

MISHLĚ/PROVERBS 29

Shalom,

In this article I will break down **Mishlĕ/Proverbs 29**, 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 **Mishlĕ**, 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:

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

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

This **Chapter 29** 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 12 times, being translated as such from the Hebrew letter 'י' (waw/vav), which 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:

“One often reproofed, hardening his neck, is suddenly broken, and there is no healing.”

This parable is one about a person who will not listen to advice nor accept discipline and the reality of not taking heed to reproof!

The Hebrew word that is translated as ‘reproof’ is תּוֹכַחַת *tokeḥah* – Strong’s H8433 which means, ‘rebuke, reproof, correction, punishment, chastisement’, and 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/phrase ‘let us reason together’ is written in the Hebrew text as: וְנִיבְכַחְתֶּם ‘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’ is the same word - אָכַל *akal* – H398 and means ‘eat, consume, devour or be devoured’.

So, in essence, what is being declared here is simply this:

If you submit and obey you will eat and enjoy the good of the land – if you rebel and refuse to submit and obey you will be eaten by the sword – that is His Word that will consume you up and devour you in judgement, according to His righteous right ruling!

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

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

Eat right and live or live wrong and be eaten:

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

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

The Greek word that is used here in the LXX (Septuagint) of **Mishlĕ/Proverbs 29:1** for 'reprove' is the noun ἔλεγχος *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 people tend to pick and choose in order to have their ears tickled!

יהושע *Yehoshua* 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 reprov'd 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 and **Mishlĕ/Proverbs 15:5** tells us that the one who heeds reproof is clever!

One who continually refuses to heed reproof is one who hardens their neck in stubborn rebellion against being led in the right way.

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

Making one's neck stiff, means to be stubborn and this context it is being stubborn to teaching or correction.

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

Yirmeyahu/Jeremiah 17:23 “**But they did not obey, or incline their ear, and they made their neck stiff not to hear and not to receive instruction.**”

What Shelomoh is teaching us here is that if one stiffens their neck when being reproofed then they will be quickly broken!

The Hebrew word translated as ‘broken’ is שָׁבַר *shabar* – Strong’s H7665 which means, ‘*break in pieces, crush, shatter*’.

The Hebrew word for ‘healing’ is מְרַפֵּא *marpe* – Strong’s H4832 which means, ‘*a healing, cure, health, remedy*’, which comes from the root verb רָפָא *rapha* – Strong’s H7495 which means, ‘*to heal, repaired, become fresh, purified, cure*’.

יְהוָה is our Healer, and in **Tehillah/Psalm 103** we are told to not forget His dealing with us and in **verse 3** Dawid tells us that as part of His dealing with us, he heals our diseases!

When one hardens their neck and refuses the reproof of the Word of Elohim then they have no Healer but will face the destructive force of His wrath and are broken into pieces.

Shemoth/Exodus 33:5 “**And יְהוָה said to Mosheh, “Say to the children of Yisra’el, ‘You are a stiff-necked people. Should I go up in your midst for one moment I shall consume you. And now, take off your ornaments, and I shall know what to do to you.’”**

Mosheh was to say to the children of Yisra’el that they were a ‘stiff-necked’ people!

The Hebrew phrase or wording used here for ‘stiff-necked’ is as follows: קָשֶׁה – עֲרֵף – ‘*qasheh oreph*’, which comes from the two root words:

1) קָשֶׁה *qasheh* – Strong’s H7186 and means ‘*hard, harsh, cruel, obstinate, stiff necked and stubborn*’ and

2) עֲרֵף *oreph* – Strong’s H6203 which means, ‘*back, neck*’, and is often translated as ‘stiff-necked’, which also has the figurative meaning of ‘*apostasy, unyielding*’, which is often the result of the pride of traditions that many people refuse to let go of!

The Greek word that is used in the **LXX** (Septuagint – Greek translation of the Tanak (O.T.)) for ‘stiff-necked’ is σκληροτράχηλος *sklērotrachēlos* – Strong’s G4644 which comes from the two Greek words:

1) σκληρός *sklēros* – Strong’s G4642 and means, ‘*hard, rough, difficult, harsh things*’ and

2) τράχηλος *trachēlos* – Strong’s G5137 which means, ‘*neck*’.

The Greek word σκληροτράχηλος *sklērotrachēlos* – Strong’s G4644 is used in the bold speech that Stephanos gave before the council of the elders and scribes, when he was accused of blaspheming against the set-apart place and the Torah, and we see how he called these religious hypocrites stiff-necked:

Ma’asei/Acts 7:51 “**You stiff-necked and uncircumcised in heart and ears! You always resist the Set-apart Spirit, as your fathers did, you also do.**”

Stiff-necked people resist the Set-Apart and refuse to submit to walking in Messiah!

In **Mishlê/Proverbs 6:15** Shelomoh highlights for us how the calamity of the man of beliya’al comes suddenly and he is instantly broken and there is no healing!

Those who do not know the times and seasons of Elohim, due to their continued wilful neglect of seeking and understanding the Truth, will find that their calamity will come swift and unexpected, without any means of escape:

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.”

Verse 2:

“When the righteous increase, the people rejoice; but when a wrong one rules, the people sigh.”

This parable highlights for us the clear difference between an environment of righteousness versus that of unrighteousness!

Shelomoh is teaching us the value of righteousness and the rejoicing that it brings when the righteous increase!

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

The root word רָשָׁע rasha is frequently placed in Scripture, especially in Mishlê/Proverbs, as being in direct and unequivocal opposition to צַדִּיק tsaddiq – Strong’s H6662 which means, ‘just, righteous, blameless, lawful’, which is used here 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 Mishlê/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)!

What is clearly contrasted here is the difference between the effect of an increase in the righteous and the rejoicing that this brings versus the rulership of the wrong and the sighing that wrong rulership brings!

Rejoicing or sighing?

People sigh when a wrong/wicked one rules!

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

When a wrong one rules and has dominion over others he does not rule according to the righteous standards of the Torah of Elohim and this is what causes people to sigh as the standards of wrongness hurts and destroys people!

The Hebrew root word that is used here for ‘sigh’ is אָנַח anah – Strong’s H584 which means, ‘sigh, groan, moan’ and are sounds that are evident among those who are expressing grief or pain.

The first time that this word is used, in Scripture, is in:

Shemoth/Exodus 2:23 “And it came to be after these many days that the sovereign of Mitsrayim died. And the children of Yisra’el groaned because of the slavery, and they cried out. And their cry came up to Elohim because of the slavery.”

After Yosēph and his brothers and that generation had died, Yisra’ēl began to increase and a new sovereign arose over Mitsrayim, who did not know Yosēph and he began to afflict the Yisra’ēlites and the slavery of the Yisra’ēlites became extremely harsh and they **‘groaned’**!

There was no more a righteous ruler and this wicked Pharaoh caused the people to sigh. When proper rulership was in place and the righteous increased the people rejoiced, yet now under a wicked rulership they sighed!

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

A derivative of the verb שָׂמַח **samah** is the adjective שָׂמֵחַ **sameah** - **Strong’s H8056** and carries the meaning, **‘glad, joyful, merry, pleased, rejoicing’**.

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



Shin - שׁ:

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

Mem – מ:

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

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

This also carries for us the picture of washing, as we understand the function of water being that which cleanses us and sustains us, showing us how we are washed and sustained by the Living Waters of the Word!

This letter also can represent any liquid, especially **blood**!

Het – 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!

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

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

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

We are able to rejoice as we have a righteous KING who washes and separates us by His Word and causes us to increase!

As ambassadors of our Righteous King's coming reign, we are to let rejoicing abound as we guard to do all He has commanded us to do, especially as we are able to see the effect of wicked rulership in the world that has caused many to sigh and groan under the harsh conditions of wrong rulership that sets aside the need to guard the commands of Elohim!

Verse 3:

"He who loves wisdom gladdens his father, but a companion of whores destroys wealth."

When looking at this parable we are able to clearly recognise that Shelomoh is teaching us a vital truth, which is that the one who loves wisdom is not a companion of whores!

The Hebrew word that is used here for **'wisdom'** is חֵכֶּמֶת **hokmah** – Strong's H2451 meaning, **'wisdom, skill'**.

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



Het – ח:



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

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

Kaph - כּ:



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

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

The hand also speaks of one's work, or under whose hand you submit and obey!

Mem - מ:



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

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

Hey – ה:



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

As we consider these pictographic letters, that render for us the term for **'wisdom'**, we are able to clearly see that **wisdom** entails a **separation**, as pictured through the tent wall.

We can render the meaning of the construction of this word, in terms of true wisdom, as meaning:

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

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

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

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

Wisdom, in the ancient text, can speak of a clear separation by the washing of one's hands; and as we consider the design of the Tabernacle, we need to be reminded that the bronze laver was used for the serving priests to wash their hands and feet; and clearly pictures for us how we are to be continually washing our work and walk through being immersed in the Word that transforms us! A companion of whores cannot truly walk in wisdom, as to do so takes the discipline of separation and the ability to discern and distinguish between the set-apart and the profane.

Wisdom is something that we are called to get and the beginning of wisdom is to get wisdom and in all our getting we are to get understanding, for proper understanding comes in the getting or doing of the Word of Elohim that we are to get and do! To get wisdom implies the proper study, meditation and application of the Word of Elohim that separates us from the things that defile.

Here Shelomoh emphasises a key component of getting wisdom, which is that we are to 'love' wisdom, for then we gladden the Father!

The Hebrew root word that is used here for 'love' אָהַבְּ אָהֵב – Strong's H157 meaning, **'to love, dearly loved, friend, friends, lover'**, and is an expression of choice in action rather than just an emotional feeling!

Mishlĕ/Proverbs 8:17 “**I love those who love me, and those who earnestly seek me do find me.**”

He loves those who love Him – and a major part of loving Him is 'seeking' Him; because to love Him is to do what he has instructed us to, so how will we know how to love Him if we do not seek out what His instructions are???

An interesting side note, is that the numerical value for this word for love is '8' – which speaks of fullness, complete and everlasting!

The letter אָ (aleph) has the numerical value of '1', while the letter הֵ (hey) is '5' and the letter בֵּ (beyt) is '2', equalling a total numerical value of 8!

Yeshayahu/Isaiah 41:8 “**But you, Yisra'ĕl, are My servant, Ya'aqob, whom I have chosen, the descendants of Abraham My friend**”

Yoĥanan/John 15:13-14 “**No one has greater love than this: that one should lay down his life for his friends. 14 “You are My friends if you do whatever I command you.”**”

Here, in **verse 8**, of this chapter in Yeshayahu we see that אָהַבְּ אָהֵב refers to Abraham as being one who 'loved' Him and this root word for 'loved' in the Hebrew is אָהַבְּ אָהֵב – Strong's H157 meaning. **'to love, dearly loved, friend, friends, lover'**.

Here, this word is written in the “**qal, active, pure noun participle**”, which can also therefore render the intense love between two friends and so we can see why so many translations actually translate this as ‘...**Abraham my friend**...’ and Messiah tells us that the greatest love anyone can have is to lay down his life for his friend!

This makes so much sense in that **יְהוָה** expresses the greatest love any could by laying down His life, not only for His friend who loved Him – A**bra**ham, but also for A**bra**ham’s descendants, the chosen and called out children of Yisra’**el**!

יְהוָה Himself took on the nature of flesh by bearing His Right, Outstretched Arm and proved His love for us by redeeming us through His Blood – He is our Redeemer and the Set-Apart One of Yisra’**el** – He is our refuge whom shall we dread? We are His friends if we love Him... for Yoḥanan makes it clear for us what love for Elohim 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”**

When we ‘love’ wisdom and guard her and never forsake her, then wisdom will ‘watch over us’, as we take note of this in the parable that Shelomoh gives us when speaking of wisdom, in:

Mishl^ē/Proverbs 4:6 **“Do not leave her, and let her guard you; love her, and let her watch over you.”**

A companion of whores destroys wealth!

The Hebrew word that is translated as ‘companion’ comes from the root **רָאָה** ra’ah – Strong’s **H7462** which means, **‘to associate with, cultivate, companion’**.

This implies making friendship with that which is not of Elohim, as we take note that the word for ‘whores’ in Hebrew comes from the root word **זָנָה** zarah – Strong’s **H2181** which means, **‘be a harlot, commit fornication, adulterous, prostitute, unfaithful’**.

Associating with those who are unfaithful will cause you to destroy the wealth of wisdom that you may have had when properly seeking Elohim by guarding righteousness and therefore we must recognise the clear danger that Shelomoh is highlighting for us here by warning us against making friendship with the world!

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

The Hebrew word used here for ‘wealth’ is **חֵן** hon – Strong’s **H1952** which means, **‘wealth, sufficiency, possession’**.

The basic meaning of the noun is “goods” or “substance” in sufficient quantity to be considered “riches” or “wealth”.

It comes from the root verb **הָנִיחַ** hun – Strong’s **H1951** which means, **‘to be easy, regarded it as easy, make light of’**, and in terms of wealth it may often give the idea of that which makes life easier.

The Hebrew root word for ‘destroys’ 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 one who keeps company with those that whore destroys wealth and therefore we are able to see that the one who does not love wisdom but keeps company with the worldly shall be blotted out and lose any possession they may have had in the Master and His coming reign!

Qorintiyim Aleph/1 Corinthians 15:33 **“Do not be led astray, “Evil company corrupts good habits.”**

Verse 4:

“A sovereign establishes a land by right-ruling, but one who receives bribes throws it down.”

Bribery destroys while the proper execution of right-ruling establishes!

The Hebrew root word that is used here for ‘establishes’ is עָמַד *amad* – Strong’s H5975 which carries the meaning, *‘to take one’s stand, present oneself, abide, appoint, arise, stay, be steadfast, remain, be or become a servant’*.

What Shelomoh is highlighting here is the difference between standing and being thrown down! It is by right-ruling that a land is caused to stand and be safe from falling as it is established in truth!

The Hebrew word that is used for ‘right-ruling’ is מִשְׁפָּט *mishpat* – Strong’s H4941 which means, *‘judgement, ordinance, regulations’* and comes from the 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 root word that is translated as ‘land’ is the primitive root עֲרֵץ *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.

We are the people of Elohim and we have a righteous King who causes us to stand and be firmly established by His Word and the proper ruling thereof.

Our Master and Elohim, יהושע Messiah, is our Righteous King and High Priest that judges all the earth!

I am sure that you are all aware of the term/title that is used for our righteous King, which in Hebrew is: מַלְכֵי־צֶדֶק *Malkitsedeq* – Strong’s H4442 means, *‘my king is righteous’* which comes from the two words:

1) מֶלֶךְ *Melek* - Strong’s H4428 which means, *‘king’* and

2) צֶדֶק *tsedeq* – Strong’s H6664 which means, *‘righteous, just, righteousness’*.

Malkitsedeq was the ‘King of Shalēm’, who Abraham was blessed by, and who Abraham paid tithes to – and is a clear shadow picture and reference to יהושע Messiah, our eternal Creator, Redeemer and King, who has no beginning or end!

This king of Shalēm came out to the sovereign’s valley to meet with Abram after his victory of Keḏorla’omer and the sovereigns who were with him, and brought Abram bread and wine and blessed him.

And so here we have a picture of Messiah – our High Priest and King who by His own blood has provided us with the True Bread and Wine which we partake of in the Pěsaḥ meal and recognise how He has delivered us from the enemies hand and defeated death at the grave, removing the curse of the Torah, which is death, and nailing it (that is death) to the stake!

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



Mem - מ:

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

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

Lamed - ל:

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

Kaph – כ:

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

Yod – י

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

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

Tsadey - צ:

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

Dalet – ד:

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

Quph - ק:

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

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

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

Or

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

When יהושע was confronted by Pilate and asked if He was the sovereign of the Yehudim, He asked Pilate if he said that by himself or did others tell him about יהושע.

He then told Pilate that His reign was not of this world, otherwise His servants would have fought and he would not have been delivered to the Yehudim.

Pilate then asked the rhetorical question, "You are a sovereign then?" to which יהושע replied, "You say it, because I am a sovereign. For this I was born, and for this I have come into the world, that I should bear witness to the truth. Everyone who is of the truth hears My voice."

Pilate then asked יהושע, "What is Truth?"

Truth was standing right before him and he did not recognise the voice of the True King that was indeed coming soon to reign and establish His land/people by right-ruling!

While a land can only be properly established and caused to stand by the right-ruling of a righteous king we take note of what causes a land/people to fall; and that is by the bribery of a corrupt ruler.

The Hebrew word that is used here for 'receives bribes' is תְּרוּמָה terumah – Strong's H8641 and is translated as, 'contribution, offering for set-apart use, voluntary contribution'.

This word is used in Scripture to describe the ‘**contributions**’ that are taken up as voluntary offerings and we take note that contributions and voluntary offerings are not a forbidden or negative thing, yet here we are able to understand how Shelomoh is highlighting the abuse of this word.

We do not have to look too far to see how the calling for contributions has been abused by a false worship system that has nullified the need to obey the Torah!

In many ways, the church system of modern day Christianity has abused and twisted the Truth in order to take up contributions or voluntary offerings from their hearers and in doing so have ‘**received bribes**’ rather than the proper application of the Torah where proper voluntary offerings are taken up in obedience to the clear instructions for set-apartness!

Let us take a look at the correct application of this word in terms of offerings that the righteous bring: Offerings are gifts brought to יהוה above and beyond the tithes and therefore we must understand that ‘offerings’ did not make void the tithe that was due. People, who brought the offerings made sure that they had tithed first and then brought their freewill offering.

Qorintiyim Bet/2 Corinthians 9:7 “Let each one give as he purposes in his heart, not of grief or of necessity, for Elohim loves a joyous giver.”

The Hebrew word for ‘offering’ - תְּרוּמָה **terumah** – **Strong’s H8641** in the ancient pictographic text, looks like this:



Taw - ת:



The ancient form of this letter is  - meaning ‘**two crossed sticks**’. It was a type of a mark as being displayed by two crossed sticks and has the meaning of mark, sign or signature or identification, used as a marker to identify people, places or things. It can also carry the meaning of ‘**seal**’ or ‘**covenant**’.

Resh - ר:



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

Waw/Vav – ו:



This is the Hebrew letter ‘**waw**’ or ‘**vav**’ which in the ancient script is 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'** as well as **'bind'**.

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

When we consider these pictures, that make up the word תְּרִמָּה **terumah** – Strong's H8641, giving us the meaning of **'offering, contribution, offered by lifting'**, we can further see how this word shows us unto whom it is that we give our lives as a daily offering.

THE SEAL OF THE COVENANT AS GIVEN THROUGH OUR HEAD HAS BEEN SEALED IN HIS BLOOD THAT WASHES US FROM OUR SIN, AND EQUIPS US TO LIFT OUR HANDS AND OFFER OUR LIVES CONTINUALLY BEFORE HIM!

When seeing this word used by Shelomoh, in terms of the one who **'receives bribes'**, we are able to recognise the clear difference between the proper application of this word, as guided by the proper right-ruling of the Torah, versus a twisted application that has corrupted the Truth and bribed masses into funding their man-made systems of worship and, in doing so, they do not establish a land or people in proper right-ruling, but are rather in the process of throwing it down, for all who are following a corrupt pattern will be destroyed!

Those false teachers that are receiving the offerings and voluntary contributions of their blinded and deafened followers are not establishing the Truth or the body of Messiah in any way but are rather throwing down those who claim to be being built up!

This parable has clear lessons for us against bribery and corruption and further highlights for us just how corrupt the man-made sun-day worship system is as it does not take proper voluntary offerings as instructed in the Word but receives bribes, for which they will be thrown down and destroyed!

The Hebrew word used for **'throws it down'** is הָרַס **haras** – Strong's H2040 which means, **'throw down, break or tear down, pull down, utterly overthrow'**.

This word is translated as **'destroyed'** in:

Tehillah/Psalm 11:3 “When the foundations are destroyed, what shall the righteous do?”

Dawid asks the very big question: **“When the foundations are destroyed, what shall the righteous do?”**

What foundation is Dawid speaking of here?

The Hebrew root word that is used here for ‘foundations’ שָׁתָּחַ **shathah** – Strong’s H8356 and is only used twice in Scripture: here and in **Yeshayahu/Isaiah 19:10** when speaking about the ‘foundations, purposes’ of the Mitsrites that shall be crushed.

We are able to see that the meaning of this word can refer to the foundation or pillar of a society or group of people.

I firmly conclude and believe that the foundation that Dawid is referring to, especially when placing complete trust in Elohim, is the Torah of Elohim!

This word חָרַס **haras** – Strong’s H2040 is translated as ‘broken down’ in:

Melakim Aleph/1 Kings 18:30 “Then Ėliyahu said to all the people, “Come closer to me.” And all the people came closer to him. And he repaired the slaughter-place of יְהוָה that was broken down.”

Here Ėliyahu repaired the broken down slaughter-place of יְהוָה. For more on these events please read sermon notes from a message called, **“REPAIRING THE SLAUGHTER-PLACE OF ELOHIM”**, from our website (<https://atfotc.com>) under the **sermons 2014/2015** menu or click on the following link: <https://atfotc.com/repairing-the-slaughter-place-of-elohim-1-kings-18-30-39/>

When the Torah is destroyed – that is to say, that when it has been thrown down and cast behind the backs of a lawless society, through the running after of vain and falsified traditions, what do the righteous do?

The answer is obvious – the righteous still guard the Torah, the very thing that is to be upon their hearts and in their mouths, in order to do it!!!

What we must recognise here, is that when the Torah is ‘destroyed’ then a proper understanding of Scripture is lost.

So many people do not understand Scripture, simply because they have, in a manner of speaking, destroyed the Torah out of their lives!

A skewed picture of Elohim is brought forth when the Torah is destroyed and this we see happening today, as many who claim to know Him will soon learn that they did not, as all their assumed ‘voluntary offerings’ will be revealed as nothing more than bribes that were given and received in falsehood!

The church has used bribery in order to extract funding from people and many who have recognised this and come out of the corrupted system of worship have sadly refrained from doing what is right and stop giving any tithes and voluntary contributions according to the proper right-ruling of Elohim; and this proper application needs to be restored and established in the True Body of Messiah that submits under the clear right-ruling of our Righteous King!

Verse 5:

“A man who flatters his neighbour spreads a net for his own feet.”

The Hebrew root word that is used here for ‘flatters’ is 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!

There is a saying in the world that is well known and states the following: **“flattery will get you nowhere”** and what this basically means is that flattery will not increase your chances of success!

To spread a net, implies the actions of setting a trap to catch something and what Shelomoh is warning us about here, is that when you use smooth talk and misleading opinions then you will be setting a trap for yourself to get caught and even suffer hurt as your walk will be hindered!

Flattery is not something that is fitting for a true set-apart believer and when we understand it in terms of this parable, then we can see that flattery is that which misleads and therefore is not truth, which would make the one who uses flattery a liar!

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 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!

Those who flatter spread a net for their own feet!

The Hebrew word that is translated here as ‘feet’ is the root verb פָּעַם *pa’am* – Strong’s H6471 which means **‘a beat, foot, step’** and can also be expressed as how one **‘conduct one’s life, formally – one’s walk, step or footstep, i.e., the patterns of behavior as a figurative extension of a stepping of a foot forward’**.

The pattern of behaviour of those who use flattery will be caught in their own flattery and deceit, showing that there is no stability in their mouths and be destroyed!

Tehillah/Psalm 5:9-10 “For there is no stability in their mouth; their inward part is destruction; their throat is an open grave; they flatter with their tongue. 10 Declare them guilty, O Elohim! Let them fall by their own counsels; thrust them away for their many transgressions, because they have rebelled against You.”

Verse 6:

“An evil man is ensnared by transgression, but the righteous sings and rejoices.”

Once again, we see Shelomoh giving us a parable that contrasts the evil one with the righteous. The righteous sings and rejoices!

The Hebrew root word that is translated as ‘sings’ is the root verb רָנַן *ranan* – Strong’s H7442 which means, ‘*to overcome, cry out, shout for joy, give a ringing cry, sing aloud*’ and the Hebrew word that is translated as ‘rejoices’ is שָׂמַח *samah* – Strong’s H8055 and means, ‘*to rejoice, be glad, be joyful, delight in and be elated*’, as already discussed in **verse 2**.

These two words that are used here for ‘sings’ and ‘rejoices’ carry a clear picture of the joyous freedom that the righteous have, in expressing their delight and joy for Elohim, while the evil man is not capable of this kind of joy, as he is ensnared by transgression!

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

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

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

The Hebrew root word that is 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!

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!!!

Tehillah/Psalm 118:15 “The voice of rejoicing and deliverance is in the tents of the righteous; the right hand of יהוה is doing mightily.”

Tehillah/Psalm 11:6 “Upon the wrong He rains snares, fire and sulphur and a scorching wind are the portion of their cup.”

Verse 7:

“The righteous knows the plea of the poor, the wrong does not understand such knowledge.”

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

What Shelomoh is highlighting for us here, is that the righteous understand and are concerned for the poor whereas the wrong have no care or discernment in regards to the cry and needs of the poor as they are mostly only concerned about their own lives.

Tehillah/Psalm 41:1 "**Blessed is he who considers the poor; יְהוָה does deliver him in a day of evil.**"

Mishlĕ/Proverbs 21:13 "**Whoever shuts his ears to the cry of the poor, let him also cry and not be heard.**"

We take note of the words that were spoken to Shallum, son of Yoshiyahu, in:

Yirmeyahu/Jeremiah 22:15-17 "**Do you reign because you enclose yourself in cedar? Did not your father eat and drink, and do right-ruling and righteousness? Then it was well with him. 16 "He defended the cause of the poor and needy – then it was well. Was this not to know Me?" declares יְהוָה. 17 "But your eyes and your heart are only upon your own greedy gain, and on shedding innocent blood, and on oppression and on doing violence."**

The Hebrew word that is translated here as 'knows' comes from the root word יָדָע *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.

The wrong have no knowledge and are not able to perceive the cry of the poor, which highlights that they do not know Elohim and is Word!

Verse 8:

"Scoffers ensnare a city, but the wise turn away wrath."

What Shelomoh is highlighting here is that scoffers will stir up wrath while the wise will turn it away!

The wording that is translated as 'scoffers' is written as: אָנְשֵׁי לָצוֹן – 'aneshey latson' and comes from the two root words:

1) אִישׁ *ish* – Strong's H376 which means, '*man*' and

2) לָצוֹן *latson* – Strong's H3944 which means, '*a scorning, scoffing*', and can therefore be literally translated as '*the man who scoffs (or scorns)*'.

The English word **scorn** is described in the dictionary as, '**open dislike and disrespect or derision often mixed with indignation**'.

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

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

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

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

The Hebrew word that is translated as 'ensnares' comes from the root word פָּוַח *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 uttering lies or being utterly deceitful, and can also have the meaning of, ‘**to inflame**’, highlighting how a whole city can be set on fire by the lies of scoffers!
By wisdom fires (strife) can be turned away!

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

This word comes from the root verb אָנַף **anaph** – Strong’s H599 which means, ‘**to be angry, become angry**’. The description of the one who is impatient could literally be described as one who is ‘**short of face**’ and has a quick temper.

This parable highlights the power of the tongue that can either set a city alight or can turn the fire of anger away!

Ya’aqob/James 3:5-6 “So too the tongue is a little member, yet boasts greatly. See how a little fire kindles a great forest! 6 And the tongue is a fire, the world of unrighteousness. Among our members the tongue is set, the one defiling the entire body, and setting on fire the wheel of life, and it is set on fire by Gehenna.”

Verse 9:

“When a wise man disputes with a foolish man, whether he rages or laughs, there is no peace.”

This parable highlights the clear reality that the wise and foolish will never be able to come to peace in any dispute!

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

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

The Hebrew words rendered **fool** in **Mishlě/Proverbs**, and often elsewhere in the Tanak, denote one who is morally deficient.

Such a person is lacking in sense and is generally corrupt.

The עֲוִיל **eviyl (fool)** identifies himself as soon as he opens his mouth!

He would be wise to conceal his folly by keeping quiet (**Mishlě/Proverbs 17:28**).

When he starts talking without thinking, ruin is at hand (**Mishlě/Proverbs 10:14**).

While a wise man avoids strife, the fool quarrels at any time (**Mishlě/Proverbs 20:3**).

He cannot restrain himself and will “display his annoyance at once,” whereas a wise man overlooks an insult (**Mishlě/Proverbs 12:16**).

Fools only have pride coming out of their mouths (**Mishlě/Proverbs 14:3**), and mock at sin and lawlessness (**Mishlě/Proverbs 14:9**).

A fool despises wisdom because it is too high for him (**Mishlê/Proverbs 24:7**), and when disputing with a fool there is no peace (**Mishlê/Proverbs 29:9**).

The Hebrew word that is translated as ‘disputes’ is נִשְׁפָּט nishpoth, which comes from the root word שָׁפַט shaphat – Strong’s H8199 – meaning, ‘**to judge, govern, rule, pronounce judgement, give law**’, and is written here in the ‘niphil’ verb tense which can render the meaning, ‘**to enter into controversy, plead, have controversy together**’.

We take note of the reality of the wise entering into disputes over matters of the Torah with the foolish as being fruitless for there is no peace, and Sha’ul tells us in Titos the following:

Titos/Titus 3:9 “**But keep away from foolish questions, and genealogies, and strife and quarrels about the Torah, for they are unprofitable and useless.**”

Our Master, who taught in parables, tells us in:

Mattithyahu/Matthew 7:6 “**Do not give what is set-apart to the dogs, nor throw your pearls before the pigs, lest they trample them under their feet, and turn and tear you in pieces.**”

What Shelomoh also highlights for us here in this proverb is that a fool will not enter into a proper sound discussion about any necessary right-ruling as the fool will only rage and laugh at what a wise one has to say about the proper right-rulings of Elohim!

We see this to be so true today as we take note of many who experience this almost on a daily basis, especially in homes where there are clear disputes over the validity of the Torah of Elohim.

The wise that walk in the Torah will be laughed at, ridiculed and shown anger from a fool in response to matters about the Torah and no peace comes forth!

The Hebrew root word that is used here for ‘rage’ is רָגַז ragaz – Strong’s H7264 which means, ‘**to be agitated, quiver, quake, be excited, perturbed, perturbed**’.

To be ‘**perturbed**’ means to be disturbed greatly in mind or thrown into confusion and disorder, and this is exactly what happens if a wise one has a dispute with a fool, as the fool gets greatly disturbed and very angry as a result, all because of confusion through the mixed lies that have been inherited!

The Hebrew word that is translated as ‘laughs’ comes from the root verb שָׂחַק saḥaq – Strong’s H7832 which means, ‘**to laugh or celebrate, play, rejoice, scorn**’, and can even be understood here in this context that fools enjoy making crude jokes or working out hurtful pranks when matters of right-ruling are being disputed over!

Fools do not want to listen as they will rather make jokes of serious matters and in the process laugh it off and assume that they are very clever, while in the process they bring no peace to the matter!

The Hebrew root word that is used for ‘peace’ is נָחַת nahath – Strong’s H5183 meaning, ‘**quietness, rest**’ and is from the root נָח nuah – Strong’s H5117 which means, ‘**to rest, cause to rest, set down, leave, depart from**’ and the Name of the man who found favour in יְהוָה’s eyes is derived from this root - Noah - נֹחַ - Strong’s H5146 whose name means, ‘**rest, comfort**’.

What Shelomoh is teaching us here is that any disputes that are had between a wise man and a fool is that there will be not quietness and rest!

This is why we are to exercise great caution in terms of when we are to answer a fool in his folly and when we are not to answer a fool in his folly, so that we do our utmost at restraining ourselves from entering in to fruitless disputes that do not end peacefully!

Verse 10:

“Bloodthirsty men hate the perfect, and seek the life of the straight.”

The term ‘**bloodthirsty men**’ is literally ‘**men of bloods**’ as the Hebrew wording is as follows:

אֲנָשֵׁי דָמִים – ‘**aneshey damiym**’ which comes from the two root words:

- 1) **אִישׁ** ish – Strong’s H376 which means, ‘**man**’ and
- 2) **דָּם** dam – Strong’s H1818 which means, ‘**blood, bloodguilt, bloodshed**’.

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



Dalet – **ד**:



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

Mem – **מ**:



The ancient script has this letter as  and is pictured as ‘**water**’, and also carries the meaning of ‘**chaos**’ (from the storms of the sea) and can also picture that which is **mighty** or massive as well as the unknown. We are also able to understand this letter as representing **the nations**, for the nations are often likened to the seas in Scripture. This also carries for us the picture of washing, as we understand the function of water being that which cleanses us and sustains us, showing us how we are washed and sustained by the Living Waters of the Word! This letter also can represent any liquid, especially **blood**!

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

The life of all flesh is in its blood! Blood is not a dead thing... without blood we have no life! We recognise that without the Blood of Messiah having been shed for us we have no life! And it is by the Blood of our Master and Elohim that we have been declared right, and as we stay in Him, we shall be saved from wrath through Him (**Romiyim/Romans 5:9**).

The taking of innocent blood יהוה hates!

Men who are 'bloodthirsty' are men who want to take the life out of others and here Shelomoh highlights this by showing us how the perfect are hated by the wrong!

The Hebrew word translated as 'hate' comes from the word שָׂנֵא *sane* – Strong's H8130 which means, *'to hate, detest, turn against'*.

Hate expresses an emotional attitude toward persons and things which are opposed, detested, despised and with which one wishes to have no contact or relationship.

It is therefore the opposite of love.

Tehillah/Psalm 34:21 "Evil does slay the wrong, and those who hate the righteous are guilty."

Those who are 'bloodthirsty' have no regard for a righteous man's life and therefore have no regard for Elohim and we take note that our Master warned us against those that would hate us!

Yohanan/John 15:18-23 "If the world hates you, you know that it hated Me before it hated you. 19 "If you were of the world, the world would love its own. But because you are not of the world, but I chose you out of the world, for that reason the world hates you. 20 "Remember the word that I said to you, 'A servant is not greater than his master.' If they persecuted Me, they shall persecute you too. If they have guarded My Word, they would guard yours too. 21 "But all this they shall do to you because of My Name, because they do not know Him who sent Me. 22 "If I had not come and spoken to them, they would have no sin, but now they have no excuse for their sin. 23 "He who hates Me hates My Father as well."

The bloodthirsty hate the perfect, which highlights for us that the bloodthirsty are not perfect!

The Hebrew word that is translated as 'perfect' is the adjective תָּמַם *tam* – Strong's H8535 which means, *'complete, blameless, blameless man, guiltless, perfect, peaceful'*, and comes from the primitive root word תָּמַם *tamam* – Strong's H8552 meaning, *'to be complete, to be finished, be at an end, blameless'*.

Another word that comes from this root verb תָּמַם *tamam* – Strong's H8552 is the word תָּמַם *tom* – Strong's H8537 and carries the meaning of *'completeness, prosperity, perfect integrity'*.

The plural of תָּמַם *tom* – Strong's H8537 is a word we all should know... and that is the word תְּמִימִים *Tummim* – Strong's H8550 which means *'perfections'*, from which we get the word תְּמִימִים *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 יהוה.

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 יהוה. 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 יהוה "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 – it represents **‘The Perfect Light’**.

We know that **יהושע** 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!!!)

Why I man mentioning these various words that are derived from the root that means to be perfect is to clearly highlight that the bloodthirsty men hate those who walk in the perfect Torah, that of freedom, and shine the light and perfections of our Master as they walk in integrity and uphold the Word of Truth in all they say and do! Bloodthirsty men hate this and will seek any opportunity to take the life out of the straight!

The Hebrew root word for ‘seek’ is **בָּקַשׁ** baqash – Strong’s H1245 which means, **‘to seek, aim, search, look, inquire’**, and 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!

How earnestly are you seeking **יהודר**?

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, **יהושע** Messiah.

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

Quph – קְ:

This is the Hebrew letter 'qoph', 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 בָּקַשׁ 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 בָּקַשׁ 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 יהוה 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 יהוה, 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 יהוה 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!

We who stay in the Master and walk in integrity are to seek (baqash – Strong’s H1245) יהוה and His righteousness with great intensity and desire to please Him. It is with this same kind of intense seeking that the bloodthirsty seek to take the life of the straight!

It is with the same intensity of seeking that the wrong seek to destroy the life of the straight!

The Hebrew word that is 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 יהוה – 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 יהוה 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 walk 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.

A life of faith begins with obedience!

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

In **Mishlĕ/Proverbs 6:26** we are told that the adulteress hunts a precious life! She hunts the innermost parts of a being!

Hence Messiah giving us clear teachings of where adultery begins – in the heart – in the inner being of a man!

That is where the adulteress (who is bloodthirsty) hunts her prey, as she sets a trap in order to get the precious life to be caught in the inner man with desires of the flesh and lusts of the eyes, planting a seed that will result in wrong actions, and this we are to be on guard against!

Verse 11:

“A fool lets out all his breath, but the wise calms it down.”

What this parable teaches us, is that a fool gives full vent to his anger and can literally be understood here as ‘a fool brings out all of his breath’, which shows us that a fool is very hasty at venting any anger that is stirred up and he will do so without thinking!

Mishlĕ/Proverbs 14:29 “He who is patient has great understanding, but he who is short of spirit exalts folly.”

Mishlĕ/Proverbs 12:16 “A fool’s wrath is known at once, but a clever one covers shame.”

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 that are rendered as *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!

While the fool gives full vent to his anger a wise one holds his breath back and from this clear picture we can be reminded of the words of Sha’ul that teaches us to not let our anger cause us to sin!

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

What is very clear is that we all get angry at times, yet what is also very clear is that a fool lets his anger be fully vented and does not care nor consider the consequences of his anger whereas we are able to learn from Shelomoh and Sha’ul that we are to exercise calmness and restraint so that we do not let our anger cause us to sin in any way and become foolish in the process!

What this parable highlights for us is that a fool cannot exercise any patience whereas the wise servant of Elohim ought to as we recognise that one of the fruit of the Spirit is patience.

Ya’aqob/James 1:19-20 “So then, my beloved brothers, let every man be swift to hear, slow to speak, slow to wrath, 20 for the wrath of man does not work the righteousness of Elohim.”

Qoheleth/Ecclesiastes 5:2 “Do not be hasty with your mouth, and let not your heart hurry to bring forth a word before Elohim. For Elohim is in the heavens, and you on earth, therefore let your words be few.”

Verse 12:

“If a ruler listens to lying words, all his servants become wrong.”

The Hebrew root word that is used here ‘ruler’ is מַשַׁל *mashal* – Strong’s H4910 which means, ‘**to rule, have dominion, reign**’, which refers to a person who has the authority or power to rule over others.

This parable is a sobering warning to leaders being led astray by lies and the effect that it will have on all those who submit to their leadership.

The Hebrew root word that is used here for ‘listens’ is קָשַׁב *qashab* – Strong’s H7181 which means, ‘**to incline (ears), to attend to, pay or give attention to, listen, heed, mark, marked well**’.

We are instructed throughout Scripture to **listen to/give proper attention** to wisdom and understanding and therefore we should be on guard against the lending of our ears to falsehood and lies, for it corrupts not only our own ears but those who listen to us.

This root word קָשַׁב *qashab* – Strong’s H7181, emphasises the idea of being marked as true hearers of the Word, and here is why I say that: when we see this word in the ancient pictographic script, we can see this meaning being clearly presented.

In the ancient pictographic script, the root word קָשַׁב *qashab* – Strong’s H7181 which means, ‘**to incline (ears), to attend to, pay or give attention to, listen, heed, mark, marked well**’, is pictured as follows:



Quph – ק:

This is the letter ‘quph’, which is pictured as , and is a ‘horizon’ and depicts the elements of ‘time’, as it pictures the sun in its rising and setting. It therefore carries the meaning of ‘circle’ or ‘to go around’, representing for us both, appointed cycles or times as well as eternity and speaks of continual adherence to the Appointed Times.

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.

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.

In terms of understanding the meaning of this root word that is translated as 'marked, listened', we can see from these pictographs, a wonderful understanding of what true hearers are marked by, as it can render for us the following:

CONTINUALLY MEDITATING ON THE WORD OF THE HOUSE!

We are the Dwelling Place/House of Elohim, being built up as living stones in Messiah, and as faithful hearers and doers of the Word, we meditate day and night on His Torah, for then we shall be blessed and be guarded to walk in, and stay in, paths of righteousness!

While we know that the Sabbath shall be a sign between יהוה and us forever, and guarding it, by all means, marks us, in Him, we also recognise that we are marked, in Him, by walking according to ALL His commands, which we are able to do, when we are true hearers that have properly listened, and continue, to pay close attentions to doing what His Word commands!

The Hebrew root word that is translated as 'lying' is שָׁקַר 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*'.

שָׁקַר 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!

Mishlê/Proverbs 6 tells us that a lying tongue is one of the things that יהוה hates!

A lying tongue speaks of one who makes promises but does not keep them!

Have you made promises you did not keep?

Have you said 'yes' for something but meant 'no', or vice versa?

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

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

Listening to lying words will cause one to have lying lips and therefore this parable is a clear teaching against paying attention to lies that can corrupt set-apartness.

The Hebrew root word for 'words' is דָּבָר davar – Strong's H1697 meaning, '*speech, word, commandment, chronicles, message*' which in its primitive root form - דָּבָר davar – Strong's H1696 means, '*to speak, command, counsel, declare, proclaimed, converse, warn, threaten, promise*'.

The Word of יהוה is living and active and His Word is Truth!

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

Dawid clearly expresses the importance of the Word of יהוה being truth and is the basis and foundation for proper right-ruling, from which a ruler/leader should lead/rule from.

Listening to any other word of falsehood will only corrupt decisions that are made and cause servants to become wrong by following corrupted rulings based on falsehood!

In our Master's prayer for us He makes it clear that we are to be set-apart by the Truth of His Word: **Yohanan/John 17:17** **"Set them apart in Your truth – Your Word is truth."**

The Hebrew word that is used here for 'his servants' is מְשָׂרְתָיו mesharethav, which comes from the root verb שָׂרַת sharath – Strong's H8334 which means, **'to minister, serve, attend'**, and is the same word that is used in **Shemoth/Exodus 28:35**, when speaking about the garments and the pomegranates and bells that would be upon the hem of the robe, all around, that Aharon, the High Priest should **'attend'** in when going in or coming out of the Most Set-Apart Place.

Why I am mentioning this, is to highlight that we are servants of the Most-High Elohim and it His Word of Truth that we are to be paying attention to so that we walk in Truth and do not become wrong. We cannot serve two masters and therefore when one begins to listen to the falsehood and lies of wrong rulership then it is inevitable that the hearer will become wrong!

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

Unrighteous rulership will cause its followers to be wicked whereas those who listen to and pay attention to the Truth of our Righteous King will walk in righteousness and be righteous!

This parable highlights the severe danger of wicked rulership, which is so prominent in the world today and as a result most are becoming wicked as opposed to becoming set-apart.

Verse 13:

"The poor man and the oppressor have this in common: יהוה gives light to the eyes of both."

This parable is similar to that which we find in:

Mishlĕ/Proverbs 22:2 **"The rich and the poor meet together – יהוה is the Maker of them all."**

Shelomoh is highlighting that the poor man and the oppressor have this in common – it is יהוה who gives light to their eyes.

The Hebrew word that is translated as 'poor' here come from the root verb רוּשׁ 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 'oppressor' comes from the root word תַּכָּהּ takah - Strong's H8501 which means, **'crush, deceitful, injury, oppression, oppressor'**, and can refer to one who creates hardship, distress and unfavourable conditions and is a clear characteristic of wicked people.

In other parables, Shelomoh highlights how the 'poor' does not hear rebuke and ignores discipline, which helps us understand the pairing of these two here in this parable, for we know that those who follow the good Shepherd do not lack at all, as the sheep know His voice!

Therefore, we are able to clearly see is that those who neglect to hear the Words of Elohim shall clearly lack the needed faith to walk upright and in obedience, and in the process close their ears to the rebuke of the Shepherd and refuse to hear words of wisdom but rather lend their ears to the words of folly!

The common trait of the poor man and the oppressor is that they do not listen to rebuke and clearly ignore the discipline of the Truth and here Shelomoh highlights that for both of these... whether one is poor and being oppressed or whether they are the one who is doing the oppressing – it is יהוה who gives light to the eyes of both! It is יהוה who will be able to open their eyes to their folly!

The Hebrew word that is translated as 'have this in common' comes from the root word פגש pagash – Strong's H6298 which means, 'meet together, encounter, common bond, have this in common', and what we take note here is that it is the common bond that both the oppressor and poor have!

The Hebrew word that is translated here as 'light' is the root word אור or (oor) – Strong's H215 meaning, 'to be or become light, give light, shine', and from this we see the derivative - אור ur – Strong's H217 which actually means, 'a flame, fire, fires, light' or 'light of fire'.

The plural of the word אור ur is used in:

Shemoth/Exodus 28:30 "And into the breastplate of right-ruling you shall put the Urim and the Tummim, and they shall be on the heart of Aharon when he goes in before יהוה. And Aharon shall bear the right-ruling of the children of Yisra'el on his heart before יהוה, continually."

אורים Urim – Strong's H224 means 'lights, illuminations' – this was placed in the breastplate of right-ruling of the High Priest, together with the תומים Tummim – plural of תם tom, and carries the meaning of 'perfections'

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 יהוה.

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':

Hazon/Revelation 1:8 "I am the 'Aleph' and the 'Taw', beginning and end," says יהוה "who is and who was and who is to come, the Almighty."

Yeshayahu/Isaiah 44:6 "Thus said יהוה, Sovereign of Yisra'el, and his Redeemer, יהוה of hosts, 'I am the First and I am the Last, besides Me there is no Elohim.'"

What are the urim and tummim?

They are the things that illuminate and perfect.

We know that **יהושע** 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!!!)

He writes His Torah on our hearts and so it is our hearts and mouths that we may do it! As we walk in the Light of the Torah of Elohim we, as children of light, shine the light of that Truth more and more as we grow in the wisdom and understanding of Elohim.

Eph'siyim/Ephesians 5:8 "For you were once darkness, but now you are light in the Master. Walk as children of light"

The wicked walk in darkness and have no 'light' and what Shelomoh is emphasising here, is that it is **יהוה** is the One who gives light to all!

The Light has come and all have a clear choice of whether to walk in the light or stay in darkness. Light, in Scripture, can also be used as a clear metaphor for 'knowledge' while 'darkness' can be used as a metaphor for 'ignorance'.

There are no poor or oppressors that can claim that the light (knowledge) of Elohim has been hidden from them as **יהוה** gives light to both and herein lies the reality of how anyone who responds correctly to the 'light' that **יהוה** gives to the eyes will be able to walk in the light and turn away from their wicked ways and oppressed state and have no lack as they stay in the Light and walk in Messiah!

In our Master, **יהושע** Messiah, is life and the life is the light of men!!! (**Yohanan/John 1:4**)

Those who are in the Master and stay in Him have life and life abundantly and need not fear the darkness of evil.

When we consider the clear picture of Yisra'el having light while Mitsrayim were in thick darkness we are also able to recognise the joy of having the strength and power of our Master giving us secure light in our sojourning.

What is worth taking note of, in terms of the Hebrew word for light, we are able to see a powerful Truth being given to us through the ancient pictographic of this word:

The Hebrew words that are translated as 'light' – **אור** or – **Strong's H216** and 'to shine' - **אָרַח** or – **Strong's H215**, is written in the ancient pictographic script, as follows:



Aleph – א:

This is the letter 'aleph', in the ancient script 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!

Waw/Vav – ׀:

Y

This is the Hebrew letter 'waw' or 'vav' which in the ancient script is 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' as well as 'bind'.

Resh – ׀:



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'.

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

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

When we consider these ancient pictographic letters that render the word for 'light' we can clearly see a powerful lesson, in terms of our Master, the Light of the world, giving us the rendering:

STRENGTH SECURED IN THE HEAD!

We have great confidence and security in being able to be strong and courageous as we walk in the Light as our Master, who is our Head, is in the Light and in Him we have been secured into His Covenants of promise, having called us out of darkness into His marvellous light, for His Word lights our path in a dark and depraved world!

Yeshayahu/Isaiah 60:1 "Arise, shine, for your light has come! And the esteem of יְהוָה has risen upon you."

This chapter opens with a call for Yisra'el to rise up and shine. And in following on from the previous chapter, we are able to understand the clear prophetic context being given here, with the urgent call to stand up, shine and hold fast till the end.

Chapter 59 highlights the clear promise of the deliverance of יְהוָה, as He would reveal His Hand, that is not too short to save, and come and redeem His beloved Bride and renew His Covenant with His returning Bride!

With the Good News of His deliverance, this chapter opens with an awakening call to arise and shine, as clear ambassadors of the reign of our Redeemer and King, and this we can do, because His light has come to equip us to do just that! That is Good News!

This prophetic call for the returning Bride to rise and shine, is a great shadow picture of the clear call that our Wonderful Master and Redeemer gave to us, when He came in the flesh in order to redeem us from sin, and made it clear that we are to shine:

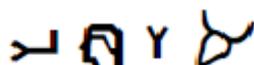
Mattithyahu/Matthew 5:14-16 "You are the light of the world. It is impossible for a city to be hidden on a mountain. 15 Nor do they light a lamp and put it under a basket, but on a lampstand, and it shines to all those in the house. 16 Let your light so shine before men, so that they see your good works and praise your Father who is in the heavens."

Do not hide your light, stand up and let it shine!

Wake up, stand up, get dressed and shine, could be a more specific way of emphasising the call being given in **Yeshayahu/Isaiah 60:1!**

The Hebrew word that is translated as 'shine' is אָרַי ory, which comes from the root word אָרַר or – Strong's H215.

As we consider the command being given, to 'SHINE', being written as אָרַי ory, we can see this in the ancient text as follows:



As you will notice, with this root word written in the active imperative tense, being given in the singular, as a collective of a call for a unified Bride, there is the letter 'yod' at the end:

Yod – י

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

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

Therefore, in understanding this call to SHINE, as true children of light, we can see the following:

STRENGTH SECURED IN THE HEAD – TO WORK!

In our Head, יְהוֹשֻׁעַ Messiah, we are strengthened and secured, in order to work righteousness, as our works reflect the garments that He has clothed us in, and we are therefore able to SHINE, as we work our deliverance with fear and trembling, by having the proper works of obedience to His Torah, showing our belief by what we do!

With this pictographic of SHINE being clear that we are equipped in the Master to shine, we recognise that if we do to rise up, or ARISE, then we cannot shine!

Verse 14:

“The sovereign who rightly rules the poor with truth, his throne is established forever.”

As with **verse 12** we see here again the cause followed by effect, and by that I mean that while we take note of **verse 12** highlighting the dangerous effects of a ruler that listens to lies, here we take note of the effect of the ruler/king who rules with truth – for his throne is established forever!

We have already discussed in **verse 4** the term/title that is used for our Master as the righteous King, which in Hebrew is מֶלֶךְ צְדָקָה Malkitsedeq – Strong's H4442 means, 'my king is righteous' which comes from the two words: מֶלֶךְ Melek - Strong's H4428 meaning, 'king' and צְדָקָה tseḏeq – Strong's H6664 which means, 'righteous, just, righteousness'.

In Hebrew the word for 'truth' is אֱמֶת emeth – Strong's H571 which means, 'truth, firmness, faithfulness', and this word carries an underlying sense of certainty and dependability – and we know that The Word of יהוה is truth:

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

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

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

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

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

This word - אֱמֶת emeth – Strong's H571, in the ancient script, look 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.

Taw – ת



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

As we consider these letters in describing Messiah as being the TRUTH we are able to clearly see that it is by His strength and might that He has passed through the waters in order to secure for us His Covenants of Promise! Messiah is the Aleph and the Tau – the first and the last, who came from above (passing through the waters of the heavens and the earth) in order to redeem us according to His Word!

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

Our Righteous King rules in Truth and His Throne is established forever!

The Hebrew word that is translated as ‘established’ comes from the root word כּוּן kun – Strong’s H3559 which means, ‘*ready, steadfast, established, firm, set up, determined, prepared*’, and here it is written in the Niphal passive rendering it to mean, ‘*be prepared, be ready, be steadfast, be secure, be enduring, be stable, be settled*’.

The fact that our Master’s throne is established forever, gives us the full assurance of our ability to be firmly established in Him, as we guard righteousness through a proper belief-obedience.

Ib’rim/Hebrews 1:8-9 “But to the Son He says, “Your throne, O Elohim, is forever and ever, a sceptre of straightness is the sceptre of Your reign. 9 “You have loved righteousness and hated lawlessness. Because of this, Elohim, Your Elohim, has anointed You with the oil of gladness more than Your companions.”

Yeshayahu/Isaiah 9:6-7 “For a Child shall be born unto us, a Son shall be given unto us, and the rule is on His shoulder. And His Name is called Wonder, Counsellor, Strong Ėl, Father of Continuity, Prince of Peace. 7 Of the increase of His rule and peace there is no end, upon the throne of Dawid and over His reign, to establish it and sustain it with right-ruling and with righteousness from now on, even forever. The ardour of יְהוָה of hosts does this.”

This promise of the SEED that shall be called FATHER of CONTINUITY once again emphasises the clear picture that Messiah, the DOOR to the Father is the FATHER!

Let us look at this term ‘father of continuity’, as it is written in **Yeshayahu/Isaiah 9:6** (in Hebrew text it is 9:5): אָבִי עַד – ‘abi ad’ – which is literally rendered as ‘My Father forever’.

The two Hebrew root words that are used here are:

- 1) אָב ab - Strong’s H1 which means, ‘father’, and
- 2) עַד ad - Strong’s H5703 which means, ‘perpetuity, continually, eternal, forever, perpetual’.

When one looks at this term in the ancient pictographic lettering, we see a powerful picture that reveals to us how THE FATHER has revealed Himself to us!

The term אָבִי עַד – ‘abi ad’, which proclaims, “My Eternal Father” or “My Father Everlasting” looks like this:



The two words individually look like this:

MY Father – אָבִי abi:



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!

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.

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!

In its root form the ancient script represents this word as meaning the strength of the House, which can represent that which upholds the house such as tent poles, or the father who upholds the family, and is the strength of the family.

The addition of the **'yod'** makes this word become personal as it renders the father as being **'my'** father, and emphasises how it is the Father who works my deliverance by His own outstretched arm and hand.

Eternal - עולָם ad:



Ayin - ע:



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

Dalet – ד:



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

Combined these two letters mean:

SEE THE DOOR

When we understand this wording in terms of who the DOOR is, we are able to see that this wording is making it clear to us the following:

THE ETERNAL FATHER HAS STRETCHED OUT HIS ARM AND HAND, AND WE SEE HIM AS THE DOOR, WHICH IS MESSIAH!

Messiah the Door is the outstretched arm and Hand of Elohim who is called our Father forever!

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

Yohanan/John 14:6-11 **“יהושע said to him, “I am the Way, and the Truth, and the Life. No one comes to the Father except through Me. 7 “If you had known Me, you would have known My Father too. From now on you know Him, and have seen.” 8 Philip said to Him, “Master, show us the Father, and it is enough for us.” 9 יהושע said to him, “Have I been with you so long, and you have not known Me, Philip? He who has seen Me has seen the Father, and how do you say, ‘Show us the Father’? 10 “Do you not believe that I am in the Father, and the Father is in Me? The words that I speak to you I do not speak from Myself. But the Father who stays in Me does His works. 11 “Believe Me that I am in the Father and the Father in Me, otherwise believe Me because of the works themselves.”**

The understanding of who יהושע Messiah is, is often lost when people follow the inherited lies and deception, which denies the Truth of Him being the Everlasting Father – for יהושע Messiah is the Master יהוה.

When this deception happens, the fuller understanding of the commands of Messiah being the exact same commands of יהוה our Elohim is lost and misunderstood, with the false notion that the Son came to change the Father's commands and set forth a new standard of an assumed obedience to the Father.

יהושע Messiah is our Master and Elohim, as T'oma confessed when seeing the scars in His hands and feet, and the word is clear that Elohim is One and He does not change!

Our responsibility as sons of Elohim, must be to listen to His discipline, so that we can stay in him and He in us in order for us to bear much fruit that lasts!

Verse 15:

“A rod and reproof give wisdom, but a child unrestrained brings shame to his mother.”

In this parable Shelomoh highlights the benefits of discipline and warns against the effects of a lack thereof.

Physical punishment is scripturally considered as being essential and sadly we take note of how the world has rejected this form of punishment which has left many children unrestrained and lacking proper discipline in their lives.

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

Mishlĕ/Proverbs speaks of discipline with the emphasis on instruction, and to answer the question of how discipline is administered, we can see in:

Mishlĕ/Proverbs 22:15 “Folly is bound up in the heart of a child; the rod of discipline drives it far from him.”

The Hebrew word translated as ‘reproof’ is תּוֹכַחַת tokeḥah – Strong’s H8433 which means, ‘rebuke, reproof, correction, punishment, chastisement’, and 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.”

This we already discussed when looking at **verse 1**.

The Greek word used here in the LXX (Septuagint) of Mishlĕ/Proverbs 13:18 for ‘reproof’ is ἔλεγχος elegchos – Strong’s G1650 which means, ‘reproof, test, conviction’, which comes from the verb ἐλέγγω elegchō – Strong’s G1651 which means, ‘to expose, convict, reprove, reprimanded, rebuke’. ἔλεγχος elegchos – Strong’s G1650 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!

יְהוָה reproveth those He loves:

Ḥazon/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 reprov'd 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.

We are also to take careful heed that we do not refuse and ignore reproof!

While we recognise that we are to reprove works of darkness, **we must not be found being arrogant that we end up refusing reproof when it is due!**

Mishlě/Proverbs 10:17 tells us that the one who refuses reproof goes astray!

The Hebrew word translated as ‘go astray’ is תַּעֲרָה ta’ah – Strong’s H8582 which means, ‘**to err, deceived, go astray, misled, wander, wandered**’.

This is a severe warning for us to take heed of, as what we see in Scripture is clear – if you go astray you will not enter into the rest of Elohim, just as the rebellious generation in the Wilderness did not enter into the Promised Land:

Tehillah/Psalm 95:10-11 “**For forty years I was grieved with that generation, and said, ‘They are a people who go astray in their hearts, and they do not know My ways.’ 11 ‘As I swore in My wrath, ‘if they enter into My rest...’ ”**

Amos 2:4 “**Thus said יהוה, “For three transgressions of Yehudah, and for four, I do not turn it back, because they have rejected the Torah of יהוה, and did not guard His laws. And their lies after which their fathers walked lead them astray.”**

Walking in the false traditions of the fathers who cast the Torah aside is causing many to be led astray and in danger of not entering into the rest of the Master!

Shelomoh makes it very clear that the rod and reproof give wisdom!!!

The Hebrew word that is used here for ‘wisdom’ is חֹכְמָה hokmah – Strong’s H2451 which means, ‘**wisdom, skill**’, which we have already looked at in **verse 3** by looking at the ancient pictographic rendering of this word.

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

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

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

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

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

A child that is not properly disciplined, with the wisdom that the rod and reproof brings, is one who is left alone and ends up bringing shame, rather than honour, to his mother!

The Hebrew word that is translated here as 'unrestrained' comes from the root word **שָׁלַח** *shalah* - Strong's H7971 which means, '**to send, bid farewell, let go, put forth, stretch out, direct, urgently send**', and here it is written in the 'pual' tense, which is the passive tense, which can render the meaning, '**to be sent off, be put away, be divorced, be impelled**'.

What this highlights here is that a child that is left to his own devices will not grow in wisdom but will bring shame!

The Hebrew word that is translated here as 'shame' comes from the root word **בוּשׁ** *bosh* – Strong's H954 which means, '**be ashamed, act shamefully, disconcerted, disappointed**'.

Those who walk in the stubbornness of their own ways and try to falsely accuse our good behaviour, shall stand ashamed before the Master one day!

Kěpha Aleph/1 Peter 3:14-17 "**But even if you suffer for righteousness' sake, you are blessed. "And do not fear their threats, neither be troubled." 15 But set apart **יְהוָה** Elohim in your hearts, and always be ready to give an answer to everyone asking you a reason concerning the expectation that is in you, with meekness and fear, 16 having a good conscience, so that when they speak against you as doers of evil, those who falsely accuse your good behaviour in Messiah, shall be ashamed. 17 For it is better, if it is the desire of Elohim, to suffer for doing good than for doing evil."**

When we walk in total obedience to the clear instructions of Elohim, we shall not stand ashamed, nor act shamefully:

Kěpha Aleph/1 Peter 4:14-16 "**If you are reproached for the Name of Messiah, you are blessed, because the Spirit of esteem and of Elohim rests upon you. On their part He is blasphemed, but on your part He is praised. 15 For do not let any of you suffer as a murderer, or thief, or doer of evil, or as a meddler. 16 But if one suffers being Messianic, let him not be ashamed, but let him esteem Elohim in this matter."**

Verse 16:

"When the wrong become many, transgression increases; but the righteous look on their fall."

This saying is pretty clear in highlighting the effects of more and more people becoming wrong as the more that refuse to walk in the truth the more transgression will there be.

While this is the clear state of the world at the moment, especially as we see depravity on the increase and the increase of lawlessness, we have the firm assurance that the righteous will see the fall of the wrong, therefore we need not be flustered or fear their increase but rather take heed to guard righteousness!

The Hebrew root word that is 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!

Tehillah/Psalm 37:34 “**Wait on יהוה and guard His way, and He shall exalt you to inherit the earth – when the wrongdoers are cut off, you shall see it.**”

Tehillah/Psalm 91:7-8 “**A thousand fall at your side, and ten thousand at your right hand; but it does not come near you. 8 Only with your eyes you look on, and see the reward of the wrong ones.**”

Mattithyahu/Matthew 24:12-13 “**And because of the increase in lawlessness, the love of many shall become cold. 13 “But he who shall have endured to the end shall be saved.”**

Verse 17:

“Discipline your son, and he brings you rest and delight to your life.”

Shelomoh continues with the theme of the necessity of proper discipline.

The Hebrew word used here for ‘discipline’ is the primitive root verb יָסַר *yasar* – Strong’s H3256 which means, ‘*to discipline, admonish, correct, teach*’.

Mishlĕ/Proverbs speaks of discipline with the emphasis on instruction, and to answer the question of how discipline is administered, we can see in:

Mishlĕ/Proverbs 22:15 “**Folly is bound up in the heart of a child; the rod of discipline drives it far from him.**”

The Hebrew noun מוֹסֵר *musar* – Strong’s H4148 which means, ‘*discipline, chastening, correction, reproof, punishment, warning*’, is used here for ‘discipline’ and comes from the primitive root verb יָסַר *yasar* – Strong’s H3256

The verb יָסַר *yasar* – Strong’s H3256 is used in Scripture 43 times with 5 of those being found in **Mishlĕ/Proverbs** and the noun מוֹסֵר *musar* – Strong’s H4148 is used 50 times in Scripture, and of those 50 times, we see it being used in **Mishlĕ/Proverbs** 30 times, hence our clear understanding of how **Mishlĕ/Proverbs** carries a great and important theme of the discipline of wisdom that is needed in our lives!

There is certainly great wisdom in true discipline!

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

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

The Hebrew word that is used here for ‘instruction’ is מוֹסֵר **musar** – Strong’s H4148! In other words, many will talk the talk, yet hate the walk, or rather hate the needed discipline required to live true set-apart lives, and will quickly cast the word of Elohim behind them, instead of letting it be a light for their path ahead of them!

The Greek verb that is used in the LXX (Septuagint) in this **Mishlê/Proverbs 29:17** for ‘discipline’ is παιδεύω **paideuō** – Strong’s G3811 meaning, ‘**to train children, to chasten, instruct, correct, discipline, correcting, educating**’, and this word is also used in the following verse:
Ih’rim/Hebrews 12:7 “**If you endure discipline, Elohim is treating you as sons. For what son is there whom a father does not discipline?”**”

We also see this word being used in the clear wakeup call that is given to the lukewarm assembly, in: **Hazon/Revelation 3:19** “**As many as I love, I reprove and discipline. So be ardent and repent.**”

The Greek noun that is used in the LXX as the equivalent to the Hebrew noun מוֹסֵר **musar** – Strong’s H4148 is the word παιδεία **paideia** – Strong’s G3809 which means, ‘**the repairing of a child, training, discipline**’.

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

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

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

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

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

This word comes from the root μαθ- **math** which means, ‘**to learn, educated, receive instruction**’.

A true ‘disciple’ of our Master and Elohim, is one who is ‘disciplined’ and learns by receiving instruction and taking heed to walk in it!

Many claim to be disciples of Messiah, yet clearly, they lack the ‘discipline of separation’.

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

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



Mem - מ:



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

Waw/Vav – ו:



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

Samek - ס:



The ancient script has this letter pictured as , which is a thorn and has the meanings of '**pierce and sharp**' and can also carry the meaning of '**a shield**', as thorn bushes were used by shepherds to build a wall to enclose their flock in the night against the attack of predators. Another meaning would be '**to grab hold of**' as a thorn is a seed that clings to hair and clothing. The Word of Elohim is sharper than a doubled edged sword and when we find that we do not grab hold of His word and allow His Word to be our shield of faith, we may find ourselves being pierced through with sin and compromise! Our praise we have for our Master is that in Him we are upheld forever, for He is the shield of our Help, as He Himself took the crown of thorns upon His head, bearing our sin and shame that we may be found to be shielded in Him! It can also give a meaning of '**turning**', for it is the thorn that turns us away from danger and to that which is secure.

Resh - ר:



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

Our true life of praise unto יהוה, our Head, begins when we fear Him, for He is the beginning of our strength, and true separated praise entails a true fear of the One who is Chief over us!

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

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

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

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

While Shelomoh is clearly teaching us that a father must discipline his son, for in it there is expectation, we recognise the powerful parable of how loving our Master and Elohim is toward us, for Ib'rim/Hebrews teaches us that if we endure discipline then Elohim is treating us as sons, and Messiah made it clear in His message to the assembly in Laodikeia that as many as He loves He improves and disciplines.

With true discipline there is expectation! The Hebrew word used for 'expectation' is תקוה tiqvah – **Strong's H8615** which means, 'longing, expectancy, hope', which comes from the root word קנה qavah – **Strong's H6960** meaning, 'to wait for, eagerly wait, expect, hopefully waiting'. **Mishlê/Proverbs 11:7** tells us that the expectation of the wrong perishes when he dies which teaches us that those who despise discipline and do not out there hope in יהוה our Messiah, will be blotted out, while those who wait on יהוה and endure His loving discipline shall look forward to the resulting joy of His soon return.

יהוה is the expectation of Yisra'el!

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

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

Yirmeyahu appeals to יהוה to act for His Name's sake, and says, **“though our crookednesses witness against us”** and acknowledges and says, **“our backslidings have been many, we have sinned against You.” (Verse 7)**. An in his urgent appeal to יהוה, Yirmeyahu addresses יהוה as, **‘Expectation of Yisra’el, its Saviour’**.

The Hebrew word that is used for **‘its Saviour’** is מושיעו – **‘moshiyao’** – which is another variant in the structure of the Hebrew term מושיע Moshiya, used to highlight who our Saviour is – and having said that – it highlights who our **“Messiah”** is (as an English transliteration of the term)!

For more detailed information on this vital truth please see the article called **YHWH our Saviour** which can be found on our site (<https://atfotc.com>) under the **‘articles’** menu or by clicking on the following link:

<https://atfotc.com/yhwh-our-saviour-yhwh-our-messiah/>

The Hebrew word that is translated as **‘expectation’** in Yirmeyahu/Jeremiah 14:8 is the noun מִקְוֵה miqveh – **Strong’s H4723** which means, **‘hope, expectation’**, as well as being translated as **‘a collection or gathering of waters’**.

It comes from the root verb קָוָה qavah – **Strong’s H6960** meaning, **‘to wait for, eagerly wait, expect, hopefully waiting’**, and when we are instructed to **‘wait on יהוה’**, it carries the intensity of being commanded to look eagerly for the soon return of our Light, Saviour and Refuge, in who we continually trust and praise and are taught by.

For when we wait on יהוה our strength is renewed – and waiting on יהוה requires our active response to who He is, with great intensity.

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

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

In the ancient Hebrew pictographic script, the word מִקְוֵה miqveh – **Strong’s H4723** which means, **‘hope, expectation’**, as well as being translated as **‘a collection of gathering of waters’**, looks like this:



Mem - מ:



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

Quph – קָ:

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

Waw/vav - וָ:

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

Hey – הָ:

The ancient script has this letter pictured as , which is 'a man standing with his arms raised out'. The Hebrew word "hey" means "behold" as when looking at a great sight. This word can also mean "breath" or "sigh" as when one sighs in amazement when looking at a great sight. It also carries for us the meaning of surrender, as we lift up our hands and submit to יהוה as we lift our hands in praise, declaring His authority under which we humbly submit!

As we look at these letter pictures, we are able to see the fuller meaning of the word used for 'expectation' in referring to the One who is our Saviour! The collection of these letters can render for us the meaning of:

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

or:

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

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

Behold the One who secures the gathering of the nations!

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

Bereshith/Genesis 1:10 "And Elohim called the dry land 'earth,' and the collection of the waters He called 'seas.' And Elohim saw that it was good."

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

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

The 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! **יְהוָה** tells us that His yoke is easy – His yoke is His Torah (that is – His instructions and teaching)!

The Torah is NOT a worthless word to us – it is our life, as we see in:

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

We are to **‘guard’** the Torah and the Hebrew word used here for **‘guard’** is **שָׁמַר** **shamar** – Strong’s **H8104** and carries the meaning, **‘keep watch, observe, perform, protect, pay attention, heed’**, and the basic idea of the root of this word is **‘to exercise great care over’**. We are to exercise great care over the commands of Elohim and observe and perform them as obedient children of the Most High! When one is **‘guarding’** something, being **‘awake’** and alert is imperative or else the risk of a theft or loss of possessions are high. One of the biggest problems we find today among claiming torah observant followers of Messiah is their ability to quickly compromise their diligent duty required in guarding the Sabbath, and we must take great care to not be found slipping in the slightest! When used in combination with other verbs the meaning is **‘do carefully or diligently’**, i.e. perform carefully by paying strict attention as to what must be done as it expresses the careful attention to be paid to the obligations of a covenant, to laws, statutes, etc.

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

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

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

Tehillah/Psalm 106:3 **“Blessed are those who guard right-ruling, who do righteousness at all times!”**

The Hebrew word that is used here for ‘blessed’ comes from the root word אֶשֶׁר esher – Strong’s H835 which means, ‘*happiness, blessedness, bliss*’, and comes from the root verb אָשַׁר ashar – Strong’s H833 which means, ‘*blessed, lead, guide, to go straight, make progress to be advanced, to be led forth*’.

This root word אֶשֶׁר 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!”

A ‘blessed’ - אֶשֶׁר 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.

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.”

Without the Torah there can be no proper vision!

The Hebrew word used here for ‘vision’ is חָזוֹן ḥazon – Strong’s H2377 which means, ‘*revelation, vision*’, and is the word used for the Book of the Revelation of Messiah – a clear book of prophesy that reveals to us very clearly who our Saviour, Master and Elohim is!

After His resurrection our Master appeared to His taught ones and opened their minds to the Scriptures so that they could see the ‘vision’ or ‘revelation’ of our Master as spoken by the Torah, prophets and psalms:

Luqas/Luke 24:44-48 “And He said to them, “These are the words which I spoke to you while I was still with you, that all have to be filled that were written in the Torah of Mosheh and the Prophets and the Psalms concerning Me.” 45 Then He opened their minds to understand the Scriptures, 46 and said to them, “Thus it has been written, and so it was necessary for the Messiah to suffer and to rise again from the dead the third day, 47 and that repentance and forgiveness of sins should be proclaimed in His Name to all nations, beginning at Yerushalayim. 48 “And you are witnesses of these matters.”

Many who erroneously, claim under the false guidance of twisted theologies of man, that the ‘Old Testament’ is not essential are sadly without a proper vision and understanding of who our Master, Elohim and Saviour is and as a result they are ‘let loose’ to destruction with no light for their path!

Mishlĕ/Proverbs 6:23-24 “For the command is a lamp, and the Torah a light, and reproofs of discipline a way of life, 24 to guard you against an evil woman, from the flattering tongue of a strange woman.”

The Torah, Prophets and Writings- known in Hebrew as the Tanak, and NOT ‘Old Testament’, is what gives us our proper vision of Messiah, when we guard to do what the Torah teaches us to do!

When the torah and instruction of Elohim is hated and the word of Elohim put ‘behind’ (as in not relevant anymore), יְהוָה makes it clear that those who do this have no right to claim to have any part in a Covenant with Him:

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

The Hebrew word translated as ‘let loose’ comes from the root word פָּרַע para – Strong’s H6544 and means ‘*let go, let alone, lack of restraint, uncover, naked, neglect, avoid, out of control*’, and is the same word that is translated as ‘let loose’ in:

Shemoth/Exodus 32:25 “**And Mosheh saw that the people were let loose, for Aharon had let them loose, to their shame among their enemies.**”

The people had ignored the proper discipline of Elohim and did as they pleased and lacked restraint, to their shame!

Mosheh was not in the camp as he had gone up into the mountain and when the people saw that he was taking long they began to do their own thing and Aharon lacked the proper discipline to keep the people from being let loose.

We must bear in mind that at this point they had not yet been given the full Torah and instructions yet were still wrong in the eyes of Elohim!

Mosheh represents for us a metaphoric picture of the Torah and when he is not considered or listened to, then there is a lack of vision and restraint and people are let loose to their own shame!

Mishlě/Proverbs 8:33 tells us to listen to discipline and become wise and do not **refuse** it, and the root word used for **refuse** is פָּרַע para – Strong’s H6544.

So many people today refuse to accept the discipline of the Word and have been ‘let loose’ under a falsified and twisted ‘under grace’ message that teaches that Torah observance and the discipline thereof is no longer valid, and those who are let loose and ignore the discipline of the Word will come to nothing, to their own shame!

The clear message of this parable of Shelomoh is simply this – without the proper guarding of the Torah there can be no proper vision and understanding of our Master and Elohim which in turn causes people to be let loose to lawlessness and the lawless are not known by the Master and will be cast away, no matter how many ‘good works’ they claim to have done in their ‘let loose’ state!

Mattithyahu/Matthew 7:21-23 “**Not everyone who says to Me, ‘Master, Master,’ shall enter into the reign of the heavens, but he who is doing the desire of My Father in the heavens. 22 “Many shall say to Me in that day, ‘Master, Master, have we not prophesied in Your Name, and cast out demons in Your Name, and done many mighty works in Your Name?’ 23 “And then I shall declare to them, ‘I never knew you, depart from Me, you who work lawlessness!’”**”

Verse 19:

“A servant is not disciplined by words; though he understands, he does not respond.”

In view of the sayings/parables that we have already seen in this collection of **Mishlě/Proverbs 29** we take note of the fact that physical discipline is necessary to train up children and is also needed for servants too!

Words alone do not bring discipline as many may have the appearance of hearing while easily turning a deaf ear and claim that they did not hear or understand.

Physical discipline is necessary to invoke a proper response of the required action of obedience.

What Shelomoh is highlighting for us here, is that it takes more than words to discipline a servant, especially one who thinks that he is smart and refuses to do what is asked or instructed.

The Hebrew root word that is used here for **servant** is עֶבֶד ebed – Strong’s H5650 meaning, *‘servant, slave, bondservant’*, and as a child of Yisra’el, which we have become by the Blood of Messiah, we are servants of יהוה:

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

The equivalent Greek word for servant is δούλος doulos – Strong’s G1401 and is translated as, *‘slave, servant, bondservant, bondslaves – both men and women’*, and is used repeatedly throughout the renewed Writings, as we take note how Sha’ul, Ya’aqob, Kēpha and Yehudāh called themselves a ‘servant’ (doulos) of יהושע Messiah.

Romiyim/Romans 1:1 “Sha’ul, a servant of יהושע Messiah, a called emissary, separated to the Good News of Elohim”

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

Kēpha Bēt/2 Peter 1:1 “Shim’on Kēpha, a servant and emissary of יהושע Messiah, to those who have obtained a belief as precious as ours by the righteousness of our Elohim and Saviour יהושע Messiah”

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

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

A true faithful servant of יהושע Messiah is one who serves with their all and does so in complete set-apartness. Sha’ul told Timotiyos the following:

Timotiyos Bēt/2 Timothy 2:3-5 “Suffer hardship with us as a good soldier of יהושע Messiah. 4 No one serving as a soldier gets involved in the affairs of this life, in order to please only him who enlisted him as a soldier. 5 And if anyone competes in a game, he is not crowned unless he competes according to the rules.”

A faithful servant is also a good soldier of יהושע Messiah and seeks to please Him, for our Master has caused us to be enlisted, so to speak, by grafting us into the Covenants of Promise by His Blood. As faithful servants and soldiers we are called to fight to good fight, be strong and courageous and not be afraid of what the enemy can or cannot do, for our Master is with us and He strengthens us and helps us and upholds us in righteousness (as we guard to do all He commands us to).

The reason that I am mentioning all this, is to make it clear that the *‘call of duty’* that we each have, as servants of Messiah, calls for us to be strong and courageous and not fear.

Any soldier that is afraid, when on the battlefield, can weaken others and cause others to lose heart and grow weary!

A true and faithful servant accepts the discipline of the Father, even though it may not be pleasant at the time, as he is assured that he is being treated as a son that is loved!

Those who despise the proper discipline of the Word have ears that refuse to hear and therefore do not respond to the Word of Elohim!

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



Ayin - ע



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

Beyt - ב



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

Dalet - ד



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

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

ONE WHO WATCHES AT THE DOOR OF THE HOUSE

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

A servant is disciplined through action of the Word and not with the mere speaking of the Word alone.

Verse 20:

“Have you seen a man hasty in his words? There is more expectancy for a fool than for him.”

This saying is similar to that which we see in:

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

The difference between the two sayings, is that the one highlights a man who is wise in his own eyes while the other pictures a man who speaks hastily, showing us that he indeed thinks that he is wise in his own eyes and thinks he knows best and by speaking hastily he shows that he is not interested in hearing advice or instruction!

Being wise in one’s own eyes or being hasty with in one’s words, is a metaphor for one who is conceited and foolishly over-confident in themselves, reckoning that they do not need the wisdom of others, and more specifically that they do not need the wisdom of Elohim!

Their foolishness leaves them without any expectation!

Sha’ul, in his letter to the Romans writes the following:

Romiyim/Romans 11:25 “For I do not wish you to be ignorant of this secret, brothers, lest you should be wise in your own estimation, that hardening in part has come over Yisra’ēl, until the completeness of the gentiles has come in.”

He was addressing the folly and danger of being wise in one’s own eyes, as he explained the secret of the branches of the lost and scattered House of Yisra’ēl that were being grafted into the Master, from among the nations!

This is something that needs to be made very clear to many who have become wise in their own estimation as they do not understand the Covenant that our Master and Elohim came to renew and repair with the House of Yehuḏah and the House of Yisra’ēl, and in their own folly assume to have replaced Yisra’ēl thinking that they are wise in their own estimation of an assumed salvation, while they remain fools that need to be set straight with the answer of the Good News of our Master and Elohim!

We also see a severe woe given to those who are wise in their own eyes:

Yeshayahu/Isaiah 5:21 “Woe to those who are wise in their own eyes, and clever in their own sight!”

Big talkers who are hasty to speak are wise in their own eyes and have no expectation!

The Hebrew word used for ‘expectation’ is תִּקְוָה *tiqvah* – Strong’s H8615 which means, ‘*longing, expectancy, hope*’, which we have already discussed in the notes on **verse 17**.

The Hebrew word that is translated as ‘hasty’ comes from the root verb אָצַק *uts* – Strong’s H213 which means, ‘*to press, be pressed, make haste, narrow, urged*’.

This verb is used 10 times in Scripture, and we take note that it is used 4 times in **Mishlě/Proverbs** to discourage haste to get rich (**28:20**); as well as a clear reference to hasty words and actions (**19:2; 29:20; 21:5**).

It is used in Scripture to also express how people are urged into action, where we see how the Messengers of Elohim urged Lot to hurry up and get out of Sedom with his family (**Berëshith/Genesis 19:15**).

The danger of doing things in haste, without proper instruction and guidance from Elohim, is that it will lead to poverty and leave one as a fool that has no expectation, yet on the other hand, being urgent in listening and responding to the Truth will cause one to do what is required and have a firm expectation in our Master!

Qoheleth/Ecclesiastes 5:2 “Do not be hasty with your mouth, and let not your heart hurry to bring forth a word before Elohim. For Elohim is in the heavens, and you on earth, therefore let your words be few.”

Ya’aqob/James 1:19-21 “So then, my beloved brothers, let every man be swift to hear, slow to speak, slow to wrath, 20 for the wrath of man does not work the righteousness of Elohim. 21 Therefore put away all filthiness and overflow of evil, and receive with meekness the implanted Word, which is able to save your lives.”

What this parable teaches us is that we must be ready to hear, guard and do the commands of Elohim and not be hasty with our own words that may cause us to stumble as a fool! So many people today do not want to listen to the Word and what it instructs while they seem to have much to say about it, or so they think so!

Verse 21:

“He who deals tenderly with his servant from youth, has him as a son in the end.”

The Hebrew word that is translated here as ‘deals tenderly with’ comes from the word פָּנַק **panaq** – **Strong’s H6445** which means, ‘to indulge, pamper, treat another with extreme care and attention’. This word is only used here in Scripture and relays to us the message of a servant that is treated well from the beginning will be as a son in the end, giving us the concept of a strong and faithful relationship that is built up between a master and his servant.

This parable teaches us a clear lesson on how we have been treated with extreme care and attention by our Master and Elohim, and those who endure to the end shall be called sons!

In **Hazon/Revelation** we take note of the words of **יְהוֹשֻׁעַ** Messiah:

Hazon/Revelation 21:6-7 “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. 7 “The one who overcomes shall inherit all this, and I shall be his Elohim and he shall be My son.”

These words are spoken in the vision given to Yoħanan in regards to that which takes place after he saw the renewed heaven and the renewed earth and is a great revelation of our Master who was the Son who was born unto us and shall be called everlasting Father!

In this vision, we clearly see how the role of the Son is complete, as sin and death has been destroyed and the Judgement seat has taken place and the renewed heavens and earth has come and therefore, the Son declares to those who overcome, that they will be His son, showing us that the Son shall be called the Everlasting Father!

Qorintiyim Bet/2 Corinthians 6:17-18 “Therefore, “Come out from among them and be separate, says יהוה, and do not touch what is unclean, and I shall receive you. 18 “And I shall be a Father to you, and you shall be sons and daughters to Me, says יהוה the Almighty.”

When we stop and consider the parable that Shelomoh is presenting here in terms of our Master and Saviour, we are able to see how He has treated us with extreme care and attention, for while we were still sinners He died for us and rose again that we may have life in Him and by His Spirit cry out ‘Abba’... which is ‘Father’.

As servants of the Most-High who serve and worship the Father in Spirit and Truth, he calls us sons (and daughters). Our role as faithful servants is to overcome as we remain in Him and walk as He walked!

Verse 22:

“A man of displeasure stirs up strife, and a master of rage has many a transgression.”

The Hebrew word which is translated as the first ‘strife’, that is stirred up by a man of displeasure, is **מַדּוֹן** **madon** – Strong’s H4066 which means, ‘*strife, contention*’, and comes from the root verb **דָּיַן** **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 **גָּרַח** **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 Sihon:

Debarim/Deuteronomy 2:24 “Arise, set out and pass over the wadi Arnon. See, I have given into your hand Sihon 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 **גָּרַח** **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!

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.”

The Hebrew word for ‘displeasure’ is אַף **aph** – Strong’s H639 which means, ‘*a nostril, nose, face, anger*’, and this word is frequently used as a reference to the anger of both men and Elohim; and anger is often expressed in the appearance of the nostrils that dilate in anger. This word comes from the root verb אָנַף **anaph** – Strong’s H599 which means, ‘*to be angry, become angry*’.

The Hebrew word used for ‘rage’ is חֵמָה **hemah** – Strong’s H2534 which means, ‘*heat, rage, anger, hot displeasure, wrath*’, and simply further highlights the effects of a man that is angry as his raging anger will lead to transgression if his rage is not settled.

Sha’ul teaches us that we must not let our anger cause us to sin:

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

The Greek word that is used for ‘rage’ in the LXX (Septuagint – Greek translation of the Tanak – O.T.) is ὀργίλος **orgilos** – Strong’s G3711 which means, ‘*inclined to anger, quick tempered*’, and is used in:

Titos/Titus 1:7 “For an overseer has to be unprovable, as a managing one of Elohim, not self-pleasing, not wroth, not given to wine, no brawler, not greedy for filthy gain”

This word ὀργίλος **orgilos** – Strong’s G3711 comes from the word ὀργή **orgē** – Strong’s G3709 which means, ‘*impulse, wrath, vengeance, anger, indignation, anger exhibited in punishment*’, which is used in:

Ya’aqob/James 1:19-20 “So then, my beloved brothers, let every man be swift to hear, slow to speak, slow to wrath, 20 for the wrath of man does not work the righteousness of Elohim.”

We find this word ὀργή **orgē** used in:

Timotiyos Aleph/1 Timothy 2:8 “So I resolve that the men pray everywhere, lifting up hands that are set-apart, without wrath and disputing.”

The Greek word for ‘disputing’ is διαλογισμός **dialogismos** – Strong’s G1261 which means, ‘*reasonings, arguments, disputing, speculations*’.

This is a very powerful instruction that we are to take heed of – and that is that we are to be lifting up hands and praising יְהוָה, without impulsive anger that disputes and argues for the sake of arguing! Some people today, just like to stir up unnecessary debates, perhaps because their own hands are not ‘lifted up and set-apart’.

By that I mean the following:

Hands, in Scripture, speak of one’s work and actions, and to have lifted up set-apart hands, also speaks of one’s life being lived out in pure devotion to Elohim, through living uncompromised set-apart lives.

Messiah told us that the one who put his hand to the plough and looks back is not fit for the kingdom; and so we recognise that when one’s actions are not reflective of true set-apartness then fitness for the kingdom is in jeopardy!

Often, we find that those who stir up impulsive heated debates are simply doing so because their own lives are riddled with compromise, and by stirring up disputes, silly reasonings and vain speculations, they are simply diverting the reality of their own depravity away from themselves! When they do this, they become impulsively angered and will even neglect fellowship as a result. When we lift up devoted set-apart hands we are to put away all worthless rage and wrath:

Eph'siyim/Ephesians 4:31 “**Let all bitterness, and wrath, and displeasure, and uproar, and slander be put away from you, along with all evil.**”

Qolasim/Colossians 3:8 “**But now, also put off all these: displeasure, wrath, evil, blasphemy, filthy talk from your mouth.**”

We are to put these off, for these are the weapons of the enemy, and if we are not careful to put these off, we may find that the enemy uses us as instruments in his wicked hand, that seeks to consume and swallow up the righteous!

Verse 23:

“The pride of man brings him low, but the humble in spirit obtains esteem.”

The parable highlights the clear difference between pride and humility.

The Hebrew word used here for ‘pride’ is גָּאוֹן ga'avah – Strong's H1346 which means, ‘*majesty, pride, arrogance, haughtiness, swelling pride*’, and comes from the root verb גָּאָה gaah – Strong's H1342 meaning, ‘*to rise up, grow, lifted, risen, highly exalted*’.

Tehillah/Psalm 31:23 “**Love יְהוָה, all you His kind ones! For יְהוָה guards the trustworthy ones, and exceedingly repays the doer of pride.**”

Tsephanyah/Zephaniah 3:11-13 “**In that day you shall not be put to shame for any of your deeds in which you have transgressed against Me, for then I shall remove from your midst your proud exulting ones, and you shall no more be haughty in My set-apart mountain. ¹² But I shall leave in your midst an oppressed and poor people, and they shall trust in the Name of יְהוָה. ¹³ The remnant of Yisra'el shall do no unrighteousness and speak no falsehood, nor is a tongue of deceit found in their mouth. For they shall feed their flocks and lie down, with none to frighten them.**”

The Hebrew word used here for ‘humble’ is שָׁפַל shaphal – Strong's H8217 which means, ‘*low, abased, humble*’, and comes from the root verb שָׁפַל shaphel – Strong's H8213 which means, ‘*to be or become low, to be abased, brought low, laid down, humbled, set in a lower place*’.

The Greek word used in the LXX (Septuagint – Greek translation of the Tanak – O.T.) for ‘brings him low’ comes from the verb ταπεινώω tapeinoō – Strong's G5013 which means, ‘*to make low, be brought low, be humbled*’, and we see this verb being used in:

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

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

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

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

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

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

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

The humble obtains esteem and the Hebrew word that is translated as ‘obtains’ is תָּמַקַּת tamak - Strong’s H8551 which means, ‘**to uphold, retain, hold up, support**’, which is used in:

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

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

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

In **Mishlĕ/Proverbs 3:35** we are told that the wise inherit esteem and this is symbolically saying that the wise will be lifted up and receive the just reward for righteousness, in the day of the esteem of Elohim, whereas the fools will receive shame and be disgraced!

Verse 24:

“He who shares with a thief hates his own life; he hears an oath, but does not report.”

The one who ‘shares’ with a thief could also be understood as one who helps or partners with a thief and one who does this may do so in order to receive some reward for their participation. To share with a thief implies that one who does so also becomes a thief as they do not report the theft and keep quiet. Shelomoh tells us that such a one hates his own life, for we know that thief shall not inherit the reign of the Master and therefore hates his own life for he has no regard for the life that has been given by our Master.

The Hebrew root word that is used for ‘thief’ is גָּנַב gannab – Strong’s H1590, and is used 17 times in Scripture and comes from the root verb גָּנַב ganab – Strong’s H1589 which means, ‘**to steal, kidnap, be stolen, take without consent**’.

An adulterer is likened to a thief in that he takes that which is not his to take! If we go after that which Torah forbids, and we take hold of that which is clearly commanded against, we are considered as a thief and an adulterer!

The Torah teaches us that if a thief is found breaking in, and he is smitten so that he dies, there is no guilt for his bloodshed, and we are also taught that when a man gives silver or goods to his neighbour to guard, and it is stolen out of the man’s house, if the thief is found, he repays double (**Shemoth/Exodus 22**).

In other words, a thief must pay for what he has stolen and not only what he has stolen but that he must pay double!!!

If a thief is killed in his act of thieving then there is no blood guilt for his blood!

This is a sobering thought as we consider that our actions carry consequences and to adulterate the Word of Elohim carries a severe death sentence, unless we repent and are redeemed!

Hearing an oath and not reporting it will cause the one who remains silent to bear their crookedness:

Wayyiqra/Leviticus 5:1 “**And when a being sins in that he has heard the voice of swearing, and is a witness, or has seen, or has known, but does not reveal it, he shall bear his crookedness.**”

This speaks clearly to us that we cannot plead ignorance when we witness others sinning – to do so is to sin!

We all equally have a responsibility to keep each other in check:

Ya’aqob/James 5:19-20 “**Brothers, if anyone among you goes astray from the truth, and someone turns him back, 20 let him know that he who turns a sinner from the straying of his way shall save a life from death and cover a great number of sins.**”

Galatiyim/Galatians 6:1-2 “**Brothers, if a man is overtaken in some trespass, you the spiritual ones, set such a one straight in a spirit of meekness, looking at yourself lest you be tried too. 2 Bear one another’s burdens, and so complete the Torah of Messiah.**”

This specifically says that when a being hears the voice of swearing – meaning that an oath has been taken and is witness to it yet keeps quiet will be held accountable!

If you heard someone make a promise and did not remind him of his responsibility if he seemed to be neglecting it, you would share his punishment, whereas if you did warn him, he alone would bear the guilt.

Yehezqël/Ezekiel 33:2-7 “**Son of man, speak to the children of your people, and you shall say to them, ‘When I bring the sword upon a land, and the people of the land shall take a man from their borders and shall make him their watchman, 3 and he sees the sword coming upon the land, and shall blow the ram’s horn and shall warn the people, 4 then whoever shall hear the sound of the ram’s horn and shall not take warning, if the sword comes and takes him away, his blood is on his own head. 5 ‘He heard the sound of the ram’s horn, but he did not take warning, his blood is on himself. But he who takes warning shall deliver his being. 6 ‘But if the watchman sees the sword coming and shall not blow the ram’s horn, and the people shall not be warned, and the sword comes and takes any being from among them, he is taken away in his crookedness, and his blood I require at the watchman’s hand.’ 7 “And you, son of man, I have made you a watchman for the house of Yisra’ël. And you shall hear a word from My mouth and you shall warn them for Me.”**

We are his watchmen and we must do well to not be found asleep!

Verse 25:

“The fear of man brings a snare, but whoever trusts in יהוה is set on high.”

What Shelomoh is addressing here is a major problem that we see today and that is the fear of man that is causing many to stumble in their need and ability to trust in יהוה.

So many are more afraid of what another man can do to them than what יהוה can and will do to the disobedient and in the process many neglect to guard the Torah in the fear of offending a man.

This parable highlights the difference between walking in the proper trust in יהוה versus the fear of man that causes many to stumble and compromise in their called for set-apartness.

The Hebrew word that is used here for ‘fear’ is **הַרְדָּה** *haradah* – Strong’s H2731 which means, **‘trembling, fear, anxiety, terror’**, and this highlights the extreme terror and anxiety one has as a result of another man and this can only bring a snare!

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

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

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

There are so many who lack a true and proper trust in **יְהוָה** as they get gripped with the fear of a man, and a good example of this is seen how some will quickly neglect to obey eth Torah when confronted by a threatening boss or family or acquaintance.

Many, in fear of losing their job, will be too afraid to approach their employer and tell them that they cannot work on a Sabbath and will end up working on the Sabbath if asked too, which is a snare that leads to death!

Instead of trusting **יְהוָה** to give them favour they fall prey to the fear of man and find that their ability to trust **יְהוָה** is hindered by the fear of man.

This is what Shelomoh is teaching us here, for when one has the fear of man in any way then the ability to trust **יְהוָה** will be lacking!

To properly trust in **יְהוָה** is a blessing for the fear of man does not grip the one who makes **יְהוָה** their trust!

Yirmeyahu/Jeremiah 17:7-8 **“Blessed is the man who trusts in יְהוָה, and whose trust is יְהוָה. 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.”**

The Hebrew root word used for ‘trusts’ is **בָּטַח** *batah* – Strong’s H982 which carries the meaning, **‘to trust, be bold, confident, be secure, courageous’**, and in saying that the blessed man not only trusts in **יְהוָה**, but also that the blessed man’s trust is **יְהוָה**, we are able to see that to trust in **יְהוָה** 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 **יְהוָה** 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 **יְהוָה**’, 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 by the fear of man?

This Hebrew root word for ‘trust’ – בטח batah – Strong’s H982 – in the ancient pictographic script, looks this 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.

Heth – ח:

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

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

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!!!

Verse 26:

“Many seek the face of a ruler, but right-ruling for man comes from יהוה.”

What Shelomoh is teaching us here, is that while many may seek the favour of a ruler the ultimate right-ruling for man comes from יהוה, as He will reward each one for his works.

To seek the face of a ruler implies the seeking of a ruler, to look upon them and hear their request and show favour to them.

While many may do this to men who rule we know that יהוה looks at the heart while man looks at the outside!

Some can put on a show of remorse when seeking a favourable outcome and may even be able to fool a ruler who cannot see the intentions of the heart, whereas nothing is hidden from יהוה, as He tries the innermost parts of man that is laid bare before Him and rightly gives what each deserves!

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

Verse 27:

“An unrighteous man is an abomination to the righteous, and he who is straight in the way is an abomination to the wrong.”

The Hebrew word used here for ‘abomination’ is the noun תועבה to’ebah – Strong’s H8441 which means, ‘**abomination, abominable thing, detestable thing, object of loathing**’ and what Shelomoh is clearly highlighting for us here is the truth that the unrighteous and the righteous are equally detestable to each other.

Those who reject the need to guard the Torah find those who walk in the Torah an abomination and vice versa.

Those who refuse to walk in the fear of יהוה find it an abominable thing to turn away from wickedness and evil, while the true fear of יהוה is wisdom:

Iyob/Job 28:28 “And He said to man, ‘See, the fear of יהוה, that is wisdom, and to turn from evil is understanding.’”

Timotiyos Bět/2 timothy 2:19 “However, the solid foundation of Elohim stands firm, having this seal, “יהוה” knows those who are His,” and, “Let everyone who names the Name of Messiah turn away from unrighteous-ness.”

What Shelomoh is making clear to us, is that fools hate to turn away from evil, which is a negative way of saying that they actually love doing evil!

Mishlě/Proverbs 3:7 commands us to ‘fear יהוה and turn away from evil’, which is an abominable thing to do for fools!

The word ‘unrighteous’, in Hebrew, comes from the root word עָוֵל avel – Strong’s H5766 which means, ‘*injustice, unrighteousness, wrong, iniquity*’, and we know that in יהוה there is NO unrighteousness:

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

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

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

The Hebrew root word that is used here for ‘straight’ is יָשָׁר yashar - Strong’s H3477, and means, ‘*right, straight, upright and righteous*’, which we have discussed in **verse 10**.

Tehillah/Psalm 119:115 “Turn away from me, you evil-doers, for I observe the commands of my Elohim!”

Dawid expresses his hatred for the unrighteous and wrong who do not observe the commands of Elohim.

Tehillah/Psalm 139:21-22 “יהוה, do I not hate them, who hate You? And do I not loathe those who rise up against You? 22 With a complete hatred I hate them; they have become my enemies.”

While we recognise that our Master teaches us that we are to love our enemies what we must take note of in these words is that the abomination that a wrong one is to a righteous one is a reflection of the righteous desire to guard righteousness and not be affected or influenced by the unrighteous.

Luqas/Luke 6:27-36 “But I say to you who are hearing: Love your enemies, do good to those hating you. 28 “Bless those cursing you, and pray for those insulting you. 29 “And to him who hits you on the one cheek, offer the other also. And from him who takes away your outer garment, do not withhold the inner garment either. 30 “And give to everyone who asks of you. And from him who takes away what is yours do not ask it back. 31 “And as you wish men should do to you, you also do to them in the same way. 32 “And if you love those loving you, what favour have you? For sinners, too, love those loving them. 33 “And if you do good to those doing good to you, what favour have you? For even sinners do the same. 34 “And if you lend to those from whom you expect to receive back, what favour have you? For even sinners lend to sinners to receive as much back. 35 “Rather, love your enemies, and do good, and lend, expecting none in return. And your reward shall be great, and you shall be sons of the Most High. Because He is kind to the thankless and wicked ones. 36 “Therefore be compassionate, as your Father also is compassionate.”

Just because the unrighteous are an abomination to the righteous does not mean that we are to hate and ignore the unrighteous.

In fact, we are to be kind and do good to all, for then we can truly shine the Light of our Master and may even cause an unrighteous one to turn from their wicked ways.

What is clear in this parable of Shelomoh, is the truth that the things that the righteous do are not that which the unrighteous like to do and vice versa and therefore, we understand that each are an abomination to each other and so it should be, for the danger of the righteous being influenced by unrighteousness becomes a real danger.

Scripture teaches us that bad company corrupts good habits and herein lies the lesson that we are not to entertain unrighteousness at all, while at the same time we are to always be a light to the unrighteous!

Romiyim/romans 8:5-8 “For those who live according to the flesh set their minds on the *matters of the flesh*, but those *who live* according to the Spirit, the *matters of the Spirit*. 6 For the mind of the flesh is death, but the mind of the Spirit is life and peace. 7 Because the mind of the flesh is enmity towards Elohim, for it does not subject itself to the Torah of Elohim, neither indeed is it able, 8 and those who are in the flesh are unable to please Elohim.”

As we consider the clear wisdom that Shelomoh teaches us with, let us recognise that the world will hate the righteous, yet we must do our utmost in guarding righteousness and shine the light of our Master, as we reflect His perfect love through diligent obedience and the need to make taught ones of the nations, while not allowing the ways of the nations to influence us as we walk according to the Torah of our Elohim, proclaiming His coming Reign as faithful ambassadors.

יהוה bless you and guard you; יהוה make His face shine upon you, and show favour to you; יהוה lift up His face upon you, and give you peace.