

MISHLĚ/PROVERBS 30

Shalom,

In this article I will break down **MishlĚ/Proverbs 30**, verse by verse, and reveal some great nuggets of truth, by looking at some of the key Hebrew words, as well as cross referencing these verses with other relevant verses throughout the Scriptures, in order to help us understand these wisdom-filled proverbs in a better way.

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

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

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

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

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

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

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

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

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



Mem - מ:

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

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

Shin - שׁ:

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

Lamed - ל:

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

Yod - י:

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

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

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

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

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

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

This **Chapter 30** is regarded by many scholars as being an appendix to Shelomoh's proverbs and this chapter carries for us some powerful insights and clear revelation.

In this Chapter we see the words of Aḡur son of Yaqeh being set forth, in a very powerful message that gives us a wonderful parable that declares his confession of who יהוה is and how he seeks only to walk in truth and be fed by the Word daily. He then presents various cautions and various matters that are grouped into sections of 4 in order to relay a clear message of wisdom and discipline.

Verse 1:

“The words of Aḡur son of Yaqeh, a message. This man declared to Ithi’ēl, to Ithi’ēl and Uḱal:”

The name of the man who penned this chapter is אָגוּר Agur – Strong’s H94 which means, *‘gathered’* and is the passive participle of the primitive root verb אָגַר agar – Strong’s H103 which means, *‘to gather’*, which is used 3 times in Scripture.

If his name is to be taken as symbolic, like קוֹהֵלֶת Qoheleth – Strong’s H6953 which means, *‘preacher, a collector (of sentences), convener’*, then it may signify an *‘assembler’* or one who gathers the people to hear wisdom.

While we do not have much information in regards to this אָגוּר Agur, we take note that he was certainly a wise servant of Elohim, who brought the powerful message of these words.

He was the son of יָקֵחַ Yaqeh – Strong’s H3384 which means, *‘blameless’*.

While we do not have many credentials given for אָגוּר Agur, we are able to see from the reference of his father, that he indeed could be used by Elohim to bring a clear collection of words of wisdom.

In the second part of this opening verse we see an introduction to a powerful parable that is set forth in the next few verses, as he starts by saying *‘this man’*, which translated from the Hebrew word גִּבּוֹר geber – Strong’s H1397 which means, *‘man, men, warrior’* and comes from the word גָּבַר gabar – Strong’s H1396 which means, *‘to be strong, mighty’*.

This message begins with saying that a mighty warrior declares to Ithi’ēl and Uḱal.

The name אִי־תִי־עַל Iythyiel – Strong’s H384 means, *‘El is with me or with me is El’* and comes from two words:

- 1) אֵל el – Strong’s H410 meaning, *‘mighty, strong, power and short for Mighty One (Elohim)’* and
- 2) אֶת - ‘eth’ – Strong’s H854 which is a primitive preposition that is translated in Scripture as, *‘with, in, him, against, me, upon – with (of relationship); near (of place); with (possession); together with’* and the term – אִי־תִי – ithay means *‘with me’*.

The name אֶכָּל Uḱal – Strong’s H401 means, *‘devoured’* and comes from the root verb אָכַל akal – H398 and means *‘eat, consume, devour or be devoured’*.

The name אִי־תִי־עַל Iythyiel – Strong’s H384 is found in Nehemyah/Nehemiah 11:7 but אֶכָּל Uḱal – Strong’s H401 is only found here in Scripture and little is known about who these two may be.

They were perhaps friends or students of אָגוּר Agur – Strong’s H94 – ‘the gatherer, son of the blameless’.

The opening sentence, in the Hebrew, may suggest that these two had put some questions forward to אָגוּר Agur regarding the providence of Elohim, and he then begins with a humble confession, as we see in **verse 2**:

Verse 2-3:

“For I am more stupid than anyone, and do not have the understanding of a man. ³ And I have not learned wisdom that I should know the knowledge of the Set-apart One.”

In this humble confession, he makes it clear that is totally incapable of understanding the mind of any human being, so how much less would he presume to comprehend the mind of Elohim!

This in itself is a very wise introduction, in a possible answer to the questions that may have been put forth by his students.

So many people in the world today think that they can understand the minds of others and perceive the knowledge of the Set-Apart One, when Scripture reminds us, in:

Romiyim/Romans 11:33-34 “Oh, the depth of riches, and wisdom and knowledge of Elohim! How unsearchable His judgments and untraceable His ways! ³⁴ “For who has known the mind of יְהוָה? Or who has become His counsellor?”

Yeshayahu/Isaiah 55:8-9 “For My thoughts are not your thoughts, neither are your ways My ways,” declares יְהוָה. ⁹ “For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts.”

All of his studies in wisdom made him feel like he lacked wisdom.

The more he learned the less he knew, or so it would feel like and this is often the reality of how great and awesome our Mighty Elohim is, for we never stop learning, and grasping at, the depth and riches of His love and this teaches us that we are never finished learning the wisdom of the Most-High Set-Apart One, as there are some things that we may never fully understand, or grasp, until our Master comes and reveals it to us.

Many people today often stumble at walking in belief of Elohim, simply because they cannot have all of their questions answered, the way that they would like them to be and they therefore stumble when some things are simply just unexplainable to the human mind.

In the last chapter of Iyob we find Iyob answering יְהוָה after being clearly asked by יְהוָה a series of questions from Chapters 38 to 41 regarding whether Iyob knew or understood the ways of Elohim or whether he could presume to know how creation works and we see in his answer to יְהוָה the following:

Iyob/Job 42:1-6 “And Iyob answered דָּרַךְ and said, 2 “You know that You are able to do all, and that no purpose is withheld from You. 3 Who is this that hides counsel without knowledge? Therefore I declared but I did not understand, matters too marvellous for me, which I did not know. 4 Listen, please, and let me speak. I ask You, then would You make it known to me?’ 5 I have heard of You by the hearing of the ear, but now my eye sees You. 6 Therefore I despise myself, and repent in dust and ashes.”

In his response to Ithi’el and Ukal, Aḡur tells them that he is more stupid than anyone, and the Hebrew word that is translated as ‘stupid’ is בָּעֵר ba’ar – Strong’s H1198 which means, ‘*brutishness, senseless, stupid*’, and is used in Scripture to describe one who stubbornly refuses to accept the favour of Elohim and one who lacks good sense due to the refusal to get understanding through the disciplined seeking and learning of the knowledge of Elohim! Now Aḡur is certainly not stubbornly refusing to accept the favour of Elohim, but what he is doing, is presenting the platform of setting forth a clear riddle that needs to be understood, in knowing who the Set-Apart One is, and it is not done by mere human wisdom, but rather it is done by revelation through the Word of Elohim!

Sha’ul made it clear, when addressing the believers at Corinth, concerning food offered to idols that we all have knowledge but knowledge puffs up while love builds up and then says:

Qorintiyim Aleph/1 Corinthians 8:2-3 “If anyone thinks that he knows somewhat, he does not yet know as he should know. 3 But if anyone loves Elohim, this one is known by Him.”

What is clear, is that we all certainly need to grow in knowledge, but what is extremely important is the application of the knowledge rather than just having the head knowledge without applying it. This is where love for Elohim builds up, as one grows in the knowledge of Elohim and guards to do what Elohim has commanded us, which we learn and grow in understanding of when we seek the knowledge and wisdom of Elohim.

So many may claim to know somewhat and think that they have the authority to push their assumed knowledge upon others while their own application of the Truth is severely lacking.

In warning Timotiyos to not pay attention to fables and endless genealogies that cause disputes, Sha’ul tells us:

Timotiyos Aleph/1 Timothy 1:5-7 “Now the goal of this command is love from a clean heart, from a good conscience and a sincere belief, 6 which some, having missed the goal, turned aside to senseless talk, 7 wishing to be teachers of Torah, understanding neither what they say nor concerning what they strongly affirm.”

There are many today who want to be the teachers while they clearly do not understand what they are trying to teach!

This is not the case with Aḡur as we actually take note that he is not assuming that his knowledge is what gives him the authority, but rather that the Word of Elohim is what is able to give knowledge of Elohim and make one wise in regards to the Set-Apart One.

In giving a very humble answer back to his students in terms of the knowledge of the Set-Apart One, he asks 5 questions that are set forth as a very powerful riddle of rhetorical questions with the challenge of asking the hearer if they actually know the Name of the Set-Apart One.

Verse 4:

“Who has gone up to the heavens and come down? Who has gathered the wind in His fists? Who has bound the waters in a garment? Who established all the ends of the earth? What is His Name, and what is His Son’s Name, if you know it?”

In this verse, we see 6 questions being asked, with the first 4 being rhetorical and very similar to that which we find in **Iyob/Job Chapters 38 and 39**.

The clear meaning that is intended, in the asking of these rhetorical questions, is to highlight the clear fact that no human being can ever do these things and therefore, no human being has any amount of authority to speak about what Elohim does.

When יהוה answered Iyob, He set forth a series of rhetorical questions that would set, in clear perspective, that Iyob had no authority to speak about what יהוה does or does not do or allow.

In **Iyob/Job Chapter 38-39** we see יהוה ask Iyob 49 questions along with some clear statements that follow a few of the questions. All of these questions have to do with Creation and how it works, from the vastness of light and darkness to seasons, to various animals and then, in **verse 1 of Chapter 40**, we see question **number 50** being asked of whether a reprover should contend with the almighty and the answer is given clearly, as follows: **‘let him who reproves Eloah answer it!’**

These were 50 very gruelling questions, which put all into very clear perspective the small position of Iyob and his friends, as Iyob answers that he is very insignificant and realised that he cannot presume to know what Elohim knows and in response, he put a hand in front of his mouth.

After this he was told to gird up his loins like a man and answer Elohim (**40:7**).

He was then asked a further 4 more questions, that would certainly highlight that he was not Eloah and that he was just a man, because if he could answer these questions correctly then even יהוה would confess that Iyob’s own right hand does save him.

In other words, Iyob is given a clear reality check here that no man can save himself, for only Elohim can!

In **Chapter 41** the rhetorical questions continue with a further 15 gruelling questions regarding the ability to control all and destroy anything that stands against Elohim and in **Chapter 42** Iyob answers יהוה by saying, **“You know that You are able to do all and that no purpose is withheld from You.”**

He then continues to confess that he had previously declared certain matters, yet did not fully understand matters that were too marvellous for him to know and, in that moment, he said that he despised himself and repented in ashes.

Why I am mentioning the context of the final chapters of Iyob/Job, as a reference to what we are being given here, in **Mishlĕ/Proverbs 30:4**, is to simply expand on the context of these questions that Aġur is asking Ithi’ēl and Ukal, in regards to their ability to answer the simple questions of whether they know who the Creator and Saviour is.

Many claim to know everything, yet they do not know who the Creator and Saviour is and when you are able to know who the Creator and Saviour is, then you will be able to begin to understand His ways and grow in wisdom, as you learn His ways in humility and surrendered obedience in love.

There are 4 'who' questions given here and the question 'who', comes from the Hebrew word מִי **mi** – Strong's H4310 which is an interrogative pronoun of persons meaning, 'who, what, whom, whomsoever'.

These are rhetorical questions and the expected answer is 'no one' ... in terms of a human being, as no human being has done these.

While the expected answer is 'no one', the answer is not so, as the answer is obvious and can only be Elohim. For it is only Elohim who has gone up to the heavens and come down and it is only Elohim who gathered the wind in His fists and bound the waters in a garment and established the ends of the earth! **There is no other!!!**

Then comes the big question...

“What is His Name and what is His Son's Name? If you know it?”

Knowing a person's name is key to knowing the person, which many have sadly failed to be able to answer and, in the process, simply prove that they do not know who the Creator and Saviour is and despite all their own assumed intellect and good works, they may end up being rejected as not being known by Elohim, even while they may have called Him Master!

The demand being given here, for the Name to be known, places even greater emphasis on the 4 'who' questions, for there is only One Creator and if you do not know who He is and do not know His Name, then you have a problem!

Some translators have taken this **verse 4** as a challenge to ask his hearers if they know of anyone who has done these things and if they actually know of someone, then they were to please make his name and his son's name known and the questions are being asked in a sarcastic manner, especially with the 'tell me if you know' being asked at the end of these questions.

While this may be a valid interpretation, we take note that **this is a parable** and this parable carries with it a deeper truth that will certainly expose those who claim to know Elohim, yet do not know His Name and therefore, show that they actually do not know Him at all.

Verses 5-9 continue to unlock the answers to these questions that are being clearly presented and it gives us a guidance of how the Word is where we will find the answers, along with the caution against adding or taking away from the Word, for when this is done, falsehood has a way of twisting a presenting of lies, that are presented as acceptable and end up defiling the true bread of life which leaves people saying, 'Who is יהוה?'.
Who is יהוה?

Herein lays the answer to the question of **verse 4**, in regards to the Name of the Creator and Saviour! Clear guidance is given to be on guard against straying from the Word, for then you will not know who the Creator is!

Before exploring the context and details of **verse 5-9**, let us briefly look at the Names that are being asked for, **in this parable!**

The Names of יהוה (YHWH/YAHWEH) and יהושע (YAHUSHUA)

The Name of our Almighty Creator and Elohim is יהוה:

In **Shemoth/Exodus 3** יהוה made His Name known to Mosheh:

Shemoth/Exodus 3:13-15 “And Mosheh said to Elohim, “See, when I come to the children of Yisra’el and say to them, ‘The Elohim of your fathers has sent me to you,’ and they say to me, ‘What is His Name?’ what shall I say to them?” 14 And Elohim said to Mosheh, “I am that which I am.” And He said, “Thus you shall say to the children of Yisra’el, ‘I am has sent me to you.’ ” 15 And Elohim said further to Mosheh, “Thus you are to say to the children of Yisra’el, **יהוה** Elohim of your fathers, the Elohim of Abraham, the Elohim of Yitsḥaq, and the Elohim of Ya’aqob, has sent me to you. This is My Name forever, and this is My remembrance to all generations.”

What was The Almighty saying to Moshe, in **Exodus/Shemoth 3:14**, when He said:

“I AM that which I AM”

In Hebrew, it is written as follows:

אֶהְיֶה אֲשֶׁר אֶהְיֶה – ‘Eh’yeh asher eh’yeh’

The above phrase is what Elohim declared to Mosheh.

The first **אֶהְיֶה eyeh** is written as a proper noun, singular, masculine, while the second **אֶהְיֶה eyeh** is written in the qal active verb tense and, in essence, we see Elohim making it clear here to Mosheh, that

“The One who exists is the One who causes to exist, or gives existence” or

“The All existing One is the One who gives existence”

Literally speaking, it can render,

“I AM the One who causes to be”, or

“I AM the One who brings into being”, as well as

“I AM the life-giver, the giver of all existence”, and

“I AM the ever living self-consistent and unchangeable One”.

This is a title of our Elohim, with a focus on presence, care, concern and relationship.

Literally, this phrase can mean **‘I AM that I AM’**, or rather **‘I exist’**, or **‘I cause to be’**.

The two root words that are used here, are:

1) **הָיָה hayah** – Strong’s H1961 which means, **‘to be, exist, become, happen’** and

2) **אֲשֶׁר asher** – Strong’s H834 which means, **‘who, which, that’**.

This however, is not The Name of Elohim, but was rather an explanation that would lead up to the revelation of His Name, which is clearly declared as: **יהוה YAHWEH** – Strong’s H3068, which is derived from the root word **הָיָה hayah** – Strong’s H1961.

The clear answer that **יהוה** gave to Mosheh was that **the causer of life – the all existent and unchangeable One** – had sent Him!!!

He was then to further say to the Yisra’elites that **יהוה** – **the Elohim of Abraham, the Elohim of Yitsḥaq and the Elohim of Ya’aqob**, had sent him to them!

He was also told that this would be the Name of the Almighty, self-existent and unchangeable One, forever – and this would be His remembrance throughout all generations!!!

What we must clearly understand here, is that the Name of יהוה is and will always be associated with Abraham, Yitshaq and Ya'aqob and this clearly points to the Covenants of Promise that He brings us near to, in the Blood of Messiah, our deliverer, who causes us to enter in and be grafted into the Covenants of Promise and become part of Yisra'el, His Bride!!!

Many today want to discard the Covenants that were made with Abraham, Yitshaq and Ya'aqob, yet here, we clearly see that the Name of יהוה is forever linked with these; and the Renewed Covenant, is a restoration of these Covenants that are, once and for all, sealed in the Blood of Messiah. Our deliverance is associated with His Name and His Favour is extended to us on the basis of His Covenants, and if we neglect to call upon His Name and recognise that which His Name is associated with and our responsibility to walk in a Covenant relationship with the One who causes all to exist, then we cannot draw near, for we would not have recognised whose Blood has sealed the True Covenants of Promise!

It is from the word הָיָה **hayah** – Strong's H1961 that we get the Name of יהוה **YAHWEH** – Strong's 3068.

The above Name is also known as the Tetragrammaton (four letters), and the four Hebrew letters that are translated as **YHWH** form the True Scriptural Name of The Almighty El.

Translated as follows:

י (yod) – Y; ה (hay) – H; ו (vav) – W or V; ה (hay) – H = יהוה **YHWH**

The Name has been pronounced in various ways, most commonly and correctly as YAHWEH or YAHVEH, whereas some have erroneously used the pronunciations of Yahvah, Yahuah, or Yahovah. The pronunciation of 'Jehovah' was unknown until 1520 when it was introduced by Galantinus and was greatly contested, as there was no English letter 'j' in existence up until that point.

The word אֶהְיֶה '**Eyeh**' comes from the root verb הָיָה **hayah** – Strong's H1961 and is written in the first person singular, as it is Elohim, the I AM who is speaking, in regards to Himself and then He tells Mosheh that His Name shall be יהוה – "**Yahweh**" – Strong's H3068, which also comes from the root

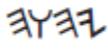
verb הָיָה **hayah** – Strong's H1961 and is believed, by most scholars, to be the hiphil verb tense (which is the causative) and is written in the third person singular imperfect, which teaches us that when we say '**YAHWEH**', we are declaring that **the I AM causes me to be!**

As an imperfect tense, it is usually dealing with actions which are viewed as incomplete, ongoing, habitual, or continual, for: **He has caused me to be, He causes me to be and He continues to cause me to be!**

I personally say and prefer YAHWEH, based on this being the most accurate pronunciation we are able to deduce, when using the proper Hebrew rules of grammar, giving us a greater understanding that when we say '**YAHWEH**', we are actually declaring that '**the I AM is the One who causes me to be**'

as the Name YAHWEH is written in the 3rd person causative form, of the verb הָיָה **hayah**, whereas when YAHWEH speaks and says '**EHYEH**', it is written in the 1st person absolute form of הָיָה **hayah**, as He is speaking and declares that **He is the One who causes to be.**

One of the most highly respected authorities and scholars on the Hebrew language of all time, Wilhelm Gesenius, wrote that the original pronunciation of יהוה is **YAHWEH**; and in the **BDB** (Browns Driver Briggs) dictionary, we are able to see that the clear consensus by most scholars regarding the Name of יהוה, based on in-depth study and application of grammatical rules, is that it is pronounced as YAHWEH.

In the paleo script the Name of יהוה is written as: 

For a more in-depth study on the correct pronunciation of the Name of יהוה (YAHWEH) please see the article titled, **Grammatical study from Scripture on confirming the pronunciation of the Name of יהוה**, which can be viewed from our site (<https://atfotc.com>) under the 'articles' menu or by simply clicking on the following link:

<https://atfotc.com/grammatical-study-from-scripture-on-confirming-the-pronunciation-of-the-name-of/>

This article will help the reader understand the correct transliteration and pronunciation of the Name of the Most-High!

יהוה (YAHWEH) is His Name forever, and it is the Name by which He is to be remembered from generation to generation!

That is very simple and easy enough for a child to understand, yet sadly, we recognise how it has been 'forgotten' or rather 'hidden' or 'suppressed', under the delusion of lawless traditions and dogmas of man?

יהוה is the Name of the Elohim of their fathers, which Mosheh was to tell the Yisra'élites.

יהוה means: **"He (The I AM) is the One who causes me to be!"**

This is very powerful, for every time you call on the Name of יהוה, you are declaring who it is that causes you to be!!! You are declaring from your lips the One who gives you life, and who made you, and who gives you your very existence!

And we are to declare His Name, giving praise to the Great I AM who causes us to be!

In the Ten Commandments as we know it, or rather better expressed as the Ten Words of יהוה, which were spoken to the Yisra'élites from Mount Sinai, and then written down by the Finger of Elohim on two tablets of stone, the 3rd Commandment is:

Exodus/Shemoth 20:7 "You do not bring the Name of יהוה your Elohim to naught, for יהוה does not leave the one unpunished who brings His Name to naught."

His Name is mentioned a little under 7000 times in the Tanak (O.T.) – and yet they managed over the centuries to bring His Name to naught, by not speaking it and replacing it with foreign titles and references.

We are also given further insight into the revelation of the Great I AM, as we see being displayed or spoken through the ancient pictographic script, which renders the Name of יהוה as follows:



Yod – י

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

Hey - ה

The ancient script has this letter as  and is pictured as **a man standing with his arms raised up and out** as if pointing to something, and in essence carries the meaning of '**behold**' as in when looking at something very great. It can also have the meaning to '**breath**' or '**sigh**' as when looking at a great sight and having your breath taken away so to speak! It also has the meaning of **revelation** or to reveal something by pointing it out.

Waw - ו

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

In the pictographic representation of the Name of Elohim we are able to clearly see how He, the All Existing One, revealed Himself to His Creation through His Outstretched Arm and Hand. The two pictures of the man and the peg in between them also gives us insight as to how He would come and reveal Himself in the form of a man and secure the Covenants of promise, and in this we are able to see the two comings of Messiah.

BEHOLD THE OUTSTRETCHED ARM OF THE ALL EXISTING ONE SHALL COME AND SECURE HIS COVENANT AND REDEEM US IN ORDER TO ESTABLISH HIS HOUSE FOR WHICH HE IS COMING AGAIN!

Shemoth/Exodus 6:6 "**Say, therefore, to the children of Yisra'el, 'I am יהוה, and I shall bring you out from under the burdens of the Mitsrites, and shall deliver you from their enslaving, and shall redeem you with an outstretched arm, and with great judgments.'**"

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

When Messiah came many did not believe and were unable to recognise the Arm of יהוה:

Yoḥanan/John 12:37-40 “But though He had done so many signs before them, they did not believe in Him, ³⁸ that the word of Yeshayahu the prophet might be filled, which he spoke, “יהוה”, who has believed our report? And to whom has the arm of יהוה been revealed?” ³⁹ Because of this they were unable to believe, because again Yeshayahu said: ⁴⁰ “He has blinded their eyes and hardened their heart, so that they should not see with their eyes and understand with their heart, and turn, and I should heal them.”

This Yeshayahu said when he saw the esteem of יהוה and spoke of Him!

It is this Arm of יהוה that shepherds the flock of Yisra'el!

Yeshayahu/Isaiah 40:10-11 “See, the Master יהוה comes with a strong hand, and His arm rules for Him. See, His reward is with Him, and His recompense before Him. ¹¹ He feeds His flock like a shepherd, He gathers the lambs with His arm, and carries them in His bosom, gently leading those who are with young.”

All of us need to understand that, in English, substituting the Name of יהוה with ‘LORD’ or ‘Lord’, as it has been done in most translations, is in violation of, and is against, all Scripture!!!

Why do I make such a rash statement, that it is truly a violation against the commands of the Word? Listen, it is very clear that to substitute The Name is firstly a transgression of the Third Commandment.

He first tells them very clearly that He is יהוה their Elohim and here, in this the Third of the Ten Words/Commands, which you can find in **Shemoth/Exodus 20** and repeated in

Debarim/Deuteronomy 5:11, in which יהוה clearly states that we are to **not** bring His Name to naught, for He does not leave anyone who does this unpunished!!!

I do not think that most people realise just how serious this is.

Bringing it to naught means exactly what it says – to bring it or reduce it to nothing.

In other words, to bring it to naught means to simply not speak it, or rather to let it not be heard on our lips!

To bring it to naught also means we are not to falsify His Name.

Now, as you have seen His Name explained to you above, you can clearly do the maths yourself – the Name of יהוה has, through deliberate translational error, been falsified and, as a result of this, we as recipients of this error, have been erroneously taught to not speak His Name and by doing so, break His Third Command by bringing His Set Apart Name to naught!

Changing the Name of יהוה in to a generic term or title is also a transgression of the command given in **Debarim/Deuteronomy 4:2**, which is repeated in **Debarim/Deuteronomy 12:32** and **Mishlê/Proverbs 30:6**, as well as in **Hazon/Revelations 22:18-19**, and that is simply this:

We are not to add to the Word or to take away from the Word!

Do not add and do not take away. It is very straightforward and clear, so much so that יהוה reminded us 4 times in Scripture, this very important instruction.

In **Yirmeyahu/ Jeremiah 23:36** יהוה reproveth the prophets for having changed the Words of the Living Elohim!

And I ask you today, if the prophets of old were doing it, then why do we not believe today that the translators did it?

It is not a matter of whether we believe it or not – the proof of it is before our very eyes and history records it for us!

יהוה (YAHWEH), being the Name of The Almighty, was the Most Set-Apart Name, and for fear of speaking this Set Apart Name wrongly, through rabbinical tradition, man-made laws were set in place that restricted the speaking of The Name, and anyone found speaking The Name, other than the High Priest who was in office, would be committing an offence punishable by death!

Due to the increasing sanctity attached to the name and the consequent desire to avoid misuse, the title *Adonai* (Hebrew for ‘My Great Master’) was pronounced in place of the Tetragrammaton. In written texts, the vowels of *Adonai* were combined with the consonants YHWH to remind readers to pronounce *Adonai* instead of Yahweh. The incorrect hybrid, ‘Jehovah,’ arose from Christian misunderstanding in the late Middle Ages.

(Achtmeier, Paul J. ; Harper & Row, Publishers ; Society of Biblical Literature: Harper's Bible Dictionary. 1st ed. San Francisco : Harper & Row, 1985, S. 685)

These vowels were written into the Masoretic Text, which was the earliest Hebrew texts, from which the English King James was translated.

Upon translating this, the continued thought of not pronouncing The Name was carried through and where the Tetragrammaton was, in the Hebrew text, it was translated into English, using the term ‘Lord’ with a capital ‘L’.

The term ‘lord’ means ‘land owner’, husband, or one having power and authority over others.

What is very interesting to note, is that the term ‘**Ba’al**’ also refers to a **master, husband or land owner!**

It is with this in mind that we can clearly see how the use of the term ‘Lord’, in trying to refer to the Name of יהוה, is incorrect and is also not a sufficient title, for He cannot and must not be likened to any other!

As I have previously mentioned, the term ‘God’ was a name of an ancient foreign pagan Phoenician mighty one, and therefore, the use of this term lacks the proper ability in ascribing the true identity and fullness of The Creator!

He is our Elohim – the El (Mighty One) of oaths, or rather covenants, and His Name is יהוה (YAHWEH) – He who causes me to be!

Shemoth/Exodus 23:13 “And in all that I have said to you take heed. And make no mention of the name of other mighty ones, let it not be heard from your mouth.”

This is, once again, a very clear instruction – no names (inclusive of titles, as I would understand) of other ‘mighty ones’ or ‘gods’ are to be heard from our mouths!

Ok, so what does that have to do with using the titles that we have used for centuries?

Let me spell it out for you - ‘**Lord**’ is **NOT** an innocent title.

The title, 'lord' can be traced back to the Roman house-deity, and even further back to the name of what or who? To the name of an Etruscan sovereign, known as 'Larth'!

This is one of the roots of the term that we know today as 'lord'.

You see, in those days, sovereigns were seen as deities, or 'mighty ones' or 'gods' and were called, and even named, 'lord'.

To substitute the name 'Lord' for יהוה is also therefore a transgression against this clear command that we see in the above verse.

Later on, we also take note of how English land owners were given the title of 'lord', and this, in itself, ought to highlight why we prefer not to be using the title of 'lord' for our Creator and Saviour, who is far above all and we cannot, and must not, bring Him down to the level of an English landowner

As you know, Yisra'el was instructed, before entering in to the Promised Land, to totally destroy all the enemies that יהוה would deliver up before them.

They were to destroy people, livestock and all objects of worship, altars Asherah poles.

They were to burn, smash, tear down, and destroy everything that had anything to do with the pagan worship that was present in Kena'an.

Why? So that nothing would in any way cause them to inquire or seek after how their enemy's mysterious worship was done and cause them to follow those practices in worshipping יהוה their Elohim.

Now we all know that Yisra'el did not fully accomplish this task and as the years went by, they were, in fact, drawn in to intermarrying much of these pagan practices into their lives.

Without going into details of the spilt of Yisra'el into two houses, namely Yisra'el and Yehudah, we do know that during the Babelonian captivity, Yehudah had certainly learnt much of the system of Babelonian sun worship and had brought some of that with them and the rabbi's had adopted much of this secret mysticism or so called 'dark secrets', into what became the form of worship as practiced by the Pharisees, which are today known as orthodox Jews, in what is called 'kabalism' today – Jewish Mysticism.

It was after the coming out of Babelon, that such a high reverence for the Name caused the Pharisees to make it unlawful to pronounce the Name, whereby only the high priest would be allowed to do so on the Day of Atonement, in the Most Set-Apart Place, once a year!

Those responsible for preserving the texts and copying it, the Massorettes, adopted the same approach, in adding the vowels of Adonai, which means 'master' or 'lord', so that whenever the Name of יהוה was read, it would not be pronounced as it should, but rather Adonai would be said.

Orthodox Jews are brought up strictly, in this regard, to not say the Name, as they are taught that it is the greatest sin to speak the Name and they would be so trained to immediately say 'Adonai' whenever יהוה was read in the text.

This same practice had been adopted by the western culture, when translating the text into Greek and then later into English, where every time the Name of the Almighty appeared was substituted with 'Lord' with a capital 'L' or 'God' with a capital 'G' and even 'LORD' using all capitals.

As one studies these facts, it is pretty clear that these translations have, in fact, done what is commanded not to do – to bring the Name to naught.

I found a very interesting text in Jeremiah which clearly shows that it is יהוה Himself who preserves His Name and will not allow His Name to be spoken from the lips of those who are in rebellion and walk in disobedience to His Word

Yirmeyahu/Jeremiah 44: 26 “**Therefore hear the word of יהוה, all Yehudah who are dwelling in the land of Mitsrayim, ‘See, I have sworn by My great Name,’ declares יהוה, ‘My Name shall no longer be called upon by the mouth of any man of Yehudah in all the land of Mitsrayim, saying, “As the Master יהוה lives...”**”

Here Yehudah were in rebellion and the women had also told Yirmeyahu, while in Mitsrayim, that they would continue to make cakes to the Queen of Heaven, as it went well with them when they did so and went bad whenever they would follow יהוה.

They were worshipping the ‘gods’ of the pagan nations and יהוה then removed His Name from their lips!

Yirmeyahu/Jeremiah 12:16-17 " **And it shall be, if they learn well the ways of My people, to swear by My Name, ‘As יהוה lives,’ as they taught My people to swear by Ba’al, then they shall be established in the midst of My people. 17 “But if they do not obey, I shall pluck up, pluck up and destroy that nation,” declares יהוה.”**

From the above verse, it is clear that the priests had taught the people of Elohim to swear by Ba’al. Ba’al means ‘lord’ and so, besides getting the people to call upon other gods, they had also taught them to call upon a title and not the Name of the Almighty!

The promise is very clear – if they would repent and learn again to speak and call upon the Name of יהוה, then they would be established – if not, they would be destroyed!

This is a clear message for us today – we need to stop calling upon a title and even titles that are given to false deities and call upon the true name of Our Maker, that is יהוה (YAHWEH)!

In **Yirmeyahu/Jeremiah 16:19-21** יהוה makes it clear, that in the last days the nations will come and acknowledge the lies they have been taught and turn back to Truth and it will be יהוה who will cause them to know **that His Name is יהוה**.

Praise יהוה that He is doing exactly just that – causing us to know that His Name is יהוה – may we never bring it to nought again!

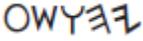
Yo’el/Joel 2:32 “**And it shall be that everyone who calls on the Name of יהוה shall be delivered.**”
Yisra’el could now be delivered at the revelation of the Name that saves!

The Name of the Son:

The Name of the Son is יהושע which is pronounced as ‘Yahushua’.

The name of Yehoshua - יהושע - **Strong’s H3091** means, ‘יהוה is deliverance, יהוה is our deliverer’ – this is the same Name used for יהושע and comes from two words:

- 1) The Name of יהוה – Strong's H3068 and
- 2) the root verb יָשַׁע yasha – Strong's H3467 meaning, 'to deliver, save, salvation'.

In the Paleo text the Name of יהוֹשֻׁעַ is written as: 

The Name of Messiah – יהוֹשֻׁעַ – contains the first 3 letters of יהוה – and literally means:

‘יהוה is our Deliverer’ or ‘יהוה is our Salvation’!!!

So, when we call upon the Name of יהוֹשֻׁעַ, we are in fact declaring the One who causes us to be (The Great I AM) is our Deliverer!!!

The Name of יהוֹשֻׁעַ (pronounced – Yahushua) was also brought to nought by the changing of His Name into a Greek hybrid that sadly pointed toward the Greek deity and was welcomed greatly by them.

This is how it happened:

The Greeks did not have a ‘sh’ sound and so, their original rendering of the Name of Yahushua or Yahshua was ‘Yasua’.

We also must remember that there was no ‘j’ sound in any language until the 17th century, and the even the first translation of the KJV in 1611 did not have a ‘j’.

I want to show you some Scriptures in both the Hebrew and Greek texts that show how Yahushua was written.

Mattithyahu/Matthew 1:18:

“But the birth of יהוֹשֻׁעַ Messiah was as follows: After His mother Miryam was engaged to Yoseph, before they came together, she was found to be pregnant from the Set-apart Spirit.”
(ISR Scriptures 1998 Edition)

18 του δε ιησου χριστου η γεννησις ουτως ην μνηστευθεισης γαρ της μητρος αυτου μαριας τω ιωσηφ πριν η συνελθειν αυτους ευρεθη εν γαστρι εχουσα εκ πνευματος αγιου

(Elzevir Textus Receptus (1624) : With morphology)

Above, we have a Greek text from 1624 that shows the Name of יהוֹשֻׁעַ in the Greek text as **ιησου:**

Ιησου : made up of the letters: **Ι** = iota / **η** = eta / **σ** = sigma / **ο** = omicron / **υ** = upsilon

When expressed as a name, it could be transliterated as ‘Yesoo’ or ‘Yasooa’ – which would have made sense, as this rendered a close transliteration of ‘Yahshua’ in the Greek.

To further show that this name rendered this, we can see from the LXX (Septuagint – Greek translation of the Tanak (O.T.)) when we see the same Hebrew letters used for Yahushua being used for Yehoshua (bearing in mind that originally vowel pointings in the Hebrew were read in and only written in after the resurrection of Messiah):

Shemoth/Exodus 17:9:

English:

“And Mosheh said to Yehoshua, “Choose for us men and go out, fight with Amalëq. Tomorrow I am stationing myself on the top of the hill with the rod of Elohim in my hand.”

(ISR Scriptures 1998 Edition)

Hebrew:

וַיֹּאמֶר מֹשֶׁה אֶל-יְהוֹשֻׁעַ בְּחַר-לָנוּ אַנְשִׁים וְצֵא בְעִמָּלְקָם מִחָר אֲנֹכִי נִצֵּב עַל-רֹאשׁ הַגִּבְעָה וּמִיָּתָּה הָאֵלֹהִים בְּיָדֵי:

(Biblia Hebraica Stuttgartensia)

Greek:

⁹ εἶπεν δὲ Μωϋσῆς τῷ Ἰησοῦ Ἐπίλεξον σεαυτῷ ἄνδρας δυνατοὺς καὶ ἐξελθὼν παράταξαι τῷ Αμαληκ αὐριον, καὶ ἰδοὺ ἐγὼ ἕστηκα ἐπὶ τῆς κορυφῆς τοῦ βουνοῦ, καὶ ἡ ῥάβδος τοῦ θεοῦ ἐν τῇ χειρὶ μου.

(Septuaginta : With morphology) – LXX Septuagint

Here we can see another two examples from Hazon/Revelation:

Hazon/Revelation 22:20:

English:

“He that bears witness of these matters says, “Yes, I am coming speedily.” Amēn. Yes, come,

Master יהושע!”

(ISR Scriptures 1998 Edition)

Greek:

20 λέγει ο μαρτυρων ταυτα ναι ερχομαι ταχυ αμην ναι ερχου κυριε ιησου

(Elzevir Textus Receptus (1624): With morphology)

20 Λέγει ὁ μαρτυρῶν ταῦτα, Ναί, ἔρχομαι ταχύ. Ἀμήν, ἔρχου κύριε Ἰησοῦ.

(The Greek New Testament, Fourth Revised Edition (with Morphology)

Hazon/Revelation 1:1:

English:

“Revelation of יהושע Messiah, which Elohim gave Him to show His servants what has to take place with speed. And He signified it by sending His messenger to His servant Yoḥanan”

(ISR Scriptures 1998 Edition)

Greek:

1 αποκαλυψις ιησου χριστου ην εδωκεν αυτω ο θεος δειξαι τοις δουλοις αυτου α δει γενεσθαι εν ταχει και εσημανεν αποστειλας δια του αγγελου αυτου τω δουλω αυτου ιωαννη

(Elzevir Textus Receptus (1624): With morphology)

Another example from the Tanak (O.T.) as a further witness to the Greek rendering of the Name of our Messiah:

Zekaryah/Zechariah 3:9

English:

“See the stone which I have put before Yehoshua: on one stone are seven eyes. See, I am engraving its inscription,’ declares יהוה of hosts, ‘and I shall remove the guilt of that land in one day.”

(ISR Scriptures 1998 Edition)

Hebrew:

כִּי הִנֵּה הָאָבֶן אֲשֶׁר נָתַתִּי לְפָנָי יְהוֹשֻׁעַ עַל-אָבֶן אֶחָת שִׁבְעָה עֵינָיִם הַנְּנִי מִפְתַּח פְּתֻחָה
נְאֻם יְהוָה צְבָאוֹת וּמִשְׁתֵּי אֶת-עֵינֵי הָאָרֶץ-תִּהְיֶה בְּיוֹם אֶחָד:

(Biblia Hebraica Stuttgartensia)

Greek:

ἰδιότι ὁ λίθος, ὃν ἔδωκα πρὸ προσώπου Ἰησοῦ, ἐπὶ τὸν λίθον τὸν ἕνα ἑπτὰ ὀφθαλμοὶ εἰσιν, ἰδὸν ἐγὼ ὀρύσσω βόθρον, λέγει κύριος παντοκράτωρ, καὶ ψηλαφήσω πᾶσαν τὴν ἀδικίαν τῆς γῆς ἐκείνης ἐν ἡμέρᾳ μιᾶ.

(Septuaginta: With morphology)

Why I am showing this, is to simply show you that even in the earliest Greek translations, the rendering into the Greek language of the Name of the Messiah was very clear.

There was a huge problem however for the Greeks, who worshipped a false deity called ‘Zeus’, who was believed to be the ‘**father of gods and men**’; as this ‘Redeemer and Saviour’ of mankind who had come in the flesh, had now, in the Greek, rendered a feminine name.

And this would not be accepted, at large, by the masses who would question the validity of this Saviour that was being proclaimed, and therefore, the scholars added another letter to this name, at the end of the name, in order to render it as a masculine form.

This letter, is known in the Greek as a ‘**final sigma**’, which later became known as the Greek name rendered as Ἰησοῦς **Iēsous – Strong’s G2424** and when transliterated, would be expressed as ‘**yeaysoos**’ or ‘**ee-ay-sooce**’ as the last letter ‘ς’ – **the final sigma** – would now, by Greek grammatical standards, render this as a masculine name and one that would be widely accepted.

Now, you have to think for a moment – when the Greeks heard this name, they would have been pleased, as they would have gladly accepted this hybrid name, for in its rendering they would understand it to be pointing to ‘zeus’ and so their worship of a false deity would be further established under a deformed hybrid name of our Saviour!

Later on, in the 17th century the ‘j’ sound was introduced and would replace the **I** = iota that had a ‘**ya**’ sound with a ‘j’ and therefore the hybrid name that is widely accepted by the masses today – ‘Jesus’ was formulated late in the 17th century.

This Name has no etymological meaning and certainly does not bear the Name of יְהוָה.

In other words, the name ‘Jesus’ is less than 400 years old!

At this point we need to ask ourselves the following,

“Who is the one who gets to decide the Saviour’s Name and what it can or cannot be changed to – man or יְהוָה?”

The answer is very obvious! יְהוֹשֻׁעַ is the SAME yesterday, today and forever.

I do hope that I am making this very clear, for who is man to change His Name?

It has become very evident to us that much has been done over many years to suppress the speaking of the set-apart Names of the Father and the Son, **YAHWEH** and **YAHUSHUA**.

This has led to the erroneous transliterations of the True Names, which once again, by the Grace of יְהוָה our Elohim, is being restored to the lips of His Set Apart people.

It is time for His Bride to call upon the Name that Saves:

YAHWEH IS OUR SALVATION!!!

יהוה

יהושע

May you begin to call upon the True Names and discover how it is like honey on our lips!

Another factor to consider, when rendering the correct transliteration of the Name of יהושע, is that it should be correctly transliterated as Yahushua and NOT as Yahusha or yeshua, and here is why I say that.

The transliterated word 'yeshua', in the Hebrew text, is written as יֵשׁוּעַ **Yeshua – Strong's H3442** and **H3443**, which renders the meaning, 'he is saved', and we also have the word יְשׁוּעָה **yeshuah – Strong's H3444** which means, '*salvation, deeds of deliverance, victory*' which comes from the root word יָשַׁע **yasha – Strong's H3467** which means, '*deliver, brought salvation, saviour, saves*'.

To put it simply, we take note that many people today will use the term 'Yeshua' as a reference to Messiah, and while we take note that our Messiah is the One who save us, we take note that His Name is not yeshua but is more accurately proclaimed as **YAHUSHUA!**

As mentioned, we know that vowels were originally read in, by the scribes, and these vowels were later written in to the text, which gave us a better ability to read the text and study the proper grammatical rules that are to be applied.

In writing the vowels in, we take note, as mentioned that a deliberate adjustment was done to the Name of YAHWEH, in order to cause readers, under a false tradition, to not speak the Set-Apart Name of the Most-High, and therefore the vowel pointings that were inserted to the Name of YAHWEH were the vowel pointings of either one of the two words: Adonai, which means 'my Master' and Elohim, which means 'mighty one'.

In this process of eliminating the pronunciation of the Name of YAHWEH, we also take note that the clear prophecy of YAHWEH coming to save, the name of Yehoshua, has the same lettering as the Name of YAHUSHUA Messiah.

The name of יְהוֹשֻׁעַ **Yehoshua – Strong's H3091** means, '*יהוה is deliverance, יהוה is our deliverer*' – this is the same Name used for יהושע, only with different vowel pointings that were not in the text at the time of these writings of Mosheh!

Now, the reason for me presenting this to you is to highlight that the pronunciation of Yahusha is incorrect, as many have been erroneously taught that it should be so, under the misguided teaching of the incorrect pronunciation of YAHWEH being 'Yahuah', have adapted the rendering of Yahusha as being that which is derived from 'Yahu' from their incorrect pronunciation of YHWH, and 'sha' from the root word 'yesha'.

In the article on the correct pronunciation of YAHWEH, I explain why it cannot be Yahuah, so for more on that, please see that article.

For the purposes of what I am highlighting here, I simply want to emphasise that our Saviour's Name is Yahushua and not Yahusha.... With the correct 'shua' sound at the end and not the incorrect 'sha' sound.

We are able to come to this deduction, by looking at the Hebrew text of the name of יהושע: **Yehoshua – Strong's H3091**. This name is used over 200 times in the Tanak (O.T.) and twice we see this name being written as follows: יהושע:

As you will notice, this name is written as יהושע and יהושע – which gives us a clear indication that the correct pronunciation at the end of the name cannot end with a 'sha' sound, but rather, it ends with a 'shua' sound, as we take note that the vowel that is used under the letter 'shin' in the most common rendering of this name: יהושע is the 'qubbutz' vowel which renders an 'u' sound, as in 'tune' (שׁ) and is confirmed in the rendering of the prolonged form of the name יהושע – where there is no vowel under the letter shin (שׁ), but is followed by the letter vav/waw, that has a dot in the middle, rendering it as a 'shureq' vowel (וֹ) that has the sound of 'u' as in 'tune'.

To further highlight this, we take note that the prolonged form of the name of Yehoshua (יהושע) is used in the following verse, where we have his name being rendered in both forms:

Shophetim/Judges 2:7 “And the people served יהוה all the days of Yehoshua, and all the days of the elders who outlived Yehoshua, who had seen all the great works of יהוה which He had done for Yisra’el.”

In the Hebrew text this verse is written as follows:

וַיַּעֲבְדוּ הָעָם אֶת־יְהוָה כָּל יְמֵי יְהוֹשֻׁעַ וְכָל יְמֵי הַזְּקֵנִים אֲשֶׁר הָאָרִיכוּ יָמִים אַחֲרָי
יְהוֹשֻׁעַ אֲשֶׁר רָאוּ אֶת כָּל־מַעֲשֵׂה יְהוָה הַגְּדוֹל אֲשֶׁר עָשָׂה לְיִשְׂרָאֵל:

As you will notice, this verse renders the name of Yehoshua in both the shortened and prolonged forms, giving us a clear indication of the correct pronunciation.

The other verse where we see the prolonged form of Yehoshua is in:

Debarim/Deuteronomy 3:21 “And I commanded Yehoshua at that time, saying, ‘Your eyes have seen all that יהוה your Elohim has done to these two sovereigns. יהוה does the same to all the reigns which you are passing over.’”

In the Hebrew text this verse is written as follows:

וְאֶת־יְהוֹשֻׁעַ צִוִּיתִי בְּעֵת הַהוּא לֵאמֹר עֵינֶיךָ הֲרֵאת אֶת כָּל־אֲשֶׁר עָשָׂה יְהוָה אֱלֹהֶיכֶם
לְשְׁנֵי הַמְּלָכִים הָאֵלֶּה בְּיַעֲשֵׂה יְהוָה לְכָל־הַמְּמַלְכוֹת אֲשֶׁר אַתָּה עֹבֵר שָׁמָּה:

It is from these two clear witnesses of the Hebrew text that we are able to confirm that the pronunciation of the Name of our Saviour is YAHUSHUA and not just Yeshua or Yahusha, but YAHUSHUA, as we declare that when we call upon the Name of YAHUSHUA, we are declaring that THE I AM WHO CAUSES ME TO BE IS MY SAVIOUR!

What makes this parable in **Mishlê/Proverbs 30** a very powerful one, is that this parable on the Names is a clear riddle that clearly presents the Truth that **The Father and the Son are One!!!**

For more on this please see the following 4 articles on our site under the articles menu or by simply clicking the link for each:

MY MASTER AND MY ELOHIM:

<https://atfotc.com/my-master-and-my-elohim/>

YHWH OUR SAVIOUR ! YHWH OUR MESSIAH!

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

THE MESSENGER OF YHWH

<https://atfotc.com/the-messenger-of/>

YHWH IS ONE! YAHUSHUA IS YAHWEH OUR SAVIOUR

<https://atfotc.com/yhwh-is-one/>

If you know it?

This is a very clear parable being set forth, in terms of knowing the Names of our Great Saviour and Elohim, and highlights a very sobering question which shall clearly separate those who actually know Elohim and those who do not!

The Hebrew root word that is used here ‘know’ is יָדָע *yada* – **Strong’s H3045** and means ‘**to acknowledge, clearly understand, to perceive, distinguish and discern**’ and implies the ability to respond to and recognise the Master’s voice and this verb can also render the ability to know by experience, and we see this root word being used in the closing verse of the book of Hoshĕa/Hosea: **Hoshĕa/Hosea 14:9 “Who is wise and understands these words, discerning and knows them? For the ways of יְהוָה are straight, and the righteous walk in them, but the transgressors stumble in them.”**

יְהוָה chose Yisra’ĕl to be a people for Himself, not because they were more numerous than other peoples, but because of His loving-commitment to Abraham, Yitshaq and Ya’aqob, with whom He established the sure Covenants of Promise! Despite this clear choosing, Yisra’ĕl continually rejected the need to walk in set-apartness, and chose to follow after the ways of the world.

The nation that was chosen to be a light to the nations, did not shine the light of the Truth and, as a result, were unable to clearly make known to the nations, who יְהוָה is.

Despite Yisra’ĕl’s claim to ‘know’ יְהוָה, while they were clearly walking in rebellion to His commands, יְהוָה made it clear that, despite their lip service, their actions proved that they did not ‘know’ Him!

Yeshayahu/Isaiah 1:3-4 “An ox knows its owner and a donkey its master’s crib – Yisra’ĕl does not know, My people have not understood.” 4 Alas, sinning nation, a people loaded with crookedness, a seed of evil-doers, sons acting corruptly! They have forsaken יְהוָה, they have provoked the Set-apart One of Yisra’ĕl, they went backward.”

In this rebuke, given to a rebellious and apostate people, it is made clear that even an ox ‘knows’ its owner and a donkey knows its master’s crib, yet Yisra’ĕl do not know יְהוָה.

Here, this word that is translated as ‘know’ is also from the Hebrew word יָדָע *yada* – **Strong’s H3045** and implies the ability to respond to and recognise the Master’s voice.

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

To 'know' ידונה implies the clear ability to 'hear' His voice and guard to do what He commands, for then He shall know His own!!!

To know ידושע is to know ידונה!

This is the clear parable being set forth here in Mishlê/Proverbs 30!

To know His voice implies that one is able to know the sounding and take heed of what is coming, making sure that they hear His voice and follow Him!

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

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

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

Sadly, many do not 'know' what love for Elohim is:

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

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

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

As we sit under the instructions of our Creator and Redeemer, we learn to **know** Him and get a knowledge of who He is and come to **know** how we are to live in obedience to His clear Torah.

There are so many liars out there today who claim to **know** Elohim, yet they have no knowledge of His Torah at all, as they refuse to sit and learn His Word – how can they **know** Him!!!

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

To be wise, understanding and know the Word of Elohim, entails a proper observance of guarding to do all that He has commanded us and when we walk in His straight way of righteousness, then we shall not stumble at all!

Verse 5:

“Every Word of Eloah is tried; He is a shield to those taking refuge in Him.”

After having asked the questions, Aḡur begins to set forth a clear truth, and caution, in **verses 5-9**, showing us that the clear answer to all of these questions can be found in the Word of Elohim and those who find this Truth and acknowledge who Elohim is can find refuge in Him, for as it tells us in:

Mishlê/Proverbs 18:10 **“The Name of יהנה is a strong tower; the righteous run into it and are safe.”**

Aḡur makes it very clear to us that 'every word of Eloah is tried'!

The Hebrew word that is translated as 'every' is כֹּל kol – Strong's H3605 which means, '**whole, all, everything, entire, throughout, wholehearted, perpetual, completely, continually**', and comes from the primitive root verb כָּלַל kalal – Strong's H3634 which means, '**to complete, perfect, perfected**'.

Why I am emphasizing this word for 'all' is because it is just that – all – not just some and not even 99% but ALL!

Some people like to pick and choose what parts of the Word they want to keep and what they do not like and quickly disregard as being applicable and relevant.

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

There are some today, who reject many of Sha'ul's letters and teachings, while at the same time they will easily quote from his words when it suites them, yet what we must understand, is that the entire Scriptures that we have today, is the Word of Elohim that has been tried and we must not reject it but rather study and understand it, through a proper application, for true understanding comes in the doing of the Word!

All Scripture from **Berëshith/Genesis** to **Hazon/Revelation** is the Word of Elohim that has been tried!

The Hebrew root word that is translated as 'Word' is אִמְרָה imrah – Strong's H565 and means, '**utterance, speech, command**', and this word is predominantly used in Scripture in reference to the Word of יהוה:

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

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

Tehillah/Psalm 119:140 "Your word is tried, exceedingly; and Your servant has loved it."

The Hebrew word that is translated as 'tried' is צָרַפָּה –tseruphah which comes from the word צָרַף tsaraph – Strong's H6884 which means, '**to smelt, refine, test, tried**', and is often used in Scripture as a metaphor for judgement on, and the purification of, sin:

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

This word also depicts for us the clear validity of the Word of Eloah as it has been tried and we see this being used in:

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

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

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

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

The Word of יהוה never fails!!!

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

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

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

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

What we also see from Scripture, in terms of the Word of Elohim that has been tried, is that it is often likened to silver that is tried and refined, as we see in **Tehillah/Psalm 12:6** and I find it fitting to mention this, in terms of the Word of Eloah that is tried, and look a little more closely at the word for ‘silver’.

We are told in:

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

יהוה sits as a ‘refiner’, which is the word מְצַרֵּף – mitsareyph which comes from the root word צָרַף tsaraph – Strong’s H6884, and He is the ‘cleanser’ of silver.

The Hebrew word that is used here for ‘and a cleanser’ is וּמְטַהֵר umetaher, which comes from the root verb טָהַר tahir – Strong’s H2891 and means the following: *“to be clean; to cleanse; purify made clean”, “properly to be bright; to be pure – that is physically sound, clear, unadulterated, morally innocent”, “to be purged, purify, to declare something or someone clean.”*

It is His word that makes us clean as we cleanse ourselves daily through the washing of His Word. It is He who makes us clean – really clean – by His Blood!

This word טָהַר tahir – Strong’s H2891 is also used in:

Wayyiqra/Leviticus 16:19 “And he shall sprinkle some of the blood on it with his finger seven times, and cleanse it, and set it apart from the uncleanness of the children of Yisra’ēl.”

This is where the high priest would sprinkle the blood of the sin offering on the horns of the altar and all around, seven times – 7 as we know signifies perfection and so there is a perfect cleansing, and our perfect reconciliation by the Blood of יהושע!

And so, we can clearly see how the picture of Atonement is fully met by His sacrifice and with Him coming again to present to Himself a clean bride. It is through the one-time atoning sacrifice of Messiah that He will טָהַר ‘tahir’ His Bride.

In **Tehillah/Psalm 19** Dawid proclaims that the fear of יהוה is ‘clean’:

Mishlē/Proverbs 19:9-10 “The fear of יהוה is clean, standing forever; the right-rulings of יהוה are true, they are righteous altogether, 10 more desirable than gold, than much fine gold; and sweeter than honey and the honeycomb.”

The Hebrew word for 'clean' here, is written in the feminine, as טְהוֹרָה – **tehorah**.

When we look at this word in the ancient pictographic script, we are able to recognise the wonderful aspect of what the pure and clean fear of יְהוָה entails for us as a cleansed Bride or as a Bride who is diligently cleansing herself for our coming King:

The original pictograph of the word טְהוֹרָה – **tehorah** (from right to left) is as follows:



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'.

Hey – ה:

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

Waw – ו:

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

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'.

Now, in terms of the cleansing process, we see the following message through this pictograph lettering of טְהוֹרָה – **tehorah**:

We, as ‘clay baskets’ come and surrender as we ‘raise our hands’ in acknowledgement and confess our sins/lawlessness before the One who has secured for us His Covenants of Promise in His own Blood – the One who is our ‘head’ and High Priest, יהושע Messiah; and we put our lives in the hands of Him who ‘lifts us up’ from the miry clay and makes us clean and purifies us from all unrighteousness!

Qorintiyim Bět/2 Corinthians 4:7 “And we have this treasure in earthen vessels, so that the excellence of the power might be of Elohim, and not of us”

Silver:

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

When looking at **Tehillah/Psalm 66:10**, the concept of silver struck me in a major way – pure refined silver that is – and the words of יהוה being clean; and what we see happening today!

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

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

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

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

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

As we know, in Scripture, ‘silver’ is often symbolic of the redemption price that has been paid for us in the Blood of Messiah.

When we see this word translated as ‘silver’ in the ancient Hebrew pictographic script we are further able to recognise this clear Truth of the redemptive work of Messiah:

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



Kaph - כּ:



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

Samech – ס:

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



This letter is pictured as  - which is a **thorn**, and has the meanings of '**pierce and sharp**' and can also carry the meaning of '**a shield**', as thorn bushes were used by shepherds to build a wall to enclose his flock in the night against the attack of predators. Another meaning would be '**to grab hold of**' as a thorn is a seed that clings to hair and clothing.

Pey – פ:



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

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

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

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

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

Our True redemption is in יהושע Messiah, who is the open hand of Elohim that took our sin upon Himself, as spoken in His written Word that does not return empty, but has been tried in the furnace of the earth and refined 7 times, which represents fullness and completeness, showing us that the work of the Master is complete for all who call upon Him, find refuge in Him and are cleansed by Him through the washing of His tried and trustworthy Word!

He is a shield to those taking refuge in Him!

The Hebrew root word that used here for 'shield' is מגן magen – Strong's H4043 which means, 'shield, buckler, defence', and is also understood as representing 'a wall of protection'.

Tehillah/Psalm 28:7 "יהוה is my strength, and my shield; my heart has trusted in Him, and I have been helped; therefore my heart exults, and with my song I thank Him."

This kind of shield being spoken of would often be as large as a door that would cover the whole man, or a door which could also cover the entrance to a cave, and many of the ancient shields were typically made of wood and covered with animal's skins.

When we think of the picture of this kind of shield, we can immediately see this pointing to יהושע Messiah, who is **The Door**, and in reference to the Tabernacle, we remember that the Set-Apart Place that had coverings of animal skins, we are able to understand that יהוה is our shield and we find our refuge in Him!

This makes perfect sense, in its relationship to a door, for the only means of access to that protection is through the door, as we recognise these words that יהושע Messiah is speaking to us.

There is no other way to walk under His protection except by entering in or going out through the Door!

Going in and out through the Door clearly implies a continued action of obedience, and to walk as Messiah walked involves action, and that action is to be done completely in line with His walk – and that is a walk of total obedience!

Therefore, as we come to The Door and follow our Shepherd's voice, by obeying His Torah, we are able to find great refuge in our Mighty Elohim, who is our strength and shield!

Tehillah/Psalm 5:12 "For You bless the righteous, O יהוה; You surround him with favour as with a shield."

The phrase, 'יהוה is my strength and my shield...' is written in Hebrew as:

יהוה עזי ומגני – uzziy umaginniy

The Hebrew word that is translated here as 'my strength' is עזי uzziy, which comes from the word עז oz – Strong's H5797 which means, 'strength, might, fortress, power, stronghold', and this comes from the root verb עזז azaz – Strong's H5810 which means, 'to be strong, be brazen, prevail, display boldness'.

The Hebrew word that is used here for 'and my shield' is ומגני – umaginniy, which comes from the word מגן magen – Strong's H4043.

Can you say...

יהוה עזי ומגני
יהוה uzziy umaginniy

Dawid could, because he knew who the Rock of his deliverance was and he recognised the need to guard righteousness and not be led astray by the wicked who deceive with their vain lip service.

He could bless יהוה at all times and declare:

“יהוה is my strength and my shield” - יהוה uzziy umaginniy

The Hebrew verb that is translated as ‘to those who take refuge’ is – לְחַסִּים – laḥosiym which comes from the root verb חָסָה ḥasah – Strong’s H2620 which means, ‘to seek refuge, have hope, put trust in (Elohim)’.

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

Taking refuge in יהוה expresses a deeper intimate relationship of one who fully trusts in and relies upon יהוה, 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!

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.”

Verse 6:

“Do not add to His Words, lest He reprove you, and you be found a liar.”

After having made it very clear that every Word of Eloah is tried he goes on to give a clear warning against adding to His Word!

These words are part of the command given to us in:

Debarim/Deuteronomy 4:2 “Do not add to the Word which I command you, and do not take away from it, so as to guard the commands of יהוה your Elohim which I am commanding you.”

One of the most important verses that sadly has been grossly ignored for centuries – all as a result of people not listening attentively!

Debarim/Deuteronomy 12:32 “All the words I am commanding you, guard to do it – do not add to it nor take away from it.”

Hazon/Revelation 22:18-19 “For I witness to everyone hearing the words of the prophecy of this book: If anyone adds to them, Elohim shall add to him the plagues that are written in this book, 19 and if anyone takes away from the words of the book of this prophecy, Elohim shall take away his part from the Book of Life, and out of the set-apart city, which are written in this Book.”

What we have seen through history, is that man has, in many ways, ‘added to’ or ‘taken away’ from the Word. Rabbinic Judaism has, in a sense, ‘added’ to the Word, by the addition of their ‘oral torah’ and Christianity has, in a sense, ‘taken away’ from the Word, by teaching that the Torah is no longer applicable for daily living and as a result, they have stricken the Appointed Times of יהוה from their calendars and have ‘added’ their own concoction of pagan rooted festivals, as their form of worship!

The reason why we are not to add or take away is made abundantly clear for us, in

Debarim/Deuteronomy 4:2, which is: SO AS TO GUARD THE COMMANDS OF יהוה!

When anyone starts to add or subtract from the Word, then the ability to be diligently obedient is weakened dramatically!

The Hebrew root word that is used for ‘guard’ is שָׁמַר *shamar* – Strong’s H8104 which means, **‘keep, watch, present, attend to, pay close attention, guard’** and the basic idea of the root of this word is **‘to exercise great care over’**.

We are to exercise great care over His Torah!

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

Another aspect of this word, carries the meaning of having to guard carefully and tend to or 'take care of', diligently.

When one takes care of a valued possession then the utmost diligence is exercised in ensuring that it is protected at all costs and it is taken care of through the correct maintenance and observance of its functional requirements to keep it in tact; and as it is with the Torah – we must guard it in our hearts and exercise it diligently, keeping ourselves free from the clutter or weeds of wickedness.

Adam was commanded to 'guard' (Shamar) the garden which carried with it great responsibility and the need to be watchful and at work; and we are to guard the good deposit in the soil of our hearts as we do all that we are commanded, nurturing the very growth that the Good Seed of His Living Word produces in our lives!

The Hebrew word for 'commands' is מִצְוֹת *mitsvoth* and is the plural of the word מִצְוָה *mitzvah* – Strong's H4687 which means, '*commandment, command, obligation, precept*', which comes from the primitive root צָוָה *tsavah* – Strong's H6680 which means, '*to lay charge (upon), give charge to, command, order, appoint, commission, ordain*'.

When anyone adds to His Word, He shall reprove them and the Hebrew word that is used here for 'He reproves' is יָכַח *yokiyah* and comes from the root verb יָכַח *yakah* – Strong's H3198 which means '*to decide, prove, judge or correct*', and we see this root word יָכַח *yakah* – Strong's H3198 being used in:

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

The term '*let us reason together*' is וְנִיבְחַחְהוּ *'venivakehah'*, and comes from the root word יָכַח *yakah* – Strong's H3198, and in effect what יהוה is saying here to a sinful nation is:

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

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

So many people love to quote this verse on its own, but sadly, they do not proceed to the next and, as a result, they do not understand the context of the passage and what it teaches us and therefore, they are unable to understand the seriousness of the stain of sin and lawlessness!

What follows is absolutely necessary for us to understand:

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

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

So, in essence, what is being declared here, in **Yeshayahu/Isaiah 1**, to a stubborn and rebellious Yisra'el, is simply this:

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

We have a choice – eat His Word and walk in Him and be satisfied or eat all the junk that is on offer from the world and neglect His Word and be eaten by the very Word that you have rejected. It is not a difficult concept to grasp – the question remains – how is your diet, and more importantly – what is filling you?

Eat right and live or live wrong and be eaten:

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

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

The Greek word used here in the LXX (Septuagint) of Mishlë/Proverbs 30:6 for ‘reprove’ is the verb ἔλεγχο elegchō – Strong’s G1651 which means, ‘**to expose, convict, reprove, reprimanded, rebuke**’, and the noun that comes from this verb is ἔλεγχος elegchos – Strong’s G1650 which means, ‘**reproof, test, conviction**’, and is used in:

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

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

יהושע **reproves** those He loves:

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

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

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

We are to also reprove the works of darkness:

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

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

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

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

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

We will not be able to reprove with all authority if we ourselves do not receive the reproof, correction and training in righteousness that the Word brings, especially if we add or take away from His Word!

The Hebrew root word that is used here in **verse 6** for 'liar' is root verb קָזַב kazab - Strong's H3576 which means, **'to lie, be a liar, fail, told lies, deceive, disappoint'**.

Those who add to His Word breathe out lies and are not a trustworthy witness!

Mishlê/Proverbs 14:5 "A trustworthy witness does not lie, but a false witness breathes out lies."
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!

This phrase is written in the Hebrew text as follows:

וַיִּפִּיחַ כְּזָבִים 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) פִּוּחַ 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 ed/ood – Strong's H5749, which means, **'to return, go about, repeat, do again, encircle, supports'**.

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

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

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

This is a huge warning against the lawless who assume to bear the witness of Elohim in their lives, and this יהוה hates! We are to hold fast and possess the witness of יהושע Messiah AND guard the commands of Elohim! Possessing a witness of Messiah without guarding the commands of Elohim, will render your witness false, for your witness does not breathe out life, but rather lies! We are to be ambassadors of the coming reign, and in doing so we are to bear witness of His Truth in our lives!

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

While many 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 יהוה.

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

There is no place in the Kingdom of Elohim for liars, for their fate is the lake of fire:

Ḥazon/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.”

This verse clearly highlights for us the true fact that liars and all who speak falsehood will not escape the second death and those who say they know Elohim yet disregard the need to guard His commands are liars and will not go unpunished or escape the judgement of the second death!!! There are many liars who think that they are safe, yet their disregard for the Torah of Elohim and an assumed ‘grace’ that they believe has done away with the Torah will cause them to be severely punished!

The Greek word that is used here in **Ḥazon/Revelation 21:8** for ‘false’ is ψευδής pseudēs – Strong’s G5571 which means, ‘*lying, false, liars, deceitful*’, which comes from the word ψεύδομαι pseudomai – Strong’s G5574 which means, ‘*to lie, speak deliberate falsehoods*’. Another word that comes from this root is ψεύστης pseustēs – Strong’s G5583 and means, ‘*liar, one who breaks faith, false and faithless man*’, which is translated as ‘liar’ in:

Yohanan Aleph/1 John 2:4 “The one who says, “I know Him,” and does not guard His commands, is a liar, and the truth is not in him.”

Verses 7-9:

“Two matters I have asked of You – deny them not to me before I die: 8 remove falsehood and a lying word far from me; give me neither poverty nor riches; feed me my portion of bread; 9 lest I become satisfied and deny You, and say, “Who is יהוה?” And lest I be poor, and steal, and seize the Name of my Elohim.”

These 3 verses are considered by some scholars as **‘the prayer of a reverent man’** and contains a plea to be protected from falsehood, wickedness and the extremes of riches or poverty as he seeks only that which is required for life and reverence, which is his daily lawful bread, for anything beyond that comes with the risk of denying יהוה our Elohim!

This prayer asks Elohim for lifetime protection against wandering from His Truth and the earnest desire to be fed by Elohim alone!

What is worth taking note of, in this short prayer, is that it is well placed within these sayings of Aḡur, as he has clearly presented the Truth that there is only One Creator and Elohim, that does not lie, and makes it clear how His Word gives us all we need to know Him and walk in Him and then, he makes the appeal to not be led astray by anything other than the refined and tried Word of Elohim.

This prayer also answers for us the question asked in **verse 4**, by making the statement of the danger of not being fed and satisfied by the Word of Elohim, which would be to deny Elohim and then say, **“Who is יהוה?”**

Can you see the construct of this well-presented series of parables?

Aḡur is making it clear that the Name of the One who is Creator, as asked in the first 4 questions of **verse 4**, and answers the 4 **‘who’** questions, by declaring that it is יהוה and therefore, warns against the danger of any departure from the Word of Eloah, that will cause one to not know who יהוה is!

While many may actually know the physical Names of יהוה and יהושע, it goes beyond the mere ability to pronounce the Name of the Almighty, as His Name reflects who He is and expresses His True character, and those who do not guard His commands, and eat their daily lawful bread, risk being designated as those who deny יהוה and reveal that they do not know Him!

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

Remove falsehood and lying word far from me:

In the Hebrew, this phrase could literally be rendered as **“falsehood and a word of lying remove far from me”**

The Hebrew root word that is used here for **‘remove’** is רָחַק **raḥaq** – **Strong’s H7368** which means, **‘to be or become far or distant, go some distance, put it far away, remove, shun’**, and here it is written in the **‘hiphil’** verb tense which is the causative verb tense which can also render the following meaning, **‘to make or exhibit distance, put far away’**.

This verb רָחַק **raḥaq** – **Strong’s H7368** appears over 50 times in Scripture and occurs in various contexts that depict being far from something or someone else.

In many passages, it expresses the idea of being too far from a place or someone as if the place or person was unreachable. It is also given as ethical and religious connotations in such passages as **Shemoth/Exodus 23:7**, where Yisra’el was commanded to stay far from wickedness and falsehood:

Shemoth/Exodus 23:7 “**Keep yourself far from a false matter, and do not kill the innocent and the righteous, for I do not declare the wrong right.**”

This root word רָחַק רָחַק **raḥaq** – **Strong’s H7368** is also used to describe how far Yisra’el had gone from יהוה through their whoring with the nations and turning to worthlessness:

Yirmeyahu/Jeremiah2:5 “**Thus said יהוה, “What unrighteousness have your fathers found in Me, that they have gone far from Me, and went after worthlessness, and became worthless?”**

This word רָחַק רָחַק **raḥaq** – **Strong’s H7368** is also used to describe the exile which resulted from Yisra’el’s disobedience:

Yirmeyahu/Jeremiah2:5 “**For they are prophesying falsehood to you, to remove you far from your land. And I shall drive you out, and you shall perish.**”

In some passages this root word רָחַק רָחַק **raḥaq** – **Strong’s H7368** describes the separation or parting of two previously joined objects and when we consider the prayer contained in this **Mishlě/Proverbs 30**, we are able to identify our cry, to be removed from that which we were once joined to in sin and in the clear cry, unto יהוה, in whom we find refuge and strength, we make our plea to Him to remove from us all that defiles set-apartness and therefore, this prayer indicates that the one praying this, recognises the urgency of being separate and the need to come out and be separated far from all falsehood and lies.

It is sad to see many claim to love Elohim and desire to walk in His ways, yet they have not separated themselves from falsehood and lies and are not even asking יהוה to keep them far from it and remove it from them, as they continue to engage with that which corrupts and defiles set-apartness and the garments of righteousness!

The Hebrew root word that is used in this parable for ‘falsehood’ is שָׁוְיָ **shav** – **Strong’s H7723** and means, ‘**falsehood, lies, emptiness, worthlessness**’, and is also a word that is translated as ‘**nought**’. We take note that the first time that this word is used, is in the command to not bring the Name of Elohim to ‘**nought**’, which is what the false prophets and dreamers of dreams are doing, through their false teachings and deceitful traditions, that nullify the need to seek יהוה and guard His commands and walk in His teaching and instruction!

Zekaryah/Zechariah 10:2 “**For the household idols spoke emptiness, the diviners saw falsehood, and relate dreams of deceit, they comfort in vain. Therefore they have wandered about like sheep. They are afflicted, for there is no shepherd.**”

As a result of idolatry that has been highly promoted by false prophets and diviners of evil, many have wandered away from the truth and are left stranded without a Shepherd, who is able to properly keep them from falsehood, if they will simply follow the Good Shepherd and stay away from ear tickling falsehood.

Tehillah/Psalm 26:4 “**I have not sat with men of falsehood, nor do I enter with pretenders.**”

To ‘sit’ in Hebrew is often used as an idiom for learning and what becomes clear here is that we are not to learn the worthless ways of the world, but we are to sit at the Master’s feet and learn His ways so that we can walk in complete set-apartness before Him!

This word שָׁוַי **shav** can also be a reference to idol worship, which is performed in the lifting up of and celebrating the pagan rooted feasts of sun-worship, which is a partaking of the table of demons; and we cannot partake of the Table of the Master and of demons – those who lift up their lives to falsehood and tradition of lies are unable to enter into the presence of יהוה, due to a defiled heart and dirty hands and feet, and so the workers of lawlessness will be cast outside where the dogs and idolaters are!

Give me neither poverty nor riches!

Here the cry of this prayer is that he will not be given poverty nor riches as both can be stumbling blocks to the Truth!

The Hebrew root word for 'poverty' is רֶשַׁת **resh** – Strong's H7389 and is translated as poverty 7 times and is only used in the Book of **Mishlĕ/Proverbs**. It comes from the root verb רוּשׁ **rush (roosh)** – Strong's H7326 which means, *'to be in want or poor, destitute, poor man, needy, one who pretends to be poor'*.

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

We know that those who follow the good Shepherd do not lack at all, as the sheep know His voice! Therefore, we are able to clearly see is that those who neglect to hear the Words of Elohim shall clearly lack the needed faith to walk upright and in obedience, and in the process close their ears to the rebuke of the Shepherd and refuse to hear words of wisdom but rather lend their ears to the words of folly!

The Hebrew root word for 'riches' is עֹשֶׁר **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 in 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!

While we certainly have the greatest riches anyone can ever have, in Messiah, we recognise that what is being expressed here, is that the need to attain wealth and riches in this world is not at the heart of this prayer, as the concern is not for wealth, but for the Truth of the Word that has greater value.

The Greek word used in the LXX (Septuagint) for 'riches', here in this **verse 8**, is **πλοῦτος ploutos** – **Strong's G4149** which means, '**to flow or abound in wealth and riches**', and comes from the root word **πλέω pleō** – **Strong's G4126** which means, '**to sail, sailing, passenger**'!

This word is used in the Parable of the Sower:

Luqas/Luke 8:14-15 "**And that which fell among thorns are those who, when they have heard, go out and are choked with worries, and riches, and pleasures of life, and bring no fruit to perfection. 15** **“And that on the good soil are those who, having heard the word with a noble and good heart, retain it, and bear fruit with endurance.”**

Bringing fruit to perfection can only happen when we do not allow the worries, riches and pleasure of life to get in the way of our set-apartness in the Master.

The worries, riches and pleasures of life can cause many to shrink back, as the truth is choked out; and this can only happen when the soil of our hearts is not continually tilled and kept free from these wicked thorns and weeds of doubt.

I find this picture of riches choking out the seed of the Word an interesting one, for if your dreams and hopes are set on '**sailing off into the sunset**' with all your worries taken care of, think again. This mind-set of being so wealthy that you can live the dream life and have no cares or worries is a lie and a fantasy that is not a Scriptural concept for the true set-apart believer, and having this mind-set can be very dangerous in choking out the very Truth that ought to sustain you.

The world today, is riddled with the luring attraction of finding wealth and happiness; and movies and media play a big role in shaping many minds into thinking what their dream fantasy must look like – this is dangerous and choking, to say the least.

With this word also meaning '**passenger**', we need to take heed that we are not 'passengers' here but rather 'sojourners'.

The difference between a passenger and a sojourner is that the passenger thinks that they are the ones to be served and are simply seeking to be on a cruise of an assumed success, whereas a sojourner realises that he is a foreigner and stranger, and his need to guard the commands of the reign to which he belongs is vital, as his need to serve as an ambassador of that coming kingdom will cost him everything!

The Greek word that is translated as '**choked**' is **συμπνίγω sumpnigō** – **Strong's G4846** which means, '**to choke, pressed against, strangle completely – that is literally to drown and figuratively to crowd**'. Have you ever felt like you are drowning in a sea of doubt and fear, or being crowded out by external pressures that are pressing hard against you?

Well this is what worries, riches and pleasure of life will do to you if you are not careful in keeping the soil of your heart free from such thorns, and are not meditating day and night on the Truth, and not shining the light with confidence!

This Greek word can also render the understanding of, **'being pulled in different directions'**
Have you ever felt like you are being pulled in so many directions that you do not know which way to turn?

The sad reality is that most of us allow anxieties to consume us and when this does, then the very Word that has been deposited gets choked out – now think about this choking - it is not a nice experience!!!

Worries choke out the good deposit. We are to be on guard and watch and be careful for this not to happen!

As we consider the picture of one being pulled in different directions by so many worries and anxieties or cares of this world, we realise that in order to be steadfast and firm and not be pulled in any conflicting direction that deflects one from a walk of set-apartness in complete faith, we need to have a firm grip on the truth.

A firm grip on the Truth will assure that one is not pulled in any type of tug-of-war match with fleshly lusts that wrestle against the life we have in the Master!

When we consider these words of our Master that clearly teaches us not to worry at all, we must take note of the clear instructions that are given in this regard, as we take note that the things that are worried about are the things that the nations seek after!

We are told to seek first the reign of Elohim and His righteousness and then all of the daily needs will be added to us!

The Greek word that is translated as 'pleasures' is ἡδονή hēdonē – Strong's G2237 comes from the word ἡδομαι hēdomai which means, **'to enjoy oneself, indulge in pleasures'**.

It is from this word that we get the English word 'hedonism' which, according to Merriam Webster's Collegiate Dictionary, is understood as meaning, **'the doctrine that pleasure or happiness is the sole or chief good in life'**.

These three things are a real and present danger that is lurking around each and every one of us, each and every day, just waiting for the opportune time to choke out the Word from our lives.

This will happen when compromise sets in, even in the slightest way!

The way to properly avoid this is to make sure that you are not seeking for riches nor poverty but simply the lawful bread that can sustain us.

Feed me my lawful bread!

The Hebrew word that is used here for 'feed me' is הַטְרִיפְנִי – hatheriypheniy which comes from the root word תָּרַף taraph – Strong's H2963 and means, **'to tear, rend, pluck, torn to pieces'**, and also carries the meaning of, **'to provide food'**, when written in the 'hiphil' verb tense!

Here is a good example, in Hebrew, of how a root word can be employed in various ways, to have varied meanings and when one is only able to look at root words, without the verbal construct, then a proper understanding can often be lost.

The primary meaning of this root is, **‘to seize a creature with predaciousness, tear the flesh, and consume it’**.

It is also used to illustrate the predatory nature of people who continually conquer and destroy others.

The tribes of Binyamin and Gad are likened to a wolf that tears (**Berēshith/Genesis 49:27**) and a lion that shall tear off the arm (**Debarim/Deuteronomy 33:20**)

This root is also used to describe an animal torn by beasts, which is clearly forbidden to being eaten in the Torah:

Shemoth/Exodus 22:31 **“And you are set-apart men to Me, and you do not eat any meat which is torn to pieces in the field, you throw it to the dogs.”**

With the hiphil (causative) tense, describing the provision of food, we are able to gain a great understanding through this parabolic prayer, which teaches us that we do not want to eat that which has been torn to pieces in the field, but rather, we desire the proper lawful food of Elohim.

With the word of Elohim being likened to bread in Scripture, as Messiah is the Bread of Life that came down and was the manna in the Wilderness, we are able to understand that any corruption of the Word, can be likened to that which has been torn to pieces in the field, with the field representing the world!

So many are ‘eating away’ at false teachings that have been torn to pieces through vain and corrupt traditions and commands of man that are taught as teachings while the Torah of Elohim, which is the lawful bread, is being cast aside!

The Hebrew word that is used here for ‘lawful’ is **חֹק** *hoq* – **Strong’s H2706** which means, **‘something prescribed or owed, boundary, allotment, portion, ordinance, statute’**.

This word comes from the primitive root **חָקַק** *haqaq* – **Strong’s H2710** which means, **‘to cut, inscribe, hack, engrave, decree, carve, sceptre, lawgiver’**.

The plural of this word, which is translated as ‘laws’ is **חֻקִּים** *huqqiyim*, and in essence we get the clear understanding of **חֻקִּים** *huqqiyim* as being ‘laws cut in stone’, which means that they are set and fixed!

Tehillim/Psalm 119:16 **“I delight myself in Your laws; I do not forget Your word.”**

A **huqqah** is often seen as something that must simply be obeyed, even when the full understanding may not be available; and as we look at what has been labelled as a law that may not be fully understood we in fact come to learn that all is made clear and understandable through the life, death and resurrection of Messiah.

The Hebrew root word that is used here for ‘bread’ is **לֶחֶם** *lehem* – **Strong’s H3899**, which means, **‘bread, meal, provision, food’**.

We also know that **bread** in Scripture is a picture of a Torah obedient community:

Qorintiyim Aleph/1 Corinthians 10:17 **“Because there is one bread, we, who are many, are one body, for we all partake of the one bread.”**

We also take note that Messiah is the Bread of Life that came down from above, in order to provide for us the needed sustenance for life in Him, and therefore, we must take note of this clear warning against laziness, as we are to make sure that we are firmly established in Him, as we prepare ourselves daily as a Bride that is making Herself ready, by making sure that we eat of our daily lawful bread – that is we must never neglect to read and meditate daily on the Torah of Elohim, lest we become lazy and lack proper wisdom to function as we should in Him!

So many people are being fed ‘lawlessness’ and are not being properly nourished in the Truth and will find themselves lacking the proper sustenance to endure in set-apartness, while the righteous echo this prayer, each day, by asking Elohim for their lawful bread, which implies a cry for Elohim, the Good Shepherd and Teacher to feed us His Word, teach us His Truth and lead us in the Way which leads to life, by walking in righteousness as we guard to do all He commands us to through His clear Word that is tried and trustworthy!

Messiah taught us to pray this way when he gave us a pattern and not a recital of how we ought to pray when His taught ones asked Him how they should pray:

Mattithyahu/Matthew 6:9-13 “**This, then, is the way you should pray: ‘Our Father who is in the heavens, let Your Name be set-apart, 10 let Your reign come, let Your desire be done on earth as it is in heaven. 11 ‘Give us today our daily bread. 12 ‘And forgive us our debts, as we forgive our debtors. 13 ‘And do not lead us into trial, but deliver us from the wicked one – because Yours is the reign and the power and the esteem, forever. Aměn.’”**

As we take time to meditate on this instruction, given to us by our Master and Elohim, we are able to see how this **Mishlě/Proverbs 30** is expressing the same pattern of prayer!

Why do I say that?

Well, we can see from what we have already looked at, that the Name of יהוה, who is Creator of all, is to be known and He is set-apart, therefore we are to be set-apart.

The call for His reign to come and be down here, and asking for daily bread, is the same as asking for our **lawful bread** and the cry to not be led into trial and that we be delivered from the evil one, which is the similar pattern of asking to have falsehood and lies to be far removed from us. And the declaration of the reign and power and esteem is יהוה’s, also echoes the reality of not denying Him and seizing His Name, through misrepresentation, which we see being taught to us through this prayer of **Mishlě/Proverbs 30** in **verse 9!**

We also recognise that it is His Word – our Lawful Bread – that separates us and washes us, so that we can be properly built up in Him, as His House!

When we consider this word לֶחֶם **lehem** – Strong’s H3899, which means, **‘bread, meal, provision, food’**, in the ancient pictographic script, we are able to recognise the true cleansing and separation from wickedness that His Word does, as we submit under the authority of His Word, in order to be built up as His house!

In the ancient pictographic script, we see the root word לֶחֶם **lehem** – Strong’s H3899 pictured as follows:



Lamed - ל:

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

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, 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!

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.

As we consider these pictographs that render the meaning of bread, provision, we are able to recognise, in terms of our lawful bread that our Master has given us all we need for life and reverence, and that as we submit under the authority of His Word, being led by our Good Shepherd, we are separated and built up in Him, though the washing of His Word! His Word is our Food that separates and cleanses us as His Bride!

THE GOOD SHEPHERD BUILDS US UP AND CLEANSSES

or

THE AUTHORITY OF THE WORD THAT SEPARATES AND CLEANSSES

When we recognise the value and importance of the daily lawful bread that we are to eat, we see how important it is for us to meditate on His Torah, day and night, so that we can live clean and set-apart lives! Neglecting to do so will cause one to not know who He, The Good Shepherd, is!

Lest I become satisfied and deny You, and say, "Who is יהוה?" And lest I be poor, and steal, and seize the Name of my Elohim.

In the closing of this short prayer in **Mishlĕ/Proverbs 30**, we see the clear reason for wanting to be kept from riches and poverty, and rather be fed with the lawful bread and to be kept far from falsehood, which is to be protected from the dangers of denying יהוה, through riches that satisfy the flesh, or by poverty that causes one to steal and misrepresent the true character of the Name of יהוה, that He puts on His royal, chosen and set-apart priesthood, as faithful ambassadors.

When people get satisfied in their riches that they are chasing, it is often the case that they can and ultimately do, deny יהוה.

The Hebrew word that is used here for ‘satisfied’ comes from the root verb שָׂבַע saba – Strong’s H7646 meaning, ‘*to be satisfied*’, and a derivative of this word is שָׂבַע 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!*”

Being satisfied by riches is a huge problem, for riches will never satisfy and this is why people end up chasing wealth or rather, the deceit of wealth, which has many believing that they can be satisfied by riches. When this happens, the recognition of where one’s supply and provision comes from, is lost and the danger of denying the Creator and supplier of life, is inevitable!

The warning against forgetting and denying Elohim when all goes well is given in the Torah:

Debarim/Deuteronomy 6:10-13 “*And it shall be, when יהוה your Elohim brings you into the land of which He swore to your fathers, to Abraham, to Yitshaq, and to Ya’aqob, to give you great and good cities which you did not build, 11 and houses filled with all kinds of goods, which you did not fill, and wells dug which you did not dig, vineyards and olive trees which you did not plant, and you shall eat and be satisfied – 12 be on guard, lest you forget יהוה who brought you out of the land of Mitsrayim, from the house of bondage. 13 “Fear יהוה your Elohim and serve Him, and swear by His Name.”*”

Debarim/Deuteronomy 31:20 “*And I shall bring them to the land flowing with milk and honey, of which I swore to their fathers, and they shall eat and be satisfied and be fat, then they shall turn to other mighty ones, and they shall serve them, and scorn Me and break My covenant.”*”

The Hebrew word that is translated as ‘deny You’ is וְכַחַשְׁתִּי vekihashtiy which comes from the root word כָּחַשׁ kahash – Strong’s H3584 which means, ‘*to be untrue, to lie, deny, disown, fail*’.

The Greek equivalent to this word is ἀρνέομαι arneomai – Strong’s G720 which means, ‘**contradict, deny, reject, renounce, disown**’, and Sha’ul warns Timotiyos to turn away from people who deceive and deny, people who have a form of reverence, yet deny the power of the Truth being fully functional in their lives:

Timotiyos Bet/2 Timothy 3:5 “having a form of reverence but denying its power, and turn away from these!”

Turn away from who?

Lovers of self, lovers of money, boasters, proud, blasphemers, disobedient to parents, thankless, wrong-doers, unloving, unforgiving, slanderers, without self-control, fierce, haters of good, betrayers, reckless, puffed up, lovers of pleasure rather than lovers of Elohim!

In other words, those who are untrue to the Covenant and do as they please, without seeking the clear guidance of the Word as being the prescribed standard for set-apart living!

Turn away from those who claim to be righteous yet they claim that the standard of righteousness has changed and in so doing they may appear to have a form of reverence yet they deny our Master by their lawless works!!!

The phrase, “**Who is יהוה?**” is written in the Hebrew as מי יהוה – ‘**miy יהוה**’ and the word used for ‘**who is**’ is מי mi – Strong’s H4310 which is an interrogative pronoun of persons meaning, ‘**who, what, whom, whomsoever**’, as discussed in this article, in regards to the 4 ‘**who**’ questions that are presented!

This phrase מי יהוה – ‘**miy יהוה**’ is used twice in Scripture.

The other verse we find this in, is seen in:

Shemoth/Exodus 5:2 “And Pharaoh said, “Who is יהוה, that I should obey His voice to let Yisra’el go? I do not know יהוה, nor am I going to let Yisra’el go.”

“**Who is יהוה?**”

This is the typical response from the world and those of the world.

When we tell them that we are required to be keeping יהוה’s feasts, most respond with a clueless answer, and have no shame in showing that they do not know who יהוה is!!!

Pharaoh insults יהוה by saying that he is not going to let Yisra’el go because he does not know who He is; and in an arrogant response to this clear request based on the commands of Elohim, Pharaoh not only refuses to let them go, but he increases their work load and sets slave drivers over the Yisra’elites!

To know who יהוה is, can only be accomplished when one obeys His commands and submits to walking in His Torah and those who refuse to walk in the Truth, are saying, by default, through their actions of lawlessness and pride, “**Who is יהוה?**”

Their lips might not be saying it, but their lives are, because if they truly knew who יהוה is, they would not be carrying on the way they do!

Riches has a way of being put ahead of יהוה which results in a denial of who He is as more care and emphasis is placed on riches than surrendering all unto Him and counting the cost to follow Him.

That is why Messiah tells us that it is hard for a rich man to enter into the reign, for their riches are more important to them than Elohim!

Pharaoh's own words identify that he is a fool, as we take note of that which is said in:

Tehillah/Psalm 14:1 **"The fool has said in his heart, "There is no יהוה."** **They have done corruptly, they have done an abominable deed, there is no one who does good."**

By saying, **"Who is יהוה?"**, Pharaoh was saying in his heart that there is no יהוה, and many today are saying the same thing, by their ignorant actions of continued rebellion to submitting to the Torah of Elohim!

The other danger that this prayer, in **Mishlê/Proverbs 30**, asks, is to be kept from poverty, lest he became poor and steal.

The Hebrew root word that is used here for 'poor' is יָרַשׁ yarash – **Strong's H3423** which means **'to dispossess, drive out, expel, disinherit, bring to ruin, destroy'**

Mishlê/Proverbs 20:13 tells us to not love sleep lest we become poor, and that we are to be satisfied with bread.

The drunkard and the glutton become poor for they are not satisfied with bread and they are, in many ways, asleep to the Truth!

The Hebrew root word for 'steal' is גָּנַב ganab – **Strong's H1589** which means, **'to steal, kidnap, be stolen, take without consent'**.

One of the 10 Words (10 commandments) is:

Shemoth/Exodus 20:15 **"You do not steal."**

Eph'siyim/Ephesians 4:28 **"Let him who stole steal no more, but rather let him labour, working with his hands what is good, so that he has somewhat to share with those in need."**

Stealing implies illegally taking that which is not yours.

This can be in terms of physical goods such as a thief or robber would do by breaking in and stealing. It can also speak of stealing that which you cannot see physically, for example: people's joy or their reputation and even steal their ideas and concepts and take credit for it.

We can also steal time and resources away from יהוה, when we 'rob' Him in not paying tithes and giving what is due, as well as neglecting to keep His Feast days and Sabbaths as set-apart.

Stop stealing by working with your hands what is good – do what you are required to do, according to His Word and steal no more!

When you break this command and steal you seize the Name of Elohim.

The Hebrew word that is used here for 'and seize' is וְתַפְּשִׁיתִי vethaphashetiy which comes from the root word תַּפַּשׁ taphas – **Strong's H8610** which means, **'to lay hold of, wield, arrested, capture, profane, seize'**, and here the clear implication that is being given is to do violence to the Name of Elohim.

So many are profaning the Name of Elohim by disregarding the lawful bread that is to be eaten daily and in the process they even 'steal' passages from Scripture to suite their own agenda and twist His Truth and in the process are misrepresenting Him and thus are doing violence to His Name.

Verses 10-33 are a collection of more wise parables/sayings with various groupings of sayings where some feature a list of 4 items that are similar or alike in some way and are grouped together in order to relay a very powerful message.

Verse 10:

“Do not slander a servant to his master, lest he curse you, and you be found guilty.”

This parable is a clear warning against criticizing a servant to his master.

This is a warning against being a tell-tale, especially when you may not have the relevant facts and full information.

The Hebrew root word that is used here for ‘slander’ comes from the verb לָשַׁן *lashan* – Strong’s H3960 which means, ‘*slander, accuse, to use the tongue*’ and has the sense of being a gossip or a slanderer that says bad things about another person.

One should be very hesitant to attack a servant by running to his master with false accusations.

Today, the wisdom we can see from this, would be to not be hasty in running to the employer or boss of a servant in order to try to get them into trouble, through some slanderous accusations, which often happens when one does not get along with another and thinks that by slandering a person to their master will get back at them, while herein we see the clear warning against such actions as the one being the telltale may actually be the one who ends up being cursed and undone!

A matter between a servant and his master or better put in today’s terms, between an employee and his employer is between them and this parable warns against getting involved in matters that do not concern you.

While this parable teaches us about being on guard against slandering a servant to his master, we also recognise how this is a warning against any kind of slander about any person toward another, which is what happens all too often today and sadly this causes unnecessary division and hurt that is at times too hard to heal.

Scripture has a clear process for dealing with issues and the correct thing to do if anyone has an issue with another is to go directly to that person and talk it out in a mature manner, as opposed to running behind their backs and slandering them to others!

Verse 11-14:

“There is a generation that curses its father, and does not bless its mother – ¹² there is a generation, clean in its own eyes, but not washed from its own filth. ¹³ There is a generation; oh, how haughty are their eyes! And their eyelids are lifted up. ¹⁴ There is a generation whose teeth are swords, and whose jaw-teeth are knives, to devour the poor from off the earth, and the needy from *among* men.”

Verses 11-14 are the first of the numerical saying we find in this collection of proverbs, although we take note that these verses do not use the terminology, “**three matters... four...**”, to introduce the sayings. In this collection we see the repeated use of “**there is a generation...**” which is used four times.

The Hebrew root word that is translated as ‘**there is a generation**’ is דֹּרֹר **dor** – Strong’s H1755 which means, ‘**generation, many, dwelling place, habitation, many**’, and comes from the root word דִּיר **dur** – Strong’s H1752 which means, ‘**to dwell**’.

The term דֹּרֹר **dor** – Strong’s H1755 can be understood as the circle of man’s life from birth to death. This word can also be used metaphorically to describe a class of people, as we see in Scripture the reference being made in regards to the ‘**generation of the righteous**’ (Tehillah/Psalm 14:5) as well as ‘**the generation of the wicked and adulterous**’ (Mattithyahu/Matthew 12:39), or a ‘**stubborn and rebellious generation**’ (Tehillah/Psalm 78:8).

What we can therefore understand from this collection of four sayings, in regards to the generations that are being described here, is that it highlights the group of people who are not walking in righteousness but are rather a picture of the stubborn, rebellious, wicked and adulterous people. The use of this phrase is to simply introduce the people who frequently or habitually do what follows!

Let us look at each of these 4 sayings:

1 – There are those who curse their father and do not bless their mother!

Mishlê/Proverbs 20:20 “**Whoever curses his father or his mother, his lamp is put out in deep darkness.**”

This verse carries the clear warning against cursing one’s parents and the sentence of death that comes with not honouring them!

The Hebrew word that is used here for ‘**curses**’ comes from the root verb קָלַל **qalal** – Strong’s H7043 which means, ‘**to be light, swift, trifling, cursed, despised**’.

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**’.

Shelomoh is clearly setting forth that which is given in the Torah:

Shemoth/Exodus 21:17 “**And he who curses his father or his mother shall certainly be put to death.**”

This ‘**curing**’ of one’s father or mother is, in effect, the opposite of the clear command that we are given to respect our father or mother.

To ‘**respect**’ carries the meaning of ‘**giving weight**’ to what our father and mother say; and so here it states that those who ‘**take lightly**’ what their parents say will be held accountable and put to death.

In Hebrew the word for ‘**respect**’ comes from the word כָּבֵד **kebed** – Strong’s H3513 which means, ‘**honour, heavy, made heavy**’; and so what we must recognise, in the context of our need to be a people who are hearing and guarding to do all the commands of Elohim, is that when we are told to ‘**respect**’ our parents, what is in effect being told to us is that we must carefully consider and ‘**give weight to**’ what our parents have done!

To take lightly or make light of the discipline and instructions of a father or mother (in terms of the Torah) is a great offense that can lead to death!

We have a Heavenly Father and often His instructions/Torah is metaphorically referred to as our mother and so when we do not take seriously what His Word tells us then we will be put to death, for in essence this speaks of a lack of diligent hearing and a total disregard for the instructions of יהוה.

Mishlĕ/Proverbs 1:8 “My son, heed the discipline of your father, and do not forsake the Torah of your mother”

Marqos/Mark 7:10-13 “For Mosheh said, ‘Respect your father and your mother,’ and, ‘He who curses father or mother, let him be put to death.’ ¹¹ “But you say, ‘If a man says to his father or mother, “Whatever profit you might have received from me, is Qorban (that is, a gift),” ’ ¹² you no longer let him do any *matter* at all for his father or his mother, ¹³ nullifying the Word of Elohim through your tradition which you have handed down. And many such *traditions* you do.”

Nullifying the Word of Elohim through tradition that has been handed down!!!

That is exactly what has happened – both the Christianity and Rabbinic Judaism hold fast to traditions of men while they in effect have cursed their Father and Mother (Torah) and nullified the Word of Elohim through the corrupt traditions and commands of man that are taught as teachings, while they cast aside the Torah of Elohim and are, in a manner of speaking, cursing Father and Mother!!!

Man has found many erroneous ways through traditions to nullify and disregard the Torah – and this will only result in death – lest they repent and turn back to honouring or giving weight to the discipline of the Father and follow and not forsake the Torah!

Curse Father and mother and your lamp shall be put out!

In **Shemoth/Exodus 20:12** we are given the command to respect our father and mother, and this is the first command with a promise! The promise of long life when we respect our father and mother:

Eph’siyim/Ephesians 6:1-3 “Children, obey your parents in the Master, for this is right. ² “Respect your father and mother,” which is the first command with promise, ³ in order that it might be well with you, and you might live long on the earth.”

When one does not hear, guard and do the commands of Elohim as faithful children should then the sentence of death is clear as lamps will be put out!

The Hebrew word that is used in **Mishlĕ/Proverbs 20:20** for ‘lamp’ is נֵר ner – Strong’s H5216 meaning, ‘*lamp, candle, light*’.

Tehillah/Psalm 119:105 “Your Word is a lamp to my feet and a light to my path.”

A lamp, in ancient times, would primarily be a vessel with a wick for burning a liquid such as oil in order to produce light; and as one would walk the lamp would typically be carried in one’s hand! The picture here, is that as we take each step, our hand (which speaks of our works) needs to hold up (that is to do) the lamp (which is the Word) in order to let our eyes, see the path before us!

We need not fear the path that lies ahead as we know that Elohim goes before us:

Debarim/Deuteronomy 31:8 “And it is יהוה who is going before you, He Himself is with you. He does not fail you nor forsake you. Do not fear nor be discouraged.”

And again we are told that יהושע our High Priest has gone as a forerunner before us, having brought His clear Light for the expectation that is set before us; and by His life, death and resurrection, He made known His Light and showed us the Way, so that we may walk in it, having our lamps filled with His clear oil lighting our path in this dark and confused world:

Ib'rim/Hebrews 6:17-20 "In this way Elohim, resolving to show even more clearly to the heirs of promise the unchangeableness of His purpose, confirmed it by an oath, 18 so that by two unchangeable matters in which it is impossible for Elohim to lie, we might have strong encouragement, we who have fled for refuge to lay hold of the expectation set before us, 19 which we have as an anchor of the life, both safe and firm, and entering into that within the veil, 20 where יהושע has entered as a forerunner for us, having become High Priest forever according to the order of Malkitsedeq."

This word for lamp - נֵר ner – Strong's H5216 – is also used in:

Shemu'el Bēt/2 Samuel 22:29 "For You are my lamp, יהוה, and יהוה makes my darkness light."

Shemoth/Exodus 25:37 "And you shall make seven lamps for it, and they shall mount its lamps so that they give light in front of it."

This was part of the instructions given for the construction of the Tabernacle and the lampstand with its seven lamps that were to be in the Set-Part Place giving light over the table of showbread, and this is also a clear pointing to the seven lampstands as seen in Hazon/Revelation 2 & 3, and how יהושע walks in the midst of these!

Shemoth/Exodus 27:20 "And you, you are to command the children of Yisra'el to bring you clear oil of pressed olives for the light, to cause the lamp to burn continually."

The lamp was to burn continually, which is the word תָּמִיד tamiyd – Strong's H8548 which means, 'continuity, all times, always, constantly, regularly, continually'.

This is a clear picture for us in the command to keep our lamps burning continually:

Tehillah/Psalm 119:44 "That I might guard Your Torah continually, forever and ever"

How we keep our lamps burning continually is to be a people who are guarding His pure and clear Torah, day and night!

The lamp is for our feet!

The root word for 'feet' in **Tehillah/Psalm 119:105** is רֶגֶל regel – Strong's H7272 – means 'a foot/feet or to walk', and in Scripture this often speaks of one's obedience to walking according to the commands of יהוה and obeying His call to keep His feasts as commanded; as this same word is used in **Wayyiqra/Leviticus 23** and translated as 'times' in reference to the 3 times a year all males were to appear before Elohim at Yerushalayim which would collectively cover all 7 Feasts/Appointed Times of Elohim, marking out the clear need to walk according to His word and guard the Appointed Times or Feasts of יהוה!

While we may recognise that the Word is a lamp to our feet, we need to understand the source of the lamps ability to light the way, for we can certainly see in the confused world today how many different religions proclaim a way that seems right to them and so they hold up their own 'lamps' that lights their path – and what we recognise as true children of light is that the Word must be both our Light and Lamp, lest we are found having our own mixed lamp of confusion that has discarded the need for the Torah to light our path!

The word used for 'light', here in **Tehillah/Psalm 119:105**, is אֹרֶךְ 'oor' – **Strong's H216** which we know in Scripture, in being the opposite to darkness, carries with it the clear significance it has for us in speaking of knowledge and insight and understanding as opposed to ignorance and confusion. In fact in **Berēshith/Genesis 1:3** when Elohim said, **"let light come to be"**; I firmly believe that He was in essence saying that His Word brings order to the chaos, and wisdom and understanding is established by His Word as His Light brings order that restores confusion!

Right here, in the beginning of creation, we see the power and effect of the Word of Elohim – it separated the light from the darkness!

And when we understand that darkness is a picture of folly and light a picture of wisdom then we see that His Word shows us the clear difference by separating all that is folly from that which is of wisdom:

Qoheleth/Ecclesiastes 2:13 **"Then I saw that wisdom is better than folly, as light is better than darkness."**

Mishlē/Proverbs 6:23 **"For the command is a lamp, and the Torah a light, and reproofs of discipline a way of life"**

Here we see the use of both the words 'lamp' - נֵר ner – **Strong's H5216**; and 'light' - אֹרֶךְ oor – **Strong's H216**, and what we understand is that His Torah is the fullness of all His clear instructions, statutes and commands, and we must therefore recognise that His Torah lights our path – as revealed through the life, death and resurrection of Messiah; and therefore we need to realise that the lamp for our feet is brought forth in our diligence to hear, guard and do His clear commands as seen in His Torah!

Mattithyahu/Matthew 6:22-24 **"The lamp of the body is the eye. If therefore your eye is good, all your body shall be enlightened. 23 "But if your eye is evil, all your body shall be darkened. If, then, the light that is within you is darkness, how great is that darkness! 24 "No one is able to serve two masters, for either he shall hate the one and love the other, or else he shall cleave to the one and despise the other. You are not able to serve Elohim and mammon."**

The eye is the lamp!

What are you fixing your eyes on?

Eyes without true 'love' are blinded to the True Light of the Word, and we know that 'love' for Elohim is to obey His commands – so when many claim that the Torah is no longer applicable or valid and cast it behind them, their eyes are clearly blinded by a 'confused' application of what is and assumed love with no regard for the fixing of one's eyes on the Truth!

If our lamps are not burning continually, due to the cursing of our 'Father and Mother', which is a parable for casting aside the Torah of Elohim, **it will be put out!**

In order for lamps to be burning continually they need to be filled with clear and pure oil, which teaches us that we cannot have a compromised or mixed worship going on, lest we find our oil to have impurities of false teachings that will cause our lamps to be put out and destroyed!

There are many today, who have lamps in their hand and presume to be walking on a sure path, while they have been misguided by inherited lies and tradition, as the confusion of man has mixed the clear and pure oil of the Truth with false worship practices, and as a result have contaminated the oil to the point of it becoming a wicked counterfeit that leads many on a path to destruction under the guidance of a false light as its source, which will be proved to be darkness when the True Light appears before all!

The following two verse make it very clear:

Mishlĕ/Proverbs 13:9 “But the lamp of the wrong is put out.”

Mishlĕ/Proverbs 24:20 “For there is no future for the evil-doer; the lamp of the wrongdoers is put out.”

What we can notice from these two verses, is that we see the word נֶר ner – Strong’s H5216 being used, yet we see no connection of this ‘wrong lamp’ to the True Light - אֹרֶךְ oor – Strong’s H216 of יְהוָה.

Mishlĕ/Proverbs 21:4 “A haughty look, a proud heart, the lamp of the wrong, are sin.”

As we hear, guard and do all He has commanded us to, may we see to it that the light that is in us is not darkness, in order that the whole body be enlightened and found ready for the soon return of our Maker, Husband and Redeemer - יְהוֹשֻׁעַ Messiah, as we hear and consider the clear words of Messiah in:

Mattithyahu/Matthew 5:16 “Let your light so shine before men, so that they see your good works and praise your Father who is in the heavens.”

This was right before He said that He did not come to destroy the Torah and the Prophets, but to complete!

In other words, He was making it clear that in order to be the light and have lamps lit with the truth, you need the Torah and the Prophets to guide your way!

The lamp of the wrong is put out!

The Hebrew word for ‘put out’ is דָּאָק da’ak – Strong’s H1846 which means, ‘to put out, extinguish, vanish’.

Iyob/Job 18:5-6 “Indeed, the light of the wrong goes out, and the flame of his fire does not shine. 6 The light shall be dark in his tent, and his lamp beside him is put out.”

The Hebrew word used for ‘darkness’ in this parable of Shelomoh is חֹשֶׁךְ hoshek – Strong’s H2822 which means, ‘darkness, obscurity’.

When Elohim created the heavens and the earth ‘darkness’ was on the face of the deep, and Elohim said ‘Let Light come to be’ and He separated the ‘light’ from the ‘darkness’ and called the ‘light’ day and the ‘darkness’ he called night.

Tas’loniqim Aleph/1 Thessalonians 5:4-5 “But you, brothers, are not in darkness, so that this Day should overtake you as a thief. 5 For you are all sons of light and sons of the day. We are not of the night nor of darkness.”

Thick darkness came over the land and they could not even see each other for 3 days!!!

This darkness represented the complete removal of the presence of יְהוָה from the Mitsrians while the ‘Light’ of His presence remained with the children of Yisra’el who had light in their dwellings!

Yeshayahu/Isaiah 60:2 “For look, darkness covers the earth, and thick darkness the peoples. But יְהוָה arises over you, and His esteem is seen upon you.”

In Goshen there was light for יהוה was with His people while Mitsrayim were in thick darkness – their sun-god had forsaken them so to speak and this would have left them in great fear and turmoil! יהוה was attacking all that they worshipped and brought it to nought and for 3 days they did not see their sun!

This is a wonderful foreshadow of how his very presence with His people will be the light they need as His esteem shall be the light for the renewed Yerushalayim:

Hazon/Revelation 21:23 “And the city had no need of the sun, nor of the moon, to shine in it, for the esteem of Elohim lightened it, and the Lamb is its lamp.”

Darkness snuffed out life for Mitsrayim; and without light life ceased.

Scripture said that no one could move. They were literally paralyzed for those three days.

Without the life support of light, even the air around them was thickened and immobile and breathing was even difficult for many.

Fire could not even burn.

This plague was so terrible they could actually *feel* the darkness.

Being put out in outer darkness, speaks of a complete removal from the presence of Elohim, our Light and Causer of Life!

In the parable of the talent’s Messiah makes it clear what will happen to the worthless servants who hide their talent and do not shine the light of the Truth:

Mattithyahu/Matthew 25:30 “And throw the worthless servant out into the outer darkness – there shall be weeping and gnashing of teeth.”

Do not let your lamp and light be put out!

We are to fix our eyes on Messiah, as we meditate daily on His Torah and let His Word dwell in us richly:

Qolasim/Colossians 3:16 “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.”

The Torah is to be upon our hearts, in order that we shine brighter and brighter until the perfect day when the Light and Word comes and dwells completely in our midst:

Kěpha Bět/2 Peter 1:19-21 “And we have the prophetic word made more certain, which you do well to heed as a light that shines in a dark place, until the day dawns and the morning star rises in your hearts, 20 knowing this first, that no prophecy of Scripture came to be of one’s own interpretation, 21 for prophecy never came by the desire of man, but men of Elohim spoke, being moved by the Set-apart Spirit.”

Yohanan/John 12:46 “I have come as a light into the world, so that no one who believes in Me should stay in darkness.”

יהושהע Messiah came to light our path that we may not walk in darkness and confusion anymore, and as we walk daily in His commands we shine brighter and brighter:

Mishlě/Proverbs 4:18 “But the path of the righteous is like the light of dawn, that shines ever brighter unto the perfect day.”

Just as the instructions were given to make the lamps burn with clear pressed oil in **Shemoth/Exodus 27:20** we recognise that we too need to make sure that the 'oil' which lights our lamp is clear and pure, and just as the priests were commanded to tend it from evening until morning before יהוה as a law forever; and as taught in the parable of the ten virgins we also see the clear need to have our lamps filled with oil and not dare be found empty on the day of His visitation, reminding us how we too are to keep our lamps burning in these '**dark times**' until the morning comes!

Romiyim/Romans 13:12 **"The night is far advanced, the day has come near. So let us put off the works of darkness, and let us put on the armour of light."**

Now, if our lamps are to be tended continually, then we see the need to constantly be on guard as to what we set our eyes upon – for our eyes are to be looking to our Master and Elohim, the Prince and Perfecter of our belief: יהושע Messiah (**Ib'rim/Hebrews 12:2**)!!!

The wrongdoers have a lamp and that lamp claims that the Torah is not necessary, as they allow their lamps of tradition to set their feet on a path of falsehood that intends to change the Appointed Times and laws of Elohim, which I remind you cannot be changed!

Those who have lamps without the Torah will find out that the light that is in them is darkness and their lamps will be put out!

The lamp of the wrongdoers is a lamp that keeps a different day for assembled worship and celebrates different feasts, while claiming to have a right to the Covenant Promises of Elohim, while casting His Words and instructions on how to walk in the path of light behind them – and this is what the Master יהוה says to the wrong who have changed His times and laws as a lamp for their paths:

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?"**

Dawid declared that יהוה was His lamp – and we too must declare this clear Truth as The Word of Elohim being evident as our lamp and light. If יהוה is not your lamp then who is?

We cannot serve two masters, and sadly today we can clearly see how so many, especially in light of the corrupt season of man-made tradition of worship that we find ourselves in the midst of, will hold fast to the traditions of man, while they neglect the commands of Elohim.

Their lamps have a wrong source and so they actually have no true light!

Lamp and Light – we need them both – and both are contained in the revelation of His Word and our submission to walking in His Word!

The word אור 'oor' – **Strong's H216** comes from the primitive root verb אור or – **Strong's H215** which means, **'to be or become light, give light'**, and from this we see the derivative - אור ur – **Strong's H217** which actually means, **'a flame, fire, fires, light'** or **'light of fire'**.

The plural of the word אור ur is used in:

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

אוריִם Urim – Strong’s H224 means ‘*lights, illuminations*’ – this was placed in the breastplate of right-ruling of the High Priest, together with the **תומִים Tummim** – plural of **תֹּם tom**, and carries the meaning of ‘*perfections*’

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

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

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

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

What are the urim and tummim?

They are the things that illuminate and perfect.

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

He writes His Torah on our hearts and so it is our hearts and mouths that we may do it!

Yisra’el had the ‘**light/illumination**’ of the Truth and therefore were not in darkness!

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

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

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

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

The Hebrew word that is translated as ‘**light**’ – אור – Strong’s H216 is written in the ancient pictographic script as follows:



Aleph – א:

This is the letter 'aleph', in the ancient script is pictured as , 'the head of an ox', and represents 'strength', meaning 'muscle' as the ox is the strongest of the livestock animals. This also carries the meaning of 'yoke', as an ox is placed in a yoke in order to plough or pull a heavy load in the right direction. This can also picture for us the 'red heifer' sacrifice that יהושע Messiah fulfilled!

Waw/Vav – ו:

This is the Hebrew letter 'waw' or 'vav' which in the ancient script is pictured as , which is a peg or 'tent peg', which was used for securing or tying the tent or other items. The possibility of it having a Y-shape is to show that it prevents the rope from slipping off. The root meaning of this letter is 'to add, secure or hook' as well as 'bind'.

Resh – ר:

The ancient script has this letter as  and is pictured as 'the head of a man' and has the meaning of the head of a man as well as 'chief, top, begging or first'. It has the meaning of 'top', as in the top or head of a body, and 'chief', as in a head of a tribe or people; as well as the one who rules the people. Every House has a head of the home, and all in the House submit to the instructions of the One who is head of the home, listening to and obeying the words that the Head speaks!

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

STRENGTH SECURED IN THE HEAD!

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

In the ancient pictographic script, the word for  ner – Strong's H5216 – lamp, would look as follows:

Nun - נ:

This is the letter 'nun' (נ), which in the ancient text is pictured as , 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.

Resh - ר



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

In terms of us seeing these letters, being expressed as **'lamp'**, we are able to clearly identify who it is who gives us our light and who is our lamp – יהושע Messiah, The Word made flesh, who is our Head and is The Seed!

This pictograph rendering of the word for **lamp** can have the following meaning:

LIFE IN THE HEAD!

As we consider that our life is in our Head, יהושע Messiah, then this pictograph strengthens the clear understanding of how we are to be looking tour our Head and that is following Him, as we should, is emphasised by our knowing that the Torah is a lamp for our path!

If people claim to be living in Messiah, yet they have cast the Torah behind them, then they are not walking in the light but are simply groping about in darkness!

2 - There are those who are clean in their own eyes, but are not washed from their own filth.

This highlights the danger of being stubborn and rebellious, as it causes one to be blind to the reality of the Truth and are therefore, unable to actually look intently into the mirror of the Word and see what they actually look like, as their own folly and pride blinds them into thinking that they are clean when in fact there are filthy!

The root word used here for **'clean'**, is the Hebrew word טָהוֹר **tahor** – Strong's H2889 which means, **'clean, pure, purity, who is clean'**, which comes from the root verb טָהַר **taher** – Strong's H2891 and means the following: **"to be clean; to cleanse; purify' made clean", "properly to be bright; to be pure – that is physically sound, clear, unadulterated, morally innocent", "to be purged, purify, to declare something or someone clean."**

We have already looked at this root word, when looking at **verse 5**.

The main problem with the stubborn and rebellious, is that they all have their own standard of what is regarded as clean and therefore reject the clear standard of cleanness that is presented through the Word of Elohim for all!

When someone is clean in their own eyes, it should immediately raise an alarm as they are simply basing their own standards that they devise to suite their lifestyle in order to justify any compromise and filth that they may actually have when compared to the standard of pure righteousness in the Word!

Mishlĕ/Proverbs 21:2 “All a man’s ways are right in his own eyes, but יהוה weighs the hearts.”

Many may deem that whatever they do is right in their own eyes, yet the question is whether their ways actually line up with the clear Truth and plumb line of יהוה and His perfect Word!

This verse carries the similar theme of:

Mishlĕ/Proverbs 16:2 “All the ways of a man are clean in his own eyes, but יהוה weighs the spirits.”

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

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

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

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

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

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

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

I encourage you to go and check out the Torah commentary notes on Debarim/Deuteronomy 3-7 for a more deeper understanding of what ‘yasher’ means!

Being clean in one’s own eyes, is not a good standard to reckon one’s cleanliness by as we are to be clean in the eyes of יהוה and be washed by His Word.

Many who are ‘clean in their own eyes’ reveal that have not been washed from their own filth!

The Hebrew word that is translated here as ‘washed’ is רָחַץ *rahats* – Strong’s H7364 and means ‘to wash, wash off, bathe, wash away’, and is the word that is used to describe the purpose for which the bronze laver that was in the Tabernacle was used for:

Shemoth/Exodus 30:18-21 “And you shall make a basin of bronze, with its stand also of bronze, for washing. And you shall put it between the Tent of Meeting and the altar, and shall put water in it. 19 “And Aharon and his sons shall wash from it their hands and their feet. 20 “When they go into the Tent of Meeting, or when they come near the altar to attend, to burn an offering made by fire to יהוה, they wash with water, lest they die. 21 “And they shall wash their hands and their feet, lest they die. And it shall be a law forever to them, to him and his seed throughout their generations.”

In **verse 18** we see the purpose for this bronze basin – and that was for ‘washing’ and is the Hebrew root word **רָחַץ** *rahats* – **Strong’s H7364** and means **‘to wash, wash off, bathe, wash away’** and differs to the word also translated as wash **קָבַס** *kabas* – **Strong’s H3526** which carries the meaning **‘washing by treading or wash by the trampling of the feet’** and carries the picture of washing one’s garments.

Why this is important to understand, is that the bronze basin used for washing was to be used to wash the hands and feet of the priests before they would go into the Tent of Appointment or when they came near the slaughter place to burn an offering to **יהוה**.

What we also must take careful notice of, is that the priests did not wash their hands and feet **‘in’** the bronze laver, but rather **‘from it’**!

In other words, they would not put their dirty hands and feet into the bronze laver and wash but would use the bowls and basins to take water from the bronze laver and wash from it, next to it.

While this may sound obvious, it is important for us to recognise this as it pictures for us a clear understanding of how the bronze laver should not become muddied by the dirt from the priest’s hands and feet, but that they wash next to it by taking water from it using the basins and bowls prepared for this.

Why I say this is a very important picture for us to understand, is that we take note of a very serious woe that is given to a corrupt priesthood that ‘muddies the waters’ and teaches people falsehood! The bronze laver represents for us the place where we come to be washed in the purity of the Word as we allow the mirror of the Word to show us how our hands (works) and feet (walk) are to be cleansed each day before we can serve faithfully as a set-apart priesthood!

The True set-apart priesthood washes from the laver in a proper and orderly manner, adhering to the clear instructions and appointment keeping of the Word, so as to not be using muddied waters to wash with, but are washed in the purity of the Word by that which comes from the Word itself, keeping their hands and feet clean for service unto the Master who has cleansed us by His Blood and continues to wash us, as His Bride through the washing of the Word!

This ‘washing’ spoken of here speaks about keeping our walk clean before **יהוה**, as a people who have been ‘washed’ and cleansed in the Blood of Messiah.

The word **קָבַס** *kabas* is used in:

Tehillah/Psalm 51:2 **“Wash me completely from my guilt, and cleanse me from my sin.”**

Tehillah/Psalm 51:7 **“Cleanse me with hyssop, and I am clean; wash me, and I am whiter than snow.”**

In Ya’aqob’s blessing of Yehudah we see this word used in reference to **יהושע** and the work of His Blood bringing us pure garments of righteousness as well as the fierce wrath that He will bring upon those who have not been washed in Him as He will tread the winepress in His wrath!

Bereshith/Genesis 49:11 **“Binding his donkey to the vine, and his donkey’s colt to the choice vine, he washed his garments in wine, and his robes in the blood of grapes.”**

This word was also used in the instructions given to Mosheh to command all Yisra'el to 'wash themselves' within 2 days and be ready by the 3rd day when יהוה would come down and meet with Yisra'el

Shemoth/Exodus 19:10-11 “**And יהוה said to Mosheh, “Go to the people and set them apart today and tomorrow. And they shall wash their garments, 11 and shall be prepared by the third day. For on the third day יהוה shall come down upon Mount Sinai before the eyes of all the people.”**”

Shemoth/Exodus 19:14 “**And Mosheh came down from the mountain to the people and set the people apart, and they washed their garments.”**”

We too have been given '2 days' to get ready and on the '3rd Day' יהוה will come down before the eyes of all the nations! יהושע, the Light of the World, came in the 4th day (4th Millennium) and gave His life as a ransom for many that we may be washed from all our sin and he has given His children 2 days (5th and 6th Millennia) to get ready for his return on the 7th day (7th Millennium). This washing is an acceptance of the Blood of Messiah and our immersion in his Name where He cuts the foreskin of our hearts and we receive the circumcision not done by the hands of men, and we accept and acknowledge His sacrifice and partake of the Pēsah meal that we may be covered and cleansed. This is the first 'washing'.

The washing spoken of in this chapter in regards to a washing of hands and feet is **NOT קָבַס kabas**, but is רָחַץ rahats, and speaks of our need to constantly – that is daily – being washed in the Word. The bronze that was used to make this basin and its stand was from the bronze mirrors of the serving women, who did service at the door of the Tent of Meeting (**Shemoth/Exodus 38:8**), and is a wonderful picture for us of how we are to be continually 'washed' in the Word of Truth. Mirrors, in those days, were not made of glass, but rather of well beaten and polished bronze that gave a mirror effect and so every time the priests would come to wash their hands and feet they would be able to see the reflection of themselves in the bronze mirror and make sure that they were cleaned thoroughly before entering into any service unto יהוה.

We see this picture right throughout Scripture – the Word used for cleansing! Why the priests had to wash their hands and feet only was symbolic of the work and walk. We have already been redeemed and washed by the Blood of the Lamb through repentance and immersion in His Name; yet as we walk from day to day in this world our feet pick up dirt and our hands may often engage in worldly affairs that must be dealt with and cleansed as we look intently into the mirror of the Word and allow the Word to wash us clean that we may serve as royal priests of the Most High!

Tehillah/Psalm 24:4 asks the question:

“Who does go up into the Mountain of יהוה; and who does stand in His Set-Apart place?”

And the answer is clear – he who has innocent hands and a clean heart – that is: one who has been washed 'קָבַס kabas' in the Blood of Messiah and keeps washing 'רָחַץ rahats' daily through the Word!

Ya'aqob/James 4:8 “**Draw near to Elohim and He shall draw near to you. Cleanse hands, sinners. And cleanse the hearts, you double-minded!”**

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

יהושע washed the disciple's feet:

Yohanan/John 13: 5-10 "After that He put water into a basin and began to wash the feet of the taught ones, and to wipe them with the towel with which He was girded. 6 And so He came to Shim'on Kěpha, and he said to Him, "Master, do You wash my feet?" 7 **יהושע** answered and said to him, "You do not know what I am doing now, but you shall know after this." 8 Kěpha said to Him, "By no means shall You wash my feet, ever!" **יהושע** answered him, "If I do not wash you, you have no part with Me." 9 Shim'on Kěpha said to Him, "Master, not my feet only, but also my hands and my head!" 10 **יהושע** said to him, "He who has had a bath does not need to wash, except his feet, but is clean altogether. And you are clean, but not all of you."

Notice the wonderful picture here – **יהושע** washes their feet and wiped them with the towel with which He was girded – a picture of the belt of truth or the girdle of the High Priest – washed by the Word (He is the Living Word) and wiped by the girdle (Truth) – it is the Word that cleanses our hands and feet.

Kěpha at first said no to **יהושע** washing his feet, thinking that there was no way his Rabbi would wash his feet and **יהושע** tells him plainly that he does not know what was being done, but would afterwards and Kěpha then boldly asks to have his hands and head washed too, and here **יהושע** reiterates the service in the Tabernacle – we who have been immersed in Him have had a bath, and what still needs to be washed is our feet which speaks of our daily walk.

We cannot come and serve **יהוה** as a royal priesthood if our walk has been defiled in any way – we first must wash our hands and feet so that we may serve Him with confidence and joy: Dawid understood this:

Tehillah/Psalm 26:6 "I wash my hands in innocence; and I walk around Your altar, O **יהוה**."

יהושע was preparing the disciples for service and showed them the necessity of washing each other's feet, as it teaches us how we are to look out for each other and encourage each other and be mature enough to tell each other when we have walked in error and be ready to bring the cleansing needed, through the mirror of the Word.

And this clearly speaks of our need to be a people who serve and are not waiting to be served – those who wait 'hand and foot' to be served, so to speak, are not the true priesthood of the Tabernacle!

Yohanan/John 13:12-15 "So when He had washed their feet and taken His garments, and sat down again, He said to them, "Do you know what I have done to you? 13 "You call me Teacher and Master, and you say well, for I am. 14 "Then if I, Master and Teacher, have washed your feet, you also ought to wash one another's feet. 15 "For I gave you an example, that you should do as I have done to you."

With **יהושע** washing their 'feet' only, there is another powerful Truth of how we are unable to 'work' redemption/atonement for ourselves – only by the Blood of Messiah – by His clean hands (pure work) of His Atoning offering of Himself, can we be cleansed and our 'dead and dirty works' redeemed.

We also see how the feet of **יהושע** wash washed through the tears of a woman who was a sinner, came with an alabaster flask of perfume and washed His feet and anointed them with oil. The Pharisee whom **יהושע** was eating with did not wash **יהושע**'s feet when He arrived nor anointed His head with oil – this woman came and did both and was forgiven her sins for her act of faith toward the Master.

Washing of feet was a form of hospitality as one's feet would pick up dirt along the way and also grow tired from walking great distances and washing feet would cleanse them and refresh them, and not bring the 'dirt' into one's home. Today we are to be careful as to who we allow to come and bring the 'dirt' of the world into our homes as we must be able to 'wash' each other's feet through the Word.

Luqas/Luke 7:38 “**And standing behind, at His feet, weeping, she began to wet His feet with her tears, and wiping them with the hair of her head, and was kissing His feet and anointing them with the perfume.**”

Another picture of cleansing and anointing for service we see when Miryam anointed the feet of **יהושע** with expensive perfume:

Yohanan/John 12:3 “**Then Miryam took a pound of costly perfume of nard, anointed the feet of יהושע, and wiped His feet with her hair. And the house was filled with the fragrance of the perfume.**”

This was 6 days before Pēsah and as we understand the whole washing of feet and anointing of the High Priest and duties at the Tabernacle we can see a wonderful picture of just how **יהושע**, our High Priest, was set-apart as He was immersed by Yohanan, had His feet washed and now was anointed with oil – He was ready to serve as High Priest!!!

Those who are clean in their own eyes have neglected the need to be washed by our Master through proper repentance and immersion (**קָבַץ kabas – Strong's H3526**) and are therefore in no proper position to be washed (**רָחַץ rahats – Strong's H7364**) of their own filth by daily looking into the mirror of the Word as their 'hands and feet' are not set apart and cleansed to properly serve as a set-apart priesthood that has been cleansed by the Blood of the Lamb!

Some have indeed received the washing through repentance and immersion (**קָבַץ kabas – Strong's H3526**) yet they do not keep their hands and feet clean on a daily basis and therefore are not being washed (**רָחַץ rahats – Strong's H7364**) from their own filth – that is that they are not washed from their compromise and sin and the wicked works of the flesh that defile the set-apart garments of righteousness, all because they assume to be clean in their own eyes!

The Hebrew word that is translated here, in **Mishlê/proverbs 30:12**, for ‘**but from its own filth**’ is **וּמִצְאָתוֹ umitsoatho**, which comes from the root word for ‘**filth**’ which is **צֹאֵה tsoah** – Strong’s **H6675** which means, ‘**filth, filthiness**’, and comes from the root **צָהַה tseah** – Strong’s **H6627** which means, ‘**human excrement, filth, dung**’.

This word is used to describe human dung as a waste product of the body, with the focus on the foulness of the organic matter. It is also used in Scripture as a clear metaphor of referring to moral filth.

This word **צֹאֵה tsoah** – Strong’s **H6675** is only used 3 times in Scripture, here in this **Mishlê/Proverbs 30:12** and in:

Yeshayahu/Isaiah 4:4 “**When יהוה has washed away the filth of the daughters of Tsiyon, and rinsed away the blood of Yerushalayim from her midst, by the spirit of judgment and by the spirit of burning**”

We take note that the word **רָחַץ rahats** – Strong’s **H7364** is also used here for ‘**washed**’ and teaches us that it is **יהוה** who washes away our filth as He is a faithful Husband who gave Himself for His Bride in order to set Her apart and cleanse her with the washing of water by the Word! (**Eph’siyim/Ephesians 5:25-27**)

The other verse that we see this word for ‘**filth**’ being used is in:

Yeshayahu/Isaiah 4:4 “**For all tables shall be covered with vomit, no place without filth.**”

This passage speaks about those who have gone astray through strong drink and wine which is a picture of whoring and the adherence to false teachings and as a result of both priests and prophets being drunk, all tables are filled with filth and there is no cleanness in their festivals!

As we consider the picture of this very graphic metaphor that highlights corruption and depravity by those who think that are clean in their own eyes we can identify today how there are so many who are clean in their own eyes and are not being washed by the Torah of Elohim which they have cast aside as irrelevant and their tables are filled with the dung of idolatry and false worship!

3 - There are those who have haughty eyes and their eyelids are lifted up.

This parable describes the third group of people who are constantly having an attitude of pride!

The Hebrew root word that is used for ‘**haughty**’ is **רָמוּהוּ**, which comes from the word **רָמוּהוּ rum** – Strong’s **H7311** which means, ‘**to be high, exalted, rise, raised, set-apart**’.

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

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

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

He also said in:

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

יהוה resists the proud and gives favour to the humble, and one of the things that is clearly an abomination to יהוה is to have 'a proud look' and think more highly of oneself than we ought to! Having a proud look, or eyes that are haughty, speaks of looking only to one's own interests, being selfish and having no regard for others!

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

The Hebrew wording that is used here in this parable, clearly emphasises the picture of people who are so high and mighty, in their own eyes, and how they snobbishly look down on others, as if everyone is beneath them and how they lift their eyelids eye, as an expression of not even wanting to consider or listen to anyone who they deem to be beneath them or not good enough for them to associate with!

One way of expressing this parable, is to say that there are some people who think that they are so good and perfect and other people are worth nothing and are not even worth looking at. We do not have to look too far in the world today to this happening all over the place. A word that could describe this attitude of proud and lofty ones would be discrimination, which is something that we are warned against as we are to show no partiality in right-ruling!

A warning sign that someone is haughty and has lifted eyelids is when they are not walking in uprightness and are not being steadfast in the Truth and look down on others when confronted with the Truth and assume a puffed-up position of never being wrong.

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

What I find extremely interesting, from this passage in Ḥabaquq is how it describes perfectly the one who is puffed up and has haughty eyes and looks down on others.

This happens when they are led astray by falsehood (pictured by the wine that betrays) and then cannot stay at home, which is a metaphor of having a vagabond spirit which can never be at rest in one place.

We have seen people get all 'high and mighty' when their own compromise and sin is exposed through the mirror of the Word and causes them to be puffed up with pride and walk out of a fellowship that they may have been a part of for some time. Instead of being humble in submission they lift up their lofty heads and look down on everyone else, leave and go and find others that will agree with them!

We must be on guard against pride and a haughty spirit!

Tehillah/Psalm 101:5 "Him who secretly slanders his neighbour I cut off; I do not tolerate one who has a haughty look and a proud heart."

4 - There are those whose teeth are swords and knives, and they devour the poor and needy.

This parable expresses a horrid picture of those who are like wild beasts that tear the flesh of their prey and love doing it!

The Hebrew word for 'teeth' is שׁן **shen** – Strong's H8127 which means, '**teeth, sharp**', and is used in a variety of expressions that form vivid and colorful descriptions of various emotions and situations.

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



Shin - שׁ:

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

Nun – ן:

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

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

TEETH CONTINUE

Better put, it expresses the clear picture of a functional mouth.

This can have both a positive and a negative meaning as we see that from a positive point of view this can picture the meditating on the Word as we chew the Word and continue in it as we get the sprouting seed of life and can be sustained.

In a negative manner, we can see how the mouths of some can 'chew' the 'life' out of another through nasty hurtful words, slander, gossip, hatred and all kinds of malice.

What this parable teaches us, is that there are some who just want to devour others with their mouths and will do so in a very aggressive and hurtful manner as they will cut deep and destroy a person with their mouth!

Tehillah/Psalm 52:1-3 "**Why do you boast in evil, O mighty man? The kindness of Ėl is all day long! 2 Your tongue devises destruction, like a sharp razor, working deceit. 3 You loved evil more than good, lying more than speaking righteousness. Selah.**"

This was a psalm of Dawid that was done when Do'ęg the Edomite went and told king Sha'ul that Dawid had come to the Aĥimelek the priest and Dawid and his men were fed with the set-apart bread and Dawid took the sword of Golyath.

In this Psalm Dawid expresses how destructive the mouth of Do'eg was and how he loved evil more than righteousness!

You can read of these events in **Shemu'el Aleph/1 Samuel 21**.

There are many people today who love to speak evil continually and never want to talk righteousness and with their evil tongue they could not care who they hurt and destroy in the process.

In other words, they love to break down and we are instructed in the Word to build one another up in the set-apart faith.

We are not to break each other down with hatred and slander and words of cursing. We are not to let filthy talk come out of our mouths, but only that which is for uplifting and building!

The Hebrew word that is translated as 'jaw-teeth' is מַתְּלָעוֹת **methalleoth** – **Strong's H4973** which means, '**jaw-teeth, fangs, incisors, check teeth**', and describes the very strong teeth that are used to rip and devour flesh as it can refer to the long teeth of an animal that can pierce and hold prey or food and pictures for us a clear metaphor of fierceness!

Not only does this parable highlight those who love to bite and devour but also highlights how vindictive they love to be.

Swords and knives are implements that are used to cut and kill its prey and here the picture of one's teeth being like swords and knives highlights for us just how deadly one's words can be, which teaches us the vital lesson of how careful we are to be with our words!

Verse 15-16:

“The leech has two daughters: “Give! Give!” Three are not satisfied, four that never say, “Enough”¹⁶ The grave, and the barren womb, soil not satisfied with water, and fire which never says, “Enough.”

The first part of **verse 15** is, in a sense, a standalone statement, while the second part of **verse 15** and **verse 16** forms the second numerical saying of this collection of parables.

The first part of **verse 15** is... **“The leech has two daughters: “Give! Give!”**

The Hebrew word that is used here for 'leech' is אֲלֻקָּה **aluqah** – **Strong's H5936** and is only used in this verse in Scripture and comes from an unused root and can leave the meaning of this term uncertain.

What we can see from the wording used here, is that the writer chose to use a term that would certainly reflect a creature that is known for demanding more and more and is never satisfied but will continue to demand in order to suck the life out of a person!

A leech is a blood sucking parasite and this is the picture that is being presented here as we take note of the use of the daughters of a leech demanding to be given more and more, highlights the picture of what greed does as it gives birth to more greed, hence the leech having two daughters that say '**give!**'

The Hebrew root word used here for 'give' comes from the root verb יָחַב **yaha'** – **Strong's H3051** – and means, '**to give, to choose, provide, come or to ascribe or to set**'.

While this word is often used to describe the esteem that we are to 'ascribe' to יהוה as we are called to 'give' Him the due praise to His Name, we take note here that this word is being used in the opposite of one giving something to another as it is used in highlighting the demand to be given something from another, which highlights selfishness and pride rather than humility and submission!

The first part of **verse 15** simply highlights the effects of greed as it gives birth to more and more greed as greed is never satisfied!

This sets the scene for the rest of the saying we see here in the second part of **verse 15** together with **verse 16**.

As we continue to recognise the effects of greed and that which is not satisfied, we take note of the four things that never have 'enough'.

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

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

Here in this parable the highlight is on that which is 'not' satisfied and the Hebrew word used here for 'not' is לֹא **lo** – **Strong's H3808** which is used as a primitive adverb that means, '**not, no, never, neither**'.

The Hebrew word that is translated here as 'enough' is הוֹן **hon** – **Strong's H1952** which means, '**wealth, sufficiency, possession**'.

The basic meaning of the noun is "goods" or "substance" in sufficient quantity to be considered "riches" or "wealth". It comes from the root verb הוֹן **hun** – **Strong's H1951** which means, '**to be easy, regarded it as easy, make light of**', and in terms of wealth it may often give the idea of that which makes life easier.

This parable highlights 4 things that never have sufficiency and never have possession of what they want to the fullest!

Let us then look at the 3 things that are never satisfied and four that never say enough

1 – The grave:

The Hebrew word for 'grave' is שְׁאוֹל **sheol** – **Strong's H7585** which is understood as being the 'underworld' or the place of no return and the designation of the dead, and the place of no return and the grave is never satisfied for if it was then there would be no more death!

Mishlê/Proverbs 27:20 "The grave and destruction are not satisfied; so the eyes of man are not satisfied."

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

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

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

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

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

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

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

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

2 – The barren womb:

The Hebrew root word that is used here for ‘barren’ is עָצַר **otser** – Strong’s H6115 which means, ‘**restraint, coercion, barren, oppression**’, and comes from the root verb עָצַר **atsar** – Strong’s H6113 which means, ‘**to restrain, hold back, prevent, prevail**’.

The word עָצַר **otser** – Strong’s H6115 is only used 3 times in Scripture.

Here,, in this parable as well as in:

Tehillah/Psalm 107:39 where it is translated as ‘**oppression**’ and in **Yeshayahu/Isaiah 53:8** where it is translated as ‘**prison**’, as so we are able to see the picture of being ‘**shut up**’.

The Hebrew word that is translated here as ‘womb’ is רֶחֶם **reḥem** – Strong’s H7358 which comes from the root verb רָחַם **raḥam** – Strong’s H7355 which means, ‘**compassion, tender love, deep mercy**’, and at its root it refers to a deep love (usually of a superior for an inferior) which is rooted in a natural bond.

What is being highlighted here that which is never satisfied is a woman that has no children!

3 – Soil not satisfied with water:

The Hebrew word that is translated as ‘soil’ is the primitive root עֲרֵץ **erets** – Strong’s H776 which means, ‘**earth, land, ground**’, and in the context of this parable it can also refer metaphorically to a nation or the people of a nation.

Land without water leaves the land dry and barren and unable to produce any vegetation.

Water is constantly needed upon the land to make plants and crops grow.

We often find, in Scripture, the metaphoric use of land and water to refer to people and the requirement of the waters of life, that are constantly needed to cause proper growth and production, of the fruit that is required for true set-apartness and here, in this parable, we are able to see the clear truth that we are in constant need of water.

While we are able to recognise that too much water at one time can be very destructive to soil we take note that soil is always in need of water to be able to bring forth anything from it.

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

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

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



Mem - מ: and final mem - ם:



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

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

Yod - י:



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

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

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

We are 'earthen vessels' that are in need of the Living waters of life and we take great comfort in knowing that our Master satisfies us with Good things as He continually washes us through His Word, enabling us to bear much fruit as long as we stay in Him!

4 – Fire which never says enough:

The picture given here is that of a fire which does not stop burning.

The Hebrew word for 'fire' is אֵשׁ *esh* – Strong's H784 which means, *'fire, flaming, burning, flashing'*. Here we see the picture of fire consuming everything that is thrown into it as a fire never says enough when that which can be burnt up is thrown into it. There is never enough fuel to satisfy a fire and so it will keep burning as long as there is continued supply of fuel.

This parable can also highlight for us how dangerous the tongue can be:

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

This can highlight for us how the wickedness of unrighteousness never says enough as it continues to pervert, corrupt, defile and curse that which it should not.

As we consider these 4 pictures of She'ol, the barren womb, the soil and the fire, we are able to understand that these pictures are not just put here into these sayings to highlight the literal effects of these truths but also carry great lessons for us when we are able to learn from the metaphors that these pictures present, especially in the context of a leech that is never satisfied. Greed can never be satisfied and as we look at each picture, we can therefore see how greed is not satisfied by death, barrenness, drought or destruction that fire can bring!

Verse 17:

"An eye that mocks his father, and scorns to obey his mother – ravens of the wadi dig it out, and young eagles eat it!"

This parable warns against the sin spoken of, in **verse 11**, and warns against the mocking and scorning of a father and mother.

The Hebrew word for 'eye' is עַיִן *ayin* – Strong's H5869 which means *'eye, sight, fountain'*, and is often used to depict the spiritual faculties, as when *Adam* and *Hawwah* sinned their 'eyes' were opened and they lost their innocence and were aware of their nakedness, both physical and spiritual.

Eyes can be blinded to the Truth of the Torah of Elohim through compromise and sin, and eyes can be opened by Elohim, and we are told in **Tehillah/Psalm 19:8** that the commands of Elohim enlighten the eyes! Here the use of the word 'eye' is used to reference to person who mocks and scorns.

The Hebrew root word that is used here for 'mocks' comes the primitive root verb לָעַג *la'ag* – Strong's H3932 which means, *'to deride, mock, stammer, laugh at, sneer'*, and the Hebrew word used here for 'scorns' comes from the root word בִּזְּבַז *buz* – Strong's H936 which means, *'to despise, scorn, hold in contempt, hold as insignificant'*.

This parable is a clear warning against breaking the application of the 5th commandment of the 10 Words given to the nation of *Yisra'el* at Mount Sinai, and the first commandment with a promise. **Shemoth/Exodus 20:12 "Respect your father and your mother, so that your days are prolonged upon the soil which יְהוָה your Elohim is giving you."**

This theme of listening to father and mother is expressed a few times in **Mishlě/Proverbs**:

Mishlě/Proverbs 1:8 “**My son, heed the discipline of your father, and do not forsake the Torah of your mother**”

Mishlě/Proverbs 4:1-3 “**Children, listen to the discipline of a father, and give attention to know understanding; 2 for I gave you good instruction: do not forsake my Torah. 3 For I was my father’s son, tender and the only one in the eyes of my mother**”

Mishlě/Proverbs 6:20 “**My son, watch over your father’s command, and do not forsake the Torah of your mother.**”

Mishlě/Proverbs 15:20 “**A wise son makes a father glad, but a foolish man despises his mother.**”

The picture of both father and mother represents both the discipline and teaching that is needed to mature a true child into becoming a faithful son of Elohim!

Having said that we see how the discipline of a father and the Torah of a mother is a clear picture in Scripture of being brought up correctly in the Word of Elohim.

The purpose of the Torah is to train us to maturity and we see that we are told that the Torah is our ‘trainer’ unto Messiah!

Galatiyim/Galatians 3:24-26 “**Therefore the Torah became our trainer unto Messiah, in order to be declared right by belief. 25 And after belief has come, we are no longer under a trainer. 26 For you are all sons of Elohim through belief in Messiah יְהוֹשֻׁעַ.**”

As we grow up under the discipline of a father and the Torah of a mother (metaphors for the fullness of the teachings of the Torah of Elohim) we are brought to maturity and are enabled and equipped in the Master to walk according to that by which we have been trained!

We do not forsake the Torah because we know the Master and Elohim, **יְהוֹשֻׁעַ** Messiah!

On the contrary we uphold it and guard to walk in it as faithful sons of Elohim!

To neglect the need to walk in the clear wisdom of the Torah of Elohim and submit to the clear instructions, teachings, discipline and comfort that the Word brings us is simply foolish and will not cause the Father to rejoice but rather brings grief to the One who brought them forth!

Having therefore established the need to allow the Word to metaphorically, and figuratively, be both a Father and Mother to us, and our need to be wise children, let us then continue in seeing the great wisdom of the proverbs, as expressed through his wonderful parables that teach us and warn us against being foolish!

The one who scorns to obey his mother is clear warned of their fate in this parable, and herein we can see some very clear end time language being used.

The Hebrew word that is used here for ‘obeys’ is **יָקַח** **yiqhah** – **Strong’s H3349** which means, ‘**obedience, cleansing, purging**’ and is only used twice in Scripture; here in this parable and in: **Berēshith/Genesis 49:10** “**The sceptre shall not turn aside from Yehudah, nor a Lawgiver from between his feet, until Shiloh comes, and to Him is the **obedience** of peoples.**”

In the above verse the Hebrew word **יִקְהָה** **yiqhah** – **Strong’s H3349** is translated as ‘obedience’, which is also translated in some translations as ‘gathering’, which highlights for me the clear picture of how our gathering as we should is an act of obedience to the clear commands and instructions we find in Scripture.

With the picture of scorning or despising the need to obey a mother can be a clear metaphor for those who despise the commands of our Master and Elohim and scorn His clear commands to gather on His Appointed Times, which include His weekly Sabbath along with all His Feasts as given in **Wayyiqra/Leviticus 23**.

When Messiah walked in the flesh, He declared how He longs to gather the children, which he likened to a hen who gathers her chickens:

Mattithyahu/Matthew 23:27 **“Yerushalayim, Yerushalayim, killing the prophets and stoning those who are sent to her! How often I wished to gather your children together, the way a hen gathers her chickens under her wings, but you would not!”**

Despite His call to be gathered many scorn and despise the call and refuse to hear!

The fate of those who mock and scorn the Father and Mother is likened to ravens that will pluck out their eyes and eagles eat them!

This of course is a clear parable of the end time fate of the wicked where the feast of the birds shall see the wicked being devoured!

Ravens and eagles are both birds of prey and are unclean to eat as they are flesh eaters.

This image of being plucked out and given over to be destroyed by the birds of prey we see in the words of our Master in:

Luqas/Luke 17:31-37 **“In that day, he who shall be on the house-top, and his goods in the house, let him not come down to take them away. And likewise the one who is in the field, let him not turn back. 32 “Remember the wife of Lot. 33 “Whoever seeks to save his life shall lose it, and whoever loses his life shall preserve it. 34 “I say to you, in that night there shall be two in one bed, the one shall be taken and the other shall be left. 35 “Two shall be grinding together, the one shall be taken and the other shall be left. 36 “Two shall be in the field, the one shall be taken and the other shall be left.” 37 And they answering, said to Him, “Where, Master?” And He said to them, “Where the body is, there also the eagles shall be gathered together.””**

You will notice the reference here, being made to the place where the wicked are taken to, as being the place where the ‘eagles’ are.

The Greek word used here for ‘eagles’ is **ἀετός** **aetos** – **Strong’s G105** which means, ‘**eagle, vulture**’ and is the same word that is used in the **LXX** (Septuagint – Greek translation of the Tanak – O.T.) in this parable of **Mishlê/Proverbs 30:17** for ‘eagles’.

The Hebrew word for ‘eagle’ is **נֶשֶׁר** **neshar** – **Strong’s H5404** which means, ‘**eagle, vulture**’.

The Hebrew word used here for ‘raven’ is **עֵרֵב** **oreb** - **Strong’s H6158** and comes from the primitive root **עָרַב** **arab** – **Strong’s H6150** which means, ‘**to grow or become dark, to become evening, turns to gloom**’, and certainly represents a clear and vivid picture of Satan and his works and all who follow him are sons of darkness and children of the night!

What this parable warns against, is the mocking and scorning of the Truth of the Torah and the despising of the need to walk in obedience to the word of Elohim, for the fate of the wrong is clear – they will be given over to the feast of the birds!

As part of the curses for disobedience we take note of what we are told in:

Debarim/Deuteronomy 28:26 “**And your carcasses shall be food for all the birds of the heavens and the beasts of the earth, with no one to frighten them away.**”

Eaten by eagles! The Hebrew word used here for ‘eaten’ comes from the root word אָכַל *akal* – H398 and means ‘*eat, consume, devour or be devoured*’, which we have already discussed in **verse 6**.

Verse 18-20:

“Three matters are too marvellous for me, and four which I do not understand: ¹⁹ the way of an eagle in the heavens, the way of a snake on a rock, the way of a ship in the heart of the sea, and the way of a man with a girl. ²⁰ This is the way of an adulterous woman: She shall eat and wipe her mouth, and say, “I have not done wickedness.””

Verse 18-19 contain the third numerical saying of this collection of sayings, while **verse 20** provides for us a link between the first three and the fourth.

In this numerical saying we take note that the first three refer to that of the natural world and highlights the marvellous way in which things move in the air, on the land and on the sea, while the fourth focuses on human relationships!

The Hebrew word that is used here for ‘are too marvellous’ is נִפְלְאוֹת – *niphleu* which comes from the root verb פָּלָא *pala* – Strong’s H6381 which means, ‘*to be surpassing or extraordinary, fulfil a special (vow), to do extraordinary or hard things, to show oneself wonderful or marvellous*’. It is written in the ‘*niphal*’ verb tense which can render the meaning as, ‘*to be beyond one’s power, to be difficult to do or understand, extraordinary*’.

What is clearly being expressed here, is that there are matters that are beyond our power to understand and not only is it beyond our power but it is also spectacular and marvellous, beyond comprehension.

Now, let us look at a couple of verses where we find the denominative root verb פָּלָא *pala* – Strong’s H6381, which clearly speak of the wondrous works of our Wonderful Creator and Redeemer: **Shemoth/Exodus 3:20** “**And I shall stretch out My hand and smite Mitsrayim with all My wonders which I shall do in its midst. And after that he shall let you go.**”

Shemoth/Exodus 34:10 “**And He said, “See, I am making a covenant. Before all your people I am going to do wonders such as have not been done in all the earth, nor in any nation. And all the people among whom you are shall see the work of יְהוָה. For what I am doing with you is awesome.”**

Dibre haYamim Aleph/1Chronicles 16:9 “**Sing to Him, sing praise to Him, Speak of all His wonders!”**

Dibre haYamim Aleph/1 Chronicles 16:12 “Remember His wonders which He has done, His signs and the right-rulings of His mouth”

Dibre haYamim Aleph/1 Chronicles 16:24 “Declare His esteem among the nations, His wonders among all peoples.”

We are to proclaim and declare His wonders, which we cannot do if we do not know who the wonder is!!!

Tehillah/Psalm 119:18 “Open my eyes, that I might see Wonders from Your Torah.”

It is only by His Set-Apart Spirit, that opens our eyes, are we able to see Wonders from His Torah and see how the Torah clearly speaks of and reveals our Wonderful Redeemer and King - יהושע Messiah!

The Hebrew word that is translated as ‘understand’ comes from the root verb word - יָדָע yada – Strong’s H3045 meaning, ‘to know’.

Each of these 4 matters that are mentioned, is in regards to ‘the way’ each operates in its path or journey, with the 5th use of ‘the way’ being used to describe an adulterous woman.

The Hebrew word that is used four times here for ‘the way’ is דֶּרֶךְ derek – Strong’s H1870 which means, ‘way, road, distance, journey’ and is from the word דָּרַךְ darak – Strong’s H1869 which means, ‘to tread or march’ and so speaks of our walk; our every step that we take.

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

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

Due to the sin of Ādam and Ḥawwah, they were driven out of the garden of 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 script looks like this:



Dalet – ד



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

Resh - ר



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

Kaph - כ



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

As we consider these three pictures in making up the Hebrew word  **derek**, in reference to this meaning THE WAY, we can clearly see how it is **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 Aḏam 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 that we belong to the Master and that we abide in Him and He in us, and that we have come to the Door and confessed our sins, having been immersed in Him and washed by His Blood, are now able to have access into the House into which we must abide, as we are built up in Him as living stones! The **WAY** for us to return from sin and destruction is to come to the Door and acknowledge the work of the Master as we guard to keep His Feasts.

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

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

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

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

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

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

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

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

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

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

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! For He has fully proclaimed The Way through His life, death and resurrection and leaves no excuse for anyone to be ignorant of the True Way that wisdom shouts from above!

Messiah is not only THE WAY – He is also the Creator and author of **'the way'** all creation works and moves according to His marvellous design, which is too marvellous for us to understand and know, and here this parable highlights this for us in the first three examples of how an eagle flies in the skies, how a snake moves on the earth and how a ship sails on the sea. Air, land and sea and the various designs of movement upon each is being describes as something marvellous!

While reading this parable, we may stop and pause to reflect on the magnificent picture of each of the three matters that are too marvellous, yet what is there about the way of an eagle in the sky, a snake on a rock or a ship on the sea have in common with the way of a man with a young woman that puzzles the writer of these sayings?

What, if anything, do these four matters have in common?

Perhaps we are able to see another riddle being presented with a clear answer.

The common element of each of the first 3 matters is the expression of the mastering action that each has in its own unique environment and how we are able to take note that in each of these three there are no 'tracks' that are left behind to trace.

An eagle can cross the sky, a snake can cross over a rock and a ship can cross over the sea without a trace and no evidence of them passing through remains, which is something too marvellous for the writer.

As we consider this, we can begin to recognise the picture of a man with a young woman that is being described here as something that cannot be understood, as the link between the first three matters and the fourth, that of a man with a young woman, is seen in **verse 20**.

In **verse 20** we see the way of an adulterous woman being described as one who simply wipes her mouth after eating and claim that she has done no wickedness.

This picture also takes up the matter of how she treats sexual encounters or acts as she would when eating a meal! She would simply get up, clean up and carry on her way with no traces or ties left behind as there is not a care about what she has done and she bears no guilt or shame for her adulterous actions!

As we consider the way of an adulterous woman, we are able to therefore see what the writer of these parables finds as being something that he cannot understand – which is the way of a man with a young woman.

This is what he does not understand – that a man can have a sexual encounter with a young woman and just walk away without his conscience being affected and how each could probably not even have a thought for one another!

With this being grouped with the first 3 matters, we are able to see the connection of that which is hard to understand and that is how a man can have sex with a young woman and have no traces of his conscience left behind!

This is what we are still not able to understand, as we take note that this loose living standards, of no morals, are being lived out by so many, as they will easily have sexual intercourse with a 'no strings attached' approach and this is not a marvellous thing, but is rather something that the writer cannot understand and neither should we who are in the body of Messiah be able to either!

What is very important to take note of here, is that this text is not saying that there are no repercussions for illicit sexual behaviour and it is also not saying that the couple who engage in illicit sex can keep their behaviour a secret before Elohim or other people.

From the description given in **verse 20** we can see that the adulterous woman does not care who knows about her immorality, and therefore what becomes a matter too hard to understand is that two people can engage in immoral sexual acts and think nothing of it.

Sadly, this is the way of the world, yet it is not the way of Elohim.

This parable ought to teach us the dangers of being like the world and having no care for illicit relationships.

When we consider our Master's words, that states that everyone looking at a woman to lust for her has already committed adultery with her in his heart, then we recognise how this parable ought to warn against not having a care about what one lusts over!

How many people today find themselves engaging in the seeking after and indulging in illicit material that can be easily found in the internet and in the process have no care about what they look at nor have any worry about the acts of immorality that has been committed in their hearts by their participation of looking lustfully at images and videos of a sexual nature.

This is a matter that is often too hard to understand and therefore should be a huge warning against falling prey to that which cannot be understood!

The Hebrew root word for 'adulteress' is **נָאֵפֶת** *naaph* – Strong's H5003 which means, '**to commit adultery, adulterer, adulterers, adulteress**' and figuratively this word renders the meaning of, '**idolatrous worship**'.

Adultery, figuratively, also means to "**adulterate**" the Word of **דְּבַר**, or teach it falsely.

Loosening the meaning of His commands leads others into idolatry.

Mattithyahu/Matthew 5:27-32 **"You heard that it was said to those of old, 'You shall not commit adultery.' 28 "But I say to you that everyone looking at a woman to lust for her has already committed adultery with her in his heart. 29 "And if your right eye causes you to stumble, pluck it out and throw it away from you. For it is better for you that one of your members perish, than for your entire body to be thrown into Gehenna. 30 "And if your right hand causes you to stumble, cut it off and throw it away from you. For it is better for you that one of your members perish, than for your entire body to be thrown into Gehenna. 31 "And it has been said, 'Whoever puts away his wife, let him give her a certificate of divorce.' 32 "But I say to you that whoever puts away his wife, except for the matter of whoring, makes her commit adultery. And whoever marries a woman who has been put away commits adultery."**

Do not commit adultery by whoring after the world and its desires:

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

Becoming a friend of the world is an action of committing adultery against Elohim to whom we have been betrothed!

Yisra'el had adulterated themselves through the idolatrous worship of the false pagan ones of the nations, as well as in their vain attempts at worshipping יהוה according to the ways of the nations, which he strictly prohibits:

Debarim/Deuteronomy 18:9 "When you come into the land which יהוה your Elohim is giving you, do not learn to do according to the abominations of those gentiles."

Why I am mentioning these verses is to highlight that we can also learn from this parable of the way of a man with a young woman that is hard to understand and is likened to an adulterous whore that has no care about what she does or has done, is that whoring in worship is also something that is hard to understand! How is it that someone can so easily compromise their worship unto יהוה by doing what the world does and not even care about their actions nor have any guilt or remorse for their adultery and whoring away from the Truth!

The adulterous woman will eat and then wipe her mouth, and the Hebrew root word that is used here for 'wipe' is מָחָה mahah – Strong's H4229 which means, *'to strike, wipe out, obliterate, utterly blot out, abolish, exterminate'*.

In other words, the adulterous woman will engage in her wicked actions and then blot out of her mind what she has done as if it never happened and then so easily move on to her next meal.

So many today, are doing the same as they will easily sin and quickly forget what they have done and do it again with no conscience of their abominable actions as they do not consider what they are doing as wrong or wicked in any way as they will plead innocent when confronted about their immoral behaviour and say, **"I haven't done anything wrong"**.

Adulterers will always claim that they have done no wickedness!

The Hebrew root word that is used here for 'wickedness' is אָוֵן aven – Strong's H205 which means, *'iniquity, trouble, wicked, sorrow'*.

In Hoshēa/Hosea 10 Yisra'el is called a degenerate vine, due to the corruption of their false worship practices that they had adopted, as they were a nation that had become so twisted, in their attempt at worship, that they resorted to the use of lying, cheating and the twisting of words, to try to cover up their wickedness; and they had put more trust in self and their worship programmes and idols, than in יהוה.

They were more afraid of losing their calf to the enemy than actually stripping away the lies! When Yarob'am, the king of the northern tribes, had built Shekem in the north as the capital of Ephrayim, he did not want people to go to Yerushalayim to worship, in fear that they would return to Rehob'am, the king of Yehudah, and so, he made two calves of gold!

He set one up in Běyth Ěl and another in Dan and made high places of all sorts and made many priests from all sorts of people who were not from the tribe of Lěwi. And this became the focus of their worship – calf worship! They had not learnt from the incident in the Wilderness many years before when Aharon built a golden calf proclaiming a festival unto יהוה, while in יהוה’s eyes it was an abomination (**Shemoth/Exodus 32**).

This time was no different – יהוה does not change!

Yisra’ěl was more concerned about their calf being captured due to the tightening grip of judgement that was coming upon them and in **Hoshěa/Hosea 10:5** we see the place Běyth Ěl being called בֵּית אָוֶן Běyth Awen – Strong’s H1007 which means, *‘house of iniquity/ house of wickedness/ house of vanity’*.

Hoshěa/Hosea 10:5 *“The inhabitants of Shomeron fear because of the calf of Běyth Awen. For its people shall mourn for it, as well as its priests who used to rejoice over it, because of its esteem that has departed from it.”*

What we see very clearly here is the fact that the **House of Ěl** had now become the **House of iniquity!!!**

False worship was taking place and the people leading the services were false priests!

Idolatry is still being practiced by millions today and while they claim to be the House of Elohim and claim that they are not doing any wickedness, yet we take note that the House of Elohim has no union with idols or idol worship or any form of immoral behaviour!

Verse 21-23:

“Under three matters the earth trembles, and under four, it is unable to bear: ²² under a servant when he reigns, and a fool when he is satisfied with food, ²³ under a hated woman who marries, and a female servant who supplants her mistress.”

These verses present for us, the fourth numerical saying that is given to us, here in **Mishlě/Proverbs 30**. Here we are given four unbearable matters and four intolerable people.

In all four of these matters we take note that these give a clear picture of people who experience a change in their lives and the resulting behaviour that is intolerable for others to bear!

In other words, we have here a parable of people being put in positions that they are actually not fitted or suited to and the destructive nature that this can have on others.

While it is not teaching us, that people cannot have their circumstances change for the better but rather that the change of a circumstance in a person’s life that is unable to bear is when the person does not change their attitude and state of heart and mind.

We are told here that there are three matters under which the earth trembles.

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

To be **'perturbed'** means to be disturbed greatly in mind or thrown into confusion and disorder, and this is exactly what happens when a servant becomes the ruler, and when a fool is fed with wisdom, and when a hated woman is married and a female servant usurps the position of her mistress. When people are in roles that they are not designed, appointed or trained for there is confusion and disorder.

Let us look at each one:

1 – A servant when he reigns:

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

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

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

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

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

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

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

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

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

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

A faithful servant is also a good soldier of יהושע Messiah and seeks to please Him, for our Master has caused us to be enlisted, so to speak, by grafting us into the Covenants of Promise by His Blood.

As faithful servants and soldiers, we are called to fight to good fight, be strong and courageous and not be afraid of what the enemy can or cannot do, for our Master is with us and He strengthens us and helps us and upholds us in righteousness (as we guard to do all He commands us to).

The reason I am mentioning all this, is to make it clear that the **'call of duty'** that we each have, as servants of Messiah, calls for us to be strong and courageous and not fear. Any soldier that is afraid, when on the battlefield, can weaken others and cause others to lose heart and grow weary!

A true and faithful servant accepts the discipline of the Father, even though it may not be pleasant at the time, as he is assured that he is being treated as a son that is loved! Those who despise the proper discipline of the Word have ears that refuse to hear and therefore do not respond to the Word of Elohim!

In the ancient pictographic script, the words עִבַדְתָּ ebed – Strong's H5650 and עָבַד abad – Strong's H5647 are pictured as follows:



Ayin - ע:



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

Beyt - ב:



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

Dalet - ד:



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

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

ONE WHO WATCHES AT THE DOOR OF THE HOUSE!

This is what our Master calls us to do; and when we consider that **יהושע** Messiah is The Door, then we further see our need to continually be looking at Him, guarding to do all His commands – and this is how we keep watch over the House/Body of Messiah!

The Hebrew word for ‘he reigns’ is **יָמַלְךְ** – **yimlok** which comes from the root verb **מָלַךְ** **malak** - **Strong’s H4427** which as a verb written in the ‘Qal’ tense has the meaning, ‘**to be or become king, to reign, appointed to reign**’, and it is from this word we get the noun **מֶלֶךְ** **Melek** - **Strong’s H4428** meaning, ‘**king**’.

What this parable teaches us, is that we, as servants of the Most-High Elohim and King, are not the ones who are to reign, for if we did the earth would certainly tremble and it would be unbearable.

It was evil in the eyes of Shemu’el when Yisra’el said, “**Give us a sovereign to rule us.**” **Shemu’el Aleph/1 Samuel 8:6-9** “**But the word was evil in the eyes of Shemu’el when they said, “Give us a sovereign to rule us.” So Shemu’el prayed to יהוה. 7 And יהוה said to Shemu’el, “Listen to the voice of the people in all that they say to you, for they have not rejected you, but they have rejected Me from reigning over them. 8 “According to all the works which they have done since the day that I brought them up out of Mitsrayim, even to this day – forsaking Me and serving other mighty ones – so they are doing to you too. 9 “And now, listen to their voice, but you shall certainly warn them, and shall make known to them the ruling of the sovereign who does reign over them.”**

We take note through the history of Yisra’el that there was not one good king over the House of Yisra’el and while there were some good kings over the House of Yehudah they ultimately were taken into captivity under a wicked rulership that had not guarded the Torah.

As we consider this parable, we are able to see a powerful picture of how our Master and Elohim and King took on the form of a servant and humbled Himself to redeem us back to Himself and have His reign be firmly established in the hearts of His servants!

Pilipiyim/Philippians 2:7 “**but emptied Himself, taking the form of a servant, and came to be in the likeness of men.**”

What we take note of is that our King became a servant and is coming again as the righteous King who will rule and reign here on earth, and under Him the earth trembles!

Tehillah/Psalm 104:31-32 “**The esteem of יהוה is forever, יהוה rejoices in His works, 32 who looks on the earth, and it trembles; He touches the mountains, and they smoke.**”

Yeshayahu/Isaiah 66:1-2 “Thus said יהוה, “The heavens are My throne, and the earth is My footstool. Where is this house that you build for Me? And where is this place of My rest? 2 “And all these My hand have made, and all these that exist,” declares יהוה. “Yet to such a one I look: on him who is poor and bruised of spirit, and who trembles at My Word.”

2 – A fool when he is satisfied with food:

A fool who is well fed is insufferable as he thinks that he is fit to know all.

What we take note of here in this parable is that it is not the satisfaction of food that is being highlighted here alone but that it is speaking of a fool being satisfied.

We take note of the earlier plea in **verse 8** to be satisfied with lawful bread and a fool is certainly not satisfied with lawful bread but will eat anything and highlights for us that fools despise the authority of the Word and the one thing that is unbearable is a fool who thinks he is wise!

The Hebrew word for ‘fool’ is נָבָל *nabal* – Strong’s H5036 which means, ‘*foolish or senseless*’, which comes from the root verb נָבַל *nabal* – Strong’s H5034 meaning, ‘*to be senseless or foolish, treat contemptuously, dishonour, come to nought, fall off*’.

The root word נָבַל *nabal* – Strong’s H5036 is found in:

Tehillah/Psalm 53:1 “The fool has said in his heart, “There is no Elohim.” They have done corruptly, and they have done abominable unrighteousness; no one does good.”

Tehillah/Psalm 14:1 “The fool has said in his heart, “There is no יהוה.” They have done corruptly, they have done an abominable deed, there is no one who does good.”

3 – A hated woman who marries:

The Hebrew root word that is used for ‘hated’ is שָׂנֵא *sane* – Strong’s H8130 which means, ‘*to hate, detest, turn against*’.

To ‘hate’ is to have or show intense hostility and turn away from someone or something, usually derived from fear, anger or a sense of injury, as one feels that they have been wronged and have no need to show respect or credence to another’s advice or instructions.

Here the picture is of an unloved woman getting married and shows us that this is not a good picture as the woman who is married and still hated will suffer and be grieved and become contentious.

The picture we have here, is possibly of a woman who has been single for so long due to be hated by everyone and finally gets married.

When this happens, she may become very vindictive against those who hated her as she has now got her position that she could never get before! Instead of receiving the love of her husband she may in turn revert the hatred shown toward her back on others as a means of retaliating against all the hatred she had previously faced.

This must be an important lesson that we too can learn from, as a collective bride and body of Messiah, as we were all once far off from the Covenants of Promise and unloved, yet now having been brought near by the Blood of Messiah and now loved by Him we must not hate our enemies! This is why Messiah taught that we should love our enemies for we are now loved, even though we were once hated/unloved and not a people, but now are a people of Elohim that ought to show love and not hate!

4 – A female servant who supplants her mistress:

The Hebrew root word that is used here for ‘supplants’ is יָרַשׁ yarash – Strong’s H3423 which means ‘*to dispossess, drive out, expel, disinherit, bring to ruin, destroy*’.

The possible picture that we are being given here is when a servant dispossesses or displaces her mistress as boss.

In other words, we see the dangers of the servant becoming the boss over the one who originally was the boss over the servant!

Why this is unbearable is that the one who was previously a servant will tend to retaliate and treat the one who was previously her mistress in a harsh manner.

All of these matters picture for us positions of some kind of leadership or authority that is taken up by those who are not equipped or positioned to do so, and herein we can learn from this parable why we need our righteous King to come and rule and reign, so that we can serve and worship Him in Spirit and Truth, as wise servants that seek after and grow in wisdom and are satisfied with our lawful bread and recognise that we are loved by our Husband who is coming for His ready Bride and submit to the authority of His Word as a faithful servant!

We have a Righteous King:

The Hebrew word מֶלֶךְ צַדִּיק Malkitsedeq – Strong’s H4442 means, ‘*my king is righteous*’ which comes from the two words:

- 1) מֶלֶךְ Melek - Strong’s H4428 which means, ‘*king*’ and
- 2) צַדִּיק tseḏeq – Strong’s H6664 which means, ‘*righteous, just, righteousness*’.

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

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

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

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



Mem - מ:

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

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

Lamed - :

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

Kaph - :

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

Yod - :

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

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

Tsadey - :

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

Dalet - :

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

It speaks a great deal in terms of understanding the door of the tent of appointment as the only means of access.

Quph - ק:

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

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

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

Or

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

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

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

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

Pilate then asked יהושע, "What is Truth?"

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

Verse 24-28:

"There are four matters which are little on the earth, but they are exceedingly wise: ²⁵ the ants are a people not strong, yet they prepare their food in the summer; ²⁶ the rock badgers are a weak folk, yet they make their homes in the crags; ²⁷ the locusts have no sovereign, yet they all go out in formation; ²⁸ a spider takes hold with two hands, and is in sovereigns' palaces."

All four matters that are spoken of in this 5th numerical saying are of living creatures that are small in size yet have remarkable wisdom and skill.

As we consider how remarkable each of these ‘small’ creatures are we can learn some powerful truths that can encourage and equip us in walking in the Truth of our Master!

The Hebrew word that is translated here as ‘little’ comes from the root word קטן *qatan* – Strong’s H6996 which means, ‘*youngest, small, least, littlest*’ and clearly indicates to us that while these may be of the smallest that are on the earth, they are not foolish, but are exceedingly wise.

The Hebrew phrase that is translated as ‘are exceedingly wise’ is written as follows:

חֲכָמִים מְחֻכְּמִים – *ḥakamiym meḥukkamiym*

This phrase comes from the following root words:

חָכַם *ḥakam* – Strong’s H2450 which means, ‘*expert, skilled, learned*’ which comes from the

primitive root verb חָכַם *ḥakam* – Strong’s H2449 which means, ‘*to be wise, skilful, make wise*’.

Here we have the adjective and verb of ‘wisdom’ being used to emphasise just how wise these small creatures are.

It is from this root verb חָכַם *ḥakam* – Strong’s H2449 that we get the Hebrew word for ‘wisdom’, which is חֹכְמָה *ḥokmah* – Strong’s H2451 meaning, ‘*wisdom, skill*’.

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



Ḥet – ח:



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

Kaph - כ:



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

Mem - מ:



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

Hey – ה:



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

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

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

WE ARE BUILT UP IN THE MASTER AS WE SEPARATE OURSELVES FROM THE WORLD AS WE SUBMIT UNDER THE HAND OF OUR MASTER AND DO WHAT HIS WORD INSTRUCTS AS IT WASHES US AND ENABLES US TO LIFT OUR HANDS TO HIM IN CONTINUAL PRAISE!

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

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

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

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

As we consider how exceedingly wise each of these four small creatures are, we can learn some valuable lessons in regards to our need to be wise and walk in wisdom!

Let us look at each of these small yet wise creatures:

1 – THE ANTS

We are told here, in this proverb, that **‘the ants are a people not strong, yet they prepare their food in the summer’**

The Hebrew word that is used here for: **‘the ants’** is **הַנְּמָלִיִּים** hanemaliym, which is the plural of the word **נְמָלָה** nemalah – **Strong’s H5244** and is only used twice in Scripture.

The other verse we find this word being used is in:

Mishlě/Proverbs 6:6-8 **“Go to the ant, you lazy one! See her ways and be wise, 7 which, having no commander, overseer or ruler, 8 provides her supplies in the summer, gathers her food in the harvest.”**

The ant is one the four matters Aḡur gives us as being little on the earth yet exceedingly wise! We can learn a great deal of wisdom by looking at the ant!

While some dictionaries may not be certain of the root of this word for ant, it is thought to be derived from the root word **נָמַל** namal – **Strong’s H5243** which means, **‘to cut off, cut down, be circumcised’**.

Why I find this interesting, is that in many ways, by the ant being recognised for its organisational skill and proficiency, we can liken this, in a metaphoric sense, to one in Scripture, who is truly circumcised in heart, which represents for us one who is completely submitted to walking in the commands of Elohim.

While the ant has no commander and does what is required, we can learn a great deal of true submission in recognising that we do have a Commander and Ruler to whom we are to submit and surrender our hearts as being circumcised by Him through our immersion into His Name and the urgency of guarding to do all he commands us to, lest we actually find ourselves cut down and cut off from the Covenants of promise!

Shelomoh instructs the lazy to actually take a look at the ways of an ant and be wise.

If one is being so lazy that they are doing absolutely nothing, then this is a kind of rebuke to the lazy that says **“take a look at what the ant does you lazy one!”**

To the lazy: it is not as if they do not have the time to take a look... after all they are being lazy! But by looking at the ant, a lazy one can be quickly convicted to stop their laziness!

The Hebrew root word that is translated here as **‘lazy one’** is **עָצֵל** atsel – **Strong’s H6102** which means, **‘lazy, sluggard’**, and is used 14 times in 14 verses – all of which are found in the Book of **Mishlě/Proverbs!!!**

The way to guard against laziness is to learn wisdom and do it!

The one who ‘learns’ wisdom and does not apply it is lazy and a fool who just wants to get puffed up with knowledge while lacking the needed action of obedience and follow through of applying the wisdom of the Torah of **יְהוָה**!

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

To the lazy one the instruction is clear – go and pay very close attention to the tiny little ant and be wise!

The lazy one can never truly walk in wisdom, as to do so takes the discipline of separation and ability to discern and distinguish between the set-apart and the profane, hence the clear call to the lazy to go and look at how wise the ant is!

The ant has no commander, overseer or ruler, yet it does what is required and gathers what is needed in a very disciplined and diligent manner, something that many lazy ones ought to learn from today!

The ant might be small and is not strong yet it is exceedingly wise.

The Hebrew word that is translated as 'strong' is אַז az – Strong's H5794 which means, '**strong, mighty, fierce, power**' as well as meaning, '**raging, insolent, greedy**'.

While we can certainly see that an ant is not strong as a foot is able to crush an ant to death by stepping on it, what we are able to recognise is that in relation to their size they actually have amazing strength and are able to carry 10 to 50 times their own weight!!!

What is more fascinating about these small creatures is that they constantly make preparations for the future.

As we consider these small creatures that are not strong yet actually have amazing strength, we are able to learn from this a clear picture of who we are in Messiah.

We can be reminded of the words that we see in Sha'ul's second letter to the believers in Corinth: **Qorintiyim Bét/2 Corinthians 12:9-10 "And He said to me, "My favour is sufficient for you, for My power is perfected in weakness." Most gladly, then, I shall rather boast in my weaknesses, so that the power of Messiah rests on me. 10 Therefore I take pleasure in weaknesses, in insults, in needs, in persecutions, in distresses, for the sake of Messiah. For when I am weak, then I am strong."**

We can also be reminded of Sha'ul's words in:

Pilipiyim/Philippians 4:13 "I have strength to do all, through Messiah who empowers me."

In an of ourselves we certainly may have little strength yet in the Master who empowers us we can be equipped and strengthened to do all!

The ant is established in its ways!

The Hebrew root word that is translated as 'prepare' is כּוּן kun – Strong's H3559 which means, '**ready, steadfast, established, firm, set up, determined, prepared**', and it is written in the 'hiphil active' tense which can carry the meaning of, '**to establish, set up, accomplish, so, make firm, provide**'. This root with its derivatives is used 288 times in Scripture, and is often translated as 'perfect'. The root meaning is to bring something into being with the consequence that its existence is a certainty, such as the 'perfect' Day of יְהוּדָה.

The connotations of this word move from the understanding of preparation through perfection and establishment, and by looking at the way an ant provides her supplies in summer should teach the lazy one the importance of proper preparation unto perfection, knowing that we have been called to be perfect as יְהוּדָה is perfect!

The Hebrew word used for 'food' is לֶחֶם lehem – Strong's H3899, meaning '**bread, meal, provision, food**', which we have already discussed in detail.

Once again, I remind you that we also know that **bread**, in Scripture, is a picture of a Torah obedient community:

Qorintiyim Aleph/1 Corinthians 10:17 “Because there is one bread, we, who are many, are one body, for we all partake of the one bread.”

We also take note that Messiah is the Bread of Life that came down from above in order to provide for us the needed sustenance for life in Him, and therefore we must take note of this clear warning against laziness, as we are to make sure that we are firmly established in Him as we prepare ourselves daily as a Bride that is making Herself ready, by making sure that we eat of our daily lawful bread – that is we must never neglect to read and meditate daily on the Torah of Elohim, lest we become lazy and lack proper wisdom to function as we should in Him!

While the ant prepares their food in summer, we also take note that **Mishlě/Proverbs 6:8** tells us that the ant gathers her food in the harvest.

The Hebrew root word that is used for ‘gathers’ is **אָגַר** agar – **Strong’s H103** which means, ‘to gather’, and is used 3 times in Scripture.

The first time it is used is as part of the curses for disobedience in:

Debarim/Deuteronomy 28:39 “You plant vineyards, and shall labour, but you neither drink of the wine nor gather, for the worm eats it.”

When one is disobedient and does not walk in the commands of Elohim the message is clear here – you can work all you want, you will not gather from your labours!!!

It is used again in **Mishlě/Proverbs 10** and is very well suited as a verse that highlights a clear message of warning against laziness as well as the reward for proper functionality and application of wisdom:

Mishlě/Proverbs 10:5 “He who gathers in summer is a wise son, he who sleeps in harvest is a son who causes shame.”

The ant gathers her food in the harvest!

The Hebrew word for ‘food’ in **Mishlě/Proverbs 6:8** is **מֵאֲכָל** ma’akal – **Strong’s H3978** which means, ‘food, fruit, provision’, and comes from the root word **אָכַל** akal – **H398** and means ‘eat, consume, devour or be devoured’, which we have already discussed in this article!

We either gather and eat what we should, or we will be eaten up and devoured by the very same Word that is neglected!

The ant can gather its food in the harvest because she has been diligent in working as she should, and herein lies some vital wisdom!

The lazy one who does not establish their ways in the Word (Bread) shall not have the necessary provision to be gathered unto the Master when the harvest comes!

The lazy will be like the darnel that is gathered to the barns to be burned, while the wise and righteous obedient ones shall be like the wheat that is gathered to the Master!

One will be gathered to be devoured by judgement, while the other will be gathered to be appointed to rule with our Master!

The lazy will not have anything to gather and stand naked and ashamed, while the wise will present to the Master the harvested works of obedience to His Torah!

The simply but very clear functionality of the ant must teach us the wisdom of being a hearing, guarding and doing people of Elohim!

A clear characteristic of an ant that we can learn much from is that of **PREPARATION**. We are to be a faithful Bride that is making herself ready and understands the urgency of guarding against laziness.

2 – THE ROCK BADGERS

The rock badgers are a weak folk, yet they make their homes in the crags.

The Hebrew word that is used here for ‘rock badgers’ is שִׁפְנִיִּים – shephaniym which is the plural of the word שִׁפְנָן shaphan – Strong’s H8227 which means, ‘rock badger, coney, hyrax’, and comes from the root verb שָׁפַן saphan – Strong’s H8226 which means, ‘to cover, cover in, hide, treasure up’. I find this name of the rock badger a fitting one as we consider the root that this word comes from as we take note that they make their homes in the crags, giving them sufficient cover to hide from any predators! They might not be a mighty people yet they make their homes in the crags! The Hebrew root word that is used for ‘make’ is שָׁמַם suwm - Strong’s H7760 – ‘to put, to place, to set; set down in a fixed and arranged place’. With this word having the meaning of setting down in a fixed place we are able to learn how steadfast these little creatures are as they know where their home is to be built, set and established!

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



Beyt - בֵּית:

This is the letter ‘beyt’ (בֵּית), 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 - יָ:

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

Taw - תָּ:

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 יהוה, 22 in whom you also are being built together into a dwelling of Elohim in the Spirit.”

Their home is set in the crags!

The Hebrew word that is translated as ‘in the cliffs’ is בַּסֵּלַע – basela, with the root word for ‘crags’ being סֵלַע sela – Strong’s H5553 which means, ‘a crag, cliff, mountain, rock’ and also carries the figurative meaning of ‘stronghold of יהוה, of security’.

This word often also translated in Scripture as ‘rock’ and is also used to give reference to our Master and Elohim, who is our Rock!

There is another word in Scripture that is also translated as Rock and both of these give clear reference to our Master and Elohim, the Rock of our deliverance and in whom we find refuge and strength, and upon which we can stand firm in our belief!

The first time we see this root word סֵלַע sela – Strong’s H5553 being used in Scripture, is in:

Bemidbar/Numbers 20:8 “Take the rod and assemble the congregation, you and your brother Aharon. And you shall speak to the rock before their eyes, and it shall give its water. And you shall bring water for them out of the rock and give drink to the congregation and their livestock.”

Here in Bemidbar/Numbers 20:8, when Mosheh was told to ‘speak’ to ‘the Rock’, we are able to see a powerful picture in play, as we look back at the first time that Mosheh was told to ‘smite the Rock’ 38 years before in:

Shemoth/Exodus 17:6 “See, I am standing before you there on the rock in Horeb. And you shall smite the rock, and water shall come out of it, and the people shall drink.” And Mosheh did so before the eyes of the elders of Yisra’el.”

Two events of similar nature that took place 38 years apart, yet what was now different?

Well firstly there is the simple truth of obeying the Word of Elohim versus not obeying, and the relevant consequences that come from the choice to obey or not to obey.

Yet what we need to also ask is, ‘why did יהוה tell Mosheh to speak to the Rock this time and not smite it as before?’.

I believe there is a great lesson contained herein for us, as we look at the Hebrew wording that is used here, and dig further back by looking at the ancient pictographic symbols that give us the word for ‘rock’.

Here in **Bemidbar/Numbers 20:8** the Hebrew word used for ‘rock’ is סֶלַע sela – Strong’s H5553 which means, ‘a crag, cliff, mountain, rock’ and also carries the figurative meaning of ‘stronghold of יהוה, of security’, and is therefore different to the Hebrew root word used for ‘rock’ in

Shemoth/Exodus 17:6, which is the root word צוּר tsur – Strong’s H6697 which means, ‘rock, cliff, stones, strength, block of stone, boulder’.

We are also able to see how it is here in **Shemoth/Exodus 17:6** that it is the first time that this word is used in Scripture.

So, we have two accounts of water coming forth from **The Rock**, after the people grumbled for lack of water, and both times we see a new Hebrew word being introduced to us for the first time!

Two words that carry similar meanings, and throughout the rest of Scripture we are able to find them being used interchangeably for ‘rock’, with some verses even having both words used together, as in:

Tehillah/Psalm 18:2 “יהוה is my rock and my stronghold and my deliverer; My Ėl is my rock, I take refuge in Him; My shield and the horn of my deliverance, my high tower.”

This is also the same wording of Dawid we see in:

Shemu’el Bēt/2 Samuel 22:2-3 “And he said, “יהוה is my rock and my stronghold and my deliverer. 3 “My Elohim is my rock, I take refuge in Him, My shield and the horn of my deliverance, My high tower and my refuge. My Saviour, You save me from violence.”

The first ‘rock’ is the root word סֶלַע sela – Strong’s H5553 written as סֶלַעַי sal’aiy – ‘my rock’,

while the second ‘rock’ is צוּר tsur – Strong’s H6697 written as צוּרִי tsuriy – ‘my rock’.

In order to get a better understanding of why two different words are used on the two different occasion of water coming forth from **The Rock** in the wilderness, we need to look at these words in their ancient pictographic form.

Let us then look at this term ‘**The Rock**’, when we take note that ‘**the Rock**’ is a clear reference and shadow picture of יהושע Messiah.

The first word used in **Shemoth/Exodus 17:6** for ‘**The Rock**’ – הַצּוּר ‘hatsur’ in the ancient pictographic script looks like this:



Hey - הַ:



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

Tsadey - ז:

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

Waw/vav - ו:

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

Resh – ר:

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

As we consider this first word used in Scripture for ‘**The Rock**’, when looking at the ancient pictographic letters we are able to render the following meaning when understanding that the prophetic shadow picture of Messiah, The Rock in who we find strength and Living Waters:

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

The second word we find being used in reference to **The Rock** that was struck in the Wilderness, here in **Bemidbar/Numbers 20:8** is               

Samek – ס:



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

Lamed – ל:



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

Ayin – ע:



the ancient script has this letter is pictured as , which is **'an eye'** and represents the idea of **'seeing and watching'**, as well as **'knowledge'**, as the eye is the window of knowledge.

As we consider this word used in Scripture for **'The Rock'**, when looking at the ancient pictographic letters we are able to render the following meaning when understanding that the prophetic shadow picture of Messiah, The Rock in who we find strength and Living Waters:

**BEHOLD, THE ONE WHOM WE FIX OUR EYES UPON, IS THE ONE WHO WAS
PIERCED FOR US, ENABLING US TO GRAB HOLD OF HIS TRUTH AND CLING
TO HIS WORD THAT SECURES US IN HIM, AS WE ARE LED UNDER THE
AUTHORITY OF THE EASY YOKE OF HIS TORAH!**

As we therefore consider the clear picture that these two words for **'The Rock'** show us, we are able to recognise the True source of our strength and sustenance, as we look to our Rock, Refuge and Good Shepherd, our master and Elohim, **יְהוָה** Messiah.

What is worth taking note of here, is how we are able to see the difference between the two words that were almost given 40 years apart, is how that by Messiah, having gone into the Wilderness for 40 days and then being struck for us when he lay down His life for us, is that we no longer need a sacrifice for our sins, but rather we have a High Priest and intercessor, to whom we can come and confess with the full assurance that He shall cleanse us from our sin:

Yohanan Aleph/1 John 1:9 “If we confess our sins, He is trustworthy and righteous to forgive us the sins and cleanse us from all unrighteousness.”

We also recognise that, according to **Ih’rim/Hebrews 10**, if we sin purposefully after we have received the knowledge of the truth, there no longer remains a slaughter offering for sins.

When we consider this second word for ‘rock’ - סֵלַע sela – Strong’s H5553, we are also able to recognise that there is another word that phonetically sounds the same, yet is spelt different and has a different meaning, and that is the Hebrew word סֵלַח selah – Strong’s H5542 which means, ‘**lift up, exalt**’, and is used frequently in the **Tehillim/Psalms**, as a technical musical term probably showing accentuation, pause, or interruption, and is often understood as meaning, ‘**pause and think about**’, or ‘**stop for a moment and consider what has just been said**’.

You will notice that while these words sound the same, the difference is in the last letter, as this word for lift up and exalt ends with the letter ‘hey’ (ה), whereas the word for ‘rock’ ends with an ‘ayin’ (ע).

When considering that **The Rock** that was to be ‘spoken’ to was סֵלַע sela – Strong’s H5553, I see a great reference for us to actually stop and think about this for a moment, as we come to the master and confess our sins, as seen in a Psalm where we find the word סֵלַח selah – Strong’s H5542 in: **Tehillah/Psalm 32:5 “I acknowledged my sin to You, and my crookedness I did not hide. I have said, “I confess my transgressions to יהוה,” and You forgave the crookedness of my sin. Selah.”**

Notice here, the clear connection of ‘speaking to **The Rock**’ and receiving forgiveness! Also take note that here is another verse that, when placed alongside **Yohanan Aleph/1 John 1:9**, clearly shows us once again that יהוה is our Saviour – He is יהושע Messiah – The One to whom we confess and The One who forgives and cleanses – now stop and think about that!!!

Both of these words for **The Rock** continue to picture for us the greatness of our Elohim, and we often find that סֵלַע sela – Strong’s H5553 is primarily used in reference to the provision and sustenance of Elohim; while צִוּר tsur – Strong’s H6697 is primarily used in reference to the strength and stronghold we find in Him!

Mosheh was told to ‘speak to הַסֵּלַע ‘hasela’ – The Rock, and the word for ‘speak’ is דָּבַר dabar – Strong’s H1696 meaning, ‘**to speak, command, counsel, declare, proclaimed, converse, warn, threaten, promise**’, and is also the Hebrew word that is used for ‘**WORD**’, while in **Shemoth/Exodus 17:6** he was told to ‘strike’ הַצִּוּר ‘hatsur’ – The Rock, and the word for ‘strike’ is נָכַח nakah – Strong’s H5221– means ‘**strike, make physical contact with a blow, cause the destruction of an object, strike with the mouth of the sword, kill**’.

What we can learn from this, is that the ‘wrong’ use of the Torah can cause one to stumble in it; while the correct use of the Torah will cause one to walk in it and enter into the Covenant of Promise that the Blood of Messiah has brought us near to by His Blood.

We cannot for one moment think that the Torah is done away with, as many ‘strike’ the Torah down as being of no effect, and to do this will cause you to not enter into the Reign of the Master.

It is by the Torah that Messiah was struck for us, and it is by the Torah that we continue to stay in Him as we obey His Word and walk in it!

Back to the rock badgers who make their homes in the crags! We are able to learn from these small creatures how we are to build upon The Rock and make our dwelling in our Master and Elohim, for He is the Rock of our deliverance!

A clear characteristic of an ant that we can learn much from is that of **HABITATION**. We are to be firmly rooted in our Master and make our dwelling in Him as we find shelter and refuge in Him alone!

3 – THE LOCUSTS

The locusts have no sovereign, yet they all go out in formation.

The Hebrew word for locusts is אֲרֵבִים *arbeh* – Strong's H697 רָבַח *rabah* – Strong's H7235 which means, ***'to be or become much, many or great, abundant'***, which makes sense as we take note that a single locust may not get much attention and pose no threat yet when a swarm of locusts are gathered in formation they are a mighty force to be reckoned with.

What is an interesting lesson to learn from the locusts, is that they may have no sovereign yet they do not step out of line!

They are organised and stick to their formation as they do what they are made to do.

The Hebrew root word that is used for 'go out' is יָצָא *yatsa* – Strong's H3318 which means, ***'to go or come out, brought, came, go forth, depart, go forward, proceed'***.

The Hebrew root word that is used for 'formation' is הִצִּיט *hatsats* – Strong's H2686 which means, ***'to shoot arrows, to divide, cut off'***, and can also be understood as meaning, ***'keeping distance, keeping order in divisions'***.

No one knows better the damage a swarm of locusts can cause than the Pharaoh who refused to let יהוה's people go:

Shemoth/Exodus 10:13-15 “And Mosheh stretched out his rod over the land of Mitsrayim, and יהוה brought an east wind on the land all that day and all that night. Morning came, and the east wind brought the locusts. 14 And the locusts went up over all the land of Mitsrayim and settled within all the borders of Mitsrayim, very grievous. There had never been locusts like them before, nor would there again be like them. 15 And they covered the surface of all the land, so that the land was darkened. And they ate every plant of the land and all the fruit of the trees which the hail had left, and no greenness was left on the trees or on the plants of the field, in all the land of Mitsrayim.”

This plague saw יהוה sending locusts – a clean insect representing how יהוה will cleanse the land from all wickedness and the locusts represent, in one sense, the army of יהוה bringing judgement upon this wicked and adulterous land.

It has been reported that a swarm of locust can be anywhere from 40-80 million strong per square km and climb up to 3,000 feet (914 meters) in the air posing problems for pilots.

Depending on the wind, locust swarms can fly at around 16 to 19 km/h traveling 130 km or more in a single day!

Although a locust may only weigh about 2 grams, they can eat their body weight in food every day. A small part of a small swarm could consume enough food for 2500 people – this was a huge devastation for the Land, as the locusts went everywhere and finished what the hail had begun, and they went into all the houses of the Mitsrians – from Pharaoh’s palaces to the least of the servants in the land. And this was a direct insult upon Pharaoh, who was believed to be a direct descendant of ‘Ra’ - when יהוה made it known that the plague would be such as has never been seen by any of their forefathers, revealing that יהוה alone is before all was and that their pagan worship of false mighty ones was worthless to help them against the True Creator of all!

What this small creature can teach us that we are to ‘stay in line’ so to speak as we recognise the picture of the locusts going out to do what they are called to do, and we would do well to learn our position in our Master and King and make sure that we go out and come in according to His prescribed order, especially as we acknowledge that we have a King to submit to and must follow!

A clear characteristic of an ant that we can learn much from is that of **CO-OPERATION**. We all form part of the Body of Messiah and each part must do its work and not step out of line!

4 – THE SPIDER

A spider takes hold with two hands, and is in sovereigns’ palaces.

While most people do not like spiders and will quickly run from this very small creature, we take note of the characteristics that are being presented to us and what we can learn from this is that we are to be zealous for our Master!

The Hebrew word used here for ‘spider’ is שְׂמַמִּית **semamith** – Strong’s H8079 which means, **‘spider, kind of lizard’**.

While there may be discrepancies over the meaning of this word, as there is a difference in various translations, that either say it is a spider or a poisonous lizard of some kind, what we can take note of is the description that is given of this small creature.

Some translations render this verse as saying”

‘a lizard you can take in your hands yet it is in kings’ palaces’

So here, we have the possible understanding of the spider/lizard taking hold with two hands or that a spider/lizard can be taken up in your hands.

The Hebrew text is as follows:

שְׂמַמִּית בְּיָדַיִם תִּתְפֹּשׂ וְהִיא בְּהִיכָלֵי מֶלֶךְ

Semamith beradayim tethapes vehaya beheykley Melek

This could literally be translated as:

The spider with her hands takes hold and it is in palaces of a king

It is therefore safe to say that the ISR Scriptures translation can be deemed to be more accurate than saying that you can take a lizard in your hands yet it is in kings’ palaces.

The picture here, of a spider taking hold with her hands, is a picture of holding fast to something.

The Hebrew word for ‘takes hold’ is תִּתְפֹּס – **tethapes** which comes from the root word תִּפַּשׁ **taphas** – Strong’s H8610 which means, ‘*to lay hold of, wield, arrested, capture, profane, seize*’ and it is written in the ‘piel’ verb form which describes the ‘intentional or intensive action’ and can render the meaning, ‘*to catch or grasp with the hands*’.

This picture of catching or seizing with the hands implies that what is caught in the hand will not be let go and herein lies a good lesson for us in regards to not letting go of the Truth but grasp it with both hands and guard to do all that is commanded and not let our hands grow weak.

The Hebrew root word that is used here for ‘palaces’ is הֵיכָל Hēkal – Strong’s H1964 which means, ‘*a palace, temple, court, sanctuary*’ and is the word that is also used to describe the Temple of יְהוָה.

When we consider this small creature, grabbing with both hands in the temple of a king, we are able to recognise that we too must grab hold of the Word of our Master, as we abide in Him and never think that we are too small to grab hold of the Truth and stay in Him!

As we consider these 4 small creatures that are exceedingly wise we can recognise that as we stay in our Master and King we shall always have sufficient supply and can find refuge in Him as we walk according to His order with passionate zeal for His Truth that we grab hold of with both hands!

Verse 29-31:

“There are three matters that are going well, and four are good in walking: 30 a lion, which is mighty among beasts and does not turn away from facing all; 31 a greyhound, and a male goat, and a sovereign whose army is with him.”

These verses form the 6th numerical saying in this collection, and here, we see that the first three matters refer to the natural world while the fourth refers to man.

Three, that is the first 3 (lion, greyhound and a male goat) are going well, while all 4 (including a sovereign) are good in walking.

The Hebrew root word that is used here for ‘going’ comes from the word צָעַד tsa’ad - Strong’s H6806 which means, ‘*step, pace, march, stride, goings*’, and this word could be best understood as walking in rhythmic sequence.

This word can highlight the keeping in step with a proper pattern or design, and not be out of beat, so to speak, as we see this word translated as ‘steps’ in:

Shemu’el Bēt/2 Samuel 6:13 “And it came to be, when those bearing the ark of יְהוָה had gone six steps, that he slaughtered bulls and fatted sheep.”

This is the account of the Ark of the Covenant of יְהוָה being brought back to Yerushalayim from the House of Obed-Edom, after having been there for 3 months when it was left there due to the Ark being put on a new wagon and not carried on the shoulders of the priests as it should be, and Uzzah was struck dead for stretching out his hand and touching the Ark.

This return of the Ark in the proper manner pictures for us our ability to walk in the proper manner of obedience that is called for in the Torah of Elohim, and how we are to properly bear His presence on our shoulders and walk in the rhythmic sequence of His Word.

With the wording here of having gone 6 steps and then slaughtering bulls and fatted sheep, is a clear picture for us guarding the Sabbath (the 7th day), or 7th step in a manner of speaking.

True obedience calls for us to walk in the proper marching orders (pattern and design) of our Great and Mighty King.

The Hebrew root word that is used here, in this parable, for 'well' is **יָטַב** *yatab* – Strong's H3190 meaning, **'to be good, well, glad or pleasing'** and can carry the understanding of what it means to be in a state of having proper characteristics or performing an expected function.

Therefore, the first three that are being described here are in step with the expected function of their design!

All four are good in walking!

The Hebrew word used for 'walking' is **יָלַךְ** *yalak* - Strong's H3212 which also means, **'to go, walk, come, depart, proceed, move, go away'**.

All four are good to go, so to speak, and herein we see the powerful truth that there is no excuse for any being to not walk as they should!

1 THE LION:

The Hebrew word for 'lion' is **לַיִשׁ** *layish* – Strong's H3198 and we have here the clear picture of the bravery and courage of a lion, which is not afraid to face any danger.

In the face of danger, a lion does not back down and from this picture we are able to see a picture of boldness and strength.

Our Master is called **the Lion of the Tribe of Yehudah** and therefore, we recognise that as long as we are in Him we need not fear evil and need not be discouraged to face the tough battles in life, for He who is in us is greater than he that is in the world!

2 THE GREYHOUND:

The Hebrew words that are translated as 'a greyhound' are **זְרִייר מְתַנִּים** – *zarziyr mathenayim*, which comes from the following root words:

1 - **זָרִיר** *zarzir* – Strong's H2223 which means, **'strutting, girded, alert'**, which is only used here in Scripture.

2 - **מוֹתֵן** *mothen* – Strong's H4975 which means, **'loins, back, body, heart, hips, waist'**.

As we consider these two words, we are able to get the picture of an animal that has its loins girded, which is a picture of being dressed and ready to run. A greyhound is known for its swiftness and speed

The picture of having one's loins girded is one we find being used frequently in Scripture and refers to being properly dressed, ready and alert for service and action or duty!

In the instructions in regards to the armour of Elohim we are told in:

Eph'siyim/Ephesians 6:14 "Stand, then, having girded your waist with truth, and having put on the breastplate of righteousness"

The Greek word that is used in **Eph'siyim/Ephesians 6:14** for 'girded' is περιζώννυμι perizōnnumi – **Strong's G4024** meaning, '**to gird, be dressed in readiness**', and is constructed from two words:

- 1) - **περί** peri – **Strong's G4012** which is a primary preposition meaning, '**about, concerning, around, on account of**' and
- 2) - **ζώννυμι** zōnnumi – **Strong's G2224**.

This Greek word περιζώννυμι perizōnnumi is used in the **LXX** (Septuagint) and is used in reference to the command for readiness that was given to Yisra'el in obeying the instructions regarding Pēsah: **Shemoth/Exodus 12:11** "**And this is how you eat it: your loins girded, your sandals on your feet, and your staff in your hand. And you shall eat it in haste. It is the Passover of יהודה.**"

The Hebrew root word that is used here for 'girded' is **הָגַר** hagar – **Strong's H2296** and carries the meaning, '**to gird, gird on, gird oneself, be armed, dressed, come trembling**' and can carry the essence of being 'belted', as in 'girded up and ready'!

This word is also used in:

Shemu'el Aleph/1 Samuel 2:18 "**But Shemu'el was attending before יהודה – a youth, wearing a linen shoulder garment.**"

Shemu'el, as we know, was dressed in righteousness amidst an adulterous and wicked people! Being girded about the loins with Truth entails a readiness to stand firm and be bold and ready to speak the Truth and not be afraid of others, which we can now clearly see through the first two pictures of a lion and a greyhound.

We also are able to remember the words that Yirmeyahu was told in:

Yirmeyahu/Jeremiah 1:17 "**Now, gird up your loins and arise, and speak to them all that I command you. Do not break down before their faces, lest I break you before them.**"

These were the words that יהודה spoke to a young Yirmeyahu and are words that are still alive and applicable to each and every one of us today; to us who are a called out and chosen people who are to be faithful ambassadors of the coming reign of our King!

In these darkened days where depravity is on the increase, we are to gird up our loins and speak the Truth and not be afraid to do so!

The phrase, 'gird up your loins and arise' is written in the Hebrew as:

תְּצַוֵּר מַתְנַיִקָּא וְקַמְתָּא – 'te'zor matheneyka veqam'ta'

This phrase comes from the following root words:

- 1) **אָזַר** azar – **Strong's H247** which means, '**to gird, encompass, equip, clothe**' and is metaphorical of strength!
- 2) **מֹתֵן** mothen – **Strong's H4975** which means, '**loins, back, body, heart, hips, waist**'.
- 3) **קָם** qum – **Strong's H6965** meaning, '**to arise, stand up, stand**', and in the tense this is written in, it can render the clear meaning, '**to rise, to become powerful, to stand firm, to be established, endure**'.

This instruction given to Yirmeyahu to 'gird up his loins' meant that he was to 'brace himself for action'!

He would not be able to stand up and be ready for action if he had not been properly equipped in the Word! יהוה had equipped him with His Word and now he was to rise up, stand firm and endure with his loins properly girded with the Truth!

This call to stand up and be girded with the Truth is one we are all to hear and diligently respond to with great faith and not get discouraged by circumstances that may seem unbearable or unfavourable!

3 THE MALE GOAT:

The Hebrew word used here for 'male goat' is תַּיִשׁ tayish – Strong's H8495.

What is it about the he goat?

Well, with a long beard, magnificent horns, and a constant presence at the head of the flock, the 'he goat' can represent for us a picture of strong and sober leadership.

It was common knowledge that 'he goats' go at the front of the flock to lead the way.

It is an excellent guide and protector, all of which can clearly picture for us the strength, power and guidance we are able to see in our Master and Elohim.

4 THE KING WHOSE ARMY IS WITH HIM

This makes logical sense as a king whose army is not with him is not good in walking!

This is a picture of an invincible king who has the faithful support and following of his men.

We know that our King is coming with His army!

The compound title יהוה – יהוה צְבָאוֹת tsebaoth means, 'יהוה of Hosts' and the word 'Hosts'

comes from the word צְבָא tsaba – Strong's H6635 which means, '*army, war, warfare, battle,*

conflict, host (of organised army)', and comes from the root verb צָבָא tsaba – Strong's H6633 meaning, '*to wage war, perform, fight, serve, mustered, gone to war*'.

He is not only our Commander and Chief who fights for us, He is also the one under whom we march and fight the good fight of belief.

The question you must ask yourself is whether or not you are staying in the Master and have counted the cost of following Him and are serving as a faithful soldier in His army!

Bemidbar/Numbers 26:2 "Take a census of all the congregation of the children of Yisra'el from twenty years old and above, by their fathers' houses, everyone going out to the army in Yisra'el."

The Hebrew root word that is used for 'army' in **verse 2** is צְבָא tsaba – Strong's H6635 which means, '*army, war, warfare, battle, conflict, host (of organised army)*'.

This was a count to see who was truly enlisted in the army of Elohim!

We take note that this word is also used in the instructions given the Lēwites who were to '**perform the service**' in **Bemidbar/Numbers 4:23**.

To perform the duty of the priesthood is seen as a critical service of 'fighting the good fight'.

We must remember that the Lēwites encamped around the Tabernacle and were camped between the Tabernacle and the rest of the tribes in order to 'guard the duty' lest the wrath of Elohim break out to the rest of Yisra'el!

The Lēwites were no sissies but rather very strong and brave men who had to be fit and able to guard the charge of keeping the Tabernacle from defilement!

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

We also take note that this root word **צָבָא** tsaba – Strong’s H6635 is used over 250 times in the Tanak, as a clear compound title or Name of our Elohim: **יְהוָה צְבָאוֹת** – יהוה tsebaoth, meaning, ‘יהוה of Hosts’.

When fighting the good fight as a good soldier of Messiah then you are good in walking!

Verse 32-32:

“If you have been foolish in lifting up yourself, or if you have plotted evil, put your hand on your mouth. 33 For as milk under pressure brings forth curds, and as a nose under pressure brings forth blood, so wrath under pressure brings forth strife.”

This collection of numerical sayings and powerful riddles ends with the caution against being foolish and causing strife!

A way to sum up these last two verses, is to say that:

‘Foolishness makes trouble’.

The first caution given is against lifting oneself up, which is a foolish thing to do!

The Hebrew word for ‘foolish’ comes from the root verb **נָבַל** nabal – Strong’s H5034 which means, **‘to be senseless or foolish, treat contemptuously, dishonour, come to nought, fall off’.**

The adjective of the root verb **נָבַל** nabal – Strong’s H5034 is **נָבֵל** nabal – Strong’s H5036 which means, **‘foolish or senseless’** and is found in:

Tehillah/Psalm 53:1 “The fool has said in his heart, “There is no Elohim.” They have done corruptly, and they have done abominable unrighteousness; no one does good.”

Tehillah/Psalm 14:1 “The fool has said in his heart, “There is no יהוה.” They have done corruptly, they have done an abominable deed, there is no one who does good.”

Yeshayahu/Isaiah 32:5-6 “A fool is no longer called noble, nor the scoundrel said to be respectable; 6 for a fool speaks folly, and his heart works wickedness: to practise filthiness, and to speak against יהוה that which misleads, to starve the being of the hungry, and to withhold the drink from the thirsty.”

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

The Greek word that is used here for ‘exalts’ is **ὑψόω** hupsoō – Strong’s G5312 which means, **‘to lift up, exalt, raise up, uplift, made or make great’**, and the caution here is clear:

DO NOT LIFT YOURSELF UP!

That is what the proud and foolish do as they assume to know what is best without submitting to and humbling themselves before our Master and King!

The Hebrew word that is translated as ‘**plotted evil**’ comes from the primitive root זָמַם zamam – Strong’s H2161 meaning, ‘**scheme, devise, plot**’.

Tehillah/Psalm 37:12 “**The wrong plots against the righteous, and gnashes his teeth at him.**”

The caution given here in **Mishlĕ/Proverbs 30:32** is if you have found yourself being foolish and plotting evil then put your hand over your mouth and guard yourself from speaking the folly that you have foolishly plotted!

In a sense, if you find that you have been senseless and disgraceful and arrogant then it is best to not try to be boastful about it.

Think about this for a moment, how many times have you seen people boasting about their past foolishness or sins?

This should not be so as we should not be boastful, proud or arrogant about any folly that we may have done!

The caution being given here is that when you have been foolish and schemed a wicked thing then you had better think carefully about what you say and best shut your mouth and consider your actions or rather be quiet and think about the consequences of that which you have foolishly schemed, for in doing so you may just stop yourself from doing something stupid.

We take note of how dangerous a fool is from the words in:

Yeshayahu/Isaiah 32:5-7 “**A fool is no longer called noble, nor the scoundrel said to be respectable; 6 for a fool speaks folly, and his heart works wickedness: to practise filthiness, and to speak against הַדָּרִי that which misleads, to starve the being of the hungry, and to withhold the drink from the thirsty. 7 And the methods of the scoundrel are evil – he has devised wicked plans to destroy the poor with words of falsehood, even when the needy pleads for right-ruling.**”

Verse 33 of this **Mishlĕ/Proverbs 30** gives us the reason why it is best to hold your tongue when having schemed wickedness like a fool as it likens the strife that is brought forth from wrath that is built up inside to milk bringing forth curds under pressure and a bloody nose that comes from the result of much pressure in the nasal passages.

The Hebrew word that is translated here as ‘**under pressure**’ is מִץ mits – Strong’s H4330 which means, ‘**squeezing, pressing, wringing, churning**’ and is only used here in this **verse 33**, in Scripture, where it is used 3 times.

Metaphorically this can have the understanding of applying pressure to a situation with an aggressive insistence about a matter.

How many times do you find people, in their foolishness, will just not a matter go, especially when they simply want to prove that they are right and the one they pressuring is wrong?

The three pictures that are given here in terms of what pressing produces highlight for us the fact that the end result of pushing to have your way simply brings forth a sour end that causes hurt, strife and division.

As one thinks of milk being put under pressure to bring forth curds, we recognise that the process of doing this is typically known as ‘churning’, which is a vigorous process that can picture for us the intensity of that which can be built up in folly and if not held back can bring about a harsh result of churning up words of slander and hate against another, and this is what is being warned against here.

The image of milk being churned into curds or butter is used to illustrate the nagging of a fool that just goes on and on and on and does not stop until the relationship sours and splits!!!

With the image of the nose bleeding under pressure we recognise that this can illustrate for us a picture of violence and hatred that is built up into rage that brings about some serious hurt and damage.

If you hit someone their nose can bleed!

Life is in the blood and here we see the effects of the harsh word and actions that a fool can bring forth as it can beat the life out of another, so to speak!

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

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

As we consider this picture of the nose being under pressure, we can also see the lesson of how dangerous it is for someone who is angry to be pushed and pushed to the point of violence! How many times do we find that people do not know when to stop intimidating and harassing another?

The one being harassed can get so angry and if pushed further may have an outburst of rage that can be very dangerous to all around and can lead to some severe sin!

Mishlê/proverbs 29:22 "**A man of displeasure stirs up strife, and a master of rage has many a transgression.**"

The last line could best be described as the punch line of it all: "**So wrath under pressure brings forth strife**"

The Hebrew word translated in this parable for 'strife' is **רִיב** **riyb** – **Strong's H7379** which means, '**strife, contention, dispute, adversary, controversy**', and comes from the primitive root verb **רִיב** **rib** – **Strong's H7378** meaning, '**to strive, contend, argue, complain, find fault, quarrel**'.

What this parable is actually teaching us is to stop the fighting before it breaks out!

Mishlê/proverbs 18:6-7 "**A fool's lips enter into strife, and his mouth calls for blows. 7 A fool's mouth is his ruin, and his lips are the snare of his life.**"

Our speech reveals a lot, and as taught ones of the Most-High we must guard against having foolish lips that cause strife and ruin, but have mouths that build up and impart what is pleasant and good to others:

Eph'siyim/Ephesians 4:29-31 "**Let no corrupt word come out of your mouth, but only such as is good for the use of building up, so as to impart what is pleasant to the hearers. 30 And do not grieve the Set-apart Spirit of Elohim, by whom you were sealed for the day of redemption. 31 Let all bitterness, and wrath, and displeasure, and uproar, and slander be put away from you, along with all evil.**"

Qolasim/Colossians 4:6 "**Let your word always be with favour, seasoned with salt, so that you know how you ought to answer each one.**"

What this parable is saying here, is that fools get into constant quarrels and verbal battles that cause strife and contention!

The mouth of a fool is his ruin, and the Hebrew word for 'ruin' is מְחִיטָה meḥittah – Strong's H4288 which means, **'terror, destruction, ruin'**, and comes from the root word הָתַתְּ hāthath – Strong's H2865 which means, **'to be shattered, dismayed, broken into pieces, abolished, afraid, break down or be scared'**.

The words that the fools speak will bring about a ruin and sudden destruction, for the words they speak are words of falsehood and lies, and carry no life, whereas the wise speak life and bring about great knowledge of Elohim!

Foolish talk will get you into a lot of trouble and bring about much pain and loss!

People who speak folly, are often caught by their own words and what this parable is teaching us here, is that a fool brings about his own destruction by his foolish talk, teaching us that we must guard our mouths!

Mishlê/Proverbs 13:3 "He who watches over his mouth guards his being, but he who opens wide his lips comes to ruin."

The wisdom of the parables continues to highlight the effect of the words that comes from our mouths, and what we do find, is that when anyone does not actively think before they speak, they tend to speak many words that only bring about ruin!

To sum it up:

We are to 'watch over our mouths' in order to 'guard our beings'!

In other words, we must watch what we say and always make sure that we are speaking in line with the clear plumb line of the Torah of Elohim!

As we consider these great parables, we will do well to take careful recognition that we are to guard ourselves against the dangers of straying from set-apartness and allowing wrong thoughts, words and actions, to cripple our walk and stain our garments of righteousness!

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