lead many astray with “Christology” and “eulogies” that sound very flattering, while they are far removed from the truth, praising people with smooth words while their actions of obedience are clearly non-existent!

Do not flatter with the tongue when reproof is what is actually needed! Also, be on guard against flattering lips when a clear reproof is needed in your life!

**Mishlê/Proverbs 27:5-6 “Open reproof is better than hidden love. 6 The wounds of a friend are true, but the kisses of an enemy are profuse.”**

**Tehillah/Psalm 141:4-5 “Let not my heart be inclined to evil, to practise deeds of wrongness with men working wickedness, and let me not eat of their delicacies. 5 Let the righteous one smite me or reprove me in loving-commitment – It is oil on my head. Let my head not refuse it. My prayer is still against their evil deeds.”**



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

### **Verse 24:**

**“He who robs his father or his mother, and says, “It is no transgression,” he is a companion to a destroyer.”**

Some believe this saying refers to a son who takes possession of his parents’ property and possessions and then keep them in poverty.

Shelomoh highlights for us here that the one who robs their parents and then claims innocence is not of Elohim but belongs to the destroyer!

After trying to accuse the taught ones of Messiah of breaking their tradition of washing hands before eating, our Master rebuked the Pharisees who had a tradition of receiving profit from their parents and then declared it as dedicated thus nullifying their need to properly respect and take care of their parents:

**Mattithyahu/Matthew 15:3-9** “But He answering, said to them, “Why do you also transgress the command of Elohim because of your tradition? <sup>4</sup> “For Elohim has commanded, saying, ‘Respect your father and your mother,’ and, ‘He who curses father or mother, let him be put to death.’ <sup>5</sup> “But you say, ‘Whoever says to his father or mother, “Whatever profit you might have received from me has been dedicated,” <sup>6</sup> is certainly released from respecting his father or mother.’ So you have nullified the command of Elohim by your tradition. <sup>7</sup> “Hypocrites! Yeshayahu rightly prophesied about you, saying, <sup>8</sup> ‘This people draw near to Me with their mouth, and respect Me with their lips, but their heart is far from Me. <sup>9</sup> ‘But in vain do they worship Me, teaching as teachings the commands of men.’ ”

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

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

**Mishlě/Proverbs 19:26** “He who plunders a father, chases away his mother, is a son causing shame and bringing reproach.”

The Hebrew word translated as ‘plunders’ is from the root verb שָׁדַד *shadad* – Strong’s H7703 which means, ‘to deal violently with, despoil, devastate, completely destroy’, and what is being highlighted here is a son who abuses his parents and does violence toward them!

We are commanded in Scripture to respect our father and mother, so that our days are prolonged and this was the first command with a promise.

This proper respect shown toward a father and mother, is a picture of how we are to show the proper respect and honour towards Elohim and His Torah.

There are many today who are doing violence to the Torah and are, in a manner of speaking, plundering our Heavenly Father and chasing away His nurturing word, pictured as a mother!

One who does violence to the Word by disregarding it and casting it aside brings shame and reproach!

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

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

Messiah made it clear who his brothers were:

Mattithyahu/Matthew 12:49-50 “*And having stretched out His hand toward His taught ones, He said, “See My mother and My brothers! so “For whoever does the desire of My Father who is in the heavens is My brother and sister and mother.”*”

The one who robs his father and mother is not a companion or brother of Messiah, but is a companion of a destroyer!

### Verse 25:

“*He who is greedy stirs up strife, but he who trusts in יהוה prospers.*”

Greed is very poisonous and the one who is greedy clearly shows that he lacks the proper trust we ought to have in יהוה, for the greedy one is never satisfied and always wants more and will even fight and stir up strife to get what his flesh desires!

The Hebrew term that is translated as ‘**he who is greedy**’ is written as follows: רַחֵב נֶפֶשׁ – ‘**rehab nephesh**’, which can be literally translated as ‘**broad/wide being**’ or ‘**broad/wide soul**’, as the two root words that are used here are:

1) רַחֵב *rahab* - Strong’s H7337 which means, ‘*to be or grow wide or large, extend, make room, open wide*’, and

2) נֶפֶשׁ ‘*nephesh*’ H5315 which is ‘*a soul, a living being, the inner being of a man*’ and therefore speaks of the inner cravings of a person.

What this phrase identifies here for us, is one whose inner cravings are not satisfied as they are extremely wide, as they want to fill up in their flesh all that they can and the more they get the more they want!

Mishlê/Proverbs 15:18 tells us that a man of wrath stirs up strife and speaks of a hot tempered and angry man, which highlights for us the clear characteristics of a greedy person and helps us understand why they stir up strife!

The Hebrew word which is translated as ‘**strife**’ is מַדוֹן *madon* – Strong’s H4066 which means, ‘*strife, contention*’, and comes from the root verb דִּין *din* – Strong’s H1777 which means, ‘*to judge, administer, defend, execute, vindicate, quarrelling, strive*’.

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

How often do you find yourself lacking patience and end up stirring up strife and contentions among others because you did not get your way?

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

The Hebrew word translated as 'stirs up' is גָּרָה garah – Strong's H1624 which means, **'to stir up (strife), engage in strife, provoke, contend'**.

While this word is used in the negative sense, in terms of how a man of wrath will contend and provoke strife and assume to execute judgement on those they disagree with, we also take note that we are told to contend for the faith!

In Debarim we see the instructions given to Yisra'el that they were to stir themselves up in battle against Siḥon:

**Debarim/Deuteronomy 2:24 "Arise, set out and pass over the wadi Arnon. See, I have given into your hand Siḥon the Amorite, sovereign of Heshbon, and his land. Begin to possess it, and stir up yourself against him in battle."**

Very strong words indeed as we see that this is what we are to do as we walk in righteousness:

**Mishlĕ/Proverbs 28:4 "Those who forsake the Torah praise the wrong, those who guard the Torah strive with them."**

The word used here for 'strive' is also גָּרָה garah and so we see very militaristic style language being used here to 'call up' the true believers to stand and fight the good fight and contend for the belief in Messiah!

**Yehudāh/Jude 1:3 "Beloved ones, making all haste to write to you concerning our common deliverance, I felt the necessity to write to you urging you to earnestly contend for the belief which was once for all delivered to the set-apart ones."**

**Timotiyoš Aleph/1 Timothy 6:12 "Fight the good fight of the belief, lay hold on everlasting life, to which you were also called and have confessed the good confession before many witnesses."**

In contrast to the greedy person we take note that the one who trusts in יהוה prospers!

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

Trust in יהוה – the very thing that every true believer must do at all times!

The Hebrew root word used for 'trusts' is בָּטַח bataḥ – Strong's H982 which carries the meaning, **'to trust, be bold, confident, be secure, courageous'**, which we have already looked at in this article.

And in saying that, the blessed man not only trusts in יהוה, but also that the blessed man's trust is יהוה, we are able to see that to trust in יהוה is not just something that we do as an active response to a particular circumstance, but rather it is who we are – we are 'trusters' – who are continually trusting יהוה in all things, amĕn!

What then is true 'trust'?

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

When you make the bold statement that you 'trust in יהוה', do you really mean it?

Or do you allow doubts and fears to come and cause you to waver in your ability to fully trust – especially when things do not seem to go your way?

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

As Yirmeyahu writes here – when יהוה is your trust you will not get affected by the heat or pressures of life – in other words when the heat is turned up and persecutions are on the rise or difficult circumstances and trials are hitting you from all sides – the true truster in יהוה stands unaffected!!! Are you a true truster in יהוה, or are you easily shaken and gripped by a greedy soul that is never satisfied?

The Hebrew word translated as ‘**prosper**’ comes from the root verb דָּשַׁן dashen – Strong’s H1878 which means, ‘**to be fat, grow fat, anointed, prosper, enriched**’.  
A greedy person is never enriched while the one who trusts in יהוה is!

This walk of faith in Messiah calls for pure and devoted trust in יהוה and His Word and who know and call upon His Name:

**Tehillim/Psalm 9:10 “And those who know Your Name trust in You, for You have not forsaken those who seek You, O יהוה.”**

**Mishlĕ/Proverbs 3:5-6 “Trust in יהוה with all your heart, and lean not on your own understanding; 6 Know Him in all your ways, and He makes all your paths straight.”**

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

Walking in the fear of יהוה is strong Trust, as you hear, guard and do His clear instructions (Torah) and find your refuge in Him, no matter the circumstances you find yourself in.

### **Verse 26:**

**“He who trusts in his own heart is a fool, but he who walks wisely is delivered.”**

Shelomoh continues here with the theme of trust as he warns against the one who does not trust in יהוה but trusts in his own heart!

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

Here in this parable we take note of the effects of trusting in one’s own heart and that is that they will not be delivered, whereas the one who walks wisely is one who trusts in יהוה and is delivered!


The Hebrew noun that is translated as ‘**wisely**’ comes from the word 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  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!

It is a heart thing!

We know in Scripture we are told that the heart is desperately sick:

**Yirmeyahu/Jeremiah 17:9-10 “The heart is crooked above all, and desperately sick – who shall know it? 10 “וְהַיְהוָה יִבְחַר לָהֶם, search the heart, I try the kidneys, and give every man according to his ways, according to the fruit of his deeds.”**

The Torah of Elohim is to be upon our hearts in order to do it and when we neglect this truth then our own crooked hearts will lead us into folly and destruction. If we guard our hearts and walk in the Torah of Elohim that is to be upon our hearts then we will walk in His wisdom and prosper!

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

Our hearts are to be healthy!!!

It is a heart thing!


What is interesting to take note of here is that these two letters for 'heart' in the ancient Hebrew pictographic Script make it clear that the rule and authority of Elohim is to be upon our hearts, giving us a healthy heart!

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 *leb* - Strong's H3820 looks like this:



Lamed - ל:

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

Bet - ב:

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

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

It can clearly be expressed as:

## THE RULES OF THE HOUSE

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

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

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

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

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

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



**Debarim/Deuteronomy 11:18** “And you shall lay up these Words of Mine in your heart and in your being, and shall bind them as a sign on your hand, and they shall be as frontlets between your eyes.”  
**Debarim/Deuteronomy 30:14** “For the Word is very near you, in your mouth and in your heart – to do it.”

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

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

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

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

**Obadyah/Obadiah 1:3** “The pride of your heart has deceived you, you who dwell in the clefts of the rock, whose dwelling is high, who 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 that does not esteem Him, whether in word or deed, we must not do:

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

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

**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**)!

### **Verse 27:**

**“He who gives to the poor does not lack, but he who hides his eyes does have many curses.”**

This parable is a clear warning against turning a blind eye to the poor when it is in your hand to help!

**Mishlë/Proverbs 14:21** tells us that the one who favours the poor is blessed.

Showing favour to the poor is something that is taken very seriously in the Word, and we would do well to make sure that we do not neglect any opportunity to help those poor who are within our gates, or a servant that has been hired and is poor.

**Debarim/Deuteronomy 15:7-8** “When there is a poor man with you, one of your brothers, within any of the gates in your land which יהוה your Elohim is giving you, do not harden your heart nor shut your hand from your poor brother, 8 for you shall certainly open your hand to him and certainly lend him enough for his need, whatever he needs.”

**Debarim/Deuteronomy 24:14-15** “Do not oppress a hired servant who is poor and needy, of your brothers or of the strangers who is in your land within your gates. 15 “Give him his wages on the same day, and do not let the sun go down on it, for he is poor and lifts up his being to it, so that he does not cry out against you to יהוה, and it shall be sin in you.”

Let us take a look at a few verses that are self-explanatory on this subject that Shelomoh is writings for us here:

**Tehillah/Psalm 41:1-2** “Blessed is he who considers the poor; יהוה does deliver him in a day of evil. 2 יהוה does guard him and keep him alive; he is blessed on the earth, and You do not hand him over to the desire of his enemies.”

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

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

The word used for ‘poor’ here is the root verb רוש rush (roosh) – Strong’s H7326 which means, ‘to be in want or poor, destitute, poor man, needy, one who pretends to be poor’.

As already mentioned, this word expresses the state of being destitute and in severe lack!

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

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

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

The Hebrew word that is used for ‘hides’ comes from the root word אלם alam – Strong’s H5956 meaning, ‘conceal, blind, disregard’ and the severe warning here is clear: If you disregard the poor by hiding your eyes from them and pretend to not see them then you will have many curses, yet if you give to the poor you will never lack and therefore have many blessings!

The Hebrew word used here for ‘curses’ is מארות – me’eyroth which is the plural of the word

מארה me’eyrah – Strong’s H3994 which means, ‘a curse’, and is also used in:

**Mal’aki/Malachi 2:2** “If you do not hear, and if you do not take it to heart, to give esteem to My Name,” said יהוה of hosts, “I shall send a curse upon you, and I shall curse your blessings. And indeed, I have cursed them, because you do not take it to heart.”

We take note of what Shelomoh tells us in:

**Mishlĕ/Proverbs 3:33** “The curse of יהוה is on the house of the wrong, but He blesses the home of the righteous.”

## Verse 28:

**“When the wrong rise up, men hide themselves; but when they perish, the righteous increase.”**

This line is almost identical to the second part of **verse 12** and highlights for us the terrible state of society when the wrong rise up.

However, when the wrong perish the righteous increase!

**Mishlĕ/Proverbs 29:2 “When the righteous increase, the people rejoice; but when a wrong one rules, the people sigh.”**

The Hebrew word for ‘perishes’ is אָבַד *abad* – Strong’s H6 which means, ‘*to perish, destroy, lose, put to death, blot out, do away with, to give up as lost, vanish, be lost or strayed*’.

The Hebrew word used here for ‘increases’ is רָבַח *rabah* – Strong’s H7325 meaning, ‘*to be or become much, many or great; abundance, greatly multiply*’. This word is used in the promise that was given to Yitshaq in:

**Berĕshith/Genesis 26:4-5 “And I shall increase your seed like the stars of the heavens, and I shall give all these lands to your seed. And in your seed all the nations of the earth shall be blessed, 5 because Abraham obeyed My voice and guarded My Charge: My commands, My laws, and My Torot.”**

The word used for ‘increase’ is רָבַח *rabah* – Strong’s H7325.

This would have most certainly been a comforting word in the face of a famine – not only would יְהוָה establish His oath with Abraham, He would increase the seed of Yitshaq – and in His seed all the nations of the earth shall be blessed!!!

As we consider this parable that highlights the fate of the wrong and the promise of the righteous, I will end with some of the words from a Psalm of Dawid:

**Tehillah/Psalm 68:1-4 “Elohim arises, His enemies are scattered. and those who hate Him flee before Him! 2 As smoke is driven away, You drive them away; as wax melts before the fire, the wrong perish before Elohim. 3 But the righteous are glad, they exult before Elohim. And they rejoice with gladness. 4 Sing to Elohim, sing praises to His Name. Raise up a highway for Him who rides through the deserts, by His Name Yah, and exult before Him.”**

יְהוָה bless you and guard you; יְהוָה make His face shine upon you, and show favour to you; יְהוָה lift up His face upon you, and give you peace.