

MISHLĚ/PROVERBS 14

Shalom,

In this article I will break down **MishlĚ/Proverbs 14**, verse by verse, and reveal some great nuggets of truth, by looking at some of the key Hebrew words, as well as cross referencing these verses with other relevant verses throughout the Scriptures, in order to help us understand these wisdom-filled proverbs in a better way.

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

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

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


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

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


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

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

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




Mem - מֶ:

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 - לֹ:

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 – יֹ:


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 **Mishlĕ/Proverbs 14** continues to contrast the righteous with the wicked, the wise and the foolish, the trustworthy with the false, the scoffer with the understanding one, the poor with the rich, and other similar pairings of contrasting opposites.

Verse 1:

“Every wise woman has built her house, but the foolish breaks it down with her hands.”

The phrase, “Every wise woman has built here house” could also render for us the literal understanding of, “The wisest woman has built her house”.

The Hebrew word translated as ‘every wise’ is חִכְמוֹת *ḥakmoth* which comes from the root word חָכַם *ḥakam* – Strong’s H2450 which means, ‘*expert, skilled, learned*’ and comes from the primitive root word חָכַם *ḥakam* – Strong’s H2449 meaning, ‘*to be wise, skilful, make wise*’.

The Hebrew word that is translated as ‘every wise’ is written in the plural, but the Hebrew word that is translated as ‘has built’, is written in the singular, and some translations, in an attempt to resolve the plural-singular conflict, have rendered it as ‘wisdom’ and then dropped the term ‘woman’.

While we take note that women did not build houses in ancient times, we are able to understand this statement, in a figurative sense, that could render the concept of ‘founded her family’ or ‘establishes her home’.

To build a home is to establish, build up or create a family unit, and this is what ‘wisdom’ has done!

The first part of this verse is basically saying the same, as in:

Mishlě/Proverbs 9:1 “Wisdom has built her house, she has hewn out its seven columns”

Wisdom has built her House! – חִכְמוֹת בְּנִיתָהּ בֵּיתָהּ – ‘ḥakmoth banethah beythah’!

We take note that the construct of wisdom, here in **Mishlě/Proverbs 9:1**, is the same as that in **Mishlě/Proverbs 14:1** -

חִכְמוֹת – ḥakmoth (Mishlě/Proverbs 9) and חִכְמוֹת – ‘ḥakmoth’ (Mishlě/Proverbs 14).

The only difference between the two, is the vowel on the first letter, yet both render the same phonetic pronunciation. This is the only two occasions we see wisdom being written in this construct, showing us that it is referring to ‘wisdom’, as the clear personification of the Word of Elohim!

The first part of this verse in **Mishlě/Proverbs 14:1** is written as:

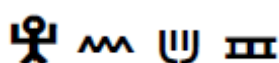
Every wise woman has built her house – חִכְמוֹת נָשִׁים בְּנִיתָהּ בֵּיתָהּ – ‘ḥakmoth nashiym banethah beythah’!

As you can see, this is almost identical to that which we find in **Mishlě/Proverbs 9:1**


The difference between the two verses, is the added word – “נָשִׁים *nashiym*”, which is translated as ‘woman’ and is written in the plural and comes from the root word אִשָּׁה *ishshah* – Strong’s H802 which means, ‘*woman, wife, female*’.

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

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




Het – ה:

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


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

Kaph - כ:


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

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

Mem - מ:

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

Hey – ה:

The ancient script has this letter pictured as , which is 'a man standing with his arms raised out'. The Hebrew word "hey" means "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!

As we consider the work that wisdom has done, in building her house, we are able to see the firm assurance of the covenant being secured, as we see from the construct of this word חכמות hakmoth, in the ancient pictographic script, which looks like this:




As you will notice, from the construct of this word in the ancient pictographic script, the difference between the root word and what is being used here in **Mishlĕ/Proverbs 14:1**, as well as in **Mishlĕ/Proverbs 9:1**, when speaking of ‘**Wisdom having built her house**’, we see that the letter ‘**hey**’ falls away and the two letters ‘**waw/vav**’ and ‘**taw/tav**’ are added to the end.

Waw/Vav – װ:

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**’.

Taw – ך:

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

When considering the construct of teaching us that ‘**wisdom has built her house**’, then we are able to see the message being very clear hear to us, the Dwelling Place of Elohim, as rendering the following:

WE ARE BUILT UP IN THE MASTER AS WE SEPARATE OURSELVES FROM THE WORLD BY SUBMITTING UNDER THE HAND OF OUR MASTER AND DOING WHAT HIS WORD INSTRUCTS AS IT WASHES US, AND HAS SECURED AND SEALED US IN HIM!

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!

Every wise woman has built her house – חֲכָמוֹת נָשִׁים בְּנִתָּהּ בֵּיתָהּ – ‘ḥakmoth nashiyim banethah beythah’!

The Hebrew root word that is translated as ‘**built**’ is **בְּנִתָּהּ banethah**, which comes from the root word **בָּנָה banah** – Strong’s H1129 which means, ‘**to build, besieged, construct, fortify, rebuild, establish a family, build up**’.

A word that is derived from this root word, through the meaning 'to build', is עֵבֶן *eben* – Strong's H68 which means, *'stone, corner stone, differing weights, plumb line'*.


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

Another noun, in the Hebrew text, that is derived from this primitive root בָּנָה *banah* – Strong's H1129 is the Hebrew word for 'son', which is בֶּן *ben* – Strong's H1121 which means, *'son, grandson, child, member of a group, children (plural for both male and female)'*.


In the ancient pictographic Hebrew alphabet, the word בֶּן *ben* – Strong's H1121 looks like this:



Beyt - ב:

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

Nun - נ:

This is the letter 'nun' (נ), which in the ancient text is pictured as a , which is a *'spouting seed'*, and gives the idea of *'continuation or an offspring or an heir'*, speaking of that which sprouts forth will be the heir of the promise of continuation, and represents one's life expectancy.

The combined meaning of these two letters mean:

THE CONTINUING OF THE HOUSE

When we consider how we are being built up, as living stones, in our Master, and that we are the Dwelling Place of Elohim, we see that we can only be built up, in the One who is to be praised, and we can only be built up according to His wisdom.

The wisdom that He has already made clear and by which all is made, for wisdom has already 'built Her house'.

In other words, the design and pattern and function has been given and the continuing of the House of Wisdom, can only be done according to Her standards, as set forth in the Word of Elohim!

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


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



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

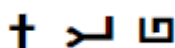
This additional letter is the letter:

Hey – ה:


The ancient script has this letter pictured as , which is ‘**a man standing with his arms raised out**’. The Hebrew word “**hey**” means “**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!

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


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




Beyt - ב:

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

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!

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!

HIS ‘FLOOR PLAN’ FOR HIS CREATION, IS SEALED BY HIS COVENANTS OF PROMISE BY THE WORK AND AUTHORITY OF HIS MIGHTY OUTSTRETCHED ARM AND HAND, AND AS LIVING STONES ARE BEING BUILT UP IN HIM BECOMING HIS DWELLING PLACE!

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

... But the foolish breaks it down with her hands!

The second part of the first verse of **Mishlĕ/Proverbs 14**, speaks a very clear reality of what we see happening over and over again, as people try to do things their own way, as opposed to submitting to the clear instructions of the Torah of Elohim!

In contrast to ‘wisdom’ or ‘the wisest woman’, we have here ‘the foolish’ one, and the Hebrew word for ‘foolish’ is the noun אִוְלֵת ivveleth – Strong’s H200 which means, ‘folly, foolishness, foolish’, and is from the same adjective אָוִיל evil – Strong’s H191 which means, ‘fool, foolish’.

The Hebrew words rendered as ‘fool, foolish’ in **Mishlĕ/Proverbs**, and often elsewhere in the Tanak, denotes one who is morally deficient.

The Hebrew word that is translated as ‘breaks it down’ comes from the root word חָרַס haras – Strong’s H2040 which means, ‘throw down, break or tear down, pull down, utterly overthrow’.

This root word חָרַס haras – Strong’s H2040 is translated as ‘destroyed’ in:

Tehillah/Psalm 11:3 “When the foundations are destroyed, hat 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’ שָׁתָהּ 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!

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

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

Here, Ēliyahu repaired the broken-down slaughter-place of יהודה.

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/reparing-the-slaughter-place-of-elohim-1-kings-18-30-39/>

When the Torah is destroyed – that is to say – that when the Torah 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 people who claim to know Him, will soon learn that they did not!!!

The foolish woman being spoken of here, in **Mishlê/Proverbs 14:1**, can clearly represent for us the whore and counterfeit bride, that leads people astray through whoring and lawlessness!

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

It is therefore very clear that we are able to understand, from the Hebraic mind-set, that one’s hand symbolises what one does, and it also speaks of one’s ‘works, deeds, actions’!

While wisdom builds up the set-apart ones, because Her house has been built, we take note how the foolish woman only breaks down that which has been built, in a vain attempt of a house!

Understanding this parable that Shelomoh is giving us here, we can easily link this to the parable of our Master in regards to the one who builds on the Rock versus the one who builds on sand!

So many people are ‘building their lives’ on vain and empty teachings of the foolish whore and by their own submission to ‘lawlessness’ and acts of disobedience, due to the wilful neglect of the Torah, will find that they will be rejected, due to their ‘breaking down’ of the Torah rather than being built up by it!

Mattithyahu/Matthew 7:21-27 “**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!’ 24 “Therefore everyone who hears these words of Mine, and does them, shall be like a wise man who built his house on the rock, 25 and the rain came down, and the floods came, and the winds blew and beat on that house, and it did not fall, for it was founded on the rock. 26 “And everyone who hears these words of Mine, and does not do them, shall be like a foolish man who built his house on the sand, 27 and the rain came down, and the floods came, and the winds blew, and they beat on that house, and it fell, and great was its fall.”**

Verse 2:

“He who walks in his straightness fears יְהוָה, but he whose ways are crooked despises Him.”

What is being clearly contrasted here is straightness with crookedness, and the resulting actions of one versus the other toward יהוה.

The Hebrew root word translated as 'walks' is הָלַךְ – 'hulek' which comes from the root verb הָלַךְ **halak** - Strong's H1980 which carries the meaning, 'to walk, to live, manner of life, cause to live', and literally speaks of how one lives. It is used as a verb indicating that it is an active expression of one's life.

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

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

In the ancient pictographic script, the Hebrew root word for walk - הָלַךְ **halak** - Strong's H1980 looks like this:



Hey – הָ:

The ancient script has this letter pictured as הָ, which is 'a man standing with his arms raised out'. The meaning of the letter is "behold, look, breath, sigh and reveal or revelation", from the idea of revealing a great sight by pointing it out.

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

Lamed - לָ:

The ancient script has this letter as לָ, 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 - כָּ:

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

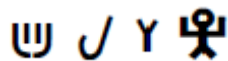
When we look at the letters that spell out the root word that for 'walk' we are able to see a great declaration:

BEHOLD THE STAFF IN THE PALM!

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

When we look at this word in the construct it is written in in saying that **‘he who walks’** or **‘whoever walks’** we take note that it is written as הולך הוּלֵךְ **hulek** – and this has the extra letter וּ – **‘waw/vav’** being written here, which identifies an **‘infinite absolute’** in telling that **‘whoever’** walks..., showing us that **‘anyone’** who walks in his straightness fears יהוה!

In the ancient pictographic script, this word הולך הוּלֵךְ **hulek**, would look like this:



Waw/Vav – וּ:

This is the Hebrew letter **‘waw’** or **‘vav’** which in the ancient script is pictured as וּ, 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’**.

With these 4 pictographic pictures rendering for us the meaning of **‘he that walks’** or **‘whoever walks’** we are able to see the following meaning:

BEHOLD THE SECURED ROD THAT IS IN THE HAND!

With the picture of the rod in the hand being secured, we also recognise that our walk and proper response to the call to **‘walk with the wise’**, can only be done as we walk in complete submission to the commands of the Good Shepherd and Elohim, who has revealed His Hand to us and secured for us His everlasting Covenants of Promise, enabling us to cling to His Torah and be properly supported in our walk and stand armed against the enemy’s arrows!!!

The result of walking with the wise, in the wisdom of the Torah of Elohim, is that we will become wise! **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 יהוה, and he meditates in His Torah day and night.”**

Walking with the wise calls for the diligent meditating upon the Torah of Elohim day and night and keeping far away from the companions of fools!

The Hebrew word that is translated as **‘in his straightness’** is בְּיָשָׁרוֹ – **‘b’yashro’** which comes from the root word יָשָׁר **yosher** – **Strong’s H3476** which means, **‘straightness, uprightness, correctly, honesty’** and comes from the primitive root verb יָשַׁר **Yashar** – **Strong’s H3474** which means, **‘straight, right, pleasing, be level, upright, just and lawful’**.

The poetic term **‘Yeshurun’** – which means **‘upright one’**, is used as a symbolic term of all 12 Tribes of Yisra’el serving together in unity!

This Hebrew word יֵשׁוּרֻן **Yeshurun** – **Strong’s H3484** comes from the root word יָשַׁר **yashar** – **Strong’s H3474** which means, **‘straight, right, pleasing, be level, upright, just and lawful’**.

This is what יהוה has chosen Yisra’el for - **to be straight and upright and walk in His Torah**, shining the Light of His Besorah (Good News) amidst a crooked world.

Kěpha Aleph/1 Peter 2:9 “But you are a chosen race, a royal priesthood, a set-apart nation, a people for a possession, that you should proclaim the praises of Him who called you out of darkness into His marvellous light”

The upright ones who walk in straightness fear יהוה!

The Hebrew root word here for ‘fear’ is יָרֵא yare – Strong’s H3373 meaning, ‘*to fear, be afraid, reverence, respect*’, and also is used as an adjective to describe one who is wise, and therefore giving us the better meaning of, ‘*to stand in awe of, be awed, to reverence, honour, and respect*’.

For more on ‘**The Fear of יהוה**’ please see the notes from a message called, “**THOSE FEARING ELOHIM LISTEN!**” on our site (<https://atfoc.com>) under the ‘**sermons 2011/2012**’ menu or by clicking on the following link:

<https://atfoc.com/those-fearing-elohim-listen/>

But those whose ways are crooked despise Him!

In contrasting those who fear יהוה and walk upright, Shelomoh tells us that those whose ways are not in straightness actually despise יהוה, as opposed to fearing Him!

The Hebrew word that is translated as ‘ways’ is דַּרְכָּיו derakayu which means, “his ways”, which comes from the root word דָּרַךְ derek – Strong’s H1870 which means, ‘*way, road, distance, journey*’; and this word comes from the primitive root verb דָּרַךְ darak – Strong’s H1869 which means, ‘*to tread or march*’ and so, speaks of our walk; our every step that we take. And the first time this word is used in in:

Berěshith/Genesis 3:24 “and He drove the man out. And He placed kerubim at the east of the garden of Ĕden, and a flaming sword which turned every way, to guard the way to the tree of life.” Due to the sin of Ađam and Ĥawwah, they were driven out of the garden of Ĕden, and driven from the presence of יהוה, with no access to the way to the tree of life!

We have a clear choice in life – either walk in the prescribed ways of our Master and Elohim or walk in our own ways!

Our Master and Elohim, יהושע Messiah, tells us clearly that He is THE WAY, and we who claim to live in Him must walk, even as He did!

THE WAY:

In Hebrew, the term ‘the way’, is typically translated from the Hebrew root word דָּרַךְ derek – Strong’s H1870 which means, ‘*way, road, distance, journey*’ and comes from the root verb דָּרַךְ darak – Strong’s H1869 which means, ‘*to tread or march*’ and so, speaks of our walk; our every step that we take.

And the first time this word is used in in:

Berěshith/Genesis 3:24 “and He drove the man out. And He placed kerubim at the east of the garden of Ĕden, and a flaming sword which turned every way, to guard the way to the tree of life.” Due to the sin of Ađam and Ĥawwah, they were driven out of the garden of Ĕden, and driven from the presence of יהוה, with no access to the way to the tree of life!

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

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

This word - דֶּרֶךְ **derek** – **Strong's H1870**, in the ancient pictographic script, looks like this:



Dalet – ד

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

Resh - ר

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

Kaph - כ

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

As we consider these three pictures in making up the Hebrew word דֶּרֶךְ **derek** – **Strong's H1870**, in reference to this meaning **THE WAY**, we can clearly see how it is יהושע Messiah who is **THE WAY**.

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

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

As one understands the design and service of the Tabernacle, then we are able to understand perfectly the clear words of our Master. It was at the door of the Tabernacle that the people would bring their offerings to the Priest, and before they were able to enter, they needed to be washed.

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

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

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

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

This was a hard teaching for most and many turned away from following the Master, as they found these words too harsh to hear and understand.

What Messiah was clearly teaching here, is that unless we eat of the Pěsaḥ Meal, we have no access into life.

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

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

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

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

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

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

For more on this please see the article I wrote called, “**MY MASTER AND MY ELOHIM**” from our site (<https://atfotc.com>) under the articles menu or by clicking on the following link: <https://atfotc.com/my-master-and-my-elohim/>

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

Messiah is **THE WAY** – the Outstretched Arm and Hand of Elohim that has been revealed, and we who partake in the Pěsaḥ Meal and guard to keep all His Feasts, have access to **THE WAY** He has called us to walk in – the perfect way which righteousness (that is to guard the commands) watches over!!!

To walk contrary to THE WAY is to walk in one's own ways, which does not reflect a pure fear of Elohim, but rather clearly shows a wilful despising of Him and HIS WAY!

Crooked ways despise יהוה!

The Hebrew root word used for 'crooked' is לָוַז *luz* – Strong's H3868 which means, 'to turn aside, depart, vanish, devious', and is also used in:

Mishlĕ/Proverbs 3:32 "For the perverse one is an abomination to יהוה, and His secret counsel is with the straight."

To walk contrary to the Way of יהוה is an abomination to Him. Those who attempt to change His times and laws and walk in the crookedness of man-made traditions that depart from complete obedience are an abomination to Elohim! Those who turn aside from guarding the Torah are an abomination to יהוה – and sadly many who have turned aside from walking in His Torah actually think that they are pleasing to Him!

Have you found yourself turning aside to crooked ways when simply walking upright seems inconvenient to you as it costs you friends, family and even worldly opportunities? Know this – the perverse one – the one whose walk is crooked – is an abomination to יהוה and he will not be a part of the House of Elohim!

The Hebrew word for 'despises' is בָּזָה *bazah* – Strong's H959 which means, 'to despise, despicable, contempt, careless, to be vile, worthless', and is used in:

Mal'aki/Malachi 1:6 "A son esteems his father, and a servant his master. And if I am the Father, where is My esteem? And if I am a Master, where is My fear? said יהוה of hosts to you priests who despise My Name. But you asked, 'In what way have we despised Your Name?'"

In the above verse from Mal'aki/Malachi the answer to the question of how they were despising the Name of יהוה is given in the next verse:

Mal'aki/Malachi 1:7 "You are presenting defiled food on My altar. But you asked, 'In what way have we defiled You?' Because you say, 'The table of יהוה is despicable.'"

This rebuke, of how they were presenting defiled food and calling the table of יהוה despicable, is a clear rebuke as to how they were despising the Feasts of יהוה, and contaminating their worship through a corrupt mix of pagan rooted sun-worship practices, that had caused their festivals to become defiled and unclean before the eyes of Elohim, as they showed no regard for the true Table of יהוה.

In today's terms, we can see this vivid display of many who say the table of יהוה is despicable, simply by their refusal to keep the Feast of Pĕsah/Passover and Matzot/Unleavened Bread, while they continue in bringing defiled and abominable worship in the form of the pagan feast of Easter/Ishtar. Many people claim that they are worshipping Elohim, when they observe falsified sun-worship feasts, and 'present defiled food' so to speak as they eat yeast products during a feast where no leaven is commanded!!!

Hot cross buns and all the Easter eggs are defiled food, and when confronted about this, most Christians will refuse to hear the truth and will call the True Feast of Pĕsah/Passover and 7 days of Unleavened Bread/Matzot 'despicable', which is also from the root word בָּזָה *bazah* – Strong's H959!

The word ‘despised’ is explained in the **Merriam Webster’s Collegiate Dictionary** as: **‘to look down on with contempt or aversion; to regard as negligible, worthless, or distasteful’**, and herein lies a very severe warning to those who regard the Torah as negligible, worthless or distasteful, and treat with contempt the Name of יהוה.

The choice is clear – fear יהוה and walk in straightness as true upright ones of the Most-High by waking in His Torah, or walk in your own ways and despise Him and face the fate of the wrong!

Verse 3:

“In the mouth of a fool is a rod of pride, but the lips of the wise guard them.”

This parable contrasts the mouth of a fool and the lips of the wise!

What Shelomoh is basically saying here, in regards to that which comes out of a fool’s mouth, could literally be understood as meaning, **‘proud fools are punished for their stupid talk’** or **‘what a fool says punishes him for being proud and haughty’**.

In contrast to this – **‘what the wise speak, guards them’!**

The Hebrew word that is translated here as ‘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 יהוה, all you His kind ones! For יהוה 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 יהוה. 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.”

What we speak matters! The lips of the wise guard them!

The Hebrew root word 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’**, and also carries the meaning of, **‘preserve, save life’**, showing us that the words of our lips carry great importance, for life and death are in the tongue!

Mishlĕ/Proverbs 18:21 “Death and life are in the power of the tongue, and those loving it eat its fruit.”

Verse 4:

“Where there are no oxen, the crib is clean; but from the strength of an ox comes much increase.”

There are two different words used for ‘ox’, here in this verse.

The first Hebrew word that is translated as 'oxen' is אֱלָפִים – 'alaphiym' which is the plural of the word אֵלֶף eleph – Strong's H504 which means, 'herd, cattle, ox', which comes from the root verb אָלַף alaph – Strong's H502 which means, 'to learn, teach, teaches'.

The second Hebrew word that is translated as 'ox' is שׂוֹר shor – Strong's H7794 which means, 'ox, bull, cattle' and comes from the word שָׁרַר shur – Strong's H7788 meaning, 'to travel, journey, carriers'.

An ox is a picture of a faithful worker that presses on and does what is required as he is led forth with the yoke of truth!

The Hebrew word that is translated here as 'crib' is אֵבֹס ebus – Strong's H18 which means, 'feeding trough, crib, manger', which comes from the root verb אָבַס abas – Strong's H75 which means, 'to feed, fatten'.

If you do not have oxen in the field you will not have any grain to put in the feeding trough!

The Hebrew word that is translated here as 'strength' is כֹּחַ ko'ah - Strong's H3581 which means, 'strength, power, ability, might, wealth'.

The Hebrew word that is translated here as 'much' is רַב rob – Strong's H7230 which means, 'multitude, abundance, greatness, many, extensively', which comes from the primitive root רָבַב rabab – Strong's H7231 which means, 'to be or become much or many, abound, increase', and the Hebrew word that is translated as 'increase' is תְּבוּאָה tebuah – Strong's H8393 which means, 'increase, revenue, produce, crops, fruit, yield', and in essence refers to what one earns or produces through work.

What we can learn from this parable, is clear – if one is not learning, through the teaching of the commands and Torah of Elohim, then you will not gain anything that can sustain you, while when one is being faithful in submitting to the commands of Elohim and being led forth by His easy yoke, recognising that it is Elohim who gives us the power and strength to produce and increase, then we will be fruitful in all we do!

We are also able to learn the clear lesson that we should not muzzle an ox as it treads out the grain, speaking clearly of not stopping the proper "working of the Word" into the hearts of many, in order to bring about the clear fruit of righteousness!

Qorintiyim Aleph/ 1 Corinthians 9:9-10 "For it has been written in the Torah of Mosheh, "You shall not muzzle an ox while it treads out the grain." Is it about oxen Elohim is concerned? 10 Or does He say it because of us all? For this was written because of us, that he who ploughs should plough in expectation, and the thresher in expectation of sharing."

When we understand Sha'ul's words, alongside that of Shelomoh's clear wisdom, we are able to take note that those who 'plough' and those who 'thresh' should not be absent within the body of Messiah, for if they are, then the feeding trough will be empty, with no food for all in the house to eat!!!

It is Messiah who has appointed some to equip His body, and in many ways, are the 'oxen' that are, by the strength of Elohim, bringing the Word that has been sown and threshed into edible fodder, for the body to eat and be nourished and equipped.

When the body does not take care of those who have been appointed, then the feeding trough will be empty and the body risks the famine for the Word and even death, as a result!

Verse 5:

“A trustworthy witness does not lie, but a false witness breathes out lies.”

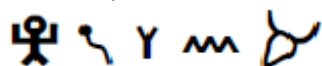
This parable contrasts the trustworthy witness with the false witness!

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

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

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

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



Aleph - א:

The ancient script has this letter as א 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 אֱדֹשָׁע Messiah fulfilled!

Mem – מ:


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

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


Waw/Vav – ו:

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

Nun – נ:

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

Hey – ה:

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

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

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

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


The Hebrew word translated as **'witness'** is עֵד *ed* – Strong's H5707 meaning, **'a witness, evidence'** and comes from the root word עָוַד *ud/ood* – Strong's H5749, which means, **'to return, go about, repeat, do again, encircle, supports'**.

When we consider these two-root word in the ancient pictographic script we can glean further insight regarding a true witness!


The root word עֵד *ed* – Strong's H5707 meaning, **'a witness, evidence'**, in the ancient pictographic script, looks like this:



Ayin - ע:

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

Dalet – ד:

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

Combined these two letters mean:

SEE THE DOOR

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

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

In the ancient script this word has an additional letter and looks as follows:



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

Waw/Vav – ך:

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

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

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

יהושע Messiah is the Trustworthy witness:

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

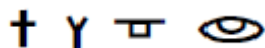
We are called to be true and trustworthy witnesses of our Master and Elohim as we guard His commands and possess His witness:

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

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

Another word that is derived from this root word, is the word that is used to describe the Ark of the **'witness'**, which is the Hebrew word עֲדוּת eduth – Strong's H5715 which means, **'testimony, witness,**

ordinance, warning', and once again, as we look at the ancient form of this word we continue to get further 'witness' of the Word of Elohim, as it is pictured as:



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

Taw – ת

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

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

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

A Trustworthy Witness does not lie!

The Hebrew word for 'lie' here in Mishlê/Proverbs 14:5 is **קָזַב kazab - Strong's H3577** which means, '**a lie, falsehood, deceptive thing, deception**', and comes from the primitive root verb **קָזַב kazab - Strong's H3576** which means, '**to lie, be a liar, fail, told lies, deceive, disappoint**'.

Shemu'el Aleph/1 Samuel 15:29 "Moreover, the Eminence of Yisra'el does not lie nor relent. For He is not a man, that He should relent."

The Hebrew word used for 'lie' in this verse is the root verb **שָׁקַר shaqar – Strong's H8266** which means, '**to do or deal falsely, lie**'.

A false witness breathes out lies! – וַיִּפִּיחַ קְזָבִים עַד שָׁקַר – 'veyaphiyha k'zabim ed shaqar'.

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

1) 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 "to utter" lies or be utterly deceitful. **2) קָזַב kazab - Strong's H3577** which means, '**a lie, falsehood, deceptive thing, deception**', and comes from the primitive root verb **קָזַב kazab - Strong's H3576** which means, '**to lie, be a liar, fail, told lies, deceive, disappoint**'.

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

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

We are to be a good and truthful witness of Messiah as we speak Truth and walk in the Truth. Any departure from this clear standard of thinking, walking and speaking truth will render one as being a false witness breathing out lies.

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

This is a huge warning against the lawless who assume to bear the witness of Elohim in their lives, and this יְהוָה hates! We are to hold fast and possess the witness of יְהוֹשֻׁעַ Messiah AND guard the commands of Elohim! Possessing a witness of Messiah without guarding the commands of Elohim, will render your witness false, for your witness does not breathe out life, but rather lies!

We are to be ambassadors of the coming reign, and in doing so we are to bear witness of His Truth in our lives! The question is – are you a true witness or are you a false one?

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

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

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

Verse 6:

“A scoffer shall seek wisdom but find none, but knowledge is swift to him who has understanding.”

What is a scoffer?

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

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

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

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

To scoff is to mock and show contempt, and this is what sinners do toward the right-rulings of Elohim. Those who scoff at Elohim and the need to walk in obedience to His Torah, He will scoff at when He comes in vengeance:

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

What Shelomoh is saying here, is that a scoffer seeks wisdom in vain, for a scoffer is not earnestly seeking true wisdom when they scoff at the Truth!

So many today, are seeking for true wisdom, and are doing so in vain as they continue to show no regard for the Torah and scoff at the idea of actually obeying the commands of Elohim that they claim has been done away with!

The Hebrew root word for 'knowledge' is דָּעָה da'ath – Strong's H1847 and comes from the word used in **Yeshayahu/Isaiah 6:9** for describing those who are 'seeing' but do not 'know', which is the Hebrew word - יָדָע yada – Strong's H3045 meaning, '**to know**'.

As we meditate on the Torah, day and night, we are further equipped to guard the Word of Truth and the knowledge of the Set-Apart One!

People who disregard the need to guard the knowledge by casting aside the Torah of Elohim can never be prosperous in the walk of set-aparthood and will perish due to the lack of knowledge being carefully guarded in their mouths, for the Torah is to be in our hearts and mouths – to do it!

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

We are to 'guard' knowledge and not 'reject' it!

The Hebrew word for 'rejected' here in **Hoshĕa/Hosea** is מָאַס mâ'as – Strong's H3988 means, '**reject, completely abhor, despise, refuse, cast away**'.

To reject יהוה's Torah, His Laws and right-rulings takes a clear choice to despise and refuse to obey what has been commanded!

Today, so many people have cast away His Torah as they render it null and void in their hearts and mouths and as a result, they do not realise the consequences that this rejection of His laws will bring upon them, lest they repent.

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?"

For more on the importance of not lacking a proper knowledge of Elohim please see the notes from a message called, "**Lack of knowledge leads to death – Ignorance is no excuse!**" which you can find on our site (<https://atfotc.com>) under the **sermons 2014/2015** menu or by clicking the following link: <https://atfotc.com/lack-of-knowledge-leads-to-death-ignorance-is-no-excuse/>

To the one with understanding, knowledge is swift!

The Hebrew word for 'understanding' is the primitive root verb בִּין bin – Strong's H995 which means, '**to discern, act wisely, clever, diligently consider**', and is used in:

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

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

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

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

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

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

Those who scoff at the Torah and commands can never grasp the true wisdom of Elohim and find that much of the Word is confusing to them, yet when walking in obedience the Word becomes much easier to understanding and one’s ability to grow in knowledge comes swiftly!!!

Many may claim to be wise and even claim to have the Torah, yet because of false and twisted dogmas and theologies of man, that have corrupted the Word, the wisdom they think they have is no wisdom at all!

Yirmeyahu/Jeremiah 8:8-9 “How do you say, ‘We are wise, and the Torah of יהוה is with us’? But look, the false pen of the scribe has worked falsehood. 9 “The wise shall be put to shame, they shall be broken down and caught. See, they have rejected the Word of יהוה, so what wisdom do they have?”

Dawid tells us in:

Tehillah/Psalm 119:98-100 “Your commands make me wiser than my enemies; for it is ever before me. 99 I have more understanding than all my teachers, for Your witnesses are my study. 100 I understand more than the aged, for I have observed Your orders.”

From this root verb בִּין bin – Strong’s H995, we get the noun בִּינָה biynah – Strong’s H998 which means, *‘an understanding, consideration, discernment’*.

When we can **understand** the meaning of these words then we can clearly see that without guarding and doing what is required of us, we would not be able, or be equipped, to display any wisdom or understanding, but instead we would be shown up as fools drowning in our own folly!

We are to study carefully and carry out what is required of us, according to the commands we are to guard and do – for then we will become fully functional in Messiah and have the skill and discernment necessary, to stand and fight the good fight of faith!

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

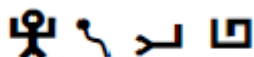
The fear of יהוה is often not understood and as a result many sadly stray from walking in the wisdom that His Torah brings, and as a result, they clearly show that they have no understanding whatsoever!

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


Ya’aqob asks this simple question and then says that we are to show the wisdom and understanding that the Torah brings as we guard to do all the clear commands of Elohim, through our ‘good behaviour of good works’.

Please see sermon notes on a message called, **“WHO IS WISE AND UNDERSTANDING?”** (Shemu’el Aleph/1 Samuel 25) under the ‘sermons 2011/2012’ menu on our site (<https://atfotc.com>) or by clicking on the following link:


In the ancient pictographic script, the Hebrew word **בִּינָה** **biynah** – Strong's H998 which means, '**an understanding, consideration, discernment**', is depicted as follows:




Beyt – ב:

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


Yod – י:

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

Nun – נ:

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

Hey – ה:

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

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

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

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

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

Verse 7:

“Leave the presence of a foolish man, for you shall not perceive the lips of knowledge.”

What Shelomoh is basically saying here is that you will not gain anything from the presence of fools! Sha’ul tells us in:

Eph’siyim/Ephesians 5:11 “And have no fellowship with the fruitless works of darkness, but rather reprove them.”

The Hebrew word for ‘foolish’ 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*’.

So, we can clearly see that while we are able to become ‘wise’ if we pay attention to the proper hearing, guarding and doing of the Word of Elohim, we also realise that we can quickly become stupid if we do not listen to and obey His Word, and can be a fool if we refuse to accept the disciplining of His Word.

Qoheleth/Ecclesiastes 5:4 “When you make a vow to Elohim, do not delay to pay it, for He takes no pleasure in fools. Pay that which you have vowed.”

יְהוָה takes NO Pleasure in fools!!!

The word here for ‘pleasure’ is חֵפְזִים *haphets*, and clearly יְהוָה does not delight in the fool and his ways – but who then does He take pleasure in...:

Tehillah/Psalm 147:11 “יְהוָה takes pleasure in those who fear Him, in those who wait for His kindness.”

The warning Shelomoh is giving us clear – do not keep company with fools, for if you do you may be corrupted and risk becoming as foolish as the company of fools you keep!

In the presence of fools there is no knowledge and therefore there is no point in conversing with such fools as it cannot benefit you in the slightest.

Fools love to think they know everything yet actually lack proper knowledge, and so here Shelomoh tells us that when we find ourselves in the company of a foolish man, that is to say that when we find ourselves in the presence of someone who is talking nonsense, then leave!!!

Verse 8:

“The wisdom of the clever is to understand his way, but the folly of fools is deceit.”

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

This word can have both positive and negative connotations.

Positive when used to describe prudence and negative when describing shrewdness.

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

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

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

The folly of fools is deceit!

The Hebrew word for 'folly' is the noun אִוְלֵת *ivveleth* – Strong's H200 which means, '*folly, foolishness, foolish*', and is from the same adjective אָוִיל *evil* – Strong's H191 which means, '*fool, foolish*'.

The Hebrew words that are rendered as 'fool, foolish', in Mishlě/Proverbs, and often elsewhere in the Tanak, denotes one who is morally deficient.

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

Mishlě/Proverbs 26:24-26 "He who hates, pretends with his lips, and lays up deceit within him; 25 though he speaks kindly, do not believe him, for there are seven abominations in his heart. 26 Hatred is covered by deceit. His evil is disclosed in the assembly."

What **verse 24** here in **Mishlě/Proverbs 26** is saying, is that the one who hates, gives a vain lip service and his heart is filled with deceit; which is the total opposite as to what should be in the heart!

The Torah is to be in our heart and in our mouths – to do it:

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

Many people today are rendering a vain lip service in their falsified confession of faith, while their actions reveal otherwise, as their lack of walking in the Torah reveals that the Torah is not in their mouth, nor in their heart; and if the Torah is not laid up in one's heart then what is? Deceit!!!

The sad reality with fools is that they do not know that they have been deceived, nor can they for they cannot perceive the true knowledge of Elohim as they cast His Word behind them and fail to have proper understanding as they disregard the need to walk in obedience to the commands!

When Dawid asked the question of who may go up into the mountain of יְהוָה, he tells us in:

Tehillah/Psalm 24:4 "He who has innocent hands and a clean heart, who did not bring his life to naught, and did not swear deceptively."

Obedient hands, an undefiled heart and no deceitful words – that is who may ascend the mountain of יְהוָה!

So many today will swear that they follow the Master and walk in His Torah, while their actions show a clear breaking of obedience when they compromise in the smallest things – and that is deceit!

In these last days, when deceit is all around, we recognise how small the true remnant of Elohim's Bride is, and as יְהוָה restores a clean lip unto the remnant few, they will call on the Name of יְהוָה and serve Him with one shoulder, and we are told in:

Tsephanyah/Zephaniah 3:12-13 "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."

No tongue of deceit found in their mouths!!!

Let no deceit be found in you, is a clear message we all need to hear in these last days – for the deceitful danger of deceit can cause us to be slain with the wrongdoers and workers of wickedness, the treacherous and adulterers, who do know יהוה, nor love Him as they do not guard His commands!

Deceit causes one to refuse to know Elohim, and deceit is a very dangerous and poisonous thing – it will cloud your judgement and your ability to think straight!

Kěpha Aleph/1 Peter 3:10-11 “For **He who wishes to love life and see good days, let him keep his tongue from evil, and his lips from speaking deceit**, 11 **let him turn away from evil and do good, let him seek peace and pursue it.**”

The Greek word that is used here for ‘deceit’ is δόλος *dolos* – **Strong’s G1388** which means, ‘**a bait, craft, deceit**’.

יהושע Messiah tells us in **Marqos/Mark 7:22** that deceit is one of the defiling things that comes out of a man’s heart!

What I find interesting to take note of here is that the Greek word for ‘servant’ is δοῦλος *doulos* – **Strong’s G1401** and is translated as, ‘**slave, servant, bondservant, bondslaves – both men and women**’, a very similar sounding word with only one additional letter – ũ – and this can certainly help us realise how fine a line it is between being a true faithful servant of the Most High, in which there is found no deceit and being one in which there is deceit!

In **Yohanan/John 1:47** when יהושע saw Nethaně’l coming toward Him, He said of Nethaně’l:

“See, truly a Yisra’elite, in whom is no deceit!” – what a powerful compliment to receive, yet what

we can learn from this is very clear: נתנאל Nethaně’l – **Strong’s H5417** means, ‘**given of Ėl**’, and here was a faithful servant who knew the Scriptures and when he heard the voice of Messiah, he knew the voice of the true Vine and Master and King:

Yohanan/John 10:27 “**My sheep hear My voice, and I know them, and they follow Me.**”

The time was ‘ripe’ and while most did not recognise Messiah, this ‘**given one of Ėl**’ did – Messiah found a faithful servant in whom there was no deceit!

This is encouraging for us in showing us that it does not matter how blind the masses are, we whose eyes have been opened can still guard His commands, sit and learn under the hand of our Master and have no deceit in us... the question is, when He does come again... shall He find you walking in faith or in deceit?

Verse 9:

“Fools scoff at guilt, but among the straight there is delight.”

The Hebrew root word that is used here for ‘guilt’ is אָשָׁם *asham* – **Strong’s H817** which means ‘**offence, guilt, be guilty, acknowledge guilt**’, and this is the same root word that is used to describe the ‘**guilt offering**’ in **Wayyiqra/Leviticus 7:1-10**.

The regulations for the **asham (guilt)** offering are also considered as most set-apart.

If we walk in dishonour, we will incur the **guilty consequence** of that sin.

יהושע has fulfilled the **asham** requirements, for the past, present and future, however, יהוה

requires us to be accountable for the sin and the guilt that incurs from our dishonouring thoughts and actions, by taking responsibility for them and repenting.

Owning up to one's guilt to the Master, brings the release from guilt that we receive, as יְהוֹשֻׁעַ's Blood removes our guilt; however, if we do not come and confess, then our guilt remains and if it remains it can fester and bring about more shame and sinfulness through pride and a compromised lifestyle.

Tehillah/Psalm 34:22 “יְהוָה redeems the lives of His servants, and none of those taking refuge in Him are guilty.”

When we 'take refuge' in Messiah and are broken before Him and are cleansed from all guilt, as we confess and repent from our sin/lawlessness, our guilt is washed away, as He has removed it from us, as He redeems the lives of those who are His servants – those faithfully serving Him in righteousness, keeping their linen garments clean!

Fools refuse to acknowledge their guilt and stubbornly think that they are guiltless.

Why Shelomoh tells us that among the straight there is delight, is because the straight acknowledge and confess their guilt and are cleansed in the blood of Messiah through proper repentance and a proper taking of refuge in Him, as they stay in Him by guarding to do all He commands us to!

The Hebrew root word for 'straight' is יָשָׁר yashar - Strong's H3477, and means, 'right, straight, upright and righteous'. The **Book of Yasher**, commonly known to us as 'Jasher', means the book of the 'upright/straight' or the Book of the 'Righteous'.

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

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

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

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

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

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

It is the upright in heart that Elohim saves! But just what does it mean to walk upright or 'yashar'?

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

A – Literally – As it means to go straight or direct in the way. The root meaning of Torah comes from the Hebrew word 'Horah' which means 'to direct' or 'to teach' and is derived from the stem word 'yara' which means 'to shoot' or 'to throw'.

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

Mishlê/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, the Hebrew word 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! Hoshēa/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:

Mishlê/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!
A life of faith begins with obedience!

The straight have the assurance that יהוה makes His Covenant known to them and that His secret counsel in with them. Messiah says that He spoke to those outside in parables but to His taught ones He spoke plainly!

Among the straight there is delight!

The Hebrew word translated here as ‘delight’ is the word רָצוֹן ratson – Strong’s H7522 which means, *‘goodwill, favour, acceptance, desired, well-pleased’*, and comes from the primitive root verb רָצָה ratsah – Strong’s H7521 which means, *‘to be pleased with, accept favourably’*.

Romiyim/Romans 12:1-2 “I call upon you, therefore, brothers, through the compassion of Elohim, to present your bodies a living offering – set-apart, well-pleasing to Elohim – your reasonable worship. 2 And do not be conformed to this world, but be transformed by the renewing of your mind, so that you prove what is that good and well-pleasing and perfect desire of Elohim.”

The Greek word that is used here for ‘well-pleasing’ is εὐάρεστος euarestos – Strong’s G2101 which means, *‘acceptable, pleasing, well-pleasing’*.

Romiyim/Romans 14:17-18 “For the reign of Elohim is not eating and drinking, but righteousness and peace and joy in the Set-apart Spirit. 18 For he who is serving Messiah in these matters is well-pleasing to Elohim and approved by men.”

Eph’siyim/Ephesians 5:8-10 “For you were once darkness, but now you are light in the Master. Walk as children of light 9 for the fruit of the Spirit is in all goodness, and righteousness, and truth – 10 proving what is well-pleasing to the Master.”

Ib’rim/Hebrews 13:20-21 “And the Elohim of peace who brought up our Master יהושע from the dead, that great Shepherd of the sheep, through the blood of the everlasting covenant, 21 make you perfect in every good work to do His desire, working in you what is pleasing in His sight, through יהושע Messiah, to whom be esteem forever and ever. Amēn.”

The reason for highlighting these verses, is to simply show us a few passages of Scripture that make it clear, how the righteous know what is pleasing to the Master, as we walk in righteousness and guard to do all He has commanded us to, we find that pleasing Him becomes a very joyous and pleasing thing to do!

Tehillah/Psalm 19:14 “Let the words of my mouth and the meditation of my heart be pleasing before You, O יהוה, my rock and my redeemer.”

Here the Hebrew word the word רָצוֹן ratson – Strong’s H7522 is used, as well as in:

Tehillah/Psalm 40:8 “I have delighted to do Your pleasure, O my Elohim, and Your Torah is within my heart.”

Without the Torah being in our hearts, in order to do it, we can never delight in doing that which pleases our Master and Elohim!

Verse 10:

“The heart knows its own bitterness, and no stranger shares its joy.”

This parable recognizes that everyone is ultimately an individual and cannot share their deepest self with others. It is only יהוה who truly knows the hearts of individuals!

Tehillah/Psalm 44:21 “Would Elohim not search this out? For He knows the secrets of the heart.”

The Hebrew root word for ‘heart’ is לבּ leḅ - Strong’s H3820 which means, *‘inner man, mind, will thought’*, and is often also written as לבבּ leḅab - Strong’s H3824 which means, *‘inner man, heart, mind, understanding’*.

The Hebrew root word that is used here for ‘bitterness’ is מר mar - Strong’s H4751 which means, *‘bitter, bitterness, discontent, distress’*, and comes from the root word מרר marar - Strong’s H4843 which means, *‘to be bitter, troubled, enraged’*.

A person’s sorrow and bitterness, is known only to himself and while they may express it to others, only the individual can know the full extent of any pain and bitterness that they may be going through. No stranger shares its joy!

This does not contrast the first part of this parable, but rather expands on it, as we can clearly see that no one else can share in the joy of one’s heart either!

What Shelomoh is highlighting for us here is that whether there is joy or sorrow in the heart of a being, it is only that individual that is able to embrace the full extent of the bitterness or joy!

The Hebrew root word that is used here for ‘stranger’ is זר zur - Strong’s H2114 which means *‘strange, stranger, estranged, adulterer, adulterous, enemy’*, and here can represent another who you do not know!

Nobody can really know the grief or joy of another’s heart, yet we take note that one’s joy should not be shared with a stranger, but rather the true body ought to share in one another’s grief and joy!

Romiyim/Romans 12:15 “Rejoice with those who rejoice, and weep with those who weep.”

Verse 11:

“The house of the wrong is destroyed, but the tent of the straight flourishes.”

This Proverb contrasts the dwelling place of the wrong versus that of the straight.

The Hebrew word for ‘house’ is בית bayith - Strong’s H1004 meaning, *‘house, home, armoury, building’*, as discussed in **verse 1**, and the Hebrew word for ‘tent’ is אהל ohel - Strong’s H168 which means, *‘tent’* and is symbolic of wilderness life, and this is also the same word used for the Tabernacle. We see this word being used in:

Bemidbar/Numbers 24:5 “How good are your tents, O Ya’aqob, your dwellings, O Yisra’el!”

The Hebrew word used here for ‘tents’ is the plural of the root word אֹהֶל *ohel* – Strong’s H168 and the root word used here for ‘dwellings’ is from the root word מִשְׁכָּן *mishkan* – Strong’s H4908 which comes from the root word שָׁכַן *shakan* – Strong’s H7931 which means, ‘*to settle down, abide, dwell, establish, make or cause to dwell*’.

The term מִשְׁכָּן *mishkan* is used here in the plural, and we take note that this is the same word used in the singular for ‘The Tabernacle’.

We take note that both these words - אֹהֶל *ohel* and מִשְׁכָּן *mishkan* are used for the Tabernacle and there is often the questioned raised of whether one represents the inner part of the Tabernacle while the other the outer, yet this cannot be definitively shown.

What we do recognise however, is that in the uses of these two words, that are collectively used for the Tabernacle, we may be able to see that the אֹהֶל *ohel* is often the place where man/congregation meets with Elohim; whereas the מִשְׁכָּן *mishkan* may be likened to the expression of Elohim dwelling amidst the nation of Yisra’el.

What we can possibly understand in these two words is that the אֹהֶל *ohel* pictures our sojourning here, as ‘**in the tents of Ya’aqob**’, and how we have been given the Appointed Times/Feasts of יְהוָה for us to come and meet with Him, in the Tent of Appointment; whereas the מִשְׁכָּן *mishkan* pictures for us the fullness of the Dwelling of Elohim in our midst, when He shall come and be with us forever, and we shall be made to dwell with Him forever!

Tehillah/Psalm 61:4 “Let me dwell in Your Tent forever, let me take refuge in the shelter of Your wings. Selah.”

Why I am mentioning this, is to highlight a clearer understanding of what it means to properly take refuge in Elohim, and from this, we can see that a proper keeping of His Sabbaths and Appointed Times, is critical to any believer seeking proper refuge in Him!

The contrast between the house of the wrong and the tents of the straight, highlights a clear message for us, and that is that a house represents permanence and a putting down one’s foundation, so as not to move as they fixed themselves to worldly ways and the things of the flesh, whereas a tent represents one who is as a sojourner and foreigner that has not fixed themselves to the things of this world!

The Hebrew root word that is used here for ‘destroyed’ is שָׁמַד *shamad* Strong’s H8045 which means ‘*to be exterminated or destroyed, eradicate, annihilate, decimate, overthrow and get rid of*’.

Tehillah/Psalm 145:20 “יהוה preserves all those loving Him, but all the wrong ones He destroys.”

Tehillah/Psalm 37:38-39 “But the transgressors shall be destroyed together; the latter end of the wrong shall be cut off. 39 But the deliverance of the righteous is from יהוה, their strength in time of distress.”

The Hebrew root word that is used here for ‘flourishes’ is פָּרַח *parah* – Strong’s H6524 which means, ‘*to bud, sprout, shoot, blossom, flourish, break forth and send out shoots*’.

Tehillah/Psalm 92:12-13 “The righteous one flourishes like a palm tree, he grows like a cedar in Lebanon. 13 Those who are planted in the House of יהוה flourish in the courts of our Elohim.”

The house of the wrong represents those who put their trust in their riches and we are told in: **Mishlĕ/Proverbs 11:28** **“He who trusts in his riches falls, but the righteous flourish like a leaf.”**

The Hebrew root word for ‘leaf’ is עָלָה aleh – Strong’s H5929 which means, *‘leaf, leafage, branches’*, and comes from the root word עָלָה alah – Strong’s H5927 which carries the meaning of, *‘to go up, ascend, climb, offer, exalted’*.

We know that the picture of flourishing like a leaf is picture of that which is able to be brought forth unharmed by outside influences.

Dawid speaks of the man that meditates upon the Torah day and night is blessed and he would be like a leaf that does not wither!

Tehillah/Psalm 1:3 **“For he shall be as a tree planted by the rivers of water, that yields its fruit in its season, and whose leaf does not wither, and whatever he does prospers.”**

With the word for leaf, in Hebrew, coming from the root word that means ‘ascend’, we are able to see the powerful picture of a flourishing leaf that climbs up and ascends toward the warmth of the sun and being perfectly nourished and free from decay, as the root system from which it comes forth from, is strong and established and well-watered!

Verse 12:

“There is a way which seems right to a man, but its end is the way of death.”

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

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

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

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

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

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

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

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

Verse 13:

“Even in laughter the heart is in pain, and the end of that joy is heaviness.”

The Hebrew word that is used here for ‘laughter’ is the root word שִׂחִיחַ sehoq – Strong’s H7814 which means, ‘*laughter, sport, enjoyment, mock, sport*’, which comes from the root verb שָׂחַח 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!

What we take note of here, is that there are many people who can laugh and engage in a bit of fun, so to speak, yet their heart is still in pain, and the resulting end of the temporary joy they have is just heaviness!

So many people put up a show or a brave face before others and when they find themselves all alone again the pain that they tried to hide through laughter becomes heavy upon them!

The Hebrew root word that is used here for ‘pain’ is כָּאֵב kaab – Strong’s H3510 which means, ‘*to be in pain, sorrow, cause grief, inflict pain*’.

What we can therefore also see from this, is how mockery can cause or inflict great pain on another, only to leave them feeling heavy with depression!

How many times have we seen somebody being the centre of the joke for a group of people and the one who is being mocked and laughed at may laugh along yet they are in pain as the injury of the infliction of mockery hits them deep within their heart!

Mishlê/Proverbs 26:18-19 “Like a madman who throws sparks, arrows, and death, 19 so is a man who deceived his neighbour, and says, “I was only joking!”

The Hebrew word that is used here for ‘heaviness’ is תִּגַּח tugah – Strong’s H8424 which means, ‘*grief, sorrow, heaviness*’, and comes from the root verb יָגַח yagah – Strong’s H3013 which means, ‘*to suffer, afflicted, caused her grief, torment*’.

The primary meaning of this root verb, is a mental troubling, resulting from affliction, and it stresses mental sorrow in affliction!

The noun תִּגַּח tugah – Strong’s H8424 expresses the emotional sadness of grief.

It is this kind of grief that comes to a foolish son’s parents and we also see that the state of the perverse man’s heart results in ‘heaviness’.

Dawid recognised that the only relief one can get from this state of grief in one’s heart and mind is from the Word of Elohim:

Tehillah/Psalm 119:28 “My being has wept from grief; strengthen me according to Your word.”

What we can learn from this parable of Shelomoh, is that we must always watch our words and make sure that we are not mocking anybody and not playing silly pranks on another, as we do not know how much pain we may inflict upon their hearts in the process.

We are to build one another up and not break down!

Sha’ul tells us in:

Eph’siyim/Ephesians 5:3-4 “But whoring and all uncleanness, or greed of gain, let it not even be named among you, as is proper among set-apart ones – 4 neither filthiness, nor foolish talking, nor coarse jesting, which are not fitting, but rather thanksgiving.”

The Greek word that is used here for ‘coarse jesting’ is εὐτραπέλια eutrapelia – Strong’s G2160 which means, ‘*vulgar speech, mockery, scoffing, sneering, joking inappropriately*’.

Sha’ul makes it very clear – our speech must be pure – no filthy talk, no silly talk and no vulgar talk – this is not fitting. We are to rather have thanksgiving on our lips.

The Greek word that is used here for ‘foolish talking’ is μωρολογία mōrologia – Strong’s G3473 which means, ‘*silly talk*’.

Sha’ul clearly teaches us that not only is filthy talk not to be among us, but there should not even be ‘silly talk’ – that is ‘talking nonsense’!

This kind of ‘silly talk’, is a waste of time and bears no fruit that is good!

We are to be wise at redeeming the time.

I think we are all guilty, to some degree, of this, as often our conversations can end up in us talking absolute nonsense – this is for fools and we are wise, therefore, let us not be careless with our speech!

Verse 14:

“The backslider in heart is satisfied with his own ways, but a good man is satisfied from his.”

In this parable, Shelomoh contrasts the backslider with the good man and how each one is satisfied with their own ways!

The ways of the good man are יהוה’s ways, whereas the backslider walks in his own ways, that have left the path of righteousness!

The Hebrew root word that is used here for ‘backslider’ is סוג sug (soog) – Strong’s H5472 which means, ‘*backslider, to move away, backslide, turn away, remove*’.

In a Psalm for the sons of Qorah we see the following:

Tehillah/Psalm 44:18 “Our heart has not turned back, neither has our step swerved from Your way”

This Tehillah has the heading: “To the chief musician, for the sons of Qorah, a maskil”

The Hebrew term – מִשְׁכִּיל maskil – Strong’s H4905 means, ‘*a song or poem of contemplation*’, and we are reminded in Scripture who Qorah was – he led the rebellion against Mosheh and Aharon and all who joined themselves to him, were destroyed!

Some of the sons of Qorah were not killed, as they had moved themselves away from their backsliding father and so, we see many Psalms that are written as poems of contemplation to the sons of Qorah – that is, to those who did not follow in their father’s rebellion!

What is clear in this poem, is that their hearts had not backslidden and confirm that their feet remained steadfast on the path of righteousness!

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

In Tehillah/Psalm 103:5 we are reminded that יהוה satisfies our desire with good!

We know that יהוה satisfies our desires with good things and He satisfies His people with bread – which is symbolic of His Word that satisfies!

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

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

Tehillah/Psalm 22:26 “The meek ones do eat and are satisfied; let those who seek Him praise יהוה. Let your heart live forever!”

As we are reminded of His dealings with us, we cannot help but stop and praise Him for all He has done; and through all our toils and hardships, that He had delivered us from, we remember how He has **forgiven, healed, redeemed, crowned** and **satisfied** us completely, **renewing** our youth!!!

The contrast of the ways being spoken of here, between the backslider and the good, speaks of the contrasting fruit of their lives that each one is satisfied with!

The backslider feels that he does not need to be satisfied by Elohim, as he finds satisfaction in the things of the flesh, that he gains, as a result of his own ways that run contrary to the Truth!

Today, we are able to see how many have backslidden from the Truth and are very content and satisfied in what they do, with no remorse for having backslidden from the path of righteousness! Herein lies a very clear warning against backsliding – and that is that when one backslides and turns away from the Truth, they may just find themselves finding satisfaction in wrong ways and never see the urgent need to repent and turn back to the Truth!

In complete contrast to this, the good man is completely satisfied with walking in the Good Way and has no inclination to seek satisfaction from any other way, as he learns to be content no matter what!

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

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

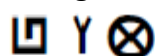
In the true understanding of this word טוב tob – Strong’s H2895, we can see that it may best be translated, in most cases, as ‘functional’, for when יהוה said, in **Bereshith/Genesis 1:31**, that when He saw all that He had made, He said it was very **good**.

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

Sounds all good – yet, as we study further, into the Hebraic mind-set, in regards to this word, we get a fuller understanding of what טוב tob – Strong’s H2895 means.

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

In the ancient pictographic script - טוב tob – Strong’s H2895 - is pictured as:



Tet – ט:

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

Waw - ו:

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

Beyt - ב:

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

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

WE, AS CLAY VESSELS, ARE MADE SECURE THROUGH THE BLOOD OF MESSIAH THAT HOLDS FOR US A SECURE COVENANT PROMISE, OF BEING MADE COMPLETE IN HIM AND BECOMING THE DWELLING PLACE OF THE MOST HIGH

... where He that is Good - The Potter - may dwell with those He has created and called by name!

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

The functional man, who walks in the functional Word of Elohim is satisfied with that which is functional, while the backslider is satisfied in his own ways and does not even realise that he is dysfunctional and not walking according to the clear pattern and design of Elohim!

We must be on guard against backsliding!

Ib'rim/Hebrews 3:12-13 "Look out, brothers, lest there be in any of you a wicked heart of unbelief in falling away from the living Elohim, 13 but encourage one another daily, while it is called "Today," lest any of you be hardened by the deceivableness of sin."

Verse 15:

"The simple believes every word, but the clever one watches his step."

The Hebrew word for 'simple' is the word פתח pethi – Strong's H6612 which means, '*open minded, foolish, simple, naïve*', which comes from the root verb פתח pathah – Strong's H6601 and means '*easily deceived, enticed, to be simple or to be in a state of holding a wrong view about a situation*'.

Those who are 'open minded', are typically regarded by the world as being right, as they readily accept whatever anyone wishes to do as an acceptable standard that is not challenged by any moral or ethical code.

Scripturally, these people are called simple ones – ones who are easily deceived as they do not renew their minds with the Word of Elohim!

Here the 'simple' is contrasted with the 'clever', which is the word עָרֻם *arum* – Strong's H6175 which means, '*crafty, shrewd, subtle, cunning, prudent*', as discussed in **verse 8**.

A simple one who is easily deceived, will believe anything and that is why they can be so easily deceived, as they have no discernment or discretion due to a lack of proper Scriptural knowledge and insight!

The clever one watches each step he takes!

The Hebrew root word that is translated as 'watches' is בִּין *bin* – Strong's H995 which means, '*to discern, act wisely, clever, diligently consider*', and discussed in **verse 6**.

The clever one understands and acts wisely in every step he takes so as to not slip from a steadfast path. The simple is not so as he will easily be led astray as he has no sure footing!

The Hebrew root word that is translated as 'step' is אָשַׁר *Ashshur* – Strong's H838 which means, '*a step, going*', which comes from the root verb אָשַׁר *ashar* – Strong's H833 which means, '*to go straight, go on, advance, proceed, guided*', and also carries the meaning, '*blessed*'.

The clever one is blessed in the guided steps of righteousness!

Tehillah/Psalm 17:5 "My steps have held fast to Your paths, my feet have not slipped."

Tehillah/Psalm 37:30-31 "The mouth of the righteous speaks wisdom, and his tongue talks of right-ruling. 31 The Torah of his Elohim is in his heart; his steps do not slide."

Verse 16:

"The wise fears and turns away from evil, but a fool rushes on and is reckless."

The Hebrew word used here for 'fears' is the root verb יָרָא *yare* – Strong's H3372 which means, '*to fear, be afraid, be in awe, show reverence and respect*'. What Shelomoh is making clear here in terms of the wise one who fears and turns away from evil is one who walks in the wisdom of Elohim and fears יִהְיוּ. We see in:

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

As already discussed, 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 meaning, '*to be wise, skilful, make wise*'.

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

To be wise, is evident of one who is increasing in their learning, as he gives his ear – that is his full attention – to hearing instruction and living as a taught one of the Master.

We are to 'fear' יִהְיוּ and the natural response to having a true fear of יִהְיוּ will be to turn away from all evil!

יָרָא *yare* – Strong's H3372 is used in:

Berēshith/Genesis 3:10 “And he said, “I heard Your voice in the garden, and I was afraid because I was naked, so I hid myself.”

Here Aḏam was afraid because he had sinned, however we see this same root word יָרֵא yare – Strong’s H3372, being used in a positive sense in:

Deḅarim/Deuteronomy 6:13 “Fear יהוה your Elohim and serve Him, and swear by His Name.”

Now, having seen these two examples it could be thought that the same word has two different meanings – that of fear and reverence, however this is essentially the concept being applied differently. יָרֵא yare – Strong’s H3372 can also mean, “to shoot or cast off or pour”.

The literal concrete meaning of “yara” is a “flowing out of the gut” which can be applied to “fear” or “reverence.”

Have you ever been so scared or been in the presence of something so amazing that you could “feel it in your gut”?

This “feeling” is the meaning of this word.

The Hebrews are a very emotional people, and in many cases, their words are filled with emotional expressions and are often describing a “feeling,” rather than an “action”, or better put we can understand how feelings should not set aside our need to have right action.

It is almost like saying, “You know that inner feeling you get deep in the gut, especially when you know you should not do something that you thought of doing or when you are in such awe of the presence of יהוה or someone in authority you respect highly that it can be felt in the gut, almost as nervousness.”

This is how ‘yara’ could in one sense be described!

The one that fears יהוה will refrain from doing that which is displeasing to Him. Fear of Him does not cause us to shrink back as one would from a fierce enemy or wild beast, but rather it causes us to draw near to Him and true fear of Elohim fills us with a reverent awe, enabling us to doing our utmost to please Him in every way!

The Hebrew root verb for ‘turn away’ is סוּר sur – Strong’s H5493 which means, ‘turn, turn aside, depart from a way, avoid, be removed from, put away’, and is used in Scripture in reference to ‘putting away’ that which we should not be associated with and to put away would be to turn aside from and come out of that which is foreign to the Covenants of Promise.

This word סוּר sur – Strong’s H5493 implies the concept of:

Turn away – leave – depart – come out from among them!!!

As we acknowledge the inherited lies of our fathers, we must act in accordance with the call, as true fearing servants of the Most High, to turn away from and leave that which we were taught in error and come out from the leaven of these teachings of man that have defiled the Truth of true service!

Yeshayahu/Isaiah 52:11 “Turn aside! Turn aside! Come out from there, touch not the unclean. Come out of her midst, be clean, you who bear the vessels of יהוה.”

Qorintiyim Bēt/2 Corinthians 6:17 “Therefore, “Come out from among them and be separate, says יהוה, and do not touch what is unclean, and I shall receive you.”

Ḥazon/Revelation 18:4 “And I heard another voice from the heaven saying, “Come out of her, my people, lest you share in her sins, and lest you receive of her plagues.”

Sha’ul tells us to ‘lay aside’ every hindrance and sin that entangles us.

We are to lay aside and turn away from all dysfunctional ways as we fear יהוה and do not try to be wise in our own eyes!

The fool is not like the wise and therefore Shelomoh makes it clear that a fool who does not fear does not turn from evil but rushes on and is reckless!

The Hebrew root word that is used here for ‘rushes on’ comes from the root verb עָבַר *abar* – Strong’s H5674 which means, ‘*to pass over, pass through, cross over*’.

What Shelomoh is contrasting for us here, is how a fool does not show caution, nor does he guard righteousness but instead he throws of all restraint and is reckless.

In other words, a fool acts too quickly by being overconfident and arrogant, while a wise one is cautious and walks in the proper fear of יהוה.

The Hebrew word translated as ‘reckless’ is בָּטַח *bataḥ* - Strong’s H982 which means, ‘*to trust, rely on, feel confident and secure*’. What is worth taking note of here in the use of these words: בָּטַח *bataḥ* - Strong’s H982 and עָבַר *abar* – Strong’s H5674, being used to describe the actions of the fool, is that we can see that this shows how a fool puts trust in himself and passes over all sound judgement and a proper fear of Elohim.

These two words are also used in the positive sense, in Scripture, in describing those who fear יהוה and put their complete trust in Him!

What is interesting to take note of here, is that a derivative of this word עָבַר *abar* is the Hebrew word עִבְרִי *Ibri* – Strong’s H5680 which in English is ‘Hebrew’ and means, ‘*the one from beyond, the one who crossed over*’.

Abraham was the first person to be called a Hebrew (Berēshith/Genesis 14:13) and we recognise this by his ‘crossing over’ of the Euphrates River, when leaving his father’s house and going into the Promised Land at the call and instruction of Elohim! Our ‘passing over’ or becoming a ‘Hebrew’ entails our ability to clearly listen to the commands of Elohim and guard TO DO THEM!!

The fool who passes over the need to fear יהוה is not a true Hebrew (עִבְרִי *Ibri* – Strong’s H5680), and their trust is in themselves and the flesh rather than in יהוה who calls us out of darkness!

When we walk in the fear of יהוה, and trust Him as we should, then we have the firm assurance of being strengthened in our confidence and trust in Him, and are strengthened to prevail and stand firm in complete faith of our Mighty Elohim, knowing that in Him we have a secure place of refuge!

The wise one who fears יהוה is blessed by being able to confidently turn away from evil, whereas the fool who is quick to pass over the needed requirement of walking in the Torah of Elohim and lacks a proper fear of יהוה falls quickly into evil!

Mishlĕ/Proverbs 28:14 “Blessed is the man who always fears Elohim, but he who hardens his heart falls into evil.”

Verse 17:

“He who is impatient acts foolishly, and a man who plans wickedness is hated.”

The Hebrew words that are translated as ‘he who is impatient’ are written as **קָצַר אַפַּיִם** **qatsar apayim**, from the two root words:

1) **קָצַר** **qatser** – Strong’s H7116 which means, ‘*short, quick tempered, hasty, impatient*’, and comes from the root verb **קָצַר** **qatsar** – Strong’s H7114 which means, ‘*to be impatient, annoyed, to be short, vexed, discouraged, grieved*’, and 2) **אָפַח** **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 **אָפַח** **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. Such people who act out of anger do foolish things without thinking as they act on emotion!

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

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

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

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

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

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

The book of **Mishlĕ/Proverbs** contains the broadest range of meaning relative to this term - **מְזִמָּה** **mezimmah** – Strong’s H4209. There is a sharp division between the negative concept of “**men of wicked devices**” and the positive notion of “**discretion**.”

The Hebrew word that is translated as ‘**hated**’ is the word **שִׂנְאָה** **sinah** – Strong’s H8135 and means, ‘**hatred, malice, i.e., a very strong dislike, with accompanying feelings of hostility and actions of opposition**’, and comes from the primitive root word **שָׂנֵא** **sane** – Strong’s H8130 which means, ‘**to hate, detest, turn against**’.

In **Mishlĕ/Proverbs 6:15** we are able to see that one of the things that **יְהוָה** hates is a heart that devises wicked schemes!

יְהוָה says:

Mal’aki/Malachi 1:3 “**but I have hated Ėsaw, and have laid waste his mountains and his inheritance for the jackals of the wilderness.**”

Yitshaq loved Ėsaw, yet he was hated by Elohim, and in that we are able to see the powerful picture of how man looks at the outside while יהוה looks at the heart!

Shemu'el Aleph/1 Samuel 16:7 “**But יהוה said to Shemu'el, “Do not look at his appearance or at the height of his stature, because I have refused him, for not as man sees, for man looks at the eyes, but יהוה looks at the heart.”**”

Tehillah/Psalm 147:10-11 “**He does not delight in the strength of the horse, He takes no pleasure in the legs of a man. 11 יהוה takes pleasure in those who fear Him, in those who wait for His kindness.”**”

Ėsaw planned wickedness against his brother and Scripture is clear how יהוה felt about him!

Verse 18:

“The simple shall inherit folly, but the clever are crowned with knowledge.”

The Hebrew root word for ‘inherit’ is נָחַל *naḥal* – Strong’s H5157 which means, ‘*to get or take as a possession, inherit, acquire, allotted, apportioned*’.

In **Mishlĕ/Proverbs 3:35**, we are told that the wise inherit esteem, and here, we are told that the simple inherit folly, as they bear away shame!

‘Esteem’, in Hebrew, is the word 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 יהוה!

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!

In this verse we are able to once again see the clear contrast between the simple and the clever, as in **verse 15**.

In **verse 15** we saw that the simple believes every word while the cleaver watches his steps, and here we are able to see the contrast drawn between what the simple get, and that is folly, versus that which the clever receive, and that is knowledge!

Simple versus clever – folly versus knowledge!!!

The Hebrew word that is translated as ‘**crowned**’ comes from the root word קָתַר *kathar* – Strong’s H3803 which means, ‘*encircled, surrounded, crowned, enclosed*’.

What is clear here, is that the clever are surrounded by knowledge, which guards them in every step they take!

The simple get only folly and walk aimlessly about, not knowing where they are going!

Verse 19:

“The evil ones shall bow before the good, and the wrong ones at the gates of the righteous.”

The evil/wrong are contrasted here with the good/righteous.

Hazon/Revelation 3:9 “See, I am giving up those of the congregation of Satan, who say they are Yehudim and are not, but lie. See, I am making them come and worship before your feet, and to know that I have loved you.”

Messiah makes it clear in His message to the assembly in Philadelphia that they were to hold fast, and because they had guarded His Word and not denied His Name, He would make the evil and wicked ones come and bow before them – even those who claim to be believers yet have clearly disregarded His word and denied His Name!

Yeshayahu/Isaiah 60:14 “And the sons of those who afflicted you come bowing to you, and all those who despised you shall bow themselves at the soles of your feet. And they shall call you: City of **יְהוּדָה**, Tsiyon of the Set-apart One of Yisra’el.”

The Hebrew word that is used here for ‘bow’ comes from the primitive root verb **שָׁחַח** shachach – **Strong’s H7817** which means, ‘*to bow, be bowed down, crouch, humbled, collapsed, brought low*’. This word is used 21 times in the Tanak and in terms of being brought low or humbled, we take note that it is often used in terms of the pride ones being brought low and can literally have the meaning, ‘*to have one’s arrogance knocked out of him*’.

This is what Shelomoh is highlighting for us here, as the evil and wicked will have their pride and arrogance knocked out of them and be brought low before the good and righteous.

The Hebrew root word that is translated here as ‘gates’ is **שַׁעַר** sha’ar – **Strong’s H8179** which means, ‘*gate, door, entrance*’ and comes from the root verb **שָׂעַר** sha’ar – **Strong’s H8176** which means, ‘*to think, split open, reason out, calculate, reckon, estimate*’; and so, we can see how it is at the ‘gates’ of the city where right-ruling and justice was proclaimed and carried out before all!

Anyone entering into the city gates, would be clearly acknowledging their submission to the rules and laws of the city they were entering.

In fact, the ancient gates were a kind of check point as well as where proper execution of the laws of the city were administered, teaching us to recognise that we who desire and long to enter into the gates of the kingdom of Elohim must acknowledge, submit to and abide by His Torah and commands.

With the wrong ones coming to bow at the gates of the righteous we can clearly see how the wrong will submit to the proper right-rulings of the righteous who abide in and adhere to and administer the true right-rulings and judgements of Elohim!

The door posts of our homes/gates are where we are to write the commands of Elohim, and anyone who passes through our gates must adhere to His standards!

Verse 20:

“The poor is hated even by his own neighbour, but the rich has many friends.”

The Hebrew root word that is used here for ‘poor’ comes from the root verb **רָשָׁה** rush (roosh) – **Strong’s H7326** which means, ‘*to be in want or poor, destitute, poor man, needy, one who pretends to be poor*’.

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

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

In **Mishlê/Proverbs 12:26** Shelomoh tells us that the righteous is a guide to his neighbour, and what we therefore can see here is the clear fact that it is most often the case that the poor are hated by their own neighbours and companions, possibly because they are always in want and begging.

We are instructed in **Mishlê/Proverbs 3:28** to not say to our neighbour, "**Go, and come back, and tomorrow I give it,**" when you have it with you!

Shelomoh highlights the contrast between the poor and the rich and what is abundantly clear is that the rich has many friends!

The Hebrew root word for 'friend' is אָהַב *ahab* – Strong's H157 meaning. '*to love, dearly loved, friend, friends, lover*'.

The wealthy have many who love them while the poor get hated because they have nothing!

The friends of the rich are only friends as long as the rich have something to give them, and their friendship lasts as long as the money lasts!

This sad but true picture of human nature is not given approvingly, but only as a fact, and we must learn a great deal from this, so that we do not act in this way, as we are to reflect the true character of Messiah and not only love people because they have something we can benefit from, nor should we hate someone because they have nothing to give but are seeking something from us!

Shelomoh expands on this in the next verse:

Verse 21:

"He who despises his neighbour sins; but he who shows favour to the poor, o blessed is he."

To despise your neighbour is sin, and with the contrast of being blessed through showing favour to the poor we are able to see how Shelomoh flows from the flaw of the corrupted sinful nature of man in **verse 20** by making it clear that to hate or despise someone because they are poor is an act of sin!

The Hebrew word that is translated as 'despises' comes from the root word בָּזָא *buz* – Strong's H936 which means, '*to despise, scorn, hold in contempt, hold as insignificant*'.

So many people treat the poor as insignificant, when we are clearly taught not to do so, as we should rather show favour to the poor, for in this we shall be blessed!

The Hebrew word that is translated as 'sins' comes from the root word חָטָא *hata* – Strong's H2398 meaning, '*to miss the mark, do wrong, incur guilt, fail to reach*', and when understanding the root meaning of Torah, one can clearly see that to sin is to walk against, or walk contrary to, the Torah, for: **Yohanan Aleph/1 John 3:4 "Everyone doing sin also does lawlessness, and sin is lawlessness."**

When shooting an arrow or other object to a target, the distance that one misses is measured with a cord.

The wrong actions of one are also measured against the correct action!

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

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

יהוה shows no partiality and neither should we!

Debarim/Deuteronomy 15:7-8 “When there is a poor man with you, one of your brothers, within any of the gates in your land which יהוה your Elohim is giving you, do not harden your heart nor shut your hand from your poor brother, 8 for you shall certainly open your hand to him and certainly lend him enough for his need, whatever he needs.”

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

Let us take a look at a few verses that are self-explanatory on this subject that Shelomoh is writings for us here:

Tehillah/Psalm 41:1-2 “Blessed is he who considers the poor; יהוה does deliver him in a day of evil. 2 יהוה does guard him and keep him alive; he is blessed on the earth, and You do not hand him over to the desire of his enemies.”

Mishlĕ/proverbs 28:27 “He who gives to the poor does not lack, but he who hides his eyes does have many curses.”

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

Verse 22:

“Do not those who plan evil go astray? But loving-commitment and truth are to those who plan good.”

The Hebrew word that is translated as ‘go astray’ comes from the root word תָּעַה ta’ah – Strong’s H8582 which means, ‘to err, deceived, go astray, misled, wander, wandered’.

The Hebrew word that is translated as ‘plan’ comes from the root word חָרַשׁ ḥarash – Strong’s H2790 which means, ‘to cut in, engrave, plow, devise, scheme, plot’, and also has the meaning, ‘to be silent, dumb, speechless, deaf, say nothing’, and when seen being used here, in reference to planning ‘evil’, which is the word רָע ra – Strong’s H7451 meaning, ‘bad, evil, wicked, harmful’, we take note of the clear deception and error of those who scheme wickedness and evil!

This Hebrew word חָרַשׁ ḥarash – Strong’s H2790 is translated as ‘ploughed’ in:

Hoshĕa/Hosea 10:13 “You have ploughed wrongness, you have reaped unrighteousness, you have eaten the fruit of lying, because you trusted in your own way, in your many mighty men.”

The rebuke here is clear – doing things your own way and scheming, according to false and vain traditions of man, while turning a deaf ear to the hearing of the Torah, will have the result of the

wicked fruit of unrighteousness, all because of the eating of lies and useless dogmas and traditions of man, instead of eating the daily manna and lawful bread of the Torah and Word of Elohim!

In this parable of Shelomoh we are able to also take note that while the plans of the evil lead them astray, the plans of the good bring about the assurance of loving-commitment and truth!

The same word - **חָרַשׁ** *harash* – Strong’s H2790 – is used to describe those who ‘plan’ good!

The Hebrew word for ‘good’ is **טוֹב** *tob* – Strong’s H2896 and carries the meaning, ‘*pleasant, good, agreeable, beautiful, to be pleasing, done well*’, as discussed in **verse 14**.

We are told in:

Mishlĕ/Proverbs 3:3 “**Let not loving-commitment and truth forsake you – bind them around your neck, write them on the tablet of your heart**”

Two very powerful words that are often neglected to be carefully considered by so many wanna-be believers, who think that they can do whatever they want and still claim that they love Elohim.

These two words are ‘loving-commitment’ and ‘truth’.

In Hebrew, the word that is translated as ‘loving commitment’ comes from the root word **חֶסֶד** *hesed* – Strong’s H2617 and means, ‘*goodness, kindness, deeds of devotion, faithfulness*’; and the word that is translated as ‘truth’ comes from the root word **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 **יְהוָה** is truth:

Tehillah/Psalm 119:142 “**Your righteousness is righteousness forever, and Your Torah is truth.**”

Tehillah/Psalm 119:151 “**You are near, O יְהוָה, 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 **יְהוָה** 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!

When a true servant who fears **יְהוָה** serves in perfection and in truth, then the putting away of the falsehood that had been inherited from the past is done with urgency and without hesitation!!!

And in order to do that we need to recognise that **loving-commitment** and **truth** must go hand in hand!

In fact, when we look a little closer at the word for ‘loving-commitment’, in the Hebrew, we are able to clearly see that true loving-commitment is and can only be connected with the pure truth of the Word!

This clear and wise instruction given in **Mishlĕ/Proverbs 3:3** to not let loving-commitment and truth forsake you is vital in realising that they go hand in hand; for we are able to realise that loving-commitment without truth can quickly degenerate into sentimentalism, and truth without loving-commitment can calcify into legalism.

Let us run through a little more in-depth into what this Hebrew word for ‘loving-commitment’ - **חֶסֶד** *hesed* is all about and how important it is for us to realise our need to not forsake it!

The Hebrew root word **חֶסֶד** *hesed* appears 248 times in 241 verses in the Tanak (O.T.) - **5 times more than the Greek word translated as ‘grace’ in the Renewed Covenant (N.T.)!!!**

And this word חֶסֶד *hesed* is closely linked to another Hebrew word that is often translated as **‘kindness, favour, grace’** – and that is the word חֵן *hen* – Strong’s H2580 which means, **‘grace, adornment, favour, gracious’** and comes from the primitive root חָנַן *hanan* – Strong’s H2603 meaning, **‘show favour, be gracious to, dealt graciously with, given to them voluntarily, shown favour’**.

These two words, חֵן *hen* and חָנַן *hanan*, are collectively used 141 times in the Tanak (O.T.).

What we must understand is that in the Tanak (O.T.) we see the link of **‘grace and law’** being used in terms of that which we have been favourably given and are now required, as a covenant people, to walk in.

In Hebrew, the concept of חֵן *hen* and חֶסֶד *hesed* goes hand in hand, in understanding our loving relationship with יְהוָה.

The root word חֵן *hen* can best be described as **‘a gracious and favourable action passing from a superior to an inferior’** and is an action that cannot be forced upon or demanded!

This, in many ways, carries the same concept of the ‘Christian’ idea or concept of **‘grace’**, as understood through the Greek word χάρις *charis* – Strong’s G5485 meaning, **‘grace, kindness, blessing, favour’**.

חֵן *hen* is poured out as a gift to a people who have no ‘claim’ to it as it is given freely and so we see that this certainly is not a ‘new’ concept as it is a continuous theme right through the Scriptures in the Loving Kindness extended by יְהוָה to Yisra’el, His Covenanted people!

What we must understand though, is that both חֵן *hen* and חֶסֶד *hesed* are uniquely related, in terms of understanding the fullness of our relationship with our Creator.

Although these two words are closely linked in relation to walking in a relationship with our Saviour, we note that חֶסֶד *hesed* is different to חֵן *hen*.

We find both these words being used together, in:

Bereshith/Genesis 39:21 “But יְהוָה was with Yoseph and extended kindness to him, and He gave him favour in the eyes of the prison warden.”

יְהוָה extended חֶסֶד *hesed* to Yoseph and gave him חֵן *hen* in the eyes of the prison warden.

What we find in Scripture is that חֶסֶד *hesed* is used only where there is a prior relationship bond, be it through family, marriage or kinship, and it is used in regards to a bond or relationship that produces in the bond itself a requirement or an obligation for action, where both parties share חֶסֶד *hesed* and can expect from each other and even demand in a sense, reciprocal responsibilities, and so חֶסֶד *hesed* is not a free gift!

Now we see that over and over חֶסֶד *hesed* is used to describe a and express יְהוָה’s relationship with Yisra’el, His Covenanted Bride and that includes all who are brought near and grafted in to these Covenants of promise by the Blood of Messiah!

What we must understand therefore, is that **חֶסֶד** *hesed* is a word that is often associated with the understanding of obligation and commitment and does not just simply mean unmerited favour alone! Yisra'el and **יְהוָה** are obligated to each other, in marriage, as a result of the Covenants made by **יְהוָה** with Abraham, Yitsḥaq and Ya'aqob!

חֵן (*hen*) (favour, grace) certainly is the primary reason behind the establishment of the Covenants of Promise, however the moment the Covenants were made, obligation became attached to it by both parties.

And while Yisra'el constantly broke their obligation to the Covenants we see how lovingly committed **יְהוָה** is by extending His favour to us, an undeserving people and by His **חֵן** (being gracious toward us and adorning us with favour in His eyes) He has extended to us His Kindness - **חֶסֶד** – His loving-commitment to the Covenants, which He remains faithful to, in being obligated and fully committed to; and thus, because of His **חֵן**, which is freely given to us, we too are now, by our acceptance of His free gift, also required to express true commitment, in understanding our obligation to guarding the Covenant!

How we do that, is by walking 'in' His Torah (often translated as 'law').

The Torah (law) of **יְהוָה** is His instructions for us on how we walk in His **חֶסֶד**, and so the Torah (instructions) of Elohim is the articulation of the obligation we have to the Covenants of Promise by which we are freely and graciously grafted in to by the Blood of Messiah!

We did not earn the right to this Covenant – **יְהוָה** made the Covenant out of **חֵן**, and therefore we understand that the **חֵן** freely given entails **חֶסֶד**, which now both parties are to be committed to and both have an obligation to keep its requirements.

If we reject the obligations and requirements of the Covenant, we are in fact rejecting the Kindness - **חֶסֶד** – and by doing so are rejecting **יְהוָה** bonds to us given freely by His Own Blood!

To put it plainly, we could say that **חֵן** is 'grace poured out' and not **חֶסֶד**.

Most of Scripture speaks clearly of **חֶסֶד** as a result of **חֵן**; and even in the Renewed Writings (N.T.) we see a constant and continual thread of the understanding of the mutual obligations and requirements that are entailed in a 'bonded' relationship with **יְהוָה** by the Blood of **יְהוֹשֻׁעַ** Messiah. **חֶסֶד**, in the Hebraic mind-set, characterises our identity as being a part of and walking 'in' the Kingdom of Elohim!

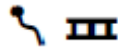
So, when understanding the concept of 'grace' and 'favour' we find that it is not a new concept, as we see that in the truest sense in the Hebraic understanding it entails giving the correct response of obedience in response to the free gift of life extended to us by the Hand of our Creator, and not just a receiving of the gift alone!

The Torah gives us the clear instructions how we respond to His free gift and how we are to live in Him, as a people who are in Covenant with Him!

Noah found favour - חֵן *hen* – in the eyes of יְהוָה and responded correctly, by being righteous and perfect, as he walked with Elohim – the very thing we are called to do, as we walk in Messiah, as a lovingly committed response to His favour extended to us by the Blood of Messiah!

As we consider these two very powerful words in the ancient pictographic script, we can grasp a better idea of what it means for us to be ‘saved by grace (favour)’ and our responsibility to responding to the ‘favour and loving-commitment’ of Elohim!

In the ancient pictographic script, the Hebrew word חֵן *hen* – Strong’s H2580 meaning, ‘*grace, adornment, favour, gracious*’ looks like this:



Het – ח

The ancient script has this letter as ח 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, and represents a ‘**boundary**’, or better understood as our ‘**boundaries**’ in recognising the need to walk within the boundaries of the Torah and not step outside of that which has been prescribed for us!

Nun – נ:

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

By the clear loving-commitment of our Master, Saviour and Elohim we have been saved by His favour (grace) and when looking at this word in the pictographic symbols we are able to see that we are:

SEPARATED, BUILT UP AND ESTABLISHED BY THE SEED – WHICH IS MESSIAH!

The covenants of promise that we were once far off from us, as we were without Messiah and excluded from citizenship in Yisra’el, have been brought near by the Blood of Messiah!

Eph’siyim/Ephesians 2:11-13 “**Therefore remember that you, once nations in the flesh, who are called ‘the uncircumcision’ by what is called ‘the circumcision’ made in the flesh by hands, 12 that at that time you were without Messiah, excluded from the citizenship of Yisra’el and strangers from the covenants of promise, having no expectation and without Elohim in the world. 13 But now in Messiah יְהוֹשֻׁעַ you who once were far off have been brought near by the blood of the Messiah.**”

Galatiyim/Galatians 3:16 “**But the promises were spoken to Abraham, and to his Seed. He does not say, “And to seeds,” as of many, but as of one, “And to your Seed,” who is Messiah.**”

Realising how we have been separated by The Seed, through the favour He has shown us, we also need to realise that, as living stones being built up in Messiah, that we are to make sure that we do not let loving-commitment and truth forsake us!

Mishlê/Proverbs 3:3 “Let not loving-commitment and truth forsake you – bind them around your neck, write them on the tablet of your heart”

In the ancient pictographic form, the Hebrew word for ‘loving-commitment’ - **חֶסֶד** HESED – Strong’s H2617 looks like this:



Het – ח

The ancient script has this letter as **ח** 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, and represents a ‘**boundary**’, or better understood as our ‘**boundaries**’ in recognising the need to walk within the boundaries of the Torah and not step outside of that which has been prescribed for us!

Samek - ס:

The ancient script has this letter pictured as **ס**, 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.

Dalet – ד

The ancient script has this letter as **ד** 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 understanding **חֶסֶד** HESED in these ancient pictographic letters we are able to clearly see that the boundaries for the way in which we are to live have been established and the entrance to walking in **חֶסֶד** HESED (loving-commitment) is by our coming to the Door – that is our Master and Saviour - **יהושע** Messiah!

WE AS LIVING STONES ARE TO GRAB HOLD OF AND CLING TO THE DOOR!

The commands that are to be written upon the doorposts, are there to remind us that we are to submit to the rules of the House and remember that His rules He has written upon the tablets of our hearts! And as we recall to mind the **הֶסֶד** **HESED** of **יהוה**, we can be comforted and encouraged to remain lovingly-committed to walking in and guarding His Covenant with us, unhindered by the vain threats and ridicule of others!

The importance of **הֶסֶד** **hesed** is vital for us to understand; as we see that those who hear, guard and do the commands of Elohim grow in wisdom and understand the loving-commitment of **יהוה**:

Tehillah/Psalm 107:43 “Who is wise? Then let him observe these *matters!* Let them understand the loving-commitment of **יהוה**.”

For more on ‘loving-commitment’ please see sermon notes on the message called, ‘**A WARNING AGAINST WICKEDNESS AND WORTHLESSNESS**’ under the sermons 2019/2020 menu from our site:

<https://atfotc.com> or go to the following link:

<https://atfotc.com/a-warning-against-the-wickedness-of-worthlessness-jeremiah-2/>

THE TRUTH

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 א 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!

יהושע Messiah is the Aleph and the Taw – 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!

What I find very powerful, in this pictographic, is the immense insights we can glean from these.

We know that the Aleph and the Taw are the first and the last letters of the Hebrew Alphabet, and that the 'mem' is the 13th letter of the Hebrew Alphabet.

The term **אהד** **ehad** – **Strong's H259** in Hebrew means 'ONE' and carries the numerical value of 13 - א=1 (Aleph); ה=8 (Het); ד=4 (Dalet), and so we who are immersed in the Master are grafted into His body, and we walk in His Word as we submit to His clear commands as given through His Written Word!

Another aspect of the Aleph and Taw, is seen in the Urim and Tummim:

אורים **Urim** – **Strong's H224** means '**lights, illuminations**'

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 the Urim and Tummim speaks of our 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 in our hearts and mouths that we may do it (Debarim/Deuteronomy 30:14)!

This pictographic lettering of the word for TRUTH, clearly shows us our need to seek, study, meditate upon and walk in the Torah; and anyone who claims to know the Truth yet refuses to guard and keep the Torah and instructions of Elohim are liars and the Truth is not in them!

How can people say that the Truth is in them when they say that the Truth is no longer applicable!!!

Verse 23:

“In all labour there is profit, but talk of the lips leads only to poverty.”

All talk and no work will lead only to poverty and lack!

The Hebrew word that is translated as ‘labour’ comes from the root word עָבַד etseḅ – Strong’s H6089 which means, ‘*toil, pain, sorrow, hurt, hardship, hard-earned goods*’.

What Shelomoh is making clear here, is that through hard work there is much profit!

The Hebrew word for ‘poverty’ is מַחְסוֹר maḥsor – Strong’s H4270 which means, ‘*a need, thing needed, poverty, lack, want*’.

Too much talking and no working will not profit anyone, yet in the hard labour of the work of one’s hands there is much to gain!

Verse 24:

“The crown of the wise is their wealth, the folly of fools is folly.”

The Hebrew word used here for ‘crown’ is אֶטְרֵף atarah – Strong’s H5850 which means, ‘*crown, wreath*’, and is the feminine noun from the root verb אָטַר atar – Strong’s H5849 which means, ‘*to surround, to crown*’ and metaphorically speaks of honour and authority, and we see that this word is used as such, as we see that which is to be considered as a crown:

- 1) grey hair (Mishlě/Proverbs 16:31)
- 2) grandchildren (Mishlě/Proverbs 17:6)
- 3) a capable wife (Mishlě/Proverbs 12:4)
- 4) wisdom (Mishlě/Proverbs 14:24)

The ultimate metaphor for this word that is used for ‘crown’, is found in:

Yeshayahu/Isaiah 28:5 “In that day יהוה of hosts is for a crown of splendour and a head-dress of comeliness to the remnant of His people”

יהוה will be the crown of His remnant Bride – that is to those who have exalted and esteemed the wisdom of His Torah!!!

Here, in this parable, Shelomoh tells us that the crown of the wise is their wealth, and the Hebrew word used here for 'wealth' is עֲשֵׂר osher – Strong's H6239 which means, '*riches, wealth*', and comes from the root verb אָשַׁר ashar – Strong's H6238 which means, '*to be or become rich, made rich, enriched*'.

In **Mishlĕ/Proverbs 13:8** we are told that the ransom of a man's life is his riches.

No amount of riches can ransom you, and what these proverbs are saying is clear – it costs you your all!

We know that no man can redeem another at all, and we therefore recognise the clear ransom that Messiah has paid by His own life for our beings!

Elohim was manifested in the flesh to pay the ransom price that no man could pay!

Tehillah/Psalm 49:6-9 "**Those who are trusting in their riches and who are boasting in their great wealth? 7 A brother does not redeem anyone at all, neither give to Elohim a ransom for him; 8 for the redemption of their lives is costly, and it shall cease forever; 9 that he should still live forever, and not see the Pit.**"

What Messiah has done for us, is our riches!!!

Kĕpha Aleph/1Peter 1:17-20 "**And if you call on the Father, who without partiality judges according to each one's work, pass the time of your sojourning in fear, 18 knowing that you were redeemed from your futile way of life inherited from your fathers, not with what is corruptible, silver or gold, 19 but with the precious blood of Messiah, as of a lamb unblemished and spotless, 20 foreknown, indeed, before the foundation of the world, but manifested in these last times for your sakes**"

Embracing the wisdom of Elohim, as we should, through a proper seeking and getting, we are able to see just how rich we are in our Master, as we grow in a proper understanding of His Word, that becomes a crown of splendour and a head-dress of comeliness!

Mishlĕ/Proverbs 4:9 tells us that wisdom shields us with an adorning crown!

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

Pride has a way of puffing up self to a lofty position, set up only to fall and in Ėkĕah we see the following verse:

Ėkĕah/Lamentations 5:16 "**The crown has fallen from our head. Woe to us, for we have sinned!**"

Sin and lawlessness will cause the crown of splendid comeliness to fall from our head – for which there is a great woe, and call to repentance!

This is why Shelomoh tells us that the folly of fools is folly!!!

He is making it clear that unless you let the wisdom of Elohim be the proper crown of riches reflected in true set-apartness, then you will only find yourself immersed and led by your own folly!

In **verse 8** we are told that the folly of fools is deceit and here Shelomoh reiterates just how foolish the folly of fools is, by contrasting it against the crown of wealth that the wise have.

With this being contrasted here, against the crown of the wise, we are able to see that fools have no crown and no true adorning of splendour and comeliness, and therefore have no true authority in their lives!

Fools love to boast, due to pride and sin being prevalent in their lives, whereas true wise servants of the Most-High do not boast in anything other than the One who adorns them with wisdom, and a clear understanding of the Torah and commands of Elohim!

We see therefore from the words of יהוה the following:

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

Verse 25:

“A true witness saves lives, but he who breathes out lies is a betrayer.”

A true witness! In Hebrew this is written as – עֵד אֱמֶת – ‘ed emeth’, which is from the two words:

1) עֵד ed – Strong’s H5707 meaning, ‘*a witness, evidence*’ and comes from the root word עָדַד ud/ood – Strong’s H5749, which means, ‘*to return, go about, repeat, do again, encircle, supports*’, as discussed in **verse 5** where we also looked at the ancient pictographic rendering of this word!

2) אֱמֶת emeth – Strong’s H571 which means, ‘*truth, firmness, faithfulness*’, and this word carries an underlying sense of certainty and dependability, as discussed in **verse 22**, where we also looked at the ancient pictographic rendering of this word!

A true witness does not lie and a true witness bears the Truth of Messiah, causing many to draw near to the Truth and be delivered!

יהושע Messiah is the True witness:

Hazon/Revelation 3:14 “And to the messenger of the assembly in Laodikeia write, ‘The Amēn, the Trustworthy and True Witness, the Beginning of the creation of Elohim, says this’”

יהושע Messiah clearly introduces Himself firstly as **The Amēn**, and makes a clear and vital statement here!

The people here were serving their own fleshly desires and relied upon their own wealth and support, and by default were not worshipping Elohim but were worshipping mammon.

Mammon, is a word of Aramaic origin, rendered in Greek as μαμωνᾶς mamōnas – Strong’s G3126 meaning, ‘*wealth, riches*’, where it is personified and is directly opposed to Elohim.

It is a comprehensive word that is used for all kinds of possessions, earnings, and gains, or a designation of material value, and is personified as the mighty one of materialism.

Mammon, which is thought to possibly come from the root verb אָמַן aman – Strong’s H539 which means, ‘*to confirm, support, believe, trustworthy*’, basically speaks about the one in which you put your trust!

Is it in wealth and riches of the world or is it in our Mighty Master and Elohim – **The Amēn**?

In Yeshayahu, **Amēn** is used as a clear reference to a title of Elohim, as we see in:

Yeshayahu/Isaiah 65:16 “so that he who blesses himself in the earth does bless himself in the Elohim of truth. And he who swears in the earth does swear by the Elohim of truth. Because the former distresses shall be forgotten, and because they shall be hidden from My eyes.”

The Hebrew word that is translated here as ‘**truth**’ and in other translations as ‘**trustworthiness**’ is the adverb אֱמֶת amēn- Strong’s H543 which means, ‘*truly, verily, truth, so be it*’, and from the root verb

we get the Hebrew word for 'truth' which is אֱמוּנָה emunah – Strong's H530 which means, *'firmness, steadfastness, faithfulness, stability, trust, truthful'*.

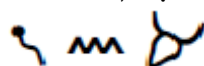
יהושע Messiah was making it clear here in Hazon/Revelation 3:14, to the believers in Laodikeia, that He is the True One who is to be trusted and who is faithful and trustworthy!

Aměn is also often translated as 'trust'; and so we see that to trust or believe implies an action and not just a thought; but rather in one's acknowledgment of what has been written in the Word, the confirmation of one's 'aměn' implies that there will be an active trust and belief in doing what the Word says!

יהושע asks the question in Luqas/Luke 18:8 whether He would find belief on the earth when He comes again – in other words, when He comes again – will he find people who are actively obeying His commands, calling on His Name, keeping His Feasts, living according to His dietary instructions and walking according to His Torah etc.

So many people today use the term 'aměn' very loosely and yet they do not understand what this implies and signifies!

In the ancient pictographic script, the Hebrew word אֱמֵן aměn – Strong's H543 looks like:



Aleph – א:

The ancient pictographic script has this letter pictured as א, which is '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 pictographic script has this letter pictured as מ, which is '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 pictures that which washes and we know that The Word is likened to the Living Waters that cleanse, as represented in the water that was used in the Tabernacle, which the priests would, from the water in the bronze laver, wash their hands and feet with.

Nun – נ:

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

There are a few powerful pictures that we are able to interpret from the pictographic construction of this word אָמֵן **aměn**, especially as we acknowledge and confirm our acceptance of the Word of our Master and Elohim, and that He is the Aměn.

MESSIAH, OUR HEAD AND OUR STRENGTH, HAS COME AND GIVEN US HIS EASY YOKE, AS HE PASSED THROUGH THE WATERS IN ORDER TO WASH US AND REDEEM US FROM THE CHAOS OF SIN, AS HE IS THE SEED OF THE PROMISE THAT WAS BORN OF A MAIDEN (VIRGIN), AND IN OUR IMMERSION IN HIM WE ARE GIVEN LIFE AND THE ASSURANCE OF OUR EXPECTATION OF EVERLASTING LIFE, AS CO-HEIRS OF THE PROMISE!

While many are saying **aměn** today, in their ‘assumed innocence’, they are simply ‘puffed up’ in a falsely twisted knowledge as they have whored away from the Truth, and are wasting away in their sin/lawlessness!

Those who are indeed a faithful remnant who endure in their confession of faith in the Master, as seen in their belief with works of obedience, shall indeed be found to have the seed of His Word firmly planted in – the seed that will cause the faithful to inherit everlasting life, when the Master comes in the day of His visitation!

True witnesses of The True Witness are those who put their confident trust in the Trustworthy One who fight for them!

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

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

יְהוֹשֻׁעַ **Yehoshua** Messiah is the One who delivers/saves, and we who are ambassadors of His reign possess His witness and guard His commands!

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

The enemy hates true witnesses and seeks to destroy them!

Hazon/Revelation 12:17 “And the dragon was enraged with the woman, and he went to fight with the remnant of her seed, those guarding the commands of Elohim and possessing the witness of יְהוֹשֻׁעַ Messiah.”

The goal of our belief is the deliverance of lives (Kěpha Aleph/1 Peter 1:9)!!!

Deliverance in the Greek is the word σωτηρία **sōtēria** – Strong’s G4991 which means, ‘**deliverance, salvation**’, and comes from the word σωτήρ **sōtēr** – Strong’s G4990 which means, ‘**a saviour, deliverer**’, which is from the word σώζω **sōzō** – Strong’s G4982 which means, ‘**to save, restore, make whole, heal**’.

This Greek word σωτηρία **sōtēria** – Strong’s G4991 is used in the LXX of Yeshayahu/Isaiah 63:8, in translation of the Hebrew word מוֹשִׁיעַ (Moshiya), which is translated as ‘**their Saviour**’!

Yeshayahu/Isaiah 63:8 “And He said, “They are My people, children who do not act falsely.” And He became their Saviour.”

Why I am sharing this with you is to highlight that we are to be TRUE WITNESSES of who our Saviour is, and for more on this please see the article called “YHWH our Saviour – YHWH our Messiah!” on our site (<http://atfotc.com>) which can be found under the ‘articles’ menu, or by simply clicking on the following link:

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

There are many who are breathing out lies as they are not bearing the true witness of the True Witness, by denying that יהושע Messiah is the very manifestation, in the flesh, of the esteem of יהוה, our Master and Elohim!

Those who deny that יהושע Messiah came in the flesh, are of the anti-messiah and are betrayers who are breathing out lies!

Yohanan Bēt/2 John 1:7 “Because many who are leading astray went out into the world who do not confess יהושע Messiah as coming in the flesh. This one is he who is leading astray and the anti-messiah.”

We must remember, that this letter was being written to believers and addressed the same problem that we find being hotly debated today, and that is the identity of יהושע Messiah, and here, he warns against those who do not confess that יהושע as having come in the flesh.

While this might not be obvious to many after almost 2000 years, we recognise that these letters were written at a time where many of the believers had physically seen יהושע Messiah, and so, to hear many who were leading astray that He had not come in the flesh, could never have meant that the physical person of יהושע who was impaled never existed, but rather, we see a deeper understanding being presented here.

Those who were leading astray, were going around and teaching that יהוה our Saviour did not come in the flesh, and that this יהושע who had been impaled, was not the Master and Elohim of all the earth!

We see in his first letter, how Yohanan made it clear, and proclaims the same thing that Sha’ul did, to the Corinthians:

Yohanan Aleph/1 John 4:2-3 “By this you know the Spirit of Elohim: Every spirit that confesses that יהושע Messiah has come in the flesh is of Elohim, 3 and every spirit that does not confess that יהושע Messiah has come in the flesh is not of Elohim. And this is the spirit of the anti-messiah which you heard is coming, and now is already in the world.”

We know that no one can say that **The Master יהוה is יהושע Elohim** except by the Set-Apart Spirit and so here Yohanan tells us clearly that by this we know the Spirit of Elohim! To confess that יהושע Messiah has come in the flesh is the same confession of boldly declaring that **The Master יהוה is יהושע Elohim** – for the Master and Elohim – יהוה of Hosts – our Husband, Redeemer and King – came and took on the form of flesh in order to restore His image in corrupted man, and He subjected Himself to His own creation in order to redeem us from complete destruction because of sin.

For more on this very vital topic please see the article called, “My Master and My Elohim” on our site (<https://atfotc.com>) under the ‘articles’ menu or by clicking on the following link: <https://atfotc.com/my-master-and-my-elohim/>

the reason from me mentioning these vital truths is to show how there are many today who are as betrayers that are breathing out lies. What is interesting for me is that the one who betrayed Messiah was called Yehūdāh from Qerioth, and how it is primarily the vain twisting of Rabbinic Judaism that has caused many to be led astray by denying our Master and Elohim, and claim that He was only a man and not the Master!

In **verse 5** we are told that ‘**a false witness breathes out lies**’ and looked at each Hebrew word in this regard!

The Hebrew word translated as ‘**betray**er’ is the word מִרְמָה **mirmah** – **Strong’s H4820** which means, ‘**deceit, treachery, dishonesty, falsehood**’, and is used in **verse 8** and is translated as ‘**deceit**’.

We are called to be true witnesses who leads people to the true Saviour and does not betray with lies of twisted theologies of man!

Verse 26:

“In the fear of יהוה is strong trust, and His children have a place of refuge.”

The Fear of יהוה:

We all want to understand the fear of יהוה and so as we look deeper at the Hebrew words, we are able to definitely get a clearer picture of what “**The Fear of יהוה**” is and what **fearing** Him entails.

The Hebrew root word that is used here for ‘**fear**’ is the noun יִרָאָה **yirah** – **Strong’s H3374** meaning, ‘**fear, awesome, reverence**’, and is derived from the verb - יָרָא **yare** – **Strong’s H3372** which means, ‘**to fear, be afraid, be in awe, show reverence and respect**’.

The fear of יהוה is written with two nouns – “יִרְאַת יְהוָה” = “**yirat Yahweh**”. When a noun precedes another noun, the first noun is in the construct state, meaning it is connected to the second noun—two words together forming one concept. Are you with me so far?

Please bear with me, for this is amazing, in uncovering a greater meaning of ‘the fear of יהוה’.

When a feminine noun, ending with the letter ה (hey), such as **yirah** (יִרְאַת), is used in the construct state, the ה is ‘converted’ to or rather, is replaced with a ת (tav), and in this case it becomes ‘**yirat**’ (יִרְאַת).

In **Bereshith/Genesis**, we find many construct phrases, where the second word of the construct is יהוה, such as “**the face of יהוה**” or “**the word of יהוה**”, or “**the Mount of יהוה**”, and “**the voice of יהוה**”, to name a few; whereby each time the first word (**word, voice, face** etc.) belong to the second word (יהוה).

Why am I telling you all this?

Simply to raise the question that if ‘**The Fear of יהוה**’ is the construct phrase of ‘fear’, as being that of יהוה’s fear, then why should we think that this fear is ‘ours’ and not His?

Now, we are all attentive listeners, I am sure, and we know for a fact that Elohim does not ‘fear’, as we come to understand the concept of fear, right?

However, if you recall, I mentioned that the root word יָרָא ‘yara’ means a “**flowing out of the gut**”; therefore, the question becomes, “**What flows out of the gut of יהוה?**”

In order to answer this, let us look at another two constructs that will shed more light upon the fear of יהוה:

1 - Tehillah/Psalm 1:2 “But his delight is in the Torah of יהוה, and he meditates in His Torah day and night.”

The word Torah H8451 – תּוֹרָה - means ‘**utterance, teaching, instruction or revelation from Elohim**’ and it is derived from the word H3384- יָרָא ‘yara’ meaning to shoot or throw or flow in the sense of flowing – as in rivers of water and is closely related to the word we have been looking at, carrying the same definition. The construct becomes יהוה תּוֹרָתוֹ - ‘**torat Yahweh**’ – His instructions!

2 – Miḳah/Micah 3:8 “But truly I am filled with power, with the Spirit of יהוה, and with right-ruling and with might, to declare to Ya’aqob his transgression and to Yisra’el his sin.”

The word for spirit is - רוּחַ רוּחַּ - Strong’s H7307 and means ‘**breath, wind or spirit**’, and here this construct becomes יהוה רוּחַּ - ‘**ruat Yahweh**’ – the **breath/spirit of יהוה** – another type of ‘**flowing**’, as well as describing character as with the fruit of the Spirit.

I hope you are still with me – because understanding this, we can once again ask what flows out of the gut of יהוה?

It is His teachings and His character!!!

When understanding this, we can go to Mishlĕ/Proverbs 2:5 and get a clearer understanding, as this verse, in essence, could be translated as “**Then you would understand the “The flowing’s of יהוה”, and find the knowledge of Elohim.**” The flowing’s, as in that which flows out from His gut, that is: “His teachings” and “His Character”; and this is the beginning of wisdom!!!

Mishlĕ/Proverbs 1:7 “The flowing’s of יהוה is the beginning of knowledge; fools despise wisdom and discipline.”

That hopefully clears the answer for ‘**what does the fear of יהוה mean?**’

Having said all of this, we are able to clearly understand how Shelomoh can tell us that in the fear of יהוה there is strong trust, and His children have a place of refuge!

The Hebrew term/phrase that is translated as ‘**strong trust**’ is written as מִבְּטַח-עֹז – ‘**mibṭaḥ oz**’, which comes from two root words:

1) עֹז oz – Strong’s H5797 which means, ‘**strength, might, fortress, power, stronghold**’, and comes from the root verb עָזַז azaz – Strong’s H5810 which means, ‘**to be strong, be brazen, prevail, display boldness**’, and

2) מִבְּטַחְךָ *mibṭaḥ* - Strong's H4009 which means, **'confidence, secure, security, whom you trust'**, which comes from the root בָּטַחְךָ *bataḥ* - Strong's H982 which means, **'to trust, rely on, feel confident and secure'**.

When we walk in the fear of יְהוָה, as we should, then we have the firm assurance of being strengthened in our confidence and trust in Him, and are strengthened to prevail and stand firm in complete faith of our Mighty Elohim, knowing that in Him we have a secure place of refuge!

The Hebrew word that is used here for 'refuge' is מַחְשֶׁה *maḥseh* – Strong's H4268 which means, **'refuge, shelter'**, which comes from the root verb חָסָה *ḥasah* – Strong's H2620 which means, **'to seek refuge, have hope, put trust in (Elohim)'**.

Nahum/Nahum 1:7 "יְהוָה is good, as a stronghold in the day of distress. And He knows those who take refuge in Him."

Taking **refuge** in יְהוָה, expresses a deeper intimate relationship of one who fully trusts in and relies upon יְהוָה, by holding on to the sure hope of deliverance being made complete, as they work out their deliverance with fear and trembling, by walking wholeheartedly in the clear Torah of Elohim!

The Hebrew word used for 'refuge' - מַחְשֶׁה *maḥseh* – Strong's H4268, and its root חָסָה *ḥasah* – Strong's H2620 is collectively used well over 50 times in Scripture, with the predominant use of these being found in the Tehillim/Psalms and other poetic and prophetic literature!

What we recognise with these words, is that while they both can be used literally in terms of taking refuge from a rainstorm, as in:

Yeshayahu/Isaiah 4:6 "and a booth for shade in the daytime from the heat, for a place of refuge, and for a shelter from storm and rain."

Yeshayahu/Isaiah 25:4 "For You shall be a refuge to the poor, a refuge to the needy in his distress, a shelter from the storm, a shade from the heat. For the spirit of the ruthless is like a storm against a wall."

We also take note that these words are more often than not used figuratively of seeking refuge and therefore putting complete trust and confidence in Elohim!

We are able to see from Scripture the clear results of taking refuge in Elohim:

1 – When we take refuge in Him, we are blessed:

Tehillah/Psalm 2:12 "Kiss the Son, lest He be enraged, and you perish in the way, for soon His wrath is to be kindled. Blessed are all those taking refuge in Him."

2 – We are saved by His Right Hand, when we take refuge in Him:

Tehillah/Psalm 97:7 "Let Your kindness be distinguished, You who save by Your right hand those who take refuge From those who rise up."

3 – We are able to rejoice, when we take refuge in Him:

Tehillah/Psalm 5:11 "But let all who take refuge in You rejoice; let them ever shout for joy, because You shelter them; and let those who love Your Name exult in You."

4 – We find and experience the greatness of the goodness of Elohim, when we take refuge in Him:

Tehillah/Psalm 31:19 "How great is Your goodness, which You have laid up for those fearing You, which You have prepared for those taking refuge in You In the sight of the sons of men!"

5 – We have the sure promise of inheritance and possession, when we take refuge in Him:

Yeshayahu/Isaiah 57:13 “When you cry out, let your collection of idols deliver you. But the wind shall bear them all away, a breath take them. But he who takes refuge in Me shall inherit the land, and possess My set-apart mountain.”

The idea of taking refuge, may certainly be derived from the experiences of fugitives or men at war that would find shelter in the hills and find protection against their enemies.

We know in Scripture that the term ‘refuge’ is used as an epithet for Elohim!

An ‘epithet’, is a characterizing word or phrase accompanying, or occurring in place of, the name of a person or thing. What Scripture repeatedly reveals to us, is that יהוה, above all, is our Refuge, our Shelter and our Stronghold, and complete trust in Him protects those who take refuge in Him.

Tehillah/Psalm 118:8-9 “It is better to take refuge in יהוה than to trust in man. 9 It is better to take refuge in יהוה than to trust in princes.”

He is a secure shield to those who take refuge in Him:

Tehillah/Psalm 18:30 “The ĖI – His way is perfect; the Word of יהוה is proven; He is a shield to all who take refuge in Him.”

Verse 27:

“The fear of יהוה is a fountain of life, to turn away from the snares of death.”

Shelomoh continues with the fear of יהוה, which is not only a place of string trust but is also a fountain of life that causes one to turn away from that which leads to death!

In **Tehillah/Psalm 36** Dawid gives a very clear contrast between the wicked and the righteous and he declares to Elohim:

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

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

The Hebrew word for ‘life’ is - חַי hay – Strong’s H2416 and means, ‘life, alive, living, flowing, fresh, running’.

With יהוה is the FOUNTAIN OF LIFE!!!

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

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

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

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

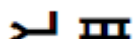
Mishlĕ/Proverbs 14:27 “The fear of יהוה is a fountain of life, to turn away from the snares of death.”

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


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

In the ancient pictographic symbols of this word יהי hay – **Strong’s H2416**, we are given a greater insight in understanding how יהושיע Messiah is THE LIFE!

This word יהי hay – **Strong’s H2416**, in the ancient pictographic script, look like this:




Het – ה

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

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

Yod – י

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

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

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

These two pictographs can render for us the clear meaning:

SEPARATED TO SERVE

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

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

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

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

To turn away from the snares of death!

The Hebrew root verb for ‘turn away’ is סוּר *sur* – Strong’s H5493 which means, ‘*turn, turn aside, depart from a way, avoid, be removed from, put away*’, and is used in Scripture, in reference to ‘putting away’ that which we should not be associated with and ‘to put away’, would be to turn aside from and come out of that which is foreign to the Covenants of Promise.

This word implies the concept of: **Turn away – leave – depart – come out from among them!!!**

The Hebrew word that is translated as ‘snares’ 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*’.

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

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

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

Verse 28:

“In a multitude of people is a sovereign’s splendour, but in the lack of people is the ruin of a prince.”

What Shelomoh is basically saying here is that a king’s splendour is in the many subjects in his kingdom, whereas a prince is ruined with none!

The Hebrew word for ‘splendour’ is הַדָּרָה *hadarah* – H1927 which means ‘*adornment, beauty, array, attire, honour*’, and we see this used in:

Tehillah/Psalm 29:2 “Ascribe to יְהוָה the esteem of His Name; bow yourselves to יְהוָה in the splendour of set-apartness.”

There are many verses that instruct and teach us to bow to יְהוָה, in the splendour of set-apartness, and we are to give thanks at the remembrance of His set-apartness, and ascribe esteem to Him in the splendour of set-apartness, and this highlights for us the need to be adorned with His beauty – His set-apart garments of righteousness, as we worship Him who is set-apart.

This word also expresses the understanding of something that is seen publicly and not only represents an adornment for royalty, but also the actions that are worthy of royalty, highlighting for us the need to be active in our obedient loving-commitment and having the fruit of our lives resulting in the beauty of set-apartness.

What Shelomoh is contrasting here for us, is the splendour of a king versus the ruin of a prince, and how the splendour of a king is seen in the multitude of people, whereas the ruin of a prince is seen in the lack of people!

This ultimately has a great prophetic significance for us, in highlighting the splendour of Elohim who is coming with multitudes!

The Hebrew root word for 'multitude' is רַבּוּ **rob** – Strong's H7230 which means, '*multitude, abundance, greatness, many, extensively*', which comes from the primitive root רַבַּבּ **rabab** – Strong's H7231 which means, '*to be or become much or many, abound, increase*'.

The Greek word used in the LXX (Septuagint) for 'multitude' is πολὺς **polus** – Strong's G4183 meaning, '*much, many*', which we see being used to describe the multitudes in:

Hazon/Revelation 7:9-10 "After this I looked and saw a **great** crowd which no one was able to count, out of all nations and tribes and peoples and tongues, standing before the throne and before the Lamb, dressed in white robes, and palm branches in their hands, and crying out with a loud voice, saying, "Deliverance belongs to our Elohim who sits on the throne, and to the Lamb!"

Hazon/Revelation 19:6-7 "And I heard as the voice of a **great** crowd, as the sound of many waters and as the sound of mighty thunders, saying, "Halleluyah, for יהוה **El Shaddai** reigns! 7 "Let us be glad and rejoice and give Him praise, for the marriage of the Lamb has come, and His wife prepared herself."

The clear splendour of our king is in the great crowd/multitude of set-apart ones that have come out of all the nations, and as a Bride prepared Herself for Her King!

The Hebrew word for 'ruin' is מְהִיטָהּ **mehittah** – Strong's H4288 which means, '*terror, destruction, ruin*', and comes from the root word הָתַתּ **hathath** – Strong's H2865 which means, '*to be shattered, dismayed, broken into pieces, abolished, afraid, break down or be scared*'.

What we also take note of here is that יהוה reigns in great splendour and a great crowd declare His praise, while the enemy shall be ruined and have none as all will be ruined and destroyed together!

Verse 29:

"He who is patient has great understanding, but he who is short of spirit exalts folly."

The phrase 'he who is patient' is written in the Hebrew as אֵרֶךְ אַפַּיִם **erek apayim**, from the two words:

1) אֵרֶךְ **arek** - Strong's H750 which means, '*longsuffering, slow, patient, slow to anger*', which comes from the root verb אָרַךְ **arak** - Strong's H748 which means, '*to be long, continue, delay, endure, prolong*', and

2) אֵפ **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.

What Shelomoh is highlighting for us here is that the one who is slow to anger has great understanding!

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

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

We are to trust יהוה with all our heart, which entails trusting Him with all of the understanding and wisdom that is contained in His Word and not seek out our own vain and selfish reasonings. When our hearts and minds are filled with His Word and we meditate daily on His Torah, then our speech and actions will line up with the true plumb-line of His Word, causing us to be slow to become angry!

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.”

Short of spirit!

This term reminds me of the words we see in:

Shemoth/Exodus 6:9 “And Mosheh spoke thus to the children of Yisra’el, but they did not listen to Mosheh, because of shortness of spirit, and from hard slavery.”

Mosheh speaks the sure and promised message of יהוה only to find resistance and unbelief!

Two aspects in this verse, we can learn a great deal from:

1 – They did not listen

Listening is still a major problem today!

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

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

How often when you are facing life’s toughest tests and under great pressure to perform in the world’s system through your workplace do you neglect to believe the sure promises of the I AM?

Often when people get so ‘bogged down’ with work related pressures they tend to turn their ear away from hearing the Truth and as a result lose heart and fall into the trap of insecurity unable to listen attentively to the Word of Life!

The result of **‘not listening’** is:

2 – Shortness of spirit

This is shortness of **“breath”**, as the word used here for **‘spirit’** is רוּחַ *ruah* Strong’s H7307 which means **‘breath, wind or spirit’** – and here, due to a lack of the **‘breath of Elohim’**, they were tight chested, through pressure and panic, stress and doubt.

Often, when life’s troubles get you down it can feel like you cannot breathe properly with the feeling of being ‘choked’ of your breath.

Mattithyahu/Matthew 13:22 “And that sown among the thorns is he who hears the word, and the worry of this age and the deceit of riches choke the word, and it becomes fruitless.”

Worries of this age and deceit of riches – the two main ingredients that choke out the Word and leave you **'breathless'** and unable to bear fruit of righteousness!

Yisra'el grew short of breath as a result of hard slavery and were then unable to hear and build their faith in the great I AM. We must learn from this is that we are to always be attentive to the Word and keep our hearts free of thorns and not allow unwanted growth of worries and the deceit of wealth to cause us to lose breath.

Words that we would do well to continually remember:

Yeshayahu/Isaiah 35:4-10 **"Say to those with anxious heart, "Be strong, do not fear! See, your Elohim comes with vengeance, with the recompense of Elohim. He is coming to save you." 5 Then the eyes of the blind shall be opened, and the ears of the deaf be opened. 6 Then the lame shall leap like a deer, and the tongue of the dumb sing, because waters shall burst forth in the wilderness, and streams in the desert. 7 And the parched ground shall become a pool, and the thirsty land springs of water – in the home for jackals, where each lay, grass with reeds and rushes. 8 And there shall be a highway, and a way, and it shall be called "The Way of Set-apartness." The unclean does not pass over it, but it is for those who walk the way, and no fools wander on it. 9 No lion is there, nor any ravenous beast go up on it, it is not found there. But the redeemed shall walk there. 10 And the ransomed of יהוה shall return and enter Tsiyon with singing, with everlasting joy on their heads. They shall obtain joy and gladness, and sorrow and sighing shall flee away."**

Yisra'el, back then, did not listen and lost their breath, under the hardship of slavery in Mitsrayim – let us not make the same mistake today, as we open our ears to attentively hear His Sure Word and direction for our lives.

We are to let His everlasting Word cause us to put to death the fleshly so that our spirit can be renewed and are able to breathe deeply!

Ma'asei/Acts 3:19 **"Repent therefore and turn back, for the blotting out of your sins, in order that times of refreshing might come from the presence of the Master"**

The Greek word for 'refreshing' is ἀνάψυξις **anapsuxis Strong's G403** which means, **'recovery of breath, refresh'** and we see that when we repent and turn back to The Master we may receive a recovery of breath – His Word giving us our very life that we may live and breathe and praise His Name – for everything that has breath praise יהוה!

It takes hearing obediently to clearly guard to do what His instructions tell us to and be filled with His Spirit/Breath/Word that He puts in those who turn back to Him and in **Habaqquq/Habakkuk 3** we see the prophet plead with יהוה to **'remember compassion'** in His wrath – in other words – remember those who return and are recovered by His Breath, through the Fear of Elohim – and remember the righteous who do His will and refresh His faithful remnant in the midst of these dark and perilous times!!!

In **Yeshayahu/Isaiah 40:1** we see the phrase **נַחַמֵּנוּ נַחַמֵּנוּ עַמִּי nahamu, nahamu, ami** which is translated as, **"comfort, comfort, My people..."**

The repetition of the word that is used for **'comfort'**, is for emphasis and this word comes from the root word **נָחַם naham – Strong's H5162** which means, **'to comfort, console, to be comforted'** and also can express the meaning, **'to be sorry, to be moved, have compassion, suffer grief, repent'**.

The original root often seems to reflect the idea of **'breathing deeply'**; hence the physical display of one's feelings, usually of sorrow, compassion or comfort.

It can therefore mean to breathe deeply with sorrow for your sin, or to breathe deeply as you comfort and console someone.

In Scripture, we see that the majority of the times that נָחַם *naham* is used, and is translated as ‘repent’, actually refers to Elohim’s repentance and not man’s.

Man’s repentance, is most frequently indicated by the use of the root word שׁוּב *shub* – Strong’s H7725 which means, ‘**to turn back, return, repent, recover**’, having the meaning to turn away from sin and turn back to Elohim and follow in His ways.

The term ‘*nahamu*’, which is a derivative of נָחַם *naham* can give the understanding of ‘**to cause to breathe again**’ – in other words, it is יהוה *Yehovah* Himself, that would bring the ‘**recovery of breath**’, and this is His comforting words, to His people – and, in a sense, it could render the encouragement of knowing that Elohim Himself is declaring to a people in exile, “**I am bringing you a recovery of breath**”. This recovery of breath, that was surely needed, is sufficient for His people to get strengthened in order to prepare the way for His soon return!

We are to be a people who are strengthened to lift up our voice and not be afraid, as we proclaim the True Shepherd and Saviour of our souls – The Master יהוה *Yehovah* of Hosts!

Those who are short of breath exalt folly as they lift up meaningless things while discarding the need to receive the comforting recovery of breath from the Word of Elohim!

Verse 30:

“A healthy heart is life to the body, but envy is rotteness to the bones.”

The Hebrew word for ‘healthy’ 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**’.

יהוה *Yehovah* 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!

We are to be trustworthy envoys of the Healer and restorer of our souls – and this we do as we bring the proper message of His Kingdom!

The Hebrew word translated as ‘heart’ is לֵב *leb* - Strong’s H3820 which means, ‘**inner man, mind, will, thought**’, or is often also written as לֵבָב *lebab* – Strong’s H3824 which means, ‘**inner man, heart, mind, understanding**’; and what is interesting to take note of here, is that these two letters for ‘heart’, in the ancient Hebrew pictographic Script, make it clear that the rule and authority of Elohim is to be upon our hearts!


In the ancient Script the Hebrew word לֵב *leb* - Strong’s H3820 looks like this:

לֵב

Lamed - לְ:

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


Bet - ב:

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

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

THE RULES OF THE HOUSE

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

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

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

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

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

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

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

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

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

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

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

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

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

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

As we let the Truth dwell in our hearts, we will guard to do all to the esteem of our Master and Elohim, and anything that does not esteem Him, whether in word or deed, we must not do:

Qolasim/Colossians 3:16-17 “**Let the Word of Messiah dwell in you richly, teaching and admonishing one another in all wisdom, singing with pleasure in your hearts to the Master in psalms and songs of praise and spiritual songs. 17 And whatever you do in word or deed, do all in the Name of the Master יהושע, giving thanks to Elohim the Father through Him.**”

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

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

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

How is your heart?

Has it been defiled through sin and the deceit of lawlessness?

Wash your heart and keep it clean as you **HEAR, GUARD** and **DO** all He has commanded us to (**Debarim/Deuteronomy 6:25**)!

Envy is rotteness to the bones

The Hebrew word for ‘envy’ is קִנְיָה qinah – Strong’s H7068 which means, ‘**ardour, jealousy, zeal, envy, anger**’, and comes from the root verb קָנָה qanah – Strong’s H7065 meaning, ‘**to be jealous or zealous, be envious, ardent**’. It is the same word used to describe Pineḥas in **Bemidbar/Numbers 25** who was ardent for יהוה and rose up and took a stand against the whoring of Yisra’el, and put to death the whoring in the camp!

What we take note of, is that this word can have both a positive or negative connotation, and here in this proverb we are able to see this word used in the negative sense of carrying envy rather than a proper zeal!

This word is used here to describe a heart that is not healthy and yielding but that displays misguided passion and is turmoil and distress, and a heart that is in turmoil and distress is rotteness to the bones!

The Hebrew word that is translated as ‘rotteness’ comes from the root word רָקַב raqab – Strong’s H7538 which means, ‘**rotteness, decay**’, and comes from the root verb רָקַב raqeb – Strong’s H7537 which means, ‘**rot, decay, rotteness**’, which is primarily used in direct contrast to being blessed!

The Hebrew root word for 'bones' is עֲצָמוֹת etsem – Strong's H6106 which means, '**bones, body, life, strength, substance**'.

Bones are crucial to our ability to live, and is more than just a supportive and protective framework for the body.

Bone stores crucial nutrients, minerals, and lipids and produces blood cells that nourish the body and play a vital role in protecting the body against infection.

All these functions make the approximately 206 bones of the human body an organ that is essential to our daily existence.

Dry and rotten bones have no life and we know that this is a picture of having no nourishment and proper blood production. Envy kills!

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

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

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

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

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

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

Verse 31:

"He who oppresses the poor reproaches his Maker, but he who esteems him shows favour to the needy."

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

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

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

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

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

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

The Hebrew word that is used here for 'poor' is דַּל *dal* – Strong's H1800 which means, '*low, weak, poor, thin, depressed, needy*', and comes from the word דָּלַל *dalal* – Strong's H1809 which means, '*to hang, brought low, distress*'.

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

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

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

What we can learn from this is that to oppress the poor is a serious thing that can make one an enemy of יְהוָה, our Maker!

The one who esteems the poor shows favour to the needy! We also see that in showing favour to the needy we bring esteem to our Maker, as we extend the character of His favour to the needy!

The Hebrew word for 'needy' is אֲבִיּוֹן *ebyon* – Strong's H34 which means, '*in want, needy, poor*' and may represent one who is poor in a material sense; as he may have lost his ancestral land, or may be without clothing or lacks food, and could also be understood as the picture of a person who has fallen due to hard times!

יְהוָה has provided instructions in His Torah that would cause a 'poor' one to find help from his brothers in time of need.

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

Verse 32:

"By his own evildoing the wrong is thrust down, but the righteous has a refuge in his death."

The Hebrew root word for 'thrust down' is דָּחָה *dahah* – Strong's H1760 which means, '*to push away, thrust away, outcast, driven away, pushed violently*'.

Tehillah/Psalm 36:12 "There the workers of wickedness have fallen; they have been overthrown and have been unable to rise."

The wrong are unable to rise, while the righteous has a refuge in his death!

What we are able to learn from this, is how the second death has no power over those who have part in the first resurrection!

The second death is for the wrong, who will be destroyed forever, at the Judgement seat of Elohim, if their names are not found in the Book of life!

To the assembly in Smurna, we see the clear words of encouragement from our Master, saying:

Hazon/Revelation 2:10-11 “Do not be afraid of what you are about to suffer. See, the devil is about to throw some of you into prison, in order to try you, and you shall have pressure ten days. Be trustworthy until death, and I shall give you the crown of life. 11 “He who has an ear, let him hear what the Spirit says to the assemblies. He who overcomes shall by no means be harmed by the second death.”

Then again, we see in:

Hazon/Revelation 20:6 “Blessed and set-apart is the one having part in the first resurrection. The second death possesses no authority over these, but they shall be priests of Elohim and of Messiah, and shall reign with Him a thousand years.”

Hazon/Revelation 20:14 “And the death and the grave were thrown into the lake of fire. This is the second death.”

Hazon/Revelation 21:8 “But as for the cowardly, and untrustworthy, and abominable, and murderers, and those who whore, and drug sorcerers, and idolaters, and all the false, their part is in the lake which burns with fire and sulphur, which is the second death.”

The Hebrew word that is translated as ‘righteous’ is צַדִּיק **tsaddiq** –Strong’s H6662 which means, *‘just, righteous, blameless, lawful’* and comes from the primitive root צַדֵּק **tsadeq** – Strong’s H6663 which means, *‘to be just or righteous, justified, properly restored’*.

The very being of those who abide in the Word and guard to do all that Elohim commands are assured of this great and clear promise, for the second death has no power over them as they have a place of refuge in the Master!

With the wrong this is not so... for He thrusts away the desire of the wrong!

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

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

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

The book of **Mishlě/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**)!

Verse 33:

“Wisdom rests in the heart of him who has understanding, and even among fools it becomes known.”

The Hebrew root word that is used here for 'rests' comes from the primitive root verb נוּחַ nuah - Strong's H5117 meaning, *'to rest, abandon, give comfort, settle down and remain'*, and we take note that the name that is derived from this root is נֹחַ Noah - Strong's H5146 which means, *'rest, comfort'*.

What Shelomoh is making very clear here, is that wisdom settles down and remains in the heart of the understanding one!

We know that, from a Hebraic perspective, understanding comes in the proper doing of the Word and the wisdom of the Word remains in the one doing the Word.

This is not the case with fools, although Shelomoh makes it clear that wisdom has been made known among fools!

The difference is, that fools who do not guard to do all that is commanded, lack understanding and therefore wisdom cannot rest in their hearts, and in the process, they are unable to love Elohim with all their heart, for what is on their heart is folly, as opposed to the wisdom of Elohim!

I find this very fitting, when considering this words for 'rests', as we know that Noah preached righteousness for 120 years, making known the clear wisdom of Elohim, yet the foolish refused to hear and were destroyed in the flood, as wisdom did not rest upon their hearts, due to a lack of understanding, as the result of not hearing, guarding and doing what was plainly instructed!

The Hebrew word that is translated as 'among' comes from the root word קִרֵב qereb – Strong's H7130 which means, *'inward part, faculty of thought and emotion'*, and while wisdom becomes known in the thoughts of fools, it never rests upon their hearts, as they refuse to submit to the leading of wisdom, for they do not perceive the lips of knowledge!

Qoheleth/Ecclesiastes 10:2-3 *"A wise man's heart is at his right hand, but a fool's heart at his left. 3 And also, when a fool walks along the way, his heart fails, and he shows everyone that he is a fool."*

Here the right hand is figuratively portrayed as being good while the left is evil, and we also take note of the parable of Messiah, in:

Mattithyahu/Matthew 25:31-46 *"And when the Son of Adam comes in His esteem, and all the set-apart messengers with Him, then He shall sit on the throne of His esteem. 32 And all the nations shall be gathered before Him, and He shall separate them one from another, as a shepherd separates his sheep from the goats. 33 And He shall set the sheep on His right hand, but the goats on the left. 34 Then the Sovereign shall say to those on His right hand, 'Come, you blessed of My Father, inherit the reign prepared for you from the foundation of the world – 35 for I was hungry and you gave Me food, I was thirsty and you gave Me drink, I was a stranger and you took Me in, 36 was naked and you clothed Me, I was sick and you visited Me, I was in prison and you came to Me.' 37 Then the righteous shall answer Him, saying, 'Master, when did we see You hungry and we fed You, or thirsty and gave You to drink? 38 'And when did we see You a stranger and took You in, or naked and clothed You? 39 'And when did we see You sick, or in prison, and we came to You?' 40 And the Sovereign shall answer and say to them, 'Truly, I say to you, in so far as you did it to one of the least of these My brothers, you did it to Me.' 41 He shall then also say to those on the left hand, 'Go away from Me, accursed ones, into the everlasting fire prepared for the devil and his messengers – 42 for I was hungry and you gave Me no food, I was thirsty and you gave Me no drink, 43 'I was a stranger and you did not take Me in, was naked and you did not clothe Me, sick and in prison and you did not visit Me.' 44 Then they also shall answer Him, saying, 'Master, when did we see You hungry or thirsty or a stranger or naked or sick or in prison, and did not serve You?' 45 Then He shall answer them, saying, 'Truly, I say to you, in so far as you did not do it to one of the least of these, you did not do it*

to Me.’ 46 And these shall go away into everlasting punishment, but the righteous into everlasting life.”

What is clear here, in Shelomoh’s parable, is that wisdom has made her voice known, yet only those who have ears to hear and follow the Good Shepherd, have wisdom rest upon their hearts, while the fools who are hearing but not understanding, shall be cast aside!

Verse 34:

“Righteousness exalts a nation, but sin is a reproach to peoples.”

Righteousness versus sin!

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

Righteousness is to guard the commands!!!

That means that righteousness is to be one who walks in the Torah, or more plainly put – is lawful!! The one who does not guard the commands and rejects the Torah (Instructions/Laws) of Elohim and by default ‘lawless’ ones! Sin is lawlessness whereas righteousness is to be a law-abiding subject of the Kingdom of Elohim!

The Hebrew word that is used here for ‘sin’ comes from the root word חָטָא *hatta’ah* – Strong’s H2403 which means, ‘*sin, sinful thing, sin offering*’.

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

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

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

When shooting an arrow or other object to a target, the distance that one misses is measured with a cord.

The wrong actions of one are also measured against the correct action!

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

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

Sin is lawlessness!

The Greek word that is used here in **Yohanan Aleph/1 John 3:4**, as we know, for **sin** is ἁμαρτία *hamartia* – Strong’s G266 which means, ‘*sin, failure, miss the mark, to miss or wander from the path of uprightness and honour, to do or go wrong*’, and also carries the meaning of, ‘*wandering from the law of Elohim, violate the law of Elohim*’.

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

This verse in **Yohanan Aleph/1 John 3:4** spells it out very plainly for those who seem to miss the fact that, to not walk in the Torah is sin!

It is as though Yoḥanan was spelling out this fact very bluntly and straightforward for those who struggle with a Greek mind-set and see no need to walk in the Torah – well right here in the Greek it is clear – If you are lawless (that is to walk contrary to the Torah) then you are indeed sinning!

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

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

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

Sha’ul tells us in:

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

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

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

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

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

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

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

Understanding this we can see the following:

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

UNRIGHTEOUSNESS is SIN which is LAWLESSNESS

Guarding righteousness brings honour to a nation and preserves life, whereas sin only brings shame and leads to death!

Mishlĕ/Proverbs 10:16 “The wage of the righteous is for life, the increase of the wrong is for sin.”

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

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

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

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

Verse 35:

“The sovereign’s delight is toward a wise servant, but his wrath is towards him who causes shame.”

Shelomoh ends this collection of parables, in **Mishlĕ/Proverbs 14**, with the clear truth of what awaits the wise and what awaits the fool.

The Hebrew word that is translated here as ‘delight’ is the word רָצוֹן *ratsōn* – Strong’s H7522 which means, *‘goodwill, favour, acceptance, desired, well-pleased’*, and comes from the primitive root verb רָצָה *ratsah* – Strong’s H7521 which means, *‘to be pleased with, accept favourably’*.

The Hebrew word that is used here for ‘wrath’ is עֵבֶרָה *eḇrah* – Strong’s H5678 which means, *‘wrath, fury, rage, outpouring, anger’*.

In **Tsephanyah/Zephaniah 1:15** we are told that the great Day of יְהוָה is a Day of **wrath**:

Tsephanyah/Zephaniah 1:14-18 **“Near is the great day of יְהוָה, near and hurrying greatly, the noise of the day of יְהוָה. Let the mighty man then bitterly cry out! 15 That day is a day of wrath, a day of distress and trouble, a day of waste and ruin, a day of darkness and gloominess, a day of clouds and thick darkness, 16 a day of ram’s horn and alarm – against the walled cities and against the corner towers. 17 “And I shall bring distress on men, and they shall walk like blind men – because they have sinned against יְהוָה, and their blood shall be poured out like dust and their flesh like dung.” 18**

Neither their silver nor their gold shall be able to deliver them in the day of the wrath of יְהוָה. And by the fire of His jealousy all the earth shall be consumed, for He makes a sudden end of all those who dwell in the earth.”

The Greek word used here in the **LXX** (Septuagint – Greek translation of the Tanak) for ‘wrath’ is ὀργή *orgē* – Strong’s G3709 which means, *‘impulse, wrath, vengeance, anger, indignation, anger exhibited in punishment’*.

This is the same Greek word that is used in the passage from **Hazon/Revelation 6:12-17**, when referring to the ‘wrath of the Lamb’!

Hazon/Revelation 6:12-17 **“And I looked when He opened the sixth seal and saw a great earthquake came to be. And the sun became black as sackcloth of hair, and the moon became as blood. 13 And the stars of the heaven fell to the earth, as a fig tree drops its unripe figs, being shaken by a strong wind. 14 And heaven departed like a scroll being rolled up, and every mountain and island was moved out of its place. 15 And the sovereigns of the earth, and the great ones, and the rich ones, and the commanders, and the mighty, and every slave and every free one, hid themselves in the caves and in the rocks of the mountains, 16 and said to the mountains and rocks, “Fall on us and hide us from the face of Him sitting on the throne and from the wrath of the Lamb, 17 because the great day of His wrath has come, and who is able to stand?””**

As we consider the Hebrew and Greek words for ‘wrath’, we are able to gain some great insight into our need for complete submission and obedience to the guarding of the commands of Elohim, and our need to keep His Sabbath and His Feasts as commanded!

This Hebrew word for 'wrath' - עִבְרָה ebrah – Strong's H5678 comes from the word עֵבֶר eber – Strong's H5676 which means, '*region across or beyond*', which comes from the root verb אָבַר abar – Strong's H5674 which means, '*to pass over, pass through, cross over*'.

What is interesting to take note of here is that a derivative of this word אָבַר abar is the Hebrew word עִבְרִי Ibri – Strong's H5680 which in English is 'Hebrew' and means, '*the one from beyond, the one who crossed over*'.

Abram was the first person to be called a Hebrew (Bereshith/Genesis 14:13) and we recognise this by his 'crossing over' of the Euphrates River, when leaving his father's house and going into the Promised Land at the call and instruction of Elohim! Our 'passing over' or becoming a 'Hebrew' entails our ability to clearly listen to the commands of Elohim and guard TO DO THEM!!

As we consider these words that are closely related, we are able to see a wonderful teaching and warning being given to us in Scripture!

"How can 'wrath' and 'Hebrew' be closely linked?", you may ask.

Well, as we consider these prophetic warnings being given, and hear the call to come out and be separate, we are able to see the clear warning, that if we do not come out and separate ourselves from that which defiles, then we shall face the coming wrath of Elohim.

We who were once not a people and without compassion are now, through the Blood of Messiah, the people of Elohim who have obtained compassion and are able to praise Him, who has called us out of darkness into His marvellous light!

We have 'crossed over' or 'passed over' by the Blood of the Lamb, and are hidden from His wrath and His 'passing over' over His opponents in anger!

Shemoth/Exodus 12:23 "And יהוה shall pass on to smite the Mitsrites, and shall see the blood on the lintel and on the two doorposts, and יהוה shall pass over the door and not allow the destroyer to come into your houses to smite you."

In these clear instructions given to Yisra'el in regards to the application of the blood being applied to the doorposts, יהוה gave a very severe and clear warning that the houses which did not have the blood of the Passover Lamb on the doorposts, would face the death in the house, while those who had done as commanded would be 'passed over'!

The Hebrew word translated here in this verse as 'pass on' in reference to the smiting of the Mitsrites is אָבַר abar – Strong's H5674, from which the word for 'wrath' - עִבְרָה ebrah – Strong's H5678 comes!

The Hebrew word that is translated as 'pass', in reference to יהוה passing over the door of the houses that applied the blood of the Passover Lamb, is פָּסַח pasah – Strong's H6452 which means, '*to pass or spring over*', and it is from this verb that we get the Hebrew word פֶּסַח pesah – Strong's H6543 which means, '*Passover, Passover offerings, the festival of Passover*'.

The warning here was clear back then, and the same warning still applies today. יהוה would 'pass on' and 'smite' the Mitsrites, but 'pass' over those who had been covered by the blood!!!

Herein lies a great truth:

BE COVERED BY THE BLOOD OR BE DESTROYED!

We know that the Master יהושע Messiah tells us that unless we eat the flesh of the Son of Adam and drink His blood, we possess no life in ourselves, and it is through our immersion, in His True Name, that we are given access to the partaking of the Passover Meal and Matzot, by which we are marked in our worship and sealed in Him, as long as we 'stay in Him'.

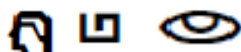
Having been grafted in by the Blood of Messiah through our immersion and partaking of His Feasts, we stay in Him by guarding His word, keeping His Sabbath and Feasts and are able to stand firm before the Son of Adam.

As Abraham 'crossed over' the Euphrates and became the first 'Hebrew', we too realise that we who have 'Come out of Babel' (which is located 'across the river'), have crossed over into the marvellous Light of the Master, and being hidden in Him are appointed deliverance and not wrath!


Anyone can become a 'Hebrew', or one who 'crosses-over' – if they will but repent and forsake their worldly ways and walk in His Torah, being immersed in יהושע Messiah, having 'crossed over' from death to life in Him and redeemed by His Blood, for He has paid the atonement price for our sins!

We too, who have 'crossed over', so to speak, have become 'Hebrews', as we have responded to the clear call of Elohim who called us out of darkness into His marvellous light; and by the Blood of Messiah we are grafted in to the Covenants of Promise with Yisra'el, and therefore being 'Yisra'el' by definition, we are in fact also called 'Hebrews', as our father Abraham was, and are a people now belonging to Messiah!


The Hebrew root word עבר *abar* – Strong's H5674, in the ancient pictographic script, is written as follows:



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' and can also render the concept of knowledge revealed!

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.

Resh – ר:

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

From this pictographic rendering of one who passes/crosses over, we take note that the meaning given here can be understood as:

LOOKING TO THE HOUSE'S HEAD

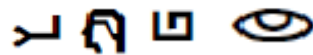
or

THE EYES OF THE HOUSE ARE ON THE HEAD

Messiah, is the Head of the Body, that is us, the assembly; which are being up in Him, as living stones that keep their eyes on the Head of the House!

Kěpha Aleph/1 Peter 2:4-5 “Drawing near to Him, a living Stone – rejected indeed by men, but chosen by Elohim and precious – 5 you also, as living stones, are being built up, a spiritual house, a set-apart priesthood, to offer up spiritual slaughter offerings acceptable to Elohim through יהושע Messiah.”

The pictographic of the word עִבְרִי **Ibri – Hebrew** looks like this:



The extra letter that is used at the end of this word is the letter:

Yod – י:

The ancient script has this letter as י 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!

As true Hebrews, we have our eyes fixed on the Head of the House, because of His work of redemption, as we look to the revealed arm of Elohim!

To whom has the arm of יהוה been revealed?

To those who have turned to the Master the veil has been removed and are therefore able to properly see the deliverance that our Head has secured for us, giving us the strength to look to Him and ‘cross over’, so to speak!

Tas’loniqim Aleph/ 1 Thessalonians 5:9 “Because Elohim did not appoint us to wrath, but to obtain deliverance through our Master יהושע Messiah”

As we consider the Day of the wrath of יהוה approaching near, we are able to hear the clear warning:

CROSS OVER OR YOU WILL BE CROSSED OVER

or

PASSOVER OR YOU WILL BE PASSED OVER!

Those who neglect the urgent need to keep the Sabbaths and Feasts of יהוה, do not possess life and the wrath of Elohim remains on them:

Yohanan/John 3:36 “He who believes in the Son possesses everlasting life, but he who does not obey the Son shall not see life, but the wrath of Elohim remains on him.”

This is a great verse that shows that ‘belief’ alone shall not save you, but rather, it is through the diligent obeying of the commands that He will hide you in the day of His wrath!

Mal'aki/Malachi 3:2 “**And who is able to bear the day of His coming, and who is able to stand when He appears? For He is like the fire of a refiner, and like the soap of a launderer.**”

The wrath of Elohim is towards him who causes ‘shame’, which is the Hebrew word בּוֹשׁ **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 יהוה 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.”**

As we close this great **Chapter 14** of **Mishlě/Proverbs** and consider the clear contrasts that Shelomoh gives us, between the righteous and the wrong, between the wise and the foolish and between those Elohim delights in and those who cause shame, may we be on guard, to let wisdom rest in our hearts and walk in complete uprightness before our Master and Elohim!

I would like to close with another great parable of our Master, as seen in:

Mattithyahu/Matthew 24:45-51 “**Who then is a trustworthy and wise servant, whom his master set over his household, to give them food in season?** ⁴⁶ **“Blessed is that servant whom his master, having come, shall find so doing.** ⁴⁷ **“Truly, I say to you that he shall set him over all his possessions.** ⁴⁸ **“But if that evil servant says in his heart, ‘My master is delaying his coming,’ ⁴⁹ and begins to beat his fellow servants, and to eat and drink with the drunkards, ⁵⁰ the master of that servant shall come on a day when he does not expect it, and at an hour he does not know, ⁵¹ and shall cut him in two and appoint him his portion with the hypocrites – there shall be weeping and gnashing of teeth.”**

Shalom!

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