

MISHLĚ/PROVERBS 31

Shalom,

In this article I will break down **Mishlĕ/Proverbs 31**, verse by verse, and reveal some great nuggets of truth, by looking at some of the key Hebrew words, as well as cross referencing these verses with other relevant verses throughout the Scriptures, in order to help us understand these wisdom-filled proverbs in a better way.

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

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

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

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

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

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


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

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

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




Mem - מֶ:


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

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


Shin - שׁ:

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

Lamed - 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 31** is added to the collection of the proverbs of Shelomoh and it is the thought of some scholars that it is in fact Shelomoh who is the author of these sayings and that Lemu'el is a poetic title that is used here for Shelomoh.

While there may be debates as to whether or not these are more words of Shelomoh. we do take note of the clear prophecy that this Chapter 31 presents, as a whole, in regards to the responsibility of a sovereign and the beauty and strength of his chosen and capable Bride!

This **Chapter 31** has been used to highlight many powerful properties or descriptions of a virtuous woman, especially in relation to a wife, while at the same time, we are able to recognise the clear characteristics that we, as the Bride of Messiah, ought to reflect as we endeavour to be the set-apart Bride that displays true nobility.

This chapter also highlights for us how we are to be, as a body of Messiah, and recognise that with Messiah as our Head, we can learn vital lessons on being sober, watchful and alert, and not be given over to the drunkenness of the world, so that we are able to be faithful ambassadors of our Mighty King.

Verse 1:

“The words of Sovereign Lemu’ël, a message which his mother taught him:”

This last collection of sayings begins with the title:

“The words of Sovereign Lemu’ël...”

The Hebrew word that is used here for ‘the words’ is דִּבְרֵי – **dibrey** which comes from the noun דָּבָר **dabar** – Strong’s H1697 which means, *‘speech, word, commandment, chronicles, message’* which, in its primitive root verb form, דָּבַר **dabar** – Strong’s H1696, it means, *‘to speak, command, counsel, declare, proclaimed, converse, warn, threaten, promise’*.

In other words, this collection of sayings are the chronicles, message or commands of Sovereign Lemu’ël that are being declared and proclaimed.

The name לֵמְוֵאל **Lemu’ël** – Strong’s H3927 means, *‘for Ēl’*, which comes from the two words:

- 1) לְמוֹ **lemo** – Strong’s H3926 which is a preposition that means, *‘for, at, to, upon, in reference to’*.
- 2) אֵל **ēl** – Strong’s H410 which means, *‘Mighty, power, shortened form of Elohim – Mighty One’*

These words of the King who is for Elohim, was a message that his mother had taught him!

The Hebrew word that is translated here as ‘message’ is מַסָּא **massa** – Strong’s H4853 which means, *‘bear, carry, burden, support, tribute (which is carried or brought), a load, lifting’*, which comes from the primitive root נָסָא **nasa** – Strong’s H5375 which means, *‘to lift, carry, take, accept, accepted, arise, brought, bring forth, borne’*.

When understood in the context of the message of this prophetic collection of sayings, we take note that this word can have the meaning of being a prophetic speech, even of a threatening character and is mainly given as a powerful warning and instruction in righteousness, hence it being regarded as a burden or something that is heavy to bear, but one that must be lifted up and delivered!

The Hebrew word for ‘mother’ is אִמָּה **em** – Strong’s H517 and means, *‘mother, point of departure’*.

This word is used 202 times and is always used to express mother, except for once when it is used in:

Yehezqěl/Ezekiel 21:21 “For the sovereign of Babel shall stand at the parting of the way, at the fork of the two ways, to practise divination. He shall shake the arrows, he shall ask the household idols, he shall look at the liver.”

Here the word that is used primarily for ‘mother’ is translated here as ‘the parting’, meaning the ‘source of departure’, and in a clear metaphoric sense, we are able to see that the sovereign of Babel standing at ‘the parting’ of the way, in order to practice divination and witchcraft, is a clear picture of departing from the source of nourishment and training of a mother, in order to resort to abominable matters that will cause a mother grief!

Hawwah is figuratively referred to the **אִמָּה (mother)** of all living in **Berēshith/Genesis 3:20**.

Deborah is referred to as the **אִמָּה (mother)** of Yisra’ēl in **Shophetim/Judges 5:7**, in a time when leadership had ceased, and she arose as a mother!

The term ‘mother’ is also used figuratively, in describing a city as a mother to its inhabitants and the clear rebuke that is given to her, for causing her inhabitants to turn away from the right ruling of Elohim, is very clearly expressed. (**Yeshayahu/Isaiah 50:1 // Yehezqěl/Ezekiel 16:44 // Hoshēa/Hosea 2:2**).

As one studies the contexts in which this term for mother – **אִמָּה** – is used we are able to glean some further insight as to the role and duties of a mother, as portrayed both literally and figuratively in The Word!

A mother is:

- **A comforter:**

Yeshayahu/Isaiah 66:13 “As one whom his mother comforts, so I comfort you. And in Yerushalayim you are comforted.”

- **A Teacher:**

Mishlē/Proverbs 31:1 “The words of Sovereign Lemu’ēl, a message which his mother taught him”

- **A Discipliner:**

Zekaryah/Zechariah 13:3 “And it shall be, when one prophesies again, then his father and mother who brought him forth shall say to him, ‘You shall not to live, because you have spoken falsehood in the Name of יהוה.’ And his father and mother who brought him forth shall pierce him through when he prophesies.”

We must also take careful note of what ‘her’ children owe her, and that is to respect and honour her, show obedience to her teaching and instructions, and must never dishonour her nor forsake her Torah!!!

Mishlē/Proverbs 1:8 “My son, heed the discipline of your father, and do not forsake the Torah of your 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 Sovereign Lemu’el (Shelomoh), as expressed through his wonderful parables that teach us and warn us against being foolish!

This king’s mother had taught him well and this is a clear picture of how we are taught under the proper discipline and instruction that the Word brings to a true faithful child of the Living Elohim!

The Hebrew word that is used here for ‘taught him’ is **יָסַרְתִּי** – **yissratu** which comes from the root verb **יָסַר** **yasar** – **Strong’s H3256** which means, ‘**to discipline, admonish, correct, teach**’.

What is worth taking note of, is that the Hebrew word for ‘discipline’ – **מוֹסָר** **musar** – **Strong’s H4148** which means, ‘**discipline, chastening, correction, reproof, punishment, warning**’ – is derived from this root, which teaches us that the true discipline of our Master is taught through His Word! Why I have mentioned these definitions in detail, is to highlight the clear introduction that is given to us here in this **Chapter 31** of **Mishlê/Proverbs**.

As we take note of the clear message that has been taught by his mother, we recognise that the word of this sovereign, who is for Elohim, carries great power and authority to instruct in wisdom!

As a parable of how important the words of our Righteous King are to us, we can take a closer look at the Hebrew word for ‘word’ and acknowledge that **יְהוֹשֻׁעַ** Messiah, our Righteous King, is THE WORD!

The **Word** of **יְהוָה** is living and active and His Word does not return empty:

Yeshayahu/Isaiah 55:11 “**so is My Word that goes forth from My mouth – it does not return to Me empty, but shall do what I please, and shall certainly accomplish what I sent it for.**”

The 5th book of the Torah (**Deuteronomy**), which is called “**DEBARIM**” – **דְּבָרִים** – which is the plural of the word **דָּבָר** **dabar** – **Strong’s H1697**.

Debarim (Deuteronomy) is often understood as the ‘powerhouse’ that holds the vision and the mandate we have in **יְהוֹשֻׁעַ** Messiah.

We who choose to ‘walk and obey’ the ‘Words’ of יהוה that we ‘hear, guard and do’ find that it becomes a place of anointing, righteousness and empowerment, and it is like the mantle of anointing and responsibility the Ėliyahu passed on to Elisha.


The Word of Elohim (which includes the collection of all His instructions contained throughout the Scriptures) is that which washes us, teaches us, and trains us in righteousness – and by the life, death and resurrection has been poured out for us so that we may have abundant life in Him!

As we consider this word - דְּבָרִים Debarim- plural of the word דָּבָר dabar – Strong’s H1697, in the ancient pictographic script, we are able to recognise the importance of the Word of Elohim, and how it is His Word that prepares us as His ready Bride!

In the ancient script the word דְּבָרִים Debarim, 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 of understanding the door of the tent of appointment as the only means of access, showing us the importance of the Appointed Times/Feasts of יהוה.


Therefore, our need to gather as we are commanded to, is the starting point for us to embrace, learn and understand what His Word teaches and instructs us to do.

Beyt - ב:

The ancient script has this letter as , which pictures a tent floor plan and means, ‘house’ or ‘tent’. It represents family and the importance of those who are inside the tent as opposed to the tent structure itself. We also recognise that the House/Dwelling Place of Elohim is the body of Elohim that is built up as living stones in our Master, יהושע Messiah.


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

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, 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!

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!

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.

Water is also a very clear picture for us, of that which washes or cleanses us, as we understand from the picture of the bronze laver in the Tabernacle, that was used to clean the priests and was made from the bronze mirrors that was used by the women who worshipped at the Door of the Tabernacle. As we look into the mirror of the Word of Elohim, we are to allow it to cleanse us and cause us to remember how we are to look, speak and act, in complete adherence to His clear words of instructions contained therein!

As we consider the very powerful word - דְּבָרִים **Debarim** – in the ancient pictographic text, we are able to grasp a fuller understanding of the importance of the Words of Elohim, and we are able to see from the collection of these letters the following:

AS WE COME TO THE DOOR (MESSIAH), AND GUARD HIS APPOINTED TIMES/FEASTS THAT ARE COMMANDED FOR THE HOUSE/DWELLING PLACE OF ELOHIM, WE SUBMIT UNDER THE HEAD OF THE HOUSE/BODY, FOR IT IS BY HIS OUTSTRETCHED ARM AND HAND THAT WE ARE DELIVERED OUT OF THE NATIONS AND CLEANSED TO BE A SET-APART BRIDE, THAT SUBMITS TO THE COMPLETE AUTHORITY OF THE WORDS OF OUR MASTER AND KING!

Verse 2:

“What, my son? And what, son of my womb? And what, son of my vows?”

This verse 2 is the opening verse of the advice that is given by this king's mother, as she addresses him in the second person.

The term **‘what’** is used 3 times here in this parable, which is the Hebrew word מַה mah – Strong’s H4100 which is an interrogative pronoun that means, **‘what, where, why, how, how long, how often’**, and, as an introduction of what is to come, it could be expressed or understood as saying, **‘what shall I say or tell you...?’**, with the emphasis on the calling of her son’s full attention and the need to take careful heed of the instructions that are about to be given, for what better advice could be given than what his mother was about to give?

The emphasis is also placed here on the address being given by a loving mother to a son and pictures a mother who never forgets her son whom she gave birth to and is an answer to prayers!!!

This can be a powerful metaphor of how our Master and Elohim never forgets us, as we see in:

Yeshayahu/Isaiah 49:15-16 “Would a woman forget her nursing child, and not have compassion on the son of her womb? Though they forget, I never forget you. 16 “See, I have inscribed you on the palms of My hands; your walls are always before Me.”

This emphatic introduction, of a loving and caring mother, calls for her son’s complete attention and herein lies a clear parable of how we are to give our ear to the proper hearing of the teachings and instructions of our Master and Elohim, who has brought us forth and caused us to be grafted into His covenants of Promise by His own blood.

As children of the Most-High we must have ears to hear what the Spirit says!

This was not just anyone who was instructing this king, it was his mother who birthed him and who gave vows concerning him, to bring him up in the ways of the Torah.

We can learn from this a powerful lesson of paying attention to the Word of Truth, for it is our Creator speaking!

Verse 3:

“Do not give your strength to women, nor your ways to wiping away sovereigns.”

This is the first warning or ‘negative command’ that is given to the king, as he is clearly told NOT to give his strength to women.

The Hebrew word used here in this verse for ‘strength’ is חַיִּל hayil – Strong’s H2428 which means, **‘strength, efficiency, wealth, army, ability, capability, excellence’** and comes from the root word חָיַל hil – Strong’s H2342 which means, **‘to be firm, strong, endure, prosper’**.

This is the same word that is used to describe the ‘able’ men that Mosheh’s father in law instructed him to seek out!

The Hebrew word that is translated as ‘woman’ is נָשִׁים nashiym and is written in the plural and comes from the root word יָשָׁה ishshah – Strong’s H802 which means, **‘woman, wife, female’**.

As we consider these words of caution being given here, we can be reminded of the words that are given in **Mishlě/Proverbs 5**, which contains the clear warning against adultery and instructs the hearer, who is addressed as **‘my son’**, to avoid adultery completely and be diligent in not forsaking our Covenant with our Bridegroom.

The call is further given to remain faithful and not drink from alternative sources, as it describes the fate of the wicked that needs to be a very sober caution against drifting from true loving-commitment to our great Husband, King and Elohim.

The clear warning that is given here, in this parable of sovereign Lemu'el, is to not to let the excellency of set-apartness, and strength in the Truth, be given over to whoring with the world, as we take note that disobedience is likened to that which follows after 'strange women' that flatters with her lips, yet simply seeks to devour her prey!

The second line of this parable emphasises the danger of strange women as her ways destroys sovereigns, and this is what is being cautioned about.

As we go through this chapter, we are able to see the warning against the strange women being made very clear, and then the proper description is given of the character of the woman that is suitable for a king!

This collection of parables that are contained in **Mishlê/Proverbs 31**, can be best summed up as being a warning against the adulterous woman and being on guard against giving one's strength over to her, while at the same time, giving us the clear picture of what a noble woman's character is like and what is fitting for a true bride of a king.

This teaches us a twofold lesson, where we are to be on guard against the craftiness of the deceptive and deceitful whore that seeks only to devour her prey, while at the same time, we take note of the characteristics of what a true noble Bride of Messiah ought to be and therefore, can learn how we are to guard the nobility of a true set-apart woman, that is fitting for our Righteous King who is coming for His prepared and ready Bride, of noble character!

The adulterous woman's ways wipe away sovereigns and the Hebrew word that is used here for 'to wiping away' is **לִמְחֹת** – **lamhoth** which comes from the root verb **מָחָה** **maḥah** – **Strong's H4229** which means, '**to strike, wipe out, obliterate, utterly blot out, abolish, exterminate**', and is the word that used to describe the adulterous woman in:

Mishlê/Proverbs 30:20 "**This is the way of an adulterous woman: She shall eat and wipe her mouth, and say, "I have not done wickedness."**

The adulterous woman will eat and then wipe her mouth, and the Hebrew root word that is used here for 'wipe' is **מָחָה** **maḥah** – **Strong's H4229**.

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. She devours sovereigns and moves on the next one without a care in the world, and this is what sovereign Lemu'el is being warned about – the ways of the wrong and unrighteous women!

He is being warned against giving his ways to hers and herein lies a powerful caution against walking in the ways of unrighteousness when we are to be guarding the way of righteousness at all times! Those who are '**for Ēl**' must guard their ways!

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

And the first time this word is used in in:

Berēshith/Genesis 3:24 “and He drove the man out. And He placed kerubim at the east of the garden of Ėden, 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 Ėden, and driven from the presence of יְהוָה, with no access to **the way** to the tree of life!

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


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

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




Dalet – דָּ



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


Resh - רָ



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 - כָּ:



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 דֶּרֶךְ **derek**, in reference to this meaning THE WAY, we can clearly see how it is יְהוֹשֻׁעַ 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.

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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:

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

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

The Passover Meal and the Feast of Matzot is a sign on our hands and our foreheads 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:

Yohanan/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 **ידושע** Messiah was his Master and Elohim!

Yeshayahu/Isaiah 53:1 “Who has believed our report? And to whom was the arm of **ידונה** 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, **ידונה** shall lead them away with the workers of wickedness. Peace be upon Yisra'ël!”

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!

Verse 4:

“Not for sovereigns, O Lemu'ěl, not for sovereigns to drink wine, nor for princes to desire strong drink”

In terms of being on guard against the ways of the adulterous woman, that is being clearly warned against here, in this collection of parables, we take note that in order to be properly on guard, is to be sober and alert and not be given over to drinking wine and strong drink!

In fact, the warning is clear – do not drink wine and do not desire strong drink!

Desire brings forth an action if not stopped and so the danger of desiring something that you should not have is that if it is not controlled and stopped then that desire will birth the action for what is desired. The best advice is clearly given – do not even desire it!

This parable is a clear metaphor for the body of Messiah, as He is our King and Head of His Body, which we are. Having said that, we take note that it is not for sovereigns to drink wine, and if we are the body of our Sovereign then we too should not drink wine... it is as simple as that.

The problem lies not in the simplicity of this first instruction but rather in the second, as the problem starts with a desire that is not good!

The Hebrew word for 'drink' is שָׁתָהּ shathah – Strong's H8354 which means, '*to drink, drank, well-watered, get drunk, drinking of the cup of Elohim's wrath*'.

The word that is translated here as 'wine' is the Hebrew root word יַיִן yayin – Strong's H3196 which means, '*banquet, wine, grape*', and is the word that is most frequently translated as 'wine'.

While most assume that יַיִן yayin – Strong's H3196 is used exclusively, in reference to fermented grape juice or alcoholic wine, we need to realise that there are many references in Scripture where this word can also be understood as being grape juice.

While there are many examples I could mention, I will just highlight a couple, to show that the word יַיִן yayin – Strong's H3196 can refer interchangeably to both fermented and unfermented grape juice.

Here are a couple of examples of verses where the word יַיִן yayin – Strong's H3196 is used, yet when looking at the context, needs to be understood as meaning fresh grape juice and not a fermented alcoholic drink.

Yeshayahu/Isaiah 16:10 "Gladness is taken away, and joy from the orchard; in the vineyards there is no singing, nor shouting; No treaders tread out wine in their presses; I have made their acclamation cease."

The context of this passage relates to Elohim's judgement upon Mo'ab for their pride, and part of this judgement is in the removal of gladness and joy from the orchards and vineyards.

Here we are told that there is no singing or rejoicing and that there are no treaders to tread out the wine in their presses!

While יַיִן yayin – Strong's H3196 is used here, it is clear that this reference is referring to that which is tread out in the press, which is grapes – hence there will be no grape juice.

Some may argue that this is a poetic imagery of allowing the grape juice or יַיִן yayin – Strong's H3196 to become alcoholic.

We see a similar passage in:

Yirmeyahu/Jeremiah 48:33 "Joy and gladness have been taken away from the orchard and from the land of Mo'ab. And I have made wine to cease from the winepresses. No one treads with shouting – the shouting is no shouting!"

Once again, we are given the imagery of the treading of grapes to cease!

In another clear example of יַיִן yayin – Strong's H3196 not meaning an alcoholic beverage is seen in:

Ėkkaḥ/Lamentations 2:11-12 "My eyes are spent with tears, my inward parts ferment, my bile has been poured on the ground because of the destruction of the daughter of my people, as children and the infants languish in the streets of the city. 12 They say to their mothers, "Where is grain and wine?" As they languish like the wounded in the streets of the city, as their life is poured out in their mothers' bosom."

Once again, the word יַיִן yayin – Strong's H3196 is used here and translated as 'wine', yet we need to look at who it is who is asking for this.

In **verse 11** we see how the children and infants languish in the streets! Infants – that is small babies and toddlers!

The children and infants say to their mothers – '**where is grain and wine?**'.

We need to understand the clear context here – there is absolutely no way that a child or infant is going to ask their mother for alcoholic wine!!!

While there are many other references I could make, I simply wanted to highlight that we can in no way limit the Hebrew word יַיִן **yayin – Strong’s H3196** as that which refers only to a fermented grape juice or alcoholic wine, but that while it certainly does refer to this in many instances, it can also be rendered as the simple reference to fresh or unfermented grape juice.

In the context of this parable though, we are able to deduce that the reference to יַיִן **yayin – Strong’s H3196** here is clear that it is used to relate to that which has been fermented, as this is supported by the use of the term ‘**strong drink**’ that follows.

The Hebrew word that is translated here as ‘**strong drink**’ is the word שֵׁכָר **shekar – Strong’s H7941** which means, ‘**intoxicating drink, liquor, strong drink**’, which comes from the root verb שָׁכַר **shakar – Strong’s H7937** which means, ‘**to be or become drunk, drunken, make yourself drunk**’. To be intoxicated, can also mean to be poisoned, and when walking according to the lusts of the flesh we can be in danger of being poisoned or drunk with power, greed, lust and coveting fleshly things.

After the incident of fire consuming the sons of Aharon for bringing strange fire, we see the clear command of abstaining from wine of strong drink when going in to the Tent of Appointment. This may give us a clue as to what Naḏab and Abihu were up to before making their own fire to approach יְהוָה, although many would argue that this is not the case, what we do see here, is the fact that this command is given immediately after the strange fire was offered and rejected, and so we have here a very hotly debated topic being set forth in regards to the drinking of alcohol. The primary reason for the instruction to not drink alcohol was so that proper right-ruling could be administered and the priest would be able to distinguish between the set-apart and the profane and between the clean and the unclean.

One thing is certainly a known and proven fact – and that is that alcohol, in even a very small and limited quantity, can cause one’s ability to make sound decisions and have clear judgement be drastically affected and while there may be many conflicting views and standpoints on the very tender issue of drinking, let us look briefly at some Scriptures that will hopefully shed some much needed insight in this regard:

First of all, it is wise to begin this with the following verse in regards to this incident that must teach us a vital lesson:

Wayyiqra/Leviticus 10:9 “Do not drink wine or strong drink, you, nor your sons with you, when you go into the Tent of Meeting, lest you die – a law forever throughout your generations”

It is very clear – do not drink when you go in to The Tent of meeting!

Why, you may ask?

The next 2 verses tell us the ‘why’:

Wayyiqra/Leviticus 10:10-11 “so as to make a distinction between the set-apart and the profane, and between the unclean and the clean, 11 and to teach the children of Yisra’el all the laws which יְהוָה has spoken to them by the hand of Mosheh.”

Based on the events that preceded this command it is fairly obvious that Naḏab and Abihu could not or rather did not make a distinction between the set-apart and profane, and would therefore be unfit to teach the rest of Yisra’el!

As a serving priest able to make a clear distinction between what is set-apart and profane or between what is clean and unclean, being sober is a must!!!

Sha'ul also gives Timotiyos clear instructions, regarding the qualifications of one who desires to be an overseer, in **Timotiyos Aleph/1 Timothy 3: 1-7** and in **verse 3**, we read that they must not be given to wine.

The use of alcohol and resulting drunkenness has certainly been the cause of many sins or lawless actions. And while there may be a strong argument for the use of alcohol as acceptable, as can be verified in various events in Scripture where there is clearly drinking taking place, what we have to ask ourselves, in light of the current Torah portion, is simply this, **“are you serving or not?”**

The priests would go in to the Tent of Meeting to serve on behalf of the people before יהוה and to do so faithfully they were required to be sober-minded, in order to rightfully guard to do that which was expected.

As we learn more and more about the Dwelling Place, we are able to clearly see how this portrays and foreshadows for us the picture of us being a body together in Messiah where the presence of Elohim can dwell by His Spirit; and in light of this we truly understand the words of Sha'ul in:

Qorintiyim Aleph/1 Corinthians 3:16-17 “Do you not know that you are a Dwelling Place of Elohim and that the Spirit of Elohim dwells in you? 17 If anyone destroys the Dwelling Place of Elohim, Elohim shall destroy him. For the Dwelling Place of Elohim is set-apart, which you are.”

We are the Dwelling Place of Elohim!!!

Now, in the Dwelling Place there are clear procedures and instructions, in regards to its function and service, which is clearly covered in the instructions that we study from the Torah; and therefore, we must begin to understand that we are ‘in service’, while we are the Dwelling Place of the Most-High; and based on this text in **Wayyiqra/Leviticus 10**, we cannot move away from the fact that יהוה is making a clear distinction, in instructing us to not drink, while we are ‘in service’, in His Dwelling Place, which we are!

Many would argue that this is only for the priests and not for the rest; however, I would like to remind you of Kěpha's words:

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

We are a royal priesthood... but what for?

We'll let us look at the preceding verse to this one as they are self-explanatory in light of us understanding the Tabernacle and its service:

Kěpha Aleph/1 Peter 2:1-8 “Having put aside, then, all evil, and all deceit, and hypocrisies, and envyings, and all evil words, 2 as newborn babes, desire the unadulterated milk of the Word, in order that you grow by it, 3 if indeed you have tasted that the Master is good. 4 Drawing near to Him, a living Stone – rejected indeed by men, but chosen by Elohim and precious – 5 you also, as living stones, are being built up, a spiritual house, a set-apart priesthood, to offer up spiritual slaughter offerings acceptable to Elohim through יהושע Messiah. 6 Because it is contained in the Scripture, “See, I lay in Tsiyon a chief corner-stone, chosen, precious, and he who believes on Him shall by no means be put to shame.” 7 This preciousness, then, is for you who believe; but to those who are disobedient, “The stone which the builders rejected has become the chief corner-stone,” 8 and “A stone of stumbling and a rock that makes for falling,” who stumble because they are disobedient to the Word, to which they also were appointed.”

We are chosen to be a people who ‘offer up’ spiritual slaughter offerings acceptable to Elohim through Messiah!!!

This is a clear reference to the work and service of the Dwelling Place, which we now are, in Him!!! Now in order to do this effectively and with great joy and assurance of being pleasing to the Master, we need to realise that this can only be done while being able to distinguish between the set-apart and profane, which can only be done when one is of a sober mind!

Let us look at the words of Yeshayahu, that speaks clearly of the result of drinking instead of serving faithfully:

Yeshayahu/Isaiah 5: 11-13 “Woe to those who rise early in the morning pursuing strong drink, who stay up late at night – wine inflames them! 12 And the lyre and the harp, the tambourine and flute, and wine are in their feasts; but they do not regard the deeds of יהוה, nor see the work of His hands. 13 Therefore my people have gone into exile, because they have no knowledge. And their esteemed men are starved, and their crowd dried up with thirst.”

Drinking certainly leads to having no regard for the deeds of יהוה, and was one of the primary causes of a nation who was to be set-apart to be sent into exile!

Yeshayahu/Isaiah 28:7 “And these too have gone astray through wine, and through strong drink wandered about. Priest and prophet have gone astray through strong drink, they are swallowed up by wine, they wander about through strong drink, they go astray in vision, they stumble in right-ruling.”

Drinking causes one to stray and start to falsify visions and stumble in the right-rulings of יהוה.

In Yehezqēl we see a clear picture of the service taking place in the Millennial Reign and the clear instruction to the priests:

Yehezqēl/Ezekiel 44:21 “And no priest is to drink wine when he comes into the inner court.”

Eph’siyim/Ephesians 5:15-21 “See then that you walk exactly, not as unwise, but as wise, 16 redeeming the time, because the days are wicked. 17 So then do not be foolish, but understand what the desire of יהוה is. 18 And do not be drunk with wine, in which is loose behaviour, but be filled with the Spirit, 19 speaking to each other in psalms and songs of praise and spiritual songs, singing and striking the strings in your heart to the Master, 20 giving thanks always for all to Elohim the Father, in the Name of our Master יהושע Messiah, 21 subjecting yourselves to each other in the fear of Elohim.”

There certainly are many verses that could be added, to expand on what I am bringing across here and there are certainly many more that could be used in opposition by some; however the point I would like to bring across, is that we ought to learn from the mistakes of the sons of Aharon, who brought strange fire; and I echo the words of Sha’ul, in saying that we are living in wicked times and we are to be redeeming the time, serving the body in Truth; and my advice is simply this – rather leave alcohol out of the equation, for in doing so, you will continually be equipped to serve, at any time and be able to subject yourselves to one another in fear of Elohim.

Many will often refer to the command to bring strong drink to Sukkoth, as an occasion and license to drink and even get drunk, as they will quote the following verse to justify their need to drink alcohol at Sukkoth:

Debarim/Deuteronomy 14:26 “**And you shall use the silver for whatever your being desires: for cattle or sheep, for wine or strong drink, for whatever your being desires. And you shall eat there before יהוה your Elohim, and you shall rejoice, you and your household.**”

Both Hebrew words for ‘wine’ – (יַיִן) yayin – Strong’s H3196) and ‘strong drink’ – (שֵׁכָר) shekar – Strong’s H7941) are used here.

Is this a license to drink?

Many may seem to think so, at first glance, yet when understanding the service of the Tabernacle or Temple and then understanding the various offerings that are to be brought and offered up, then this verse makes perfect sense, not as a license to drink but rather, in bringing what is clearly instructed in order to fulfil the required offerings!

The ‘drink offering’ of ‘wine’ or ‘strong drink’ was to be ‘poured out’, as an offering:

Bemidbar/Numbers 28:7 “**and its drink offering, one-fourth of a hin for each lamb. Pour out the drink to יהוה as an offering in the set-apart place.**”

The Hebrew word שֵׁכָר shekar – Strong’s H7941 is used here for ‘the drink’, which was to be poured out as an offering!

Those who promote the teaching that it is ok to drink strong drink are a ‘false preacher to the people’:

Mikah/Micah 2:11 “**If a man walking after wind and falsehood has lied: ‘I preach to you of wine and of strong drink,’ he shall be the ‘preacher’ of this people!**”

Yeshayahu/Isaiah 56:10-12 “**His watchmen are blind, all of them, they have not known. All of them are dumb dogs, unable to bark, dreaming, lying down, loving to slumber. 11 And the dogs have a strong appetite, they never have enough. And they are shepherds! They have not known understanding. All of them look to their own way, every one for his own gain, from his own end, saying, 12 “Come, let me bring wine and fill ourselves with strong drink. And tomorrow shall be as today, even much greater.”**”

Mishlê/Proverbs 20:1 “**Wine is a scoffer, strong drink a brawler, and whoever is led astray by it is not wise.**”

Verse 5:

“Lest they drink and forget the law, and pervert the right of all the afflicted.”

This parable in **verse 5** gives us the clear reason why wine and strong drink should be avoided at all costs!

The danger of intoxicating wine and strong drink is that it will cause the one drinking to forget the law and pervert right-ruling!

The Hebrew root word for ‘forget’ is שָׁכַח shakach – Strong’s H7911 which means, ‘**forget, cease to care, ignore**’.

We are clearly reminded in:

Debarim/Deuteronomy 8:11-14 “Be on guard, lest you forget יהוה your Elohim by not guarding His commands, and His right-rulings, and His laws which I command you today, ¹² lest you eat and shall be satisfied, and build lovely houses and shall dwell in them, ¹³ and your herds and your flocks increase, and your silver and your gold are increased, and all that you have is increased, ¹⁴ that your heart then becomes lifted up, and you forget יהוה your Elohim who brought you out of the land of Mitsrayim, from the house of bondage”

When people drink, they forget the law!

The Hebrew word that is used here for ‘law’ comes from the primitive root verb חָקַק *ḥaqqaq* – **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 – *ḥuqqiyim*, and in essence we get the clear understanding of the חֻקִּים – *ḥuqqiyim* 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 *ḥuqqah* (noun) is often seen as an ordinance or statute 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.

This parable is a clear warning against drinking that which is intoxicating and dangerous to one’s senses, and while this is a clear lesson that must be learnt on a literal level, we can also see how this can relate to the cup of whoring, that many are drinking and, in the process, have forgotten the law, by deeming that it has been done away with and, as a result, they are unable to rightly divide the Truth, due to the intoxicating cup of whoring that the nations are drinking, to their own destruction!

Yirmeyahu/Jeremiah 51:7 “Babel was a golden cup in the hand of יהוה, making drunk all the earth. The nations drank her wine, that is why the nations went mad!”

Ḥazon/Revelation 17:4 “And the woman was dressed in purple and scarlet, and adorned with gold and precious stones and pearls, holding in her hand a golden cup filled with abominations and the filthiness of her whoring”

Sadly, we see how so many are drinking the muddied waters of the whore and are unable to handle the Truth in their drunken state, as the law is being ignored and proper right-ruling of the Word is being grossly perverted through lawlessness.

The Hebrew word that is translated here as ‘pervert’ comes from the root verb שָׁנָה *shanah* – **Strong’s H8132** which means, ‘*to change, disguise, alter, pervert*’ and is written in the ‘piel’ verb tense which expresses an intentional action.

This word can also have the meaning of ‘changing one’s clothes’, which is able to give us a clear metaphor of how dangerous drinking wine and strong drink can have as it will cause one to change their garments of righteousness (which is to guard the commands) for garments of unrighteousness!

Wine and strong drink has a way of making people think that they are bigger and better than others. Have you ever tried to reason with one who has had a few too many drinks?

They think that they know everything and will argue over everything until they get their own way and, in the process, they do not care who they hurt!

Another pattern that we are able to take note of, when seeing those who drink alcohol, is that they never stay at home, as they are always out looking for a 'better time', due to the betrayal of intoxicating drinks that numb the senses of reality.

Habaquq/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."

Wine (alcoholic beverage) and strong drink, make a man proud and then he is not satisfied with what he has, so he goes out searching for something that he deems to be better!

Drinking alcohol is a prime factor, in destroying many homes and while this is literally true, we take note that this truth applies also to the body of Messiah, as many who drink of the cup of whoring, through false and perverted teachings, will get led astray and end up 'leaving home' so to speak, as they fall away from the Truth and the need to walk upright and sober!

Bottom line: stay away from alcohol and be sober in all you do!

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

In Kēpha's letter, the Greek root word that is translated as 'be sober' is νήφω nēphō – Strong's G3525 which means, 'to be sober, abstain from wine, keep sober, watchful, circumspect', and the word translated as 'watch' is γρηγορέω grēgoreō – Strong's G1127 which means, 'to be awake, keep watch, alert, vigilant, be cautious, give strict attention to' and comes from the root ἐγείρω egeirō – Strong's G1453 which means, 'to raise up, to waken, stand'.

In Greek, the opposite to νήφω nēphō (to be sober) is the word μεθύω methuō – Strong's G3184 which means, 'to be drunk, get drunk' and this word is used metaphorically in describing those who are made drunk with the wine of the great whore:

Hazon/Revelation 17:2 "with whom the sovereigns of the earth committed whoring, and the inhabitants of the earth were made drunk with the wine of her whoring."

In **Ma'asei/Acts** we see this word being used to make it clear that those who were filled with the Set-Apart Spirit on Shabuoth were not drunk:

Ma'asei/Acts 2:15 "For these men are not drunk, as you imagine, since it is only the third hour of the day."

This modern day concept of being 'drunk in the spirit', is NOT a clean Scriptural state to be in; which makes us realise that those who claim to be in such a state, are in fact intoxicated by the poisonous venom of the enemy, and, as a result, they are the darnel that is growing up in the world, as children of the wicked one, which may have the appearance of wheat, yet in the end, will be revealed for its darkness!

As the ear of the wheat develops it becomes heavy and causes the entire plant to 'droop' or hang down, giving us a picture of humility; whereas in darnel the 'ear' does not develop and remains upright – a picture of pride and stubbornness to hear the Truth.

The wheat becomes white in the head, whereas the darnel becomes black!

This can only be revealed at harvest time.

Another Greek word we see being used in Scripture in reference to being drunk and is derived from μεθύω methuō is μεθύσκω methuskō – Strong's G3182 which means, *'to make drunk, get drunk'* and we are expressly told in:

Eph'siyim/Ephesians 5:18 "And do not be drunk with wine, in which is loose behaviour, but be filled with the Spirit"

Being drunken results in loose behaviour or lawless living, which reckons that the Torah is of no effect, and those who continue to get drunk on such lies, by following vain theologies and traditions of man that teach this, will be plucked out and thrown into the fire!

Verse 6-7:

"Give strong drink to him who is perishing, and wine to those embittered in being. 7 Let him drink and forget his poverty, and remember his trouble no more."

In these two verses, we see the continuation of these words in regards to drinking that is not permitted for sovereigns, yet is implied that it is best to give it to those who are already perishing and are bitter about life!

While many may see these two verses as a license to drink when in sorrow, we must take note of the fact that these words are a collective part of the instructions that are being given to a wise sovereign, as a powerful parable of wisdom.

The Hebrew word for 'give' comes from the root verb נָתַן **Nathan** – Strong's H5414 which means, *'to give, put, set, appointed, delivered, given, placed'*, and while it is written in the imperative, we must recognise that this is not a command to go and supply strong drink to the ones who are mentioned in these verses but rather, that it is fitting for such people to drink strong drink and forget all their troubles that they are now embittered about.

This is not an escape from reality, which many who drink alcohol think that it is, but rather, that it is fitting for such ones who are not walking in wisdom, to be given over to their own folly and drink their life away, as they clearly do not regard the gift of life that has been given to them!

The Hebrew word that is translated here as 'perishing' comes from the root verb אָבַד **abad** – Strong's H6 which means, *'to perish, destroy, lose, put to death, blot out, do away with, to give up as lost, vanish, be lost or strayed'*.

There are many who are perishing, as they have been led astray through falsehood and the drunkenness of the 'wine' or 'strong drink' of the 'whore', that teaches a lawless corruption, which many have become so drunk in, that they do not realise nor recognise how poor they are without the Truth and are unable to know wisdom and walk in Spirit and Truth.

In a clear message given to a proud and drunk Ephrayim we see a message of destruction being decreed, along with the call to hear, guard and do the Word, in:

Yeshayahu/Isaiah 28:22-23 "And now, do not be scoffers, lest your bonds be made strong. For I have heard from the Master יְהוָה of hosts, a destruction decreed upon all the earth. 23 Give ear and hear my voice, listen and hear my Word."

This call to come out and be separate, could not be given any louder, as today we still see so many who are not taking heed to this call, despite the clear knowledge that the destruction of Elohim is coming, as the day of His wrath draws nearer each and every day!

In Yirmeyahu/Jeremiah 50:6 we take note of the words of our Master:

Yirmeyahu/Jeremiah 50:6 “My people have been wandering sheep. Their shepherds have led them astray, turning them away on the mountains. They have gone from mountain to hill, they have forgotten their resting place.”

He says that His people have been **wandering** sheep that have been led astray by false shepherds and in doing so they have forgotten their resting place!

This verse carries some powerful metaphors of how so many have been led astray by false traditions and man-made worship practices that have caused many to forget the need to keep the Sabbaths and Feasts of יהוה.

The Hebrew word used here for ‘wandering’ is אֲבָדוֹת –obdoth, which is the plural of the word אֲבָד abad – Strong’s H6.

The Hebrew word that is translated as ‘led them astray’ comes from the root word תָּעַה ta’ah – Strong’s H8582 which means, ‘to err, deceived, go astray, misled, wander, wandered’ and is also used in:

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

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

Going astray, being misled, being rebellious and disobedient is what grieves our Elohim, and this we are severely warned against, in order that we are securely sealed in Him for the day of redemption that draws near!

Many people today are as ‘wandering sheep’ and have been ‘led astray’ because they have neglected to delight themselves in the Torah of Elohim, as they have been led astray by the teaching of lawlessness, that is given by the false ear ticklers who are continually taking them to new heights of depravity and sin, while excusing away their lawlessness, through a vain man-made standard of polluted worship that has multitudes following blindly!

The root word אֲבָד abad – Strong’s H6 is used in the words of Dawid, as he says in:

Tehillah/Psalm 119:92 “If Your Torah had not been my delight, I would have perished in my affliction.”

The reason for me highlighting these passages, in terms of this parable we have in **Mishlê/Proverbs 31**, in regards to the clear instruction give to the sovereign, to not drink wine and that strong drink should be given to those who are perishing, is simply this:

As wise servants of the Most-High, we must be warned of the dangers of strong drink and heed the instruction that is given to not drink strong drink and wine, for it is only fitting for those who are wandering sheep that are dying!

We, as the body of our Master, Elohim and King, יהושע Messiah, must take heed to these instructions, as we carefully consider and know that, as we ‘stay in’ our Master and King and He stays in us, then we should not be given over to wine or strong drink, both on a literal level as well as understanding the metaphor of strong drink, being a reference to corrupted teachings that have been infused with the yeast of lawlessness and sin!

Those who are wandering do not delight themselves in the Torah and as Dawid tells us: if the Torah had not been his delight then he too would have perished in his affliction!

The Torah is not a worthless word for it is our life!

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

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

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

This parable is basically saying that those who are so discontent in their inner being might as well be given wine and strong drink to forget their troubles!

This is not a good thing!!!

Strong drink and wine will make one drunk and even numb the reality of a troublesome situation for a short time or brief moment but it will never take the issues at hand away, but will actually do more harm and increase the trouble that ought to be faced and dealt with in a sober manner.

The Hebrew root word for **'poverty'** is רֵשׁ **resh** – **Strong's H7389** and is translated as poverty 7 times and is only used in the Book of **Mishlě/Proverbs**.

It comes from the root verb רושׁ rush (roosh) – Strong's H7326 which means, *'to be in want or poor, destitute, poor man, needy, one who pretends to be poor'*.

This word expresses the state of being destitute and in 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!

Therefore, to those who will not hear, guard and do the Torah of our Mighty Sovereign, might as well be handed over to drunkenness and forget how poor and in lack they actually are!

This parable is actually a warning to those who refuse to submit to walking under the Authority of our Elohim and King and reject the need to be sober, alert and watchful, as faithful ambassadors of our soon coming King, for the drunkards who reject the need to wake up and be sober will be handed over to the drunkenness and delusion of lawlessness.

Then they will drink much strong drink of corrupted teachings that keep them in a drunken state and unable to see or hear the Truth and will perish as a result!

In summary of this parable, we take note that the instructions here speak clearly of the responsibility of the righteous and the fate of the unrighteous!

Tas'loniqim Bět/2 Thessalonians 2:9-12 *"The coming of the lawless one is according to the working of Satan, with all power and signs and wonders of falsehood, 10 and with all deceit of unrighteousness in those perishing, because they did not receive the love of the truth, in order for them to be saved. 11 And for this reason Elohim sends them a working of delusion, for them to believe the falsehood, 12 in order that all should be judged who did not believe the truth, but have delighted in the unrighteousness."*

A sovereign has rules for his kingdom and those who refuse to submit to the proper adherence to his rules will perish!

Verse 8-9:

"Open your mouth for the dumb, in the cause of all the sons of the departed. 9 Open your mouth, judge righteously, and plead the cause of the poor and needy."

After having clearly established the need to be sober and not be given over to any wine or strong drink, which is only for the ones who are already perishing, we see the instructions of why the sovereign needs to be sober, being made more clear, as he must judge righteously and speak for those who cannot do so!

These two verses highlight the picture of a righteous king, who protects his people and judges righteously, so that all can have the firm assurance that nothing will be done in an unfair or biased manner!

The Hebrew word that is translated here as 'open' comes from the root word פתח pathah – **Strong's H6605** which means, *'open, allow, break forth, express, loosen, open wide, set free'*, and the basic idea that is being instructed here is for this king to speak up for the dumb who are unable to speak up for themselves.

Defending others entails that one will have to speak up and defend both verbally and possibly physically as well.

The Hebrew word for 'mouth' is פה peh – **Strong's H6310** which means, *'mouth, commandment, edge, word'*.

This word is used to reference the Word or commandments that come from the mouth of יהוה, as it is used approximately 50 times in the Tanak in reference to the mouth of Elohim.

In **Mishlê/Proverbs** the use of פה peh – **Strong's H6310** predominately refers to man's mouth and not Elohim's. The mouth is the external manifestation of one's character and disposition. The mouth is the organ through which one's relationship to Elohim is ascertained.

Luqas/Luke 6:45-46 *"The good man brings forth what is good out of the good treasure of his heart, and the wicked man brings forth what is wicked out of the wicked treasure of his heart. For out of the overflow of the heart his mouth speaks. 46 "But why do you call Me 'Master, Master,' and do not do what I say?"*

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 we learn from this, is that when we find ourselves in a position of needing to speak up for those who cannot speak up for themselves, we must do so in a proper manner, according to the righteous standard of set-apartness that ensures that our speech is seasoned with salt and let no corruption should come forth.

The Hebrew word that is translated here as ‘dumb’ is אִלֵּם *illem* – **Strong’s H483** which means, ‘***mute (unable to speak), speechless, silent, dumb***’, and comes from the root verb אָלַם *alam* – **Strong’s H481** meaning, ‘***put to silence, to bind, become speechless***’.

The dumb being referred to here, is not limited to those who are physically unable to speak due to a speech problem, but it also can give a reference to those who have been silenced and bound up by the wicked and are unable to have their voice properly heard.

What is worth taking note of, is that the prolonged form of this root verb אָלַם *alam* – **Strong’s H481** is the word אִלְמָן *alman* – **Strong’s H488** which means, ‘***forsaken, widowed***’ and a word that is derived from this prolonged form is the word that is often used for ‘widow’ which is אִלְמָנָה *almanah* – **Strong’s H490** which means, ‘***widow, desolate house, desolate place***’.

The reason for me mentioning this, is to highlight the fact that a widow no longer has a husband to speak up for her and herein we see the clear duty of a sober and righteous sovereign, which is to defend the widow and fatherless, for they both have no one to speak up and defend them!

Speak up for the cause of those who have no one to speak up for them!

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

Speak up and defend the dumb for the cause of all the sons of the departed!

The phrase ‘for the sons of the departed’ is an idiom for those who are afflicted and the Hebrew word that is translated here as ‘departed’ comes from the root word הָלַךְ *haloph* – **Strong’s H2475** which means, ‘***a passing away, vanishing, unfortunate***’, and comes from the root verb הָלַף *halaph* – **Strong’s H2498** which means, ‘***to pass on, pass through, vanish, violated, changed, to show newness, change for the better***’.

Some translations render these as **‘the unwanted’** or **‘all who are hopeless’** or **‘those who have no hope’** and pretty much describes those who are without a voice to defend their cause, which leaves them all alone on a pass of destruction that leads to death!

This is where the call for the sovereign to speak up comes in and herein we take note from this parable to powerful picture of our Master, Elohim and Righteous King, **יהושע** Messiah, who speaks up on our behalf, as we were all left destitute and without hope due to sin, yet have been brought near to the Covenants of Promise, by His blood, and are called sons of the Living Elohim, giving us the assurance that we have a father and Saviour who hears our cry and speaks on our behalf!

In a Psalm of Asaph, we see the following plea given to Elohim:

Tehillah/Psalm 82:3-4 “Give right-ruling to the poor and fatherless, do right to the afflicted and needy. 4 Rescue the poor and needy; deliver them from the hand of the wrong.”

Verse 9 of this **Mishlê/Proverbs 31** continues to emphasise how the sovereign’s mouth should be opened when defending the dumb, destitute and needy: he is to do so in proper righteousness and judge in right-ruling

JUDGE RIGHTEOUSLY

The Hebrew word used here for **‘judge’** is the word **שָׁפַט** shaphat – **Strong’s H8199** – meaning, **‘to judge, govern, rule, pronounce judgement, give law’**.

The Hebrew word that is translated as **‘righteously’** is **צֶדֶק** tseḏeq – **Strong’s H6664** which means, **‘righteous, just, righteousness’**

We take note that we have One judge!

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

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


We have a Righteous Judge and King, and herein we see the powerful picture being presented to us in **Mishlê/Proverbs 31** of our King of Righteousness!

We have a Righteous King: **מֶלֶךְ-צֶדֶק** Malkitsedeq – **Strong’s H4442** means, **‘my king is righteous’** which comes from the two words: **מֶלֶךְ** Melek - **Strong’s H4428** meaning, **‘king’** and **צֶדֶק** tseḏeq – **Strong’s H6664** which means, **‘righteous, just, righteousness’**, 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 Pěsah 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-צֶדֶק** Malkitsedeq – **Strong’s H4442** which means, **‘my king is righteous’**, is pictured in the ancient pictographic script, as follows:




Mem - מ:


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

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


Lamed - ל:

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

Kaph - כ:


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

Yod - י

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


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

Tsadey - צ:


The Ancient picture for this letter is , which is '**a man on his side**', and it can represent the act of lying on one's side in order to hunt or chase, when crouching 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 - ד:

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

Quph - ק:

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

From these 7 letters, we can see how Messiah has indeed become High Priest forever, in the order of Malkitsedeq, 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!

Our Righteous Saviour, Judge and King defends the fatherless, the widow and the poor and needy! The Hebrew word that is used here for **'poor'** is עָנִי **aniy** – Strong's H6041 meaning, **'poor, afflicted, humble, oppressed'** and primarily refers to a person who suffering some kind of disability or distress, and the one who is afflicted and literally lives day to day, and is often socially defenceless, being subject to constant oppression.

This word comes from the root verb עָנָה **anah** – Strong's H6031 and means, **'to be bowed down, afflicted, humbled'** and it can also carry the meaning **'to be occupied or busy with'**.

We are told in **Mishlā/Proverbs 3:34** that יְהוָה gives favour to the humble (עָנִי **aniy** – Strong's H6041).

The Hebrew word for **'needy'** is עֲבֵיּוֹן **ebyon** – Strong's H34 meaning, **'in want, needy, poor'** and may represent one who is poor in a material sense; as he may have lost his ancestral land, or may be without clothing or lacks food, and could also be understood as the picture of a person who has fallen due to hard times!

יְהוָה has provided instructions in His Torah that would cause a **'poor'** one to find help from his brothers in time of need.

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

We are also told in:

Mishlê/Proverbs 22:22-23 “Do not rob the poor because he is poor, and oppress not the afflicted at the gate. 23 For יְהוָה pleads their cause, and shall plunder those who plunder them.”

This parable of the sovereign Lemu’el clearly illustrates the requirements for a true righteous king, as he is to be sober and watchful, and ready to speak up for those who have no voice and judge righteously!

We can praise our Master and Elohim for He is our Righteous King, who is our defender who judges in righteousness and crushes those who afflict the poor and needy!

After having set forth the clear requirements for a righteous king, we see a shift in this parable taking place, as it now asks the question of whether a capable wife for a righteous king can be found and then proceeds, in the rest of this collection, to emphasise what a true capable wife is like!

What is also worth taking note of, is that from this **verse 10** through to **verse 31** we see an acrostic poem being set out for us, as each verse, beginning from **verse 10**, begins with a different letter, one after the other, as it follows the normal order of the Hebrew alphabet.

This poem therefore identifies the ‘Aleph’ to ‘Taw’, so to speak, of a capable wife for a righteous king! Understanding this, we can take much insight from these words in order for us to grasp and learn, on how we are to be the faithful set-apart Bride of Messiah, that is deemed ready and capable to be His ready Bride!

This poem presents the qualities of an ideal wife for a righteous and trustworthy king!

Let us therefore take a look at the next 22 verses that highlight the characteristics of the Bride that we, as the body of Messiah, ought to be

Verse 10:

“Who does find a capable wife? For she is worth far more than rubies.”

The Hebrew has this verse as follows:

אִשֶּׁת-חַיִּל מִי יִמְצָא וְרָחֹק מִפְּנִינִים מִכָּרָה:


Which is transliterated as

esheth-hayil miy yim'tsa verahok mippeniynim mikrah

The first part of this sentence could literally be rendered as:

‘A wife that is capable, who can find?’

You will notice that this verse starts with the first letter of the Hebrew alphabet, which is the letter –

א – Aleph, which is pictured in the ancient pictographic script as , which is ‘**the head of an ox**’ and represents ‘**strength**’, meaning ‘**muscle**’, as the ox is the strongest of the livestock animals. This also carries the meaning of ‘**yoke**’, as an ox is placed in a yoke, in order to plough or pull a heavy load in the right direction.

In terms of a capable wife, we take note that her strength is in her husband to whom she submits and her beauty is that of a meek and peaceable spirit:

Kěpha Aleph/1 Peter 3:1-4 “In the same way, wives, be subject to your own husbands, so that if any are disobedient to the Word, they, without a word, might be won by the behaviour of their wives, 2 having seen your blameless behaviour in fear. 3 Your adornment should not be outward – arranging the hair, wearing gold, or putting on dresses – 4 but the hidden Man of the heart, with the incorruptible ornament of a meek and peaceable spirit, which is of great value before Elohim.”


The Hebrew word for ‘capable’ is **חַיִל** *hayil* – Strong’s H2428 which means, ‘**strength, efficiency, wealth, army, ability, capability, excellence**’ and comes from the root word **חִל** *hil* – Strong’s H2342 which means, ‘**to be firm, strong, endure, prosper**’.

This is the same word that is used to describe the ‘able’ men that Mosheh’s father in law instructed him to seek out!

In the ancient pictographic script, the word for ‘able, brave, capable’ - **חַיִל** *hayil* – Strong’s H2428 is written as follows:




Het – ה

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

Hence this letter can mean ‘**established, secure**’ as well as ‘**cut off, separated from**’.

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


Yod – י

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

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

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.

When we see these letters, in the ancient script, being used to describe someone who is considered '*brave, and able*', as well as a true '*capable wife*', we can certainly glean from this the following:
THE ONE WHO DESIRES TO BE AN ABLE OVERSEER IN THE BODY OF MESSIAH IS ONE WHO TRULY REPRESENTS THE ONE WHO HAS BEEN SEPARATED AS A LIVING STONE, AND HAS SUBMITTED TO DOING THE WORK OF OBEDIENT SERVICE, BEING LED UNDER THE AUTHORITY OF OUR GOOD SHEPHERD, AND EQUIPPED TO TEACH AND LEAD OTHERS TO MATURITY IN MESSIAH!

This is the description of a '*capable*' wife, which we are, as the body and Bride of Messiah, ought to be, collectively together, as we are strengthened in our King and are led by Him in all truth!

The Hebrew word for '*wife*' comes from the root word **אִשָּׁה ishshah – Strong's H802** which means, '*woman, wife, female*' and is written here as **אִשֶּׁת – eysheth**, as it is written along with the word for '*capable*' in the construct state, as:

אִשֶּׁת-חַיִּל – eysheth- hayil.

What we must take note of, is that when a noun precedes another noun, the first noun is in the construct state, meaning it is connected to the second noun—two words together forming one concept.

When a feminine noun ending with the letter **ה (hey)**, such as **ishshah (אִשָּׁה)**, is used in the construct state, the **ה (hey)** is converted to a **ת (taw)**, which in this case, it becomes '*eysheth*' (**אִשֶּׁת**).

Why I am mentioning this, is to highlight that the question being asked here, is not if one can find a wife, but rather, it is a question of who can find a wife that is capable!

Mishlĕ/Proverbs 12:4 "A capable wife is the crown of her husband, but one causing shame is like rottenness in his bones."

We, as a called out and set-apart people, are to be a true capable wife for our Master and Elohim!

Shelomoh says that a capable wife is the crown of her husband, and the Hebrew word that is used here for '*crown*' is **עֲטָרָה atarah – Strong's H5850** which means, '*crown, wreath*', and is the feminine noun from the root verb **עָטַר atar – Strong's H5849** which means, '*to surround, to crown*' and metaphorically, it speaks of honour and authority, and we see that this word is used as such, as we see that which is considered to be a '*crown*', as told to us in **Mishlĕ/Proverbs**:

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

The ultimate metaphor, for this word עֵטָרָה atarah – Strong’s H5850 which is used for ‘crown’, is found in:

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

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

We, as a called out and set-apart people, are to be a true capable wife for our Master and Elohim! A wife who is not adorned in the Word and is not being a true capable wife, but is causing shame, is not a headdress of comeliness for her husband, but is rottenness in his bones!

The Hebrew word for ‘find’ is מָצָא matsa – Strong’s H4672 – ‘to attain, find, locate, discover’.

The first time this word is used, is in:

Berēshith/Genesis 2:20 “So the man gave names to all livestock, and to the birds of the heavens, and to every beast of the field. But for the man there was not found a helper for him, as his counterpart.”

A suitable and capable wife was not found for Adam and therefore we see what happened next:

Berēshith/Genesis 2:21-24 “So יְהוָה Elohim caused a deep sleep to fall on the man, and he slept. And He took one of his ribs, and closed up the flesh in its place. 22 And the rib which יְהוָה Elohim had taken from the man He made into a woman, and He brought her to the man. 23 And the man said, “This is now bone of my bones and flesh of my flesh. This one is called ‘woman,’ because she was taken out of man.” 24 For this cause a man shall leave his father and mother, and cleave to his wife, and they shall become one flesh.”

This ‘deep sleep’ is a shadow picture of the death that the second Adam, יְהוֹשֻׁעַ Messiah, would have to go through in order for His Bride to be birthed from His side!

The word used for ‘his ribs’ is צֵלָע tsela – Strong’s H6763 and is translated as, ‘rib, side, corner, beam, board, side chamber’, and what is certainly very interesting is that this word is used 18 times in 15 verses in **Shemoth/Exodus** in the instructions regarding the building of the Tabernacle, altar and Ark!

It is also used 11 times in 7 verses in **Yehezqēl/Ezekiel 41** in describing ‘chambers’ of the Hēkal (Temple) that Yehezqēl was shown and told to measure.

In **Melakim Aleph/1 Kings 6** it is used 7 times in 6 verses in reference to the chambers, boards or planks of the house which Shelomoh built for יְהוָה!

Why I am mentioning this, is that we see in Scripture that this word is used twice for a man’s side (Adam’s) and once for the side of a hill, but elsewhere it is used as an architectural term in a clear reference to the Tabernacle, House and Hēkal of יְהוָה!

When Messiah ‘fell asleep’, a soldier pierced His side:

Yohanan /John 19:32-34 “Therefore the soldiers came and broke the legs of the first, and of the other who was impaled with Him, 33 but when they came to יְהוֹשֻׁעַ and saw that He was already dead, they did not break His legs. 34 But one of the soldiers pierced His side with a spear, and instantly blood and water came out.”

With the piercing of His side, by His Blood which satisfies one time for all, His Temple could now be built – His Bride could be brought forth and by the water His Spirit could now dwell in us!

Qorintiyim Aleph/1 Corinthians 3:16 “Do you not know that you are a Dwelling Place of Elohim and that the Spirit of Elohim dwells in you?”

A true capable wife is one who seeks her husband and is found by him! We take note of the words that Shelomoh was clearly told when by Dawid when he was to become king:

Dibre haYamim Aleph/1 Chronicles 28:9 “As for you, my son Shelomoh, know the Elohim of your father, and serve Him with a perfect heart and with a pleasing life, for יְהוָה searches all hearts and understands all the intent of the thoughts. If you do seek Him, He is found by you; but if you forsake Him, He rejects you forever.”

A true capable wife that is seeking יְהוָה shall be found by Him!

We, as the capable Bride of Messiah, are to be seeking Him with our all!

The Hebrew word for ‘seek’ is דָּרַשׁ darash – Strong’s H1875 which means, ‘to resort to, seek out, ask, avenge, consult, investigate, search carefully, make inquiry, question’.

Now, when we see that this word carries more than simply just take a quick peek, but rather emphasises the need to be digging deep in seeking out carefully and with great diligence, through consultation, and asking.

Mattithyahu/Matthew 6:33 “But seek first the reign of Elohim, and His righteousness, and all these matters shall be added to you.”

When we are told to ‘seek’ first the Kingdom – we must recognise that this is not an instruction that gives the notion that you look at it and now that you have seen it, you can go on your merry way and never look at it again – NO!

To seek His Kingdom requires hard work and discipline, each and every day.

A word that is derived from דָּרַשׁ darash is מִדְרָשׁ midrash – Strong’s H4097 which means, ‘a study, record, writings or story, commentary’.

A ‘midrash’ speaks of the ability to search out something and often refers to that which is written to teach, and later became known as a Hebrew word relating to the in-depth study of the word, often done together.

The point is that we are to be a people who are earnestly growing in wisdom and understanding of the Scriptures, so that we can remember what we look like when we look intently into the mirror of His Word!


This word דָּרַשׁ darash – Strong’s H1875 is a verb that expresses an action of a careful attention and due diligence that is required in order to gain the knowledge sought after.

In the ancient pictographic script, the Hebrew word דָּרַשׁ darash – Strong’s H1875 which means, ‘to resort to, seek out, ask, avenge, consult, investigate, search carefully, make inquiry, question’, looks like this:




Dalet - ד:



In the ancient script this letter is pictured as , which is 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. We also recognise that יהושע Messiah is **The Door**, and whoever enters through Him, shall be saved, and shall go in and shall go out and find pasture. The commands are also commanded to be put on our doorposts as a continual reminder that we are to guard His commands, as we go out and come in, submitting under the authority of The Door, through which we have been given access to being built up as a spiritual House for Elohim.

Resh - ר:




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

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

Shin - ש:



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.

Looking at these pictographic letters that make up the root word דַּרַשׁ **darash** – Strong's H1875 we can, in terms of the command to seek יהוה and His strength, recognise that we are to come to The Door of the Head and 'eat' the Word, so to speak!

AT THE DOOR OF THE HEAD IS THE WORD!

When we gather together as commanded, on the Sabbaths and Appointed Times of Elohim then we are able to come and delight ourselves in Him as we meditate on His Word and Submit to our Head, which is Messiah, guarding to do all He has commanded us to, knowing that our coming in and going out shall be in peace!

Those who are not coming to **The Head** at **The Door** of Appointment, are not truly seeking **The Word**! Those who neglect to guard the Sabbaths and Feasts of יְהוָה are not seeking Him as they should and therefore have not properly heard the command to seek. Hearing they hear but do not understand!

A capable wife is worth far more than rubies!

The Hebrew word that is used here for 'rubies' is פְּנִינִיּוֹת peniyniym – Strong's H6443 which means, *'corals, jewels, pearls, rubies, precious stones'* and what we take note of here in this statement is that a capable wife is worth far more than the most costliest of jewels and precious stones. This word is used 6 times in Scripture and we take note that 'wisdom' is valued higher than these precious stones:

Iyob/Job 28:18 "No mention is made of coral or crystal, for the price of wisdom is above rubies."

Mishlê/Proverbs 3:15 "She is more precious than rubies, and all your delights are not comparable to her."

Mishlê/Proverbs 8:11 "For wisdom is better than rubies, and all delights are not comparable to her."

A capable wife is a wife that is wise and seeks wisdom, which we will look at, in **verse 26**.

With this question being asked of who does find a capable wife who is worth more than rubies, we take note that our Master and Elohim came to seek out His Bride and we are to make sure that we are walking in His Truth, as wise ones of the Most-High and that we are being adorned with His Word, that is worth more than all the precious stones on the earth, as we are His treasured possession! Finding a capable wife worth far more than rubies, is a picture of a capable wife that finds wisdom, and in all her getting, she gets understanding, making her capable to be taken up as a worthy Bride of the King!

From this parable of a capable wife being worth far more than rubies, we can be reminded that with wisdom being more precious than rubies, we are able to recognise the clear character trait of a capable wife, as she is one who is wise and with all her seeking, she makes sure that she gets wisdom, for she knows the value of wisdom over rubies!

Finding wisdom cannot be comparable to all the delights of the flesh!

Finding wisdom and the precious value of it can be compared to finding hidden treasure in a field that Messiah speaks of in:

Mattithyahu/Matthew 13:44-46 "Again, the reign of the heavens is like treasure hidden in a field, which a man having found it, hid, and for joy over it he goes and sells all that he has and buys that field. 45 "Again, the reign of the heavens is like a man, a merchant, seeking fine pearls, 46 who, when he had found one pearl of great price, went and sold all that he had and bought it."

'The pearl of great price' is a powerful picture of entrance to the reign of the heavens that is given in this parable.

This pearl of great price reminds me of the vision that Yoḥanan had in Ḥazon/Revelation, in regards to the renewed Yerushalayim that has 12 gates, with each gate being a giant pearl, with a messenger at each gate that has written upon them the 12 names of the tribes of Yisra'el.

The pearl of great price – seeking the Truth and finding it causes a person to sell all he has in order to secure the pearl – securing entrance into the set-apart place of the Most-High – this is a lesson on counting the cost and knowing that the gift of life – the right of entrance into His eternal presence will cost you your all, and because He gave His all – He has given us access to His gates; and as Ḥazon tells us – it is not all who shall have access but rather:

Hazon/Revelation 22:14 “**Blessed are those doing His commands, so that the authority shall be theirs unto the tree of life, and to enter through the gates into the city.**”

Those doing His commands are given access through the ‘pearl’ gates of the set-apart city, while outside are the idolaters, whores, murders and those who love falsehood!

Our right of entrance has been purchased by the Blood of Messiah, and therefore the gift of entrance is available to all who are cleansed in His Blood and stay in Him, by walking in and guarding to do all His commands!

Gates are a continued theme throughout Scripture and as we have come to know – the gates of a city were the access point and the place where right-ruling would take place, and by entering the gates of a city you would be submitting yourself to the rule and authority of that city, and as the children of the promise, in Messiah we await a city whose rule and authority shall rule the whole earth, and as sojourners here we are already now being strengthened to remain steadfast in perfect peace as we live according to the reign of the heavens that is coming soon – by walking in the pure Torah of Elohim:

Yeshayahu/Isaiah 26:1-3 “**In that day this song is sung in the land of Yehudah, “We have a strong city – He sets up deliverance, walls and ramparts. 2 “Open the gates, let the righteous nation which guards the truth enter in. 3 “The one steadfast of mind You guard in perfect peace, for he trusts in You.”**

As with every area of our lives, we are continually faced with the reality of choosing which path/road we walk and under which authority we submit, and Messiah tells us clearly that the gate to life is narrow while the gate to destruction is very broad:

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

The narrow gate few find – the narrow gate which comes with a way that is hard pressed – leads to life – yet few find it, why?

Because they are not as the merchant who seeks fine pearls.

Finding true wisdom and getting understanding, in the hearing, guarding and doing of the commands, is more precious than rubies and every desire of man – and this is the character trait of a capable and wise wife that our Husband is coming to find, when He returns!

Verse 11:

“The heart of her husband shall trust her, and he has no lack of gain.”


The Hebrew has this verse as follows:

בַּטַּח בָּהּ לֵב בַּעֲלָהּ וְשָׁלָל לֹא יִחָסֵר

Which is transliterated as:

bataḥ bah leb ba’lah veshalal lo yeḥsar

This verse starts with the second letter of the Hebrew Alphabet, which is the letter **ב** – ‘bet’. The

ancient script has this letter **ב** (Bet) pictured as  which is 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.

The first Hebrew word that is used in this phrase, is the word that is translated as ‘trust’, which is the word **בָּטַח** bataḥ – Strong’s H982 which carries the meaning, ‘to trust, be bold, confident, be secure, courageous’.

This verse gives forth a praise for the capable wife, for what she is to her husband, as he can trust in her, and as we consider this, we recognise that a true loving relationship is strengthened in the trust that one has for each other and by declaring that the heart of a husband trusts his capable wife, we are able to clearly see that he can do this because she trusts in him.

We are to put our trust in our Maker, Husband and King and make Him our trust.

What then is true ‘trust’?

Trust is the assured reliance on the character, ability, strength or truth of someone or something. It is a dependence upon one, or one in which confidence is placed. It is the confidence, reliance and resting of the mind in the integrity/friendship of another person.

When you make the bold statement that you ‘trust in **יְהוָה**’, do you really mean it?

Or do you allow doubts and fears to come and cause you to waver in your ability to fully trust – especially when things do not seem to go your way?

Pure trust in **יְהוָה** results in the blessing of being stable and unshaken by unfavourable circumstances that we may find ourselves in.

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

“For he shall be like a tree planted by the waters, which spreads out its roots by the river, and does not see when heat comes. And his leaf shall be green, and in the year of drought he is not anxious, nor does he cease from yielding fruit.”


As Yirmeyahu writes here – when **יְהוָה** is your trust you will not get affected by the heat or pressures of life – in other words when the heat is turned up and persecutions are on the rise or difficult circumstances and trials are hitting you from all sides – the true truster in **יְהוָה** stands unaffected!!!

Are you a true truster in **יְהוָה**, or are you easily shaken by the fear of man?


This Hebrew root word for ‘trust’ – **בָּטַח** bataḥ – Strong’s H982 – in the ancient pictographic script, looks this this:




Beyt – ב:

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

Tet – ט:

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

Het – ה:

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

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

THE HOUSE OF THE BASKET IS SAFELY ESTABLISHED!

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

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

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

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

Do you find yourself overwhelmed by the heat of trials?

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

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

With His heart trusting His Bride, we therefore see this quality that a true set-apart and capable Bride of Messiah ought to have, as her heart fully trusts in Him, after all – it is a heart thing!

In **Mishlê/Proverbs 6:32** we are told that the one who commits adultery lacks heart! This is a clear reference to following falsified and abominable worship.

The Torah is to be upon our hearts, and to commit adultery shows that the Torah is not where it should be – it is a heart thing!

The one who binds the Torah on their heart shall lack nothing!

It is a heart thing – and obedience flows from the heart, and in a Psalm that is all about the praise of the Torah and commands of Elohim we see Dawid saying in:

Tehillah/Psalm 119:111-112 “Your witnesses are my inheritance forever, for they are the joy of my heart. 112 I have inclined my heart to do Your laws Forever, to the end.”

Romiyim/Romans 6:17 “But thanks to Elohim that you were servants of sin, yet you obeyed from the heart that form of teaching to which you were entrusted.”

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


The Hebrew word for ‘heart’ is לֵב *leb* - **Strong’s H3820** which means, ‘inner man, mind, will thought’, or is often also written as לֵבָב *lebab* – **Strong’s H3824** which means, ‘inner man, heart, mind, understanding’; and what is interesting to take note of here is that these two letters for ‘heart’ in the ancient Hebrew pictographic Script make it clear that the rule and authority of Elohim is to be upon our hearts!

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




Lamed - ל:



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

Bet - ב:

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

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

It can clearly be expressed as:

THE RULES OF THE HOUSE

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

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

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

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

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

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

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

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

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

The reason I am quoting all these verses, is to show that **‘it is a heart thing’** and the Word must be in our hearts and mouths, and not just a vain rendering of a corrupted lips service that has no heart or follow through with obedience and submission to doing the commands with joy!

Guarding the good treasure and deposit of the Truth in our hearts will keep us from sinning and being lawless, and will keep us from being an adulterer and thief!

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

A trusting heart is a heart that guards the Truth and walks in loving obedience to the clear commands of a Husband and King that is to be trusted completely!

This parable teaches us that when a capable wife is found by a true righteous king then he will lack nothing, for he will have that which he had sought out and found!

The Hebrew word that is translated as ‘gain’ is שָׁלַל *shalal* – Strong’s H7998 which means, **‘a prey, spoil, plunder, prize, gain, booty’**, and typically spoil, plunder or booty was received as a result of a victory over the enemy in war – so herein we see the victory we have in יְהוֹשֻׁעַ Messiah, our Great Husband, Redeemer and King, in whom we shall have life and life abundantly, as we walk in the triumphant procession of His victory over death, so that we may enter into His rest and dwell with Him forever!

With the complete trust of a Husband, we shall not lack anything and with the reference here being that he has no lack of gain, we see that this clearly implies that when a capable wife is found, there will be no end to his gain, for she is to him an everlasting prize from the war over sin and death!

Once again, as we recognise how prized the capable and trustworthy Bride is in the eyes of our Husband, Redeemer and King, we must make sure that we too keep our eyes fixed on Him and the everlasting prize of dwelling with Him forever!

This ought to strengthen the trust that we, as the Dwelling Place of Elohim, ought to have in Him at all times!

Verse 12:

“She shall do him good, and not evil, all the days of her life.”

This verse highlights the pure character of unwavering loving commitment and obedience we are to have toward our Redeemer and Husband!

The Hebrew has this verse as follows:


גִּמְלַתְהוּ טוֹב וְלֹא-רָע כָּל יְמֵי חַיֶּיהָ:

This, when it is transliterated, can be read as:

gemalathhu tob velo-ra kol yemey hayyiyha

This verse starts with the third letter of the Hebrew alphabet, which is the letter גִּ – **gimel**.



The ancient script has this letter ג (Gimel) pictured as  – which is ‘a foot’ and carries the meaning to ‘walk, gather, carry’, as clearly referring to the functions of a foot; and it can also give the meaning of a gathering of people, and we know that ‘feet’ in Hebrew speaks of one’s walk and ability to keep the Feasts of יְהוָה, and represents one’s ‘walk’!

The term ‘she shall do him’ is written as גַּמְלָלְתְּהוּ – gemalalthu and comes from the root words:

- 1) the root verb גָּמַל gamal – Strong’s H1580 which means, ‘to deal fully or adequately with, to deal out to, wean, compensate, repay’ and
- 2) הוּא huw – Strong’s H1931 which is a pronoun that means, ‘he, she, it, him, her’.

What is being clearly emphasised here, is that a capable wife with walk in Her husband’s ways all her days and will not turn her foot to the left or the right as it is clearly indicated that she will only do good and not evil, all her life!

Let us take a further look at the words for ‘good’ and ‘life’ in order to gain a clearer understanding of how capable we are to be, as we stay in our Husband and King and do not walk in evil paths!

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

In the true understanding of this word טוֹב tob we can see that it may best be translated in most cases as ‘functional’, for when יְהוָה said in Berēshith/Genesis 1:31 that when He saw all that He had made, that He said it was very good.

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


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

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


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




Tet – ט:

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

Waw - ו:

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

Beyt - ב:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

She does good and not evil - All the days of her life!

The Hebrew word for 'life' is **חַיִּי** **hay** – **Strong's H2416** and means, '**life, alive, living, flowing, fresh, running**':

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

What we must guard against is the looking to the 'letter of the Torah' only; as we must recognise that the Torah without Messiah contains no life – but it is only in Messiah that true life of the Torah becomes something that can and does sustain us.

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

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

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

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

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

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

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

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

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

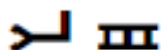
יְהוֹשֻׁעַ is The Word made flesh and in essence portrays for us the pure example of the Life that the Torah is to us and in many ways is often regarded as being the “Living Torah” and our source of Life, or more appropriately put – He is the Life of the Torah - and when we drink of Him – the **FOUNTAIN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

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


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

THE LIFE!


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



Het – ח

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

Yod – י

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

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

These two pictographs can render for us the clear meaning:

SEPARATED TO SERVE

What gives us our ability to be built up as living stones in the Master is our continued obedience to walking in that which is our life – His Torah – and meditating on it day and night!

Yehoshua/Joshua 1:7-8 "**Only be strong and very courageous, to guard to do according to all the Torah which Mosheh My servant commanded you. Do not turn from it right or left, so that you act wisely wherever you go. 8 "Do not let this Book of the Torah depart from your mouth, but you shall meditate on it day and night, so that you guard to do according to all that is written in it. For then you shall make your way prosperous, and act wisely."**

A capable and trustworthy wife walks in the Torah of Her Husband and King and does not turn aside to falsehood!

Verse 13:

"She shall seek wool and flax, and with delight she works with her hands."


The Hebrew has this verse as follows:

דַּרְשָׁה צִמֶּר וּפְשִׁתִּים וְתַעֲשֶׂ בְּחֻפִּץ כַּפֵּיהָ :

This, when it is transliterated, can be read as:

darshah tsemer uphishtiyim vattaas behephets kappeyha

This verse begins with the fourth letter in the Hebrew alphabet, which is the letter ד – dalet.

The ancient script has this letter ד (Dalet) pictured as  which is 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 being the only means of access into the Assembly of Elohim.

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

We are told that we should seek and shall find, and knock and it will be opened for us, and our seeking and knocking is in our searching the Great works of יהוה, as we guard our duty of coming to the Door of His Appointed Times, including His weekly Sabbaths, which opens up for us a very satisfying discovery of His great works!

Yohanan/John 10:9 "I am the door. Whoever enters through Me, he shall be saved, and shall go in and shall go out and find pasture."

After establishing the truth that a capable and trusting wife does only good and not evil, all her days, we now see **verses 13-15** describing the activity of a capable wife in providing for the needs of the household!

She seeks and selects what she needs and delights to do what she is called and required to do with what she seeks and finds!

The Hebrew word that is translated as 'seek' is דַּרַּשׁ darash – Strong's H1875 which means, '**to resort to, seek out, ask, avenge, consult, investigate, search carefully, make inquiry, question**', as already discussed in **verse 10**.

The Hebrew word that is used for 'wool' here is צֶמֶר tsemer – Strong's H6785 which means, '**wool, woollen, shaggy**' and is the product taken from animals; and the Hebrew word that is used here for 'flax' is פֶּשֶׁת pesheth – Strong's H6593 which means, '**flax, linen, linen made from flax**', which is a product made from plants.

As we consider this parable of a capable wife that 'seeks wool and flax', we are able to recognise the metaphor of this being a picture of the faithful remnant bride that rightly divides the Truth and does not allow any mixing to take place.

As we consider these words for 'wool' and 'flax' we are able to glean from clear pictures of proper coverings in the Scripture.

The Hebrew word for 'wool' – צֶמֶר tsemer – Strong's H6785 – is also used as a metaphor for 'whiteness', as we take note of the use of this word in:

Yeshayahu/Isaiah 1:16-18 “**Wash yourselves, make yourselves clean; put away the evil of your doings from before My eyes. Stop doing evil! 17 “Learn to do good! Seek right-ruling, reprove the oppressor, defend the fatherless, plead for the widow. 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.”**”

Here the clear call from יהוה to a backslidden and corrupted Yisra’el was to get cleaned up and though her sins were like scarlet and crimson, they shall be as white as snow and as wool, when they have been cleansed by the Blood of the Lamb!

These two words for **wool** (צֶמֶר tsemer – Strong’s H6785) and **flax** (פֶּשֶׁת pesheth – Strong’s H6593) are both identified as materials that are used to make garments/coverings and we are clearly instructed not to mix the two into one garment!

Wayyiqra/Leviticus 19:19 “**Guard My laws. Do not let your livestock mate with another kind. Do not sow your field with mixed seed. And do not put a garment woven of two sorts of thread upon you.**”

In this verse, we see the clear instructions not to mix livestock, seed or threads!

All of which helps us to understand how we are to be a set-apart people, not mixed in any way with the matters of this world!

Each one of these carries great insight and significance for us in helping us to live set-apart lives as sojourners here until our Master returns.

We must be careful not to mix theologies, relationships or worship as we walk set-apart lives.

When it comes to our clothing, we would do well to heed these instructions literally, even as difficult as it may be today in a consumer driven world that has mixed almost every fabric.

What we learn from this separation of linen and wool is the following:

Linen is brought forth from the produce of the earth, while wool comes forth from an animal with ‘life’ as it carries blood which, when shed, pictures for us redemption which is from above.

There is a place for each and they must not be mixed!

Now, on a literal level, this does not mean that you cannot wear two different garments, one of wool and one of linen, but rather that you cannot wear a single garment that is a mix between the two.

And a good example of this is seen, in the High Priest garments, where we find linen garments and a woollen garment that is died (**Shemoth/Exodus 28:6**).

These garments however, were reserved for duty in the set-apart place, and so even in our garments, which represent our works, we are to recognise and remember that we are not to mix that which is from above with that which is of this world and so put aside the works of the flesh and be about doing the good works of Torah that has been prepared beforehand for us to do!

Our ‘clothes’ represent our covering and worship and our covering is either from above or from that which originates from man; and so we are commanded to not be lukewarm, having been found with mixed garments but rather be found with the purity of walking in righteousness (linen garments) and being ‘covered’ by the woollen garments (from above) of Messiah and His shed blood!

‘A garment woven of two sorts of thread’

In Hebrew, this phrase is written as follows:

וּבִגְדֵי כִלְאִים שְׂעִטְנִיז

It can be transliterated as follows:

ubeged kil'aiym sha'atnez

Breaking down this phrase, we see the following:

- 1) - The Hebrew word translated as 'garments' is **בִּגְדֵי begged** – Strong's H899 which means, **'garment, covering, treachery, to deceive'** and can also give reference to any kind of garment, from the robes of the rich and mighty to the rags of the poor and the leper.
- 2) - The Hebrew word for 'woven of two sorts' is **כִּלְאִים kilayim** – Strong's H3610 meaning, **'two kinds'**, and comes from the word **כָּלָא kala** – Strong's H3607 which means, **'restrain, shut up withhold'**.
- 3) – The Hebrew word for 'thread' is **שְׂעִטְנִיז shaatnez** – Strong's H8162 which means, **'mixed stuff, material mixed together, fabric of mixed weave, a kind of cloth forbidden for garments, cloth made by weaving linen and wool together'**.

What is being prohibited here, is the wearing of a garment that is of a mixed weave of linen and wool. This does not mean that we cannot wear two different garments together, just that each individual garment must not be made of a mixed weave of linen and wool!

This is further confirmed for us in:

Debarim/Deuteronomy 22:11 **"Do not put on a garment of different kinds, of wool and linen together."**

In the Hebrew text, this verse is written as:

לֹא תִלְבַּשׁ שְׂעִטְנִיז צִמֶּר וּפְשִׁתִּים יַחְדָּו

And transliterated as:

lo tilbash sha'atnez tseymer uphishtiyim yahday

The Hebrew word used here for 'put on' is **לִבַּשׁ labash** – Strong's H3847 which means, **'wear, put on, be clothed, apparel, dress'**, and the 'lo' before it – **לֹא lo** – Strong's H3808 is the primitive adverb that means, **'not, no, never, neither'**; and we therefore have the clear instruction to not wear or never wear... !

What is it that we must never wear?

We must never a garment of different kinds, and here, in the Hebrew, it tells us what this refers to and is mad clear, for the Hebrew word used here for 'garment of different kinds' is **שְׂעִטְנִיז sha'atnez** – Strong's H8162 which means, **'mixed stuff, material mixed together, fabric of mixed weave, a kind of cloth forbidden for garments, cloth made by weaving linen and wool together'**.

שְׂעִטְנִיז sha'atnez is simply referring to that which is made by the mixing of wool and linen together – and this must never be worn!

This verse, in **Debarim/Deuteronomy 22**, further explains to us what **שְׂעִטְנִיז sha'atnez** is:

The Hebrew word for **wool** here is צֶמֶר tsemer - Strong's H6785 which is the product taken from animals; and the word used here for **linen** is פֶּשֶׁת pesheth – Strong's H6593 which means, '*flax, linen, linen made from flax*', which is a product made from plants.

The Hebrew root word translated as '**together**' is יָחַד yahad – Strong's H3162 meaning, '*unitedness, alike, one accord, unity*'.

The instruction being given here, is very simple and very clear – do not wear a garment that contains both wool and linen together as one.

You may wear 2 garments or more at a time - a woollen garment and a linen garment at the same time, as long as they are not made together as one garment, but are separate garments!

This should clear up any confusion one has – wool and linen together as one is what makes a garment

שְׂעִטְנֵז sha'atnez.

This does not expand further into nylon or any other fabricated products that are made from that which is extracted from natural plants or substances and chemically produced.

Wool and linen are also seen as something that represents the covering of righteousness that our Master and Elohim has given to His called out and set-apart Bride, yet we also take note that through whoring the adulterous whore seeks out her covering from that which is false and we take note of this in:

Hoshĕa/Hosea 2:5 "*For their mother has whored, she who conceived them has acted shamelessly. For she said, 'I go after my lovers, who give me my bread and my water, my wool and my linen, my oil and my drink.'*"

Hoshĕa/Hosea 2:9 "*Therefore I shall turn back and shall take my grain in its time and My new wine in its appointed time, and I shall take away My wool and My linen covering her nakedness.*"

As we consider the use of wool and linen and the clear instructions given in regards to not mixing these two into one garment, we can see the good and perfect characteristic of a capable wife, for she is able to be properly dressed in Righteousness, keep her garments clean, so to speak, as she is able to rightly divide the truth and not be falsely covered in a mix of theologies and corrupt traditions! Being correctly covered and able to handle the Truth well, the capable wife can work with her hands and do the good!

WITH DELIGHT SHE WORKS WITH HER HANDS!

The Hebrew word that is translated as '**works**' comes from the root word עָשָׂה asah – Strong's H6213 meaning, '*to do, work, make, produce, to act with effect, to observe, to bring about, institute*' and can also mean, '*celebrate*', which I think is very fitting.

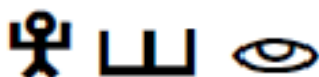
As it is truly a great 'joy' **TO DO** the laws and right-rulings as prescribed!

So many today think that it is a huge burden to do what is commanded, yet that is so far from the truth – when we diligently observe and guard to do all He commands us to do – it is a great joy and a delight and not heavy at all!

The perfect Torah of freedom is like a mirror for us – and in looking intently into it we are able to see if we are in fact listening and doing or not:

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

In the ancient pictographic script, the verb אָשָׁא **asah** – Strong's H6213 which means, **'to do, work, make, produce, to act with effect, to observe, to bring about, institute, celebrate'** looks like this:



Ayin - ע:



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

Sin - ש:



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

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, as well as **'praise'** through the lifting up of our hands in complete awe and surrender.

When looking at this word אָשָׁא **asah** – Strong's H6213 in the ancient pictographic form, we are able to further understand how critical it is for us to be doers of the Word and so perform and do that which is instructed for us to do. From this picture we can see the meaning of:

LOOKING AT THE WORD THAT HAS BEEN REVEALED!

This clearly teaches us that we are unable to DO or PERFORM the Word if we are not looking intently at the Word!

The Word became flesh and dwelt among us!

The clear revelation of the Word, יהושע Messiah, has been made known to us; and as we look to the Princely Leader and Perfecter of our belief we are able to lay aside every weight and the sin which so easily entangles us, and be enabled to run, with endurance, the race set before us, as we look at the Word and actually DO IT!!!

The capable wife is one who clearly looks intently into the mirror of the Word as she **‘seeks the wool and flax’** in order to know how she is to work with her hands.


The Hebrew root word that is used here for **‘her hands’** is כַּפֵּיהָ – kappeyha which comes from the tow root words:

- 1) הוּא – huw – Strong’s H1931 which is a pronoun that means, **‘he, she, it, him, her’** and
- 2) כַּף kaph – Strong’s H3709 which means, **‘hollow of flat of the hand, palm, sole of the foot, give pledges’**, and comes from the root verb כָּפַף kaphaph – Strong’s H3721 which means, **‘bend, bend down or be bent’**, which helps us understand the shape that an open palm of a hand makes.


In the ancient pictographic Hebrew Alphabet, the word כַּף kaph – Strong’s H3709 looks like this:



Kaph – כַּ:

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!

Pey – פַּ:

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!

With these two letters being grouped together we have the meaning:

PALM OPEN

We are able to recognise the clear caution that this word teaches us from these two letters, and that is, that our words must always line up with our actions, and by extending an open palm to another, implies the clear responsibility of following through with the relevant actions that have been promised with the mouth!

A capable wife shows that the work of her hands lines up with the words of her mouth and this she does so willingly for she delights to work with her hands!

The Hebrew word that is used here for ‘delights’ is **הִפִּיץ** *hephets* – Strong’s H2656 which means, **‘delight, pleasure, desire, longing, purpose’**, and comes from the root verb **הִפִּיץ** *hephets* – Strong’s H2654 and means, **‘to delight in, desire, take pleasure in’**. **הִפִּיץ** *hephets* – Strong’s H2656 is also used in:

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

The blessed man’s delight is in the Torah of יְהוָה, and we are able to clearly see that the one whose delight is in the Torah does not walk in wrong counsels, nor does he stand in sinful paths or sit in scoffing seats!

The one who delights in the Torah of יְהוָה meditates in it day and night because it is his pleasure that he does with exceeding joy and satisfaction!

Those who are of the world and walk in fleshly ways take no delight in meditating on the Torah as they have no interest in it whatsoever and to do so would seem boring, dull and too much hard work to do.

What you delight yourself in will never become boring or feel like it is too hard to do, even though it may take much effort, time and much energy.

Tehillah/Psalm 119:35 “Make me walk in the path of Your commands, for I have delighted in it.”

In this verse the psalmist cries out with urgency a great plea for יְהוָה to make him walk in the commands of יְהוָה that he has greatly delighted in.

The wording that is used in the Hebrew for ‘make me walk’ is written in the ‘hiphil’ tense which expresses the ‘causative action’, and so, here the psalmist is asking יְהוָה to cause him to walk in His commands that he has delighted in.

As we know, this **Tehillah/Psalm 119** is the longest of all the Psalms and can even be seen as being the longest chapter in Scripture.

This Psalm is a powerful and well-constructed song of praise for the Torah, commands and instructions of Elohim.

We will be taking a look at a few of the verses contained herein, as we look deeper into that which we ought to delight ourselves in, as the beloved children of the Most-High!

הִפִּיץ *hephets* – Strong’s H2656 is also used in:

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

This is another verse that highlights for us the blessing of the one who fears יהוה.

The one who fears יהוה delights greatly in His commands! Delighting in the commands of Elohim is an identifying mark of one who fears יהוה.

When people have no time for the Word and lack the energy and excitement to search out, study and meditate on the Torah and commands of יהוה then it is clear that they have no true fear of יהוה!

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

In this psalm of Dawid, he makes the clear declaration of how he has delighted to do the pleasure of Elohim, and recognises that he is able to do so because the Torah of Elohim is within his heart!

The Torah of יהוה is to be upon our hearts and it is the Torah that causes us to do the pleasure of Elohim!

Why I am highlighting these words that Dawid and others used in terms of the delight they had in the Torah of יהוה, is to expand on this parable of the clear characteristic of delight that a capable wife has for her husband and King, which is a powerful picture of the delight we are to have, as the Bride of Messiah, to work with our hands unto Him, our Mighty Husband and King!

Verse 14:

“She shall be as the ships of the merchant, she brings in her food from afar.”

The Hebrew has this verse as follows:

הֵיְתָה כְּאֲנִיּוֹת סוֹחֵר מִמֶּרְחֶק תָּבִיא לַחֲמָה׃

This, when it is transliterated, can be read as:

hayethah ka'aniyyoth soher mimmer'hak tabiya lah'mah

This verse begins with the fifth letter in the Hebrew alphabet, which is the letter הֵ – ‘hey’.



The ancient script has this letter הֵ (Hey) 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!

In the ISR Scriptures 2009 translation, which we use as our base text, the verse renders it as, ‘...**the ships of Tarshish**...’, yet I have corrected this above, as the Hebrew word for Tarshish is not used here.

In this parable, the capable wife is compared to ships from the merchant and the Hebrew word that is translated here as **'merchant'** comes from the root word סַחַר *Saḥar* – Strong's H5503 which means, ***'to go around or about in business, travel commercially, customs, traders, merchants'***.

The Hebrew word used here for **'ships'** is אונייה *oniyyah* – Strong's H591 which means, ***'ships, boat, sailors, fleet of ships'***.

The image that we are able to get from this is one of unity and generosity of a capable wife that brings what is needed!

In terms of this being a parable of the Bride of Messiah, which we are, we take note of the importance of the unity we are to have in bringing in what is required for the body, as we are being built up in the Master.

The capable wife is compared to ships that bring goods from afar and highlights how she brings food for her household.

The Hebrew root word that is used here for **'food'** is לֶחֶם *leḥem* – Strong's H3899, meaning ***'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."

The emphasis here, in this parable, is on the responsibility that a capable wife displays, as she is willing to bring in her food from afar, which is a clear metaphor that she is not lazy, but will work hard at making sure the needs of her home are properly supplied and reflects a powerful picture of diligent stewardship, that will not see obstacles as a hindrance to bringing in her supply to the house and will not resort to laziness!

As we consider this line starting with the letter **'hey'**, we can see the concept of **'behold, look what comes from a capable wife who is willing to bring in her food from afar'**.

Taking this as a parable for us as the Bride of Messiah we can reflect on this by seeing how good it is for the Bride to be faithful at bringing in the proper supply for the House, and when the whole Bride is willing to work hard like this... what a good sight it will be!!!

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.’”**

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 יְהוָה'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 - 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, 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!



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!

A capable wife knows who her Husband and Good Shepherd is!!!

Verse 15:

"She also rises while it is still night, and provides food for her household, and what is lawful for her girls."

She not only brings in her food from afar but she is diligent in getting up early and preparing for her household!

The Hebrew has this verse as follows:

וַתִּקַּם בְּעוֹד לַיְלָה וַתִּתֵּן טֶרֶף לְבֵיתָהּ וְחֶק לְנַעֲרֹתֶיהָ:


This, when it is transliterated, can be read as:

vatakam be'od laylah vattitten tereph lebeythah vehok len'arothayha

What this verse is saying, could be best expressed in English as
'she gets up while it is still dark' or 'she gets up before daylight'

This emphasises how she gets up before others, in order to make sure that she prepares for the day that lies ahead.

This verse begins with the sixth letter of the Hebrew alphabet, which is the letter – ך – 'waw/vav'

The ancient script has this letter ו (waw/vav) pictured as , which is a 'peg' or 'tent peg', which was used for securing or tying the tent or other items.

The possibility of it having a Y-shape is to show that it prevents the rope from slipping off.

The root meaning of this letter is 'to add, secure or hook'.

It is by the work of Messiah, in His own Blood that has secured for us His Covenants of promise, to which we are added to; and His righteousness stands forever secured in Him!

The capable wife is a wife that is secure in her Husband and King and need not fear anything!

The Hebrew word for 'rises' is קום qum – Strong's H6965 meaning, 'to arise, stand up, stand', which can often give the meaning of 'to rise, to become powerful, to stand firm, to maintain oneself, to be established, endure'.

The Hebrew word used here for 'night' is לַיְלָה layelah – Strong's H3915 which means, 'night (as opposed to day)', and is a period of time from the setting to the rising of the sun and so, carries the focus of lacking light.

Darkness often has the connotation of a period of uncertainty and a time when fear grips the most, which metaphorically can be understood, especially when there is no light being shed on a situation that has become a time of insecurity and fear, yet we take note that both light and darkness are from Elohim as both darkness and light are His!

Tehillah/Psalm 74:16 "The day is Yours, the night is Yours too, You have established the light and the sun."

We also take note that the one who dwells in the secret place of the Most-High and abides under the shadow of the Almighty is not afraid of the night or day!

Tehillah/Psalm 91:5-6 "You are not afraid of the dread by night, of the arrow that flies by day, 6 of the pestilence that walks in darkness, of destruction that ravages at midday."

Why I am mentioning this, is to highlight the character of a capable Bride of Messiah, as she is not afraid of the night and can therefore confidently get up and make proper preparations for the day ahead, with complete confidence and no fear of darkness!

We need not fear the dark, so to speak, as we know that even darkness is as light to our Husband and King:

Tehillah/Psalm 139:11-12 "If I say, "Darkness shall cover me," then night would be light to me; 12 even darkness is not dark for You, but night shines as the day – as is darkness, so is light."

While darkness can also be seen in Scripture as a metaphor for a time of mourning, trials, and suffering we also take note of what the psalmist says in:

Tehillah/Psalm 119:55 "I have remembered Your Name in the night, יְהוָה, and I guard Your Torah."

He states before this, that rage had seized him because of the wrong that forsake the Torah of יְהוָה, possibly being gripped by this rage during the dark hours, so to speak, and then he says that he remembers the Name of יְהוָה and guards His Torah.

In the midst of darkness, he remembers who it is who causes him to be and therefore guards the Torah and this teaches us a vital lesson too, as many seem to discard the need to guard the Torah when things get tough and darkness overtakes them!

It is the dark times that we are to be on greater guard against the schemes of the enemy and his dark ways, as we remember that it is our Master and Elohim that has made both darkness and light and to Him darkness is as light, giving the full assurance that, as a capable wife of the Most-High, we can rise up in the darkness and be about our Master's business!

When I ponder on this parable of rising while it is still dark, I am reminded of the call we see in:

Yeshayahu/Isaiah 60:1-2 “**Arise, shine, for your light has come! And the esteem of יהוה has risen upon you. 2 “For look, darkness covers the earth, and thick darkness the peoples. But יהוה arises over you, and His esteem is seen upon you.”**

I am also reminded of the words of Sha'ul, in his letter to the believers in Rome:


Romiyim/Romans 13:11-14 “**And do this, knowing the time, that it is already the hour for us to wake up from sleep, for now our deliverance is nearer than when we did believe. 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. 13 Let us walk becomingly, as in the day, not in wild parties and drunkenness, not in living together and indecencies, not in fighting and envy, 14 but put on the Master יהושע Messiah, and make no provision for the lusts of the flesh.”**

The capable wife is not idle in duty nor afraid of the night as she rises at the call of her husband in order to be faithful in her proper preparations for her household!

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




Beyt - ב:

This is the letter ‘beyt’ (ב), which in the ancient script has this letter as , which pictures a **tent floor plan** and means, ‘**house**’ or ‘**tent**’.


It represents family and the importance of those who are inside the tent as opposed to the tent structure itself, and is the Dwelling Place of the Most-High, which we are, as we are as living stones being built up in Messiah.

Yod – י:

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

Taw – ת



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

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

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

The capable gives what is lawful to her girls!

The Hebrew word used here for ‘lawful’ is חֹק *hoq* – Strong’s H2706 meaning, **‘something prescribed or owed, boundary, allotment, portion, ordinance, statute’**. This word comes from the primitive root חָקַק *haqqaq* – 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 a *huqqim* 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.”

The Hebrew word used in Mishlê/Proverbs 31:15 for ‘girls’ is נַעֲרָה *naarah* – Strong’s H5291 which means, **‘a girl, maiden, young lady’**, which corresponds to the Greek word that is used here, in the LXX (Septuagint), which is the word: παρθένος *Parthenos* – Strong’s G3933 which means, **‘a maiden, virgin’**, and is used to describe the 10 maidens/virgins in the parable Messiah gave of the 5 wise and 5 foolish maidens/virgins (**Mattithyahu/Matthew 25**)!

Recognising this, makes clear the call for us to be like the wise maidens who have trimmed their lamps and have oil in their lamps and ready to be the clear voice of Elohim calling many to repentance in order to partake of the Table of the Master!

The capable wife is one who lawfully prepares as a wise maiden!!!

Verse 16:

“She shall consider a field and buy it; from her profits she shall plant a vineyard.”


The Hebrew has this verse as:

זָמַמָּה שָׂדֶה וַתִּקְחֶהּ מִפְּרֵי כַפֵּיהָ נֹטַע כָּרֶם :

This, when it is transliterated, can be read as:

zamemah sadeh vattikkahehu mipperiy kappeyah netha karem

This verse begins with the 7th letter of the Hebrew alphabet, which is the letter – ז – ‘zayin’

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

A mattock would be a tool that was also used to dig up the soil so that seed could be planted.

Verses 16-18 deals with the financial attributes of a capable wife and how she manages her affairs well.

What is basically being expressed here, is that it is after very careful thought she will consider buying a field and do so only after proper inspection and counting of the cost of such a purchase with the assurance that she will reap the benefits of that field which has been purchased as she will plant a vineyard that will bring forth a harvest!

The Greek word that is used in the **LXX** (Septuagint – Greek translation of the Tanak – O.T.) for ‘field’ is γεωργιον geōrgion – **Strong’s G1091** which means, ‘**field, cultivation**’ which we find being used in:

Qorintiyim Aleph/1 Corinthians 3:9 “**For we are fellow workers of Elohim, you are the field of Elohim, the building of Elohim.**”

This proper consideration of a capable wife is a clear metaphor of how we are to carefully consider the cost of following our Master and recognise the true value of walking according to His Kingdom Rules and be willing to count the cost and pay the price of purchasing that field!

We can be reminded of the parable our Master gave in:

Mattithyahu/Matthew 13:44 “**Again, the reign of the heavens is like treasure hidden in a field, which a man having found it, hid, and for joy over it he goes and sells all that he has and buys that field.**”

From her profits she plants a vineyard!

The Hebrew wording that is translated here as ‘from her profits’ is as follows:

מִפְּרֵי כַפֵּיהָ – mipperiy kappeyah

This can literally be translated as ‘from the fruit of her hands’, as this phrase comes from the root words:

1) פָּרָה parah – **Strong’s H6529** which means, ‘**fruit, produce**’ and comes from the word פָּרָה parah – **Strong’s H6509** which means, ‘**to bear fruit, be fruitful, flourish**’ and

2) כַּף kaph – **Strong’s H3709** which means, ‘**hollow of flat of the hand, palm, sole of the foot, give pledges**’, as already discussed in **verse 13**.

This word פֵּרִי **peri** – **Strong's H6529** certainly speaks of the physical fruit of trees and shrubs that bear fruit in which there is a seed according to its kind, i.e., fruit with kernels, hence the fruit produces more fruit.

This word also is used figuratively of children, as being the fruit of the womb; yet what we also find as a repeated theme throughout Scripture, is that this term for fruit many times refers to the meaning of, **“the result of an action”**; or better understood as, **“works”** or **‘the work of one’s hands’**.

Our lives, as set-apart children of Elohim, ought to be bearing the fruit of repentance – which is a clear resulting action of turning away from all falsehood and wickedness, and turning to righteousness:

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

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

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

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

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

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

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

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

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

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

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

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

A capable wife is one that bears fruit that lasts, hence the reality of her being able to plant a vineyard from the fruit of her hands.

This parable highlights the character of a capable wife that works hard and put her hand to the plough and does not look back, hence the use of the letter ‘**zayin**’ (which is pictured as a mattock) giving us the quality of working and producing good fruit!

What we can therefore take note of from this parable is that those who are a part of the true capable bride of Messiah know how to count the cost and put their hand to the plough and not look back, as they labour in the vineyard of our Master, with the sure expectation of a great harvest!

Luqas/Luke 9:61-62 “And another also said, “Master, I shall follow You, but let me first say goodbye to those in my house.” 62 But **יהושע** said to him, “No one, having put his hand to the plough, and looking back, is fit for the reign of Elohim.”

What Messiah was addressing here, was a call for proper commitment and the issue was not to simply say goodbye, but rather that the implication of saying goodbye to those in his house was that he would stay there until those of his household had passed away, for then he would be free to follow; and this is what the Master was addressing!

If you cannot follow Him now then you actually never will as there will always be something to ‘say goodbye to’!

A capable Bride of Messiah does consider and sells all in order to buy the field!!!

Verse 17:

“She shall gird herself with strength, and strengthen her arms.”

The Hebrew has this verse written as:


חַגְרָה בְּעֹז מְתַנֶּה וַתַּעֲמֵץ זְרֻעֹתֶיהָ :

This, when it is transliterated, can be read as:

hagerah beoz matheneyha vatteammeyts zeroatheyha

This verse begins with the 8th letter of the Hebrew alphabet, which is **ח** – ‘**het**’ which has a ‘ch’ sound as in the Scottish ‘loch’.



The ancient script has this letter **ח** (het) pictured as , which is a **'tent wall'**, and carries a meaning of **'separation'**, as a tent wall separates two halves of the tent, or 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'**.

A secure wall protects those inside from predators that are outside and strengthens the security of the field or land.

This parable highlights for us the sure strength of character that the capable wife has as she girds herself with strength!

The Hebrew word that is used here for **'gird'** is **חָגַר** *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 יהונתן – a youth, wearing a linen shoulder garment."

Shemu'el, as we know, was dressed in righteousness amidst an adulterous and wicked people!

The Hebrew word that is translated here as **'herself'**, comes from the root verb **נָתַן** *mothen* – **Strong's H4975** which means, **'loins, back, body, heart, hips, waist'**.

What is actually being expressed here, is that the capable wife **'girds her loins with strength'**.

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 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 P'saḥ:

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 יהונה."

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.

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 יהוה 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! Melek

The phrase, 'gird up your loins and arise' is written in the Hebrew as:

תְּאָזֵר מַתְנֵיֶךָ וְקָמָה – 'te'zor matheneyka veqam'ta

This 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) מַתֵּן mothen – Strong's H4975 which means, '*loins, back, body, heart, hips, waist*'.
- 3) קָם qum – Strong's H6965 which means, '*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!

The capable wife is dressed and ready for action!

The Hebrew word that is used here for 'strength' in Mishlê/Proverbs 31:17 comes from the word עָז oz – Strong's H5797 which means, '*strength, might, fortress, power, stronghold*', and this comes from the root verb עָזַז azaz – Strong's H5810 which means, '*to be strong, be brazen, prevail, display boldness*'.

The Hebrew word that is translated as 'strengthens' is אָמַץ amats H553 which means '*to be alert both physically and mentally, be fully alert – awake and not asleep, be steadfast*', and is often translated in Scripture as 'courageous', which the Bride of Messiah is certainly called to be – both strong and courageous!

In Hebrew, soldiers are often told the following:

חֲזָק וְאַמֵּץ – hazaq veematz

This phrase means, 'be strong and courageous', and is a phrase we see being used a number of times in Scripture.

The Hebrew word for 'be strong' is חָזַק ḥazaq – Strong's H2388 and carries the meaning, '**to grow firm, fasten upon, strengthen, take hold of**' and can have the concept of '**grasp between your ears**'.

The Hebrew word for 'courageous' is the root word - אָמַץ amats H553 which means '**to be alert both physically and mentally, be fully alert – awake and not asleep, be steadfast**'.

We must remember to put on the armour of Elohim and fight the good fight of belief; therefore, as soldiers of Messiah, we need the encouragement to be strong and courageous and are equally responsible in encouraging each other in this regard!

A capable wife that girds herself with strength and strengthens her arms, is a clear picture of a secure Bride that is not afraid of hard work and never gives up, knowing that her strength comes from the secure protection of her Husband, giving her the strength to stand and be girded about with Truth and always armed and ready to withstand any attacks from the outside, as pictured by a secure wall without any breaches!

Verse 18:

"She shall taste when her gain is good; her lamp does not go out by night."


The Hebrew has this verse written as follows:

טַעַמָּה כִּי-טוֹב סִתְּרָהּ לֹא-יִכָּבֵה בַּלַּיִל נֶרָהּ :

This, when it is transliterated, can be read as:

tha'amah kiy-tob saṭerah lo-yikbeh ballayil nerah

This verse begins with the 9th letter of the Hebrew alphabet, which is ט – 'tet'.

The ancient script has this letter ט (Tet) pictured as , which 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**'.

We as clay, do not ask the Potter why He made us the way we are, we simply recognise that He is the One who fills that which He made, for which we give Him all praise, as we walk in the fear of Elohim!

The Hebrew word that is translated as 'taste' comes from the root verb טַעַם ta'am – Strong's H2938 which means, '**to taste, perceive, evaluate, decide**', and is primarily concerned with what one eats, and Dawid uses this word in:

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

The capable wife knows the good taste of יְהוָה, so to speak and the Hebrew word for ‘good’ is טוֹב tob – Strong’s H2896 and carries the meaning, *‘pleasant, good, agreeable, beautiful, to be pleasing, done well’*, and comes from the primary verb טוֹב tob – Strong’s H2895 and carries the meaning, *‘pleasant, good, agreeable, beautiful, to be pleasing, done well’*, which we have already discussed in verse 12.

What we are able to glean from this parable, is the metaphor of how a good and functional Bride of Messiah eats His Word in order to be properly functional and in doing so Her lamp is not put out!

The lamp of the wrong is put out!

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

The word used here for ‘lamp’ is נֵר ner – Strong’s H5216 meaning, *‘lamp, candle, light’*.

Now, 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 Word of Elohim – is both a lamp to our feet and a light for our path

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

The picture that we have here in this verse from Tehillah/Psalm 119 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 יְהוָה 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 יְהוֹשֻׁעַ 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 יְהוֹשֻׁעַ has entered as a forerunner for us, having become High Priest forever according to the order of Malkitsedeq.”

This word for lamp - נֵר ner – is also used in:

Shemu’el Bēt/2 Samuel 22:29 “For You are my lamp, יְהוָה, and יְהוָה 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 יְהוֹשֻׁעַ 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:

Tehillim/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 which means **‘a foot/feet or to walk’**, and in Scripture this often speaks of one’s obedience to walking according to the commands of יְהוָה 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 יְהוָה!

The Word teaches us how to walk and guides us in paths of righteousness and helps us in recognising the need to guard and keep His Feasts, as opposed to man-made feasts that are rooted in pagan worship practices!

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 own prescribed paths – 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 capable wife does not let her lamp go out, which highlights for us that she walks according to the Torah and does not turn to the left or to the right.

The phrase **‘does not go out’** as in: **‘her lamp does not go out by night’**, is written in Hebrew as follows: לֹא יִכָּבֵה – **‘lo-yikbeh’**, which comes from the two words:

- 1) לֹא *lo* – Strong’s H3808 which is a primitive adverb that means, **‘not, no, never, neither’**, and
- 2) כָּבַה *kabāh* – Strong’s H3518 which means, **‘quenched, extinguished, put out, go out’**, and we see these two words being used in the clear instructions given in:

Wayyiqra/Leviticus 6:12-13 “**And the fire on the slaughter-place is kept burning on it, it is not put out. And the priest shall burn wood on it every morning, and arrange the ascending offering on it, and shall burn on it the fat of the peace offerings – 13 fire is continually kept burning on the slaughter-place, it is not put out.**”

The instruction that the fire on the slaughter place is to be kept burning and **not put out** is made very clear!

The Hebrew word that is used here for ‘slaughter-place’ is מִזְבֵּחַ *mizbeah* - Strong’s H4196, which comes from the root verb זָבַח *zabach* - Strong’s H2076 which means, ‘*to offer a sacrifice, sacrificed*’, and with the fire that was to be kept burning on it and the ascending offering that was to be burned on it, we are able to recognise how we are to be a continual ‘daily living offering’ unto Elohim, never letting the fire of His Word go out!

We are told in:

Tehillah/Psalm 4:5 “Offer slaughterings of righteousness, and trust in יהוה.”

Here, in this Psalm, the verb translated as ‘offer’ is the word זָבַח *zabach* - Strong’s H2076, from which we get the noun that is translated as ‘slaughterings’, which is זֶבַח *zebach* - Strong’s H2077. We ‘offer’ up our lives as a living ‘sacrifice’ with joy and thanksgiving, and we take note that with the זֶבַח *zebach* offering, there is to be a pure expression of appreciation:

Tehillah/Psalm 107:22 “And let them bring slaughterings of thanksgiving, and relate His works with rejoicing.”

Tehillah/Psalm 116:17 “I bring You a slaughtering of thanksgiving, and call upon the Name of יהוה.”

In these two verses we see again the two root words being used, and so we can begin to understand the following text:

Ib’rim/Hebrews 13:15 “Through Him then, let us continually offer up a slaughter offering of praise to Elohim, that is, the fruit of our lips, giving thanks to His Name.”

It was the responsibility of the priest to ensure that the fire would not burn out and so one of the most critical roles in the duty of the priests was to make sure that the fire was maintained!

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

We as a chosen and set-apart royal priesthood have a responsibility.

And that is to keep alive and burning the flame of His presence within us at all times!

We are to guard the flame, be keepers of the flame and maintain the flame – and this takes diligence and discipline in keeping a watchful eye on what we do in our daily lives!

The capable wife is a wife that is one who keeps alive the burning flame of the presence of Her Husband!

Verse 19:

“She shall stretch out her hands to the distaff, and her hand shall hold the spindle.”


The Hebrew has this verse written as follows:

יָדֶיהָ שְׁלָחָה בְּכִישׁוֹר וְכַפֶּיֶיהָ תִּמְכּוּ פֶלֶךְ

This, when it is transliterated, can be read as:

yadeyha shillehah bakkiyshor vekappeyha tameku phaleka

This verse begins with the 10th letter of the Hebrew alphabet, which is י – ‘yod/yad’.

The ancient script has this letter י (yod) pictured 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!

This parable certainly highlights the functionality of her arm and hands as she diligently works as she should!

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

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

The Hebrew word that is translated here as ‘distaff’ is כִּישּׁוֹר kiyshor – Strong’s H3601 which means, ‘**a spindle, a distaff**’, and is only used here in this verse.

It comes from the root verb כָּשַׁר kasher – Strong’s H3787 which means, ‘**to prosper, succeed, be advantageous, give success**’.

A ‘distaff’ is a spindle or short staff to hold the material that is then spun, or a pulley-like device at the bottom of a distaff for turning momentum.

The Hebrew word for ‘spindle’ is פֶּלֶךְ pelek – Strong’s H6418 which means, ‘**spindle, distaff, whirl of a spindle**’, and is a stick about 36 inches long, fashioned (usually with weighted bottom) as a device to form and spin yarn taken off the distaff and spun at high speeds.

The imagery given here, is clearly of a capable wife who is skilled in spinning yarn and to control these ancient machines took great skill and effort.

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

With this word being used in terms of the skill of the capable wife being described we take note of the use of this verb in:

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

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

This word is also translated as ‘held fast’ in:

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

This picture of the capable wife working with the distaff and spindle highlights for us that she is indeed a wise woman!

Shemoth/Exodus 35:25-26 “And all the wise-hearted women spun yarn with their hands, and brought what they had spun, the blue and the purple, the scarlet material, and the fine linen. 26 And all the women whose hearts lifted them up in wisdom spun the goats’ hair.”

Only the wise are able to properly work with diligent hands of integrity and hold fast to the paths of righteousness!

Verse 20:

“She shall extend her hand to the poor, and she shall reach out her hands to the needy.”


The Hebrew has this verse as follows:

כַּפָּהּ פָּרְשָׁהּ לְעַנִּי וַיַּדְיָהּ שִׁלְחָהּ לְאֶבְיוֹן :

This, when it is transliterated, can be read as:

kappah paresah leyaniv yeyadeyha shillehah laebeyon

This verse begins with the 11th letter of the Hebrew alphabet, which is כַּ – ‘kaph’.

The ancient script has this letter כַּ (Kaph) pictured as , which is ‘**an open hand**’, and 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, picturing our praise to the One to whom we submit.

With the picture of a curved hand we are also able to picture an open hand that is filled with something to give to one in need, and this is what a capable wife does!

The Hebrew word that is translated as ‘**extend**’ is פָּרַשׁ paras – Strong’s H6566 which means, ‘**spread out, disperse, display, extend, lay open, break in pieces**’.

The Hebrew word that is translated as ‘**reach out**’ comes from the root word שָׁלַח shalah - Strong’s H7971 which means, ‘**to send, bid farewell, let go, put forth, stretch out, direct, urgently send**’.

The capable wife opens her hand and reaches out to the poor and needy, extending help where she is able to! This teaches us a great responsibility we all have, as we are the Bride of Messiah who ought to be ready with open and extended hands that can help the poor and needy!

The Hebrew root word that is used here for ‘**poor**’ is עָנִי aniy – Strong’s H6041 which means, ‘**poor, afflicted, humble, oppressed**’ and primarily refers to a person who suffering some kind of disability or distress, and the one who is afflicted and literally lives day to day, and is often socially defenceless, being subject to constant oppression.

The Hebrew word for ‘**needy**’ is אֶבְיוֹן ebyon – Strong’s H34 meaning, ‘**in want, needy, poor**’ and may represent one who is poor in a material sense; as he may have lost his ancestral land, or may be without clothing or lacks food, and could also be understood as the picture of a person who has fallen due to hard times!

יְהוָה has provided instructions in His Torah that would cause a ‘poor’ one to find help from his brothers in time of need.

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

Verse 21:

“She is not afraid of snow for her household, for all her household is dressed in scarlet.”


The Hebrew text has this verse written as:

לֹא-תִירָא לְבֵיתָהּ מִשָּׁלֵג כִּי כָל-בֵּיתָהּ לְבֶשׂ שָׁנִים:

This, when it is transliterated, can be read as:

lo-thiyra lebeythah mishaleg kiy kol-beythah labesh shaniym

This verse begins with the 12th letter of the Hebrew Alphabet, which is – ל – ‘lamed’.

The ancient script has this letter ל (Lamed) pictured as , which is as 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.

The capable wife displays the characteristics of being a Bride to the Good Shepherd as she is protected under the authority of her husband and therefore need not fear the cold of snow, for she and her house is dressed the garments of the Good Shepherd!

The reason why the capable wife is not afraid of the snow is that she is dressed in scarlet!

The Hebrew word used here for ‘scarlet’ is שָׁנִי ‘shani’ – Strong’s H8144 which is a bright red colour and vivid dye that is believed to be obtained from the crushed body of an insect (worm) that attaches itself to the leaves and twigs of the oak/terebinth tree, lays eggs on it, puts a sack of red juice around the eggs to protect them, then dies, having emptied itself out for them--a wonderful picture of יְהוֹשֻׁעַ.

Scarlet speaks of sacrifice and typifies Messiah in His sufferings and His giving of Himself to be crushed for our iniquities. But what is also important to note is that it is impossible to get the stain of this scarlet out of linen – impossible for man that is – no amount of scrubbing and washing or bleaching can actually take this red worm substance dye out of clothing and materials!

In Scripture, we take note of the scarlet material that was used in the Tabernacle for coverings and the Hebrew wording for ‘scarlet material’ comes from the two words תוֹלַעַת tola’ath – Strong’s H8439 and שָׁנִי ‘shani’ – Strong’s H8144 – with ‘tola’ath’ meaning ‘worm’ and ‘shani’ meaning ‘scarlet/crimson’.

The Hebrew word used here for ‘dressed’ is **לָבַשׁ** labash – Strong’s H3847 which means, ‘**wear, put on, be clothed, apparel, dress**’ and what we take note of here is that the capable wife is not afraid of her covering being taken away in the cold as she is properly and securely dressed, and we can learn a great deal from this, as we recognise the assurance we have, in the garments of righteousness that we have been given, by the Blood of Messiah.

In terms of having garments taken away in cold weather, we are reminded of the word in:

Mishlê/Proverbs 25:20 “**One who takes away a garment in cold weather, is like vinegar on soda, and a singer of songs on an evil heart.**”

To take one’s garment away is to take their covering away.

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

Yosēph was dressed in garments of fine linen and he had left his ‘garment’ behind when he had fled from the temptations of Potiphar’s wife, and pictures for us our need to flee idolatry and the lusts of the flesh.

Understanding that **בִּגְדָּה** begged – Strong’s H899 is also used for as a reference to the **cloth** used to cover the Tabernacle furniture (**Bemidbar/Numbers 4:12-13**), we must recognise that we must be properly dressed in our Master and not betray our covering we have in Him!

A capable wife is properly dressed, no matter the season, for she fears neither the cold of snow nor the heat of summer, which highlights her complete trust in her husband!

Verse 22:

“She shall make tapestry for herself; she is dressed in fine linen and purple.”


The Hebrew text has this verse written as follows:

מַרְבָּדִים עֲשֶׂתָהּ-לָהּ שֵׁשׁ וְאַרְגָּמָן לְבוּשָׁהּ:

This, when it is transliterated, can be read as: **marebaddiym asethah-laha shesh veareggaman lebushah**

This verse starts with the 13th letter of the Hebrew alphabet, which is – **מ** – ‘mem’.



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

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

This letter can also represent for us the meaning of **washing** or **cleansing**, from the action of being immersed or bathing or washing oneself.

This parable continues to highlight the wisdom and skill of a capable wife who is dressed in fine linen and purple, which she would only do once cleansed.

She makes tapestry for herself.

The Hebrew word that is used here for 'tapestry' is מַרְבָּד *marbad* – Strong's H4765 which means, '*a spread, coverlet, coverings*', and comes from the root word רָבַד *rabad* – Strong's H7234 which means, '*to spread, deck*'.

The word מַרְבָּד *marbad* – Strong's H4765 is only used twice in Scripture, here in this parable and in:

Mishlê/Proverbs 7:16 "I have spread my bed with coverings, coloured linens of Mitsrayim."

Here we are able to see the words of the whore, who has made her bed and it is covered with the 'linens of Mitsrayim', which can be used as a metaphor for being clothed with worldly ways.

One does not have to look too far to see how many churches, who claim to have the truth, have become 'culturally relevant' and have disregarded the need to be dressed in the fine linen of set-apartness, while teaching a clear message that ultimately speaks of whoring away from true set-apartness and being dressed with the worldly coverings of compromise and being accepted no matter what you do!

In contrast to the whore, the capable wife is dressed in the proper garments of righteousness as she makes a proper covering for herself.

The Hebrew word that is used here for 'make' comes from the root word עָשָׂה *asah* – Strong's H6213 meaning, '*to do, work, make, produce, to act with effect, to observe, to bring about, institute*', as already discussed, and what this parable can clearly highlight for us is the responsibility we, as the Bride of Messiah, have in working out our deliverance with fear and trembling, which can only be done when properly dressed in righteousness, which is to guard to do the commands of Elohim!

The Hebrew word for 'dressed' is לְבוֹשׁ *lebash* – Strong's H3830 which means, '*garment, clothing, apparel, raiment, put on*', and comes from the root verb לָבַשׁ *labash* – Strong's H3847 which means, '*put on, dress, wear, clothe, be clothed, clothe yourself*'.

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

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

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

This is a clear parable that points to the clothing we have received in Messiah, the Lamb of Elohim who takes away the sin of the world!

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


This parable highlights the sure provision of the House of the Good Shepherd and the safety and sustenance that His flock has in Him.

When one looks at this root word for garments in the ancient pictographic text it becomes clear how secure we are in our Good Shepherd, who's Word endures forever and never fails!


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




Lamed - לְ:

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


Bet - בְּ:

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

Waw/Vav – וְ:

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

Shin - שׁ:

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

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

THE AUTHORITY OF THE HOUSE IS MADE SECURE IN THE WORD

What this clearly shows us, is that to be properly clothed in Truth we must guard the Word and submit to the authority of our Master and Elohim, for He has given us all we need to sustain us and be built up in Him as His House, which He has secured in His own Blood. We must make sure that we do not defile the garments that The Lamb has provided us with, as we guard the rules of the House by guarding His Torah and commands!

Dressed in fine linen and purple:

The Hebrew word for ‘fine linen’ is שֵׁשׁ shesh – Strong’s H8336.

Fine white linen, in Scripture, always speaks of righteousness:

In speaking of the Bride, we see the following, in:

Hazon/Revelation 19:8 “And to her it was given to be dressed in fine linen, clean and bright, for the fine linen is the righteousnesses of the set-apart ones.”

Hazon/Revelation 3:5 “He who overcomes shall be dressed in white robes, and I shall by no means blot out his name from the Book of Life, but I shall confess his name before My Father and before His messengers.”

Fine linen speaks of purity, righteousness and the sinless life of Messiah and as we are clothed in Him, we are to walk in purity and walk in righteousness which is to do all He commands us to:

Debarim/Deuteronomy 6:25 “And it is righteousness for us when we guard to do all this command before יְהוָה our Elohim, as He has commanded us.”

The Righteous garments we are given to wear has been provided for in His Torah, through the Life, death and resurrection of the Living Torah – the Word made flesh!

The Hebrew root word that is translated as ‘purple’ is אֶרְגָּמָן argaman – Strong’s H713.

This speaks of Royalty as kings would wear robes of purple.

This identifies יְהוֹשֻׁעַ as the True King of kings and purple is a mixture of blue and scarlet showing us that He that is from Heaven above (blue) came down and shed His blood (scarlet) and took on the flesh and paid the price and is now exalted on high seated on His Throne.

The enemies attempt at counterfeiting the kinship also wears purple (think of Rome and the garments of the Pope and the bishops) while they have no blue in their apparel – the enemy has tried to assume the position with rule and law and imposes his own laws upon those who take up his mark and worship his image!

When the Romans mocked יְהוֹשֻׁעַ, they put a purple robe on Him and then took it back off; and this pictures how Messiah met all the requirements of the Torah, in becoming the perfect sacrifice, able to be offered up, as the purple wrapper was removed so that He could lay His life down on the Slaughter Place for our sins.

And now, in Him, we are covered and we ‘carry’ in our lives His completed work as He was sacrificed, once for all, and His work we are able to carry with joy, as we count the cost of becoming a daily living sacrifice when we walk according to His commands and put to death the works of the flesh. The capable wife is dressed in true righteousness!

Verse 23:

“Her husband is known in the gates, when he sits among the elders of the land.”


The Hebrew text has this verse written as follows:

נֹדַע בַּשְּׁעָרִים בַּעֲלָהּ בְּשִׁבְתּוֹ עִם־זִקְנֵי־אֶרֶץ:

This, when it is transliterated, can be read as:

noda basheariym balah beshibto im-ziqney arets

This verse begins with the 14th letter of the Hebrew alphabet, which is נ – ‘nun’.

The ancient script has this letter נ (Nun) pictured as , which is 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.

With her husband being known in the gates, she has assurance of longevity as the gates were the place where the judges of the land would sit and render right-ruling. With her husband also being one who sits among the elders, shows his position of authority within the land, as one of the elders, which in turn, gives her a confident protection and no threat to her life, as long as her husband sits and rules!

The Hebrew word for ‘known’ is יָדָע yada – Strong’s H3045 which means, ‘**to know, to acknowledge, clearly understand, to perceive, distinguish and discern**’, and here it is written in the niphil verb tense which can render the meaning of, ‘**to be made known, become known, be revealed, to make oneself known, be perceived**’.

The Hebrew word for ‘gates’ is שַׁעַר sha’ar – Strong’s H8179 which means, ‘**gate, door, entrance**’ and comes from the root verb שָׁאַר sha’ar – Strong’s H8176 which means, ‘**to think, split open, reason out, calculate, reckon, estimate**’; and the ‘gates’ of the city was where right-ruling and justice was proclaimed and carried out before all!

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

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

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

Once again, judgement is done according to the right-ruling of the city or house!

In our case, it is according to the Word of Elohim which is to be written upon the doorposts of our hearts and homes, as we are the dwelling place of the Most-High!

This parable teaches us that we, as the capable and faithful Bride of Messiah, are to make known the Name of our Husband, as we reflect the proper execution of His right-ruling and justice in our own homes and all who enter our **'gates'** will have our Husband be clearly made known to them (or at least he should be)!

Her Husband is known at the gates when he sits with the elders of the land!

The Hebrew root word that is translated as **'sits'** is **יָשָׁב** **yashab** – **Strong's H3427** and means, **'sit, dwell, remain, abide, inhabit, sitting still'**; and a modern word derived from this word which is translated as school is **'yeshiva'**.

This concept of 'sitting down' implies an interaction that goes further than just a passing by and saying hello, and suggests one of sitting down to learn or teach and discuss matters of proper standards for righteous living.

Our Husband and King is the One whose feet we are to come and sit at and learn, in order to know His righteous right-rulings, and the mere fact that the husband of the capable wife is known at the gates, teaches us too that His Bride is known as His own!

This brings forth the reality of recognising that, as the Bride of Messiah, we are to be known as His Bride! How many people know that you are His Bride?

They ought to be able to see that from the way you live and the way you conduct all your affairs!

This parable teaches us how the true Bride is known and does not hide the light of the Truth!

Many may claim to **know** Him yet they do not guard His commands and simply reveal that He is not known by them and that they are not known by Him!

He knows those who are His and He knows who His capable wife is!

יְהוָה chose Yisra'el 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'el 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'el'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'el 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'el, 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'el do not know יְהוָה.

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

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

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

Tehillah/Psalm 98:2 "יְהוָה has made known His deliverance; His righteousness He has openly shown before the eyes of the nations."

יְהוָה has made known His deliverance!!!

He has done this through His Mighty Outstretched Arm and Hand!

While many today claim to **'know'** Elohim, their refusal to submit to walking in the Torah and guarding His commands, and their refusal to keep His Appointed Times, simply reveals their lack of knowledge of who Elohim is, and unless they seek Him in order to know Him and walk in Him, will sadly find themselves being rejected by the One who they thought they knew!

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

After speaking these words, יְהוֹשֻׁעַ then proceeded to tell the parable of the one who **'hears'** His Words and **'does'** them will be a wise man who builds on the rock!!!

We are to pursue to know His word, seeking it out and discern and rightly handle the truth:

Hoshĕa/Hosea 6:3 "So let us know, let us pursue to know יְהוָה. His going forth is as certain as the morning. And He comes to us like the rain, like the latter rain watering the earth."

Despite the need to continually be pursuing to **'know'** יְהוָה, so many quickly turn aside to falsehood as they do not **'know'** the right-ruling of יְהוָה:

Yirmeyahu/Jeremiah 8:7 "Even a stork in the heavens knows her appointed times. And a turtledove, and a swallow, and a thrush observe the time of their coming. But My people do not know the right-ruling of יְהוָה."

Timotiyos Bĕt/2 Timothy 2:19 "However, the solid foundation of Elohim stands firm, having this seal, "יְהוָה knows those who are His," and, "Let everyone who names the Name of Messiah turn away from unrighteous-ness."

A capable wife is known by Her Husband and King and she makes Him known wherever she is!

Verse 24:

"She shall make fine linen and sell them, and shall give girdles for the merchants."


The Hebrew text has this verse written as follows:

סָדִינְ עֲשֵׂתָהּ וְתִמְכֹּר וְתַגִּיד לְכַנְעֲנִי :

This, when it is transliterated, can be read as:

sadiyn asethah vattimekor vahagor nathenah lakena'aniy

This verse begins with the 15th letter of the Hebrew alphabet, which is ס – 'samek'

The ancient script has this letter ס (Samek) 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!

The Hebrew word that is translated here as '**fine linen**' is not the same as that which is in **verse 22** (שֵׁשׁ shesh - **Strong's H8336**) but is the Hebrew word סָדִינְ sadiyn – **Strong's H5466** which is also understood as linen garments, but is also understood to be the undergarments that is worn beneath other garments or one that is worn as a night garment!

What this parable clearly implies, when describing the virtues of a capable wife, is that she only produces product that is of the highest quality and skill and will do so, not only to her own people, but to anyone in the world.

What can this teach us about being a picture of a capable Bride of Messiah?

We must never give second best but always represent the highest standard of set-apartness in all we do, to all and before all.

Girdles were used as a sash or belt over one's garments and so, we can see from this parable that from the undergarment to the belt that ties it all together, is of highest quality and herein is the picture of true set-apartness, that is within, must also be seen in our ability to truly walk in the Truth, as we are dressed in the armour of Elohim, girded about with the belt of Truth, so that we can truly be a light to the nations, guarding His Torah that is to be upon our hearts and overflow with good fruit.

Verse 25:

"Strength and splendour are her garments, and she rejoices in time to come."


The Hebrew text has this verse written as follows:

עֹז-וְהָדָר לְבוּשָׁה וְתִשְׁחָק לַיּוֹם אֶהְרֹן :

This, when it is transliterated, can be read as:

oz-vehadar lebushah vattisehaq leyom aḥaron

This verse begins with the 16th letter of the Hebrew alphabet, which is ע – ‘ayin’.

The ancient script has this letter ע (Ayin) pictured as  , which is an ‘eye’ and carries the meaning ‘**to watch, pay attention, take heed, look**’ in the understanding of ‘**keeping one’s eye on something**’ and illustrates the importance of what one sets their eyes upon. We are to fix our eyes upon the Prince and Perfecter of our faith and guard His commands with great joyous celebration for His great works!

The Hebrew word that is used here for ‘**strength**’ in **Mishlě/Proverbs 31:17** comes from the word עֹז oz – **Strong’s H5797** which means, ‘**strength, might, fortress, power, stronghold**’, and this comes from the root verb עָזַז azaz – **Strong’s H5810** which means, ‘**to be strong, be brazen, prevail, display boldness**’, as discussed in **verse 17**.

The Hebrew word that is translated as ‘**splendour**’ comes from the root word הָדָר hadar – **Strong’s H1926** which means, ‘**an ornament, honour, splendour, array**’.

Being properly dressed in strength and the splendour of set-apartness, the capable wife rejoices!

The Hebrew word that is translated as ‘**rejoices**’ is comes from the root verb שָׂחַק saḥaq – **Strong’s H7832** which means, ‘**to laugh or celebrate, play, rejoice, scorn**’

When does she rejoice and laugh? In time to come!

The Hebrew word that is translated as ‘**to come**’ is the word אֶהְרֹן aḥaron – **Strong’s H314** which means, ‘**coming after, behind, future, later, end**’ and the Hebrew word for **time** is יוֹם yom – **Strong’s H3117** which means, ‘**day, time, continually, day (as in a 24 hour period)**’.

What is being expressed here, is the joy that the capable wife will have when her Husband and King returns and completes His work, by destroying all His enemies!

In the meantime, she remains strong and courageous, with the garments of set-apartness, for she has the full assurance that as long as she stays strong in the splendour of the coverings of righteousness, by guarding the Torah, then she will rejoice and laugh, in the end!

This is a powerful quality of joyful endurance as we take note that while she will rejoice in time to come, we have the responsibility to rejoice always!

The true quality of endurance is done with much joy, even in the midst of trials for our garments and strength and splendour!

Verse 26:

“She shall open her mouth with wisdom, and on her tongue is the Torah of loving-commitment.”


The Hebrew text has this verse written as follows:

פִּיהָ בְּתָחָה בְּחָכְמָה וְתוֹרַת-חֵסֶד עַל-לְשׁוֹנָהּ:

This, when it is transliterated, can be read as:

piyha pathha behakmah vethorath-hesed al-leshonah

This verse begins with the 17th letter of the Hebrew alphabet, which is – פ – ‘pey’

The ancient script has this letter פ (pey) pictured as , which is an ‘open mouth’ and carries the meaning of ‘speak and blow’ from the functions of the mouth, and can also have the meaning of ‘scatter’ by blowing.

In representing the mouth, it can also picture the lips of a mouth, which are the ‘edges of the mouth’, and can also refer to things with edges, such as a sword or beard!

This parable highlights the clear character of the pure mouth of the capable wife who has truth on her lips as she speaks with the wisdom of the Torah of loving-commitment!

The Hebrew word that is translated here as ‘open’ comes from the root word פָּתַח pathah – Strong’s H6605 which means, ‘open, allow, break forth, express, loosen, open wide, set free’ and the Hebrew word for ‘mouth’ is פֶּה peh – Strong’s H6310 which means, ‘mouth, commandment, edge, word’, both of which we have already discussed in verse 8.


The Hebrew word for ‘wisdom’ is חֹכְמָה hokmah – Strong’s H2451 meaning, ‘wisdom, skill’, which comes from the primitive root verb חָכַם hakam – Strong’s H2449 meaning, ‘to be wise, skilful, make wise’.

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




Het – ה:



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


Kaph - כ:



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


Mem - מ:



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

Hey - ה:



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

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

The Hebrew root word that is translated as 'tongue' is לָשׁוֹן *lashon* – Strong's H3956 which means, **'tongue, language, tongue shaped'** and Mishlě/Proverbs 15:2 tells us that the tongue of the wise makes knowledge good, which highlights how good the tongue of the capable wife is, as she teaches with great wisdom true loving-commitment.

In other words, the **'Torah is in her mouth'** – not only to do it but to speak it, do it and teach it!!! Let us be reminded of a few passages regarding this:

Shemoth 13:9 “And it shall be as a sign to you on your hand and as a reminder between your eyes, that the Torah of יְהוָה is to be in your mouth, for with a strong hand יְהוָה has brought you out of Mitsrayim.”

This verse is speaking about the proper observance of The Feasts of Pěsaḥ (Passover) and Matzot (Unleavened Bread) that would be a sign on our hand and forehead that the Torah of יְהוָה is to be in our mouth!

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

Mal'aki/Malachi 2:6-7 “The Torah of truth was in his mouth, and unrighteousness was not found on his lips. He walked with Me in peace and straightness, and turned many away from crookedness. 7 “For the lips of a priest should guard knowledge, and they seek the Torah from his mouth, for he is the messenger Of יְהוָה of hosts.”

From these words, we are able to take note that the priest should guard knowledge and speak the Torah of Elohim for he is the messenger of יְהוָה.

Sadly, in this book we see severe rebuke being given, in **Mal'aki/Malachi chapters 1 and 2**, to the priests, as they had not guarded the covenant of the priesthood given to the tribe of Lěwi and had corrupted the covenant and caused many to stumble.

In fact, both prophet and priest and scribes had acted in falsehood and defiled the Word and this is where the reality of there being no true fear of יְהוָה was being exposed and that they were not bringing the proper esteem due to His Name.

The priesthood had become defiled and in the redemptive work of our Master, we are able to see how the order of the priesthood was changed from Lěwi to that of Malkitsēdeq, where Messiah is our High Priest who lives forever, as He renewed His covenant with Yisra'ēl and Yehuḏah, in His own blood and established His covenant of a set-apart priesthood, which we now are in Messiah, in order to serve Him in righteousness forever!

There is a twofold lesson that we can take from these words in Mal'aki and that is that we are to be on guard against false ear tickling teachers that twist and corrupt the Word for their own gain, while at the same time, we are not to neglect the need to listen to and obey those that the Master has appointed in the body for teaching, for reproof, for setting straight, for instruction in righteousness, so that the Body of Messiah can be equipped for every good work.

Sha'ul warned Timotiyos that there would be a time when people would not bear sound teaching, but according to their own desires, they will heap up for themselves teachers tickling the ear turn their ears away from the truth, and be turned aside to myths.

That time is certainly upon us and many are being led astray by false teachers, while at the same time we also take note that because of the corruption that has happened, there are those who refuse to submit to and obey the true given ones of the Master.

We are also therefore able to recognise that those that our Master and Elohim, **יְהוֹשֻׁעַ** Messiah, has appointed to teach and equip His body to maturity are His messengers (**Eph'siyim/Ephesians 4:11-16**); and those who do not listen to the given ones that He has appointed to speak and teach His Word, are in effect not listening to Him, which then reveals that those who are not listening, do not have the fear of Elohim and are not bringing proper esteem to His Name!

Ib'rim/Hebrews 13:7 "Remember those leading you, who spoke the Word of Elohim to you. Consider the outcome of their way of life and imitate their belief."

Ib'rim/Hebrews 13:7 "Obey those leading you, and be subject to them, for they watch for your lives, as having to give account. Let them do so with joy and not groaning, for that would be of no advantage to you."

The capable wife speaks with wisdom as she has **the Torah in her mouth** and this is a picture of what the true Bride of Messiah should be, as a royal and set-apart priesthood!

Let us first take a look at the Hebrew word for '**Torah**', in order to get a better understanding of this clear parable of Shelomoh.

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

Other definitions include: '**information that is imparted to a student; direction; body of prophetic teaching; instruction on Messianic Age; body of priestly direction**', and this comes from the

primitive root verb **יָרָה** yarah – Strong's H3384 which means, '**to shoot, throw, instruct, direct, teach**', which therefore can give us the understanding of '**Torah**' to mean the following:

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

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

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

In other words, it means that '**you aim or point in the right direction and you move in that direction**'.

You can see that this meaning is way different as to how many understand the **'burden'** that is typically associated with the word **'Law'**.

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

Let me show you how.

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

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

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

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




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



From right to left the four letters are as follows:


Taw/Tav – ת:



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


Waw/Vav – ו:



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


Resh – ר:



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

Hey – ה:



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

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

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

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

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

Other definitions based on this word could also render:

‘What comes from the man nailed to the ‘cross’ or upright pole’

and

‘Behold the man who secures the covenant’

and

‘To a cross is nailed the highest, it is revealed in Torah’

Wow – how awesome is this!!!

Now – does this sound like a heavy law???

Not at all!!!

This description or definition does not make me think of fines or of a judge or of punishment or even of prison!

יהושע tells us that His yoke is easy – His yoke is His Torah (that is – His instructions and teaching)!

The Torah is **NOT** a worthless word to us – it is our life, as we see being made very clear to us, in:

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

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

Tehillah/Psalm 101:1 “I sing of loving-commitment and right-ruling; to You, O יהוה, I sing praises.”

Dawid sings of the *hesed* – that is loving-commitment, and can also be expressed as the ‘Covenant love’ that binds us to our Master by His own Blood!

יהוה is lovingly-committed and His loving commitment is forever!!!!

That is certainly something great to sing about!!!

He proved His love for us by shedding His own blood, in the flesh, for us – this should make you sing!

But what is the ‘loving-commitments of יהוה’?

It is important for us to understand this very important Hebrew word that expresses to us a great comfort and assurance we have in a lovingly committed Creator and Redeemer!

The Hebrew word **חֶסֶד** *hesed* – Strong’s H2617 is closely linked to the word that is often translated as ‘kindness, favour, grace’, which is the word **חֵן** *hen* – Strong’s H2580 meaning, ‘*grace, adornment, favour, gracious*’ and comes from the primitive root **חָנַן** *hanan* – Strong’s H2603 meaning, ‘*show favour, be gracious to, dealt graciously with, given to them voluntarily, shown favour*’.

These two words, **חֵן** *hen* – Strong’s H2580 and **חָנַן** *hanan* – Strong’s H2603, are collectively used 141 times in the Tanak (O.T.).

What we must understand, is that both **חֵן** *hen* – Strong’s H2580 and **חֶסֶד** *hesed* – Strong’s H2617 are uniquely related, in terms of understanding the fullness of our relationship with our Creator. Although these two words are closely linked in relation to walking in a relationship with our Saviour, we note that **חֶסֶד** *hesed* – Strong’s H2617 is different to **חֵן** *hen* – Strong’s H2580.

We find both these words being used together in:

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

יהוה extended **חֶסֶד** *hesed* – Strong’s H2617 to Yosëph and gave him **חֵן** *hen* in the eyes of the prison warden.

What we find in Scripture, is that **חֶסֶד** *hesed* – Strong’s H2617 is used only where there is a prior relationship bond, be it through family, marriage or kinship, and it is used in regards to a bond or relationship that produces in the bond itself a requirement or an obligation for action, where both parties share **חֶסֶד** *hesed* – Strong’s H2617, and can expect from each other, and even demand, in a sense, reciprocal responsibilities, and so, **חֶסֶד** *hesed* – Strong’s H2617 is not a free gift, but is rather the resulting action that comes from that which has already been established and is required!

Over and over חֶסֶד **hesed** – **Strong's H2617** is used to describe and express יְהוָה's relationship with Yisra'el, His Covenanted Bride, which includes all who are brought near and grafted in to these Covenants of promise by the Blood of Messiah!

We must understand therefore that חֶסֶד **hesed** – **Strong's H2617** is a word often associated with the understanding of obligation and commitment and not simply unmerited favour alone!

Yisra'el and יְהוָה are obligated to each other, in marriage, as a result of the Covenants made by יְהוָה with Abraham, Yitshaq and Ya'aqob!

חֵן **hen** – **Strong's H2580** may certainly be, and actually is, the primary reason behind the establishment of the Covenants of Promise, however the moment the Covenants were made, obligation became attached to it by both parties.

And while Yisra'el constantly broke their obligation to the Covenants we see how lovingly committed יְהוָה is by extending His favour to us, an undeserving people; and by His חֵן **hen** – **Strong's H2580** (being gracious toward us and adorning us with favour in His eyes), He has extended to us His Kindness - חֶסֶד **hesed** – **Strong's H2617** – His loving-commitment to the Covenants which He remains faithful to in being obligated and fully committed to; and thus because of His חֵן **hen** – **Strong's H2580** which is freely given to us, we too are now, by our acceptance of His free gift, also required to express true commitment in understanding our obligation to guarding the Covenant!

חֶסֶד **hesed** – **Strong's H2617** is the essential relationship of Covenant that is often paired with 'truth' which is the Hebrew word אֱמֶת **emeth** – **Strong's H571** which means, '**truth, firmness, faithfulness**', and this word carries an underlying sense of certainty and dependability – and we know that The Word of יְהוָה is truth!

Tehillah/Psalm 89:14 "**Righteousness and right-ruling are the foundation of Your throne; loving-commitment and truth go before Your face.**"

Tehillah/Psalm 25:10 "**All the paths of יְהוָה are loving-commitment and truth, to those who guard His covenant and His witnesses.**"

Everything that יְהוָה does, whether we understand it or not, is an expression of His חֶסֶד **hesed** – **Strong's H2617** and אֱמֶת **emeth** – **Strong's H571**, and we know from Scripture that the חֶסֶד **hesed** – **Strong's H2617** of יְהוָה speaks or represents a great deal of His perfect and unwavering character, upon which we can find our complete identity and character!

Having said that, we also recognise how חֶסֶד **hesed** – **Strong's H2617** is bidirectional; and by that I mean that while we are clearly given the purity of the חֶסֶד **hesed** – **Strong's H2617** of יְהוָה toward His Covenant and His Covenanted Bride, we must recognise our need to reciprocate חֶסֶד **hesed** – **Strong's H2617** to the Covenants of Promises that we are grafted into, by the חֵן **hen** – **Strong's H2580** (favour/grace) of יְהוָה, through the precious Blood of Messiah!

Hence, the **verse 10** of Tehillah/Psalm 25 making it clear that **חֶסֶד** *hesed* – Strong’s H2617 and **אֱמֶת** *emeth* – Strong’s H571 are for those who guard His covenant and His witnesses!

In order to fully experience **חֶסֶד** *hesed* – Strong’s H2617 we must actively participate in keeping His commands, so that we may come boldly to the Throne of **יְיָ** *Yeh* – Strong’s H2580 and find help in time of need!

Tehillim/Psalm 103:11 “For as the heavens are high above the earth, so great is His loving-commitment toward those who fear Him”

‘Loving-commitment’ - **חֶסֶד** *hesed* – Strong’s H2617 is not just a felling or an emotion, but it is a commitment to devotion, expressing **יְיָ**’s loving-commitment and kindness toward others.

The Greek word that is used in the **LXX** (Septuagint) for **חֶסֶד** *hesed* – Strong’s H2617 is **ἔλεος** *eleos* – Strong’s G1656, which means, ‘**compassion, mercy, pity**’, as we see Miryam relating the words from this Psalm in:

Luqas/Luke 1:50 “And His compassion is from generation to generation, to those who fear Him”

יְיָ’s loving-commitment to His Covenant has caused us to be born again to the living expectation we have in Messiah, who was raised from the dead:

Kěpha Aleph/1 Peter 1:3 “Blessed be the Elohim and Father of our Master **יְהוֹשֻׁעַ Messiah, who according to His great compassion has caused us to be born again to a living expectation through the resurrection of **יְהוֹשֻׁעַ** Messiah from the dead”**

Compassion, in the truest sense, speaks of an unwavering commitment to walking in the Truth, and completely passionate about of steadfast obedience to our great king, who has by His compassion, caused us to have abundant life!

Our expression of the **חֶסֶד** *hesed* – Strong’s H2617 of **יְיָ** is seen in how we extend His character toward others as we remain loving-committed to guarding His Covenant and expressing the complete set-apartness we ought to, being set-apart as He is set-apart!

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

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




Het – ה

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

Hence this letter can mean ‘**established, secure**’ as well as ‘**cut off, separated from**’.

As a tent wall we are also able to recognise the picture of stones being built up to make a complete wall, and represents a '**boundary**', or better understood as our '**boundaries**' in recognising the need to walk within the boundaries of the Torah and not step outside of that which has been prescribed for us!


Samek - ס:

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

The Word of Elohim is sharper than a doubled edged sword and when we find that we do not grab hold of His word and allow His Word to be our shield of faith, we may find ourselves being pierced through with sin and compromise!

Our praise we have for our Master is that in Him we are upheld forever, for He is the shield of our Help, as He Himself took the crown of thorns upon His head, bearing our sin and shame that we may be found to be shielded in Him! It can also give a meaning of '**turning**', for it is the thorn that turns us away from danger and to that which is secure.

Dalet – ד:

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

When understanding **דָּסַדְּ** **hesed** – **Strong's H2617** in these ancient pictographic letters we are able to clearly see that the boundaries for the way in which we are to live have been established and the entrance to walking in **דָּסַדְּ** **hesed** – **Strong's H2617** (loving-commitment) is by our coming to the Door – that is our Master and Saviour - **יְהוֹשֻׁעַ** **Messiah!**

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

The commands that are to be written upon the doorposts, are there to remind us that we are to submit to the rules of the House and remember that His rules He has written upon the tablets of our hearts!

And as we recall to mind the **דָּסַדְּ** **hesed** – **Strong's H2617** of **יְהוָה**, we can be comforted and encouraged to remain lovingly-committed to walking in and guarding His Covenant with us, unhindered by the vain threats and ridicule of others!

We, as pictured by the description of a capable wife, are to open our mouths with wisdom and let the Torah of loving-commitment be on our tongue!!!

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.**”

Verse 27:

“She watches over the ways of her household, and does not eat the bread of idleness.”


The Hebrew text has this verse written as follows:

צוֹפִיָּיָה הַלִּיכּוֹת בֵּיתָהּ וְלֶחֶם עֲצֵלוֹת לֹא תֹאכֵל :

This, when it is transliterated, can be read as:

tsophiyyah haliykoth beythah velehem atseloth lo thokel

This verse begins with the 18th letter of the Hebrew alphabet, which is צ – ‘tsadey’

The ancient script has this letter צ (Tsadi) pictured as , 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’.

This parable highlights the character of sober watchfulness and shows that the capable wife is not lazy or idle!

The Hebrew word that is translated here as ‘watches’ comes from the primitive root verb צָפַח **tsaphah** – Strong’s H6822 which means, ‘to look out, watchman, keep watch’.

The prophet Mikah prophesied about 20 years prior to the House of Yisra’el’s divorce and he prophesied from the southern kingdom of Yehudah, in the face of the northern kingdom’s impending dispersion.

Despite the clear depravity and corrupt worship practices that were taking place this prophet made it clear who he looked to:

Mikah/Micah 7:7 “As for me, I look to יְהוָה, I wait for the Elohim of my deliverance, my Elohim does hear me.”

The Hebrew word that is translated here as ‘look’ is the primitive root verb **צָפַח** tsaphah – Strong’s H6822 and this prophet made it clear where His eyes were looking and in doing so recognises his need to be a true watchman of **יְהוָה**, hence his urgency in speaking the Truth!

Yehudah/Jude 1:20-21 “But you, beloved ones, building yourselves up on your most set-apart belief, praying in the Set-apart Spirit, 21 keep yourselves in the love of Elohim, looking for the compassion of our Master **יְהוֹשֻׁעַ** Messiah unto everlasting life.”

The Greek word that is translated here as ‘looking’ is **προσδέχομαι** prosdechomai – Strong’s G4327 which means, ‘look for, wait for, expect: the fulfilment of promises’ and is constructed from two words:

- 1) - **πρός** pros – Strong’s G4314 which is a primary preposition meaning, ‘advantageous for, at (denotes local proximity), toward (denotes motion toward a place)’, and
- 2) - **δέχομαι** dechomai – Strong’s G1209 which means, ‘to receive, accept, welcomed’.

This word **προσδέχομαι** prosdechomai can be understood as ‘going toward that which is to be received and welcomed’, and is used in:

Titos/Titus 2:11-14 “For the saving Gift of Elohim has appeared to all men, 12 instructing us to renounce wickedness and worldly lusts, and to live sensibly, righteously, and reverently in the present age, 13 looking for the blessed expectation and esteemed appearance of the great Elohim and our Saviour **יְהוֹשֻׁעַ** Messiah, 14 who gave Himself for us, to redeem us from all lawlessness and to cleanse for Himself a people, His own possession, ardent for good works.”

How do we ‘wait expectantly’?

By renouncing wickedness and worldly lusts and live set-apart lives, in complete reverence of Elohim, for we recognise that Messiah has redeemed us from all lawlessness!

We wait expectantly by guarding His laws!!!

As we consider our need to be looking to our Master’s esteemed appearance and His compassion, we must recognise the urgency in our need to be diligent in keeping our eyes on Him and not be led astray by things that can cause us to lose sight or focus, of walking in and staying in Him and living set-apart lives in complete reverence before our Mighty Elohim and King!

Being watchful over one’s household, is a picture of being on guard and taking care to be properly looking to the Master and the blessed expectation of His esteemed appearance and in doing so, we watch over the affairs of our house, to ensure that there is no compromise being entertained!

The capable wife watches over the ways of her household!


The Hebrew word that is translated as ‘ways’ here is **הַלִּיכוֹת** haliykoth - which is the plural of the noun **הַלִּיכָה** halikah – Strong’s H1979 which means, ‘way, goings, walk, marching, doings’ and comes from the word **הָלַךְ** halik – Strong’s H1978 which means, ‘a step’ and this comes from the root verb **הָלַךְ** halak – Strong’s H1980 which carries the meaning, ‘to walk, to live, manner of life, cause to live’, and literally speaks of how one lives.

It is used as a verb indicating that it is an active expression of one’s life and also carries the meaning, ‘to go, to walk, come, proceed, depart, move, go away, to die, live, manner of life (figuratively)’.


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




Hey – ה:

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

Lamed - ל:

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

Kaph - כ:

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

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

BEHOLD THE STAFF IN THE PALM!

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

With intense watchfulness over the ways of her household, we take note of the diligent watchfulness of a capable wife, that takes great care in how her household walks and in doing so, makes sure that there is no idleness or laziness!

The Hebrew word that is used here for 'idleness' is עֲצָלוּת atsluth – Strong's H6104 which means, '*sluggishness, idleness, laziness*', which comes from the root verb עָצַל atsel – Strong's H6101 which means, '*to be sluggish, idle, lazy*'.

The Greek word used here in the LXX (Septuagint) for 'lazy' is ὀκνηρός oknēros – Strong's G3636 which means, '*slothful, lazy, troublesome, lagging behind, idle, timid*', and comes from the word ὀκνέω okneō – Strong's G3635 which means, '*shrink back, hesitate, delay*'.

In the parable of the talents Messiah tells us of the one who did not use the talent he was given and how he went and hid it, and we see the result of being lazy and not guarding to do what is required with what the Master has equipped us with:

Mattithyahu/Matthew 25:24-30 "And the one who had received the one talent also came and said, 'Master, I knew you to be a hard man, reaping where you have not sown, and gathering where you have not scattered seed, 25 and being afraid, I went and hid your talent in the ground. See, you have what is yours.' 26 "And his master answering, said to him, 'You wicked and lazy servant, you knew that I reap where I have not sown, and gather where I have not scattered seed. 27 'Then you should have put my silver with the bankers, and at my coming I would have received back my own with interest. 28 'Therefore take away the talent from him, and give it to him who possesses ten talents. 29 'For to everyone who possesses, more shall be given, and he shall have overflowing; but from him who does not possess, even what he possesses shall be taken away. 30 'And throw the worthless servant out into the outer darkness – there shall be weeping and gnashing of teeth.'"

Sha'ul reminds us that we are to NOT be **idle**, which is the Greek word ὀκνηρός oknēros – Strong's G3636 used in:

Romiyim/Romans 12:11 "not idle in duty, ardent in spirit, serving the Master"

A clear theme we see running throughout Scripture is one of servanthood and the clear requirements of what proper servanthood in the Body of Messiah entails, with the sober warning being given to those who are lazy, idle and timid in their neglect for the Word.

Those who work unto the Master with their all, guarding and meditating daily on His Word will be prosperous in all their ways!

Many 'eat the bread of idleness' and as a result will be eaten up!

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

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

The Hebrew word used for 'eat' and 'devoured' is the same word - אָכַל akal – H398. So in essence what is being declared here is simply this: if you submit and obey you will eat and enjoy the good of the land – if you rebel and refuse to submit and obey you will be eaten by the sword – that is, His Word that will consume you up and devour you in judgement, according to His righteous right ruling!

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

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

Eat right and live or live wrong and be eaten:

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

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

The capable wife makes sure that her house is eating the good of the land, so to speak, which is a clear picture of a proper submission and obedience to the Torah of Elohim!

Verse 28:

“Her children shall rise up and call her blessed; her husband too, and he praises her”


The Hebrew text has this verse written as follows:

קָמוּ בָנֶיהָ וַיִּשְׁרְוּהָ בְעָלָהּ וַיְהַלֵּלָהּ :

This, when it is transliterated, can be read as:

qamu baneyha vayeasheroth ba'alah vayehalelah

This verse begins with the 19th letter of the Hebrew alphabet, which is ק – ‘quph’.

The ancient script has this letter ק (Qoph) pictured as , which is a ‘horizon’ and depicts the elements of ‘time’, as it pictures the sun in its rising and setting. It therefore carries the meaning of ‘circle’ or ‘to go around’, representing for us both, appointed cycles or times as well as eternity.

This verse speaks of the praise that the children of the capable wife will say, of their mother who taught them!

Her husband praises her too for her diligent love and work of righteousness!

The Hebrew root word for ‘rise’ is קוּם qum – Strong’s H6965 which means, ‘**to arise, stand up, stand**’, which can often give the meaning of ‘**to rise, to become powerful, to stand firm, to maintain oneself, to be established, endure**’.

This rising up of the children, pictures a house where the Torah is taught and by the children rising up and blessing her, we are able to see that the children have been taught in the right way and do not depart from the Torah, but uphold it, as it has been firmly established in the home!


Her children can rise up as they are established in the Truth that she teaches them!

We, as children of the Most-High, are equipped to be firmly established in Him who teaches us, through the continual washing of His Word!

As we consider this root word קוּם **qum** – **Strong's H6965**, in the ancient pictographic script, we are able to see how we have been caused to be built up and established in our Master, and it is pictures as follows:




Quph – ק:

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

Waw/Vav – ו:




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

The root meaning of this letter is '**to add, secure or hook**'.

Mem – מ:



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

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

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

With this picture representing the understanding of being established in Covenant, we are able to see the following meaning:

CONTINUALLY/FOREVER SECURED BY THE WASHING!

This highlights how our Husband, יְהוֹשֻׁעַ Messiah, washes us through His Word, having shed His Blood for us, once for all time and therefore, we have been given access to His continual cleansing that establishes us and secures us as His set-apart and washed covenant bride!

Eph'siyim/Ephesians 5:25-27 "Husbands, love your wives, as Messiah also did love the assembly and gave Himself for it, 26 in order to set it apart and cleanse it with the washing of water by the Word, 27 in order to present it to Himself a splendid assembly, not having spot or wrinkle or any of this sort, but that it might be set-apart and blameless."

The capable wife established her children in the way!

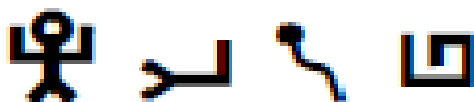
Mishlê/Proverbs 22:6 “**Train up a child in the way he should go, even when he is old he turns not away from it.**”

Debarim/Deuteronomy 6:4-9 “**Hear, O Yisra’el: יהוה our Elohim, יהוה is one! 5 “And you shall love יהוה your Elohim with all your heart, and with all your being, and with all your might. 6 “And these Words which I am commanding you today shall be in your heart, 7 and you shall impress them upon your children, and shall speak of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise up, 8 and shall bind them as a sign on your hand, and they shall be as frontlets between your eyes. 9 “And you shall write them on the doorposts of your house and on your gates.”**


The capable woman is praised for training her children in the way of set-apartness and here we can learn from this how important it is for us to teach our children the ways of יהוה and equip them to teach their children and so forth!

The Hebrew word for ‘her children’ is בָּנֶיהָ – **baneyha** which is from the word for ‘children’ – בָּנִי – **baney** – which comes from the word בֵּן **ben** – Strong’s H1121 which means, ‘**son, grandson, child, member of a group, children (plural for both male and female)**’, which comes from the root word בָּנָה **banah** – Strong’s H1129 meaning, ‘**to build, besieged, construct, fortify, rebuild**’.


The Hebrew word for ‘her children’ is בָּנֶיהָ – **baneyha** is written/drawn as follows in the ancient pictographic script:




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.


Nun - נֹן:

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

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

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!

From this we are able to see the meaning:

BEHOLD THE SEED OF THE HOUSE EXTEND THEIR ARMS IN PRAISE!

This highlights for us the need for us to lift up the praise for the Word of Elohim, which is often pictured metaphorically as a mother in **Mishlê/Proverbs** as we take note the instruction to not forsake the Torah of our mother!

True praise for the Torah of Elohim will be seen in our proper doing of the Word, revealing that we are the true children of the Most-High!

The Hebrew word for ‘**blessed**’ comes from the root verb אָשַׁר **ashar – Strong’s H833** which means, ‘**blessed, lead, guide, to go straight, make progress to be advanced, to be led forth**’.

Mishlê/Proverbs 8:32 “And now, listen to me, you children, for blessed are they who guard my ways.”

A husband praises his capable wife and here we are able to see how our Master and Elohim shall rejoice over His Bride:

Yeshayahu/Isaiah 62:4-5 “No longer are you called “Forsaken,” and no longer is your land called “Deserted.” But you shall be called “Hephhtsiḇah,” and your land “Married,” for יהוה shall delight in you, and your land be married. 5 For as a young man marries a maiden, so shall your sons marry you. And as the bridegroom rejoices over the bride, so shall your Elohim rejoice over you.”

Yeshayahu/Isaiah 65:19 “And I shall rejoice in Yerushalayim, and shall joy in My people, and let the voice of weeping no more be heard in her, nor the voice of crying.”

Verse 29:

“Many daughters have done nobly, but you have risen over them all.”


The Hebrew text has this verse written as follows:

רַבּוֹת בָּנוֹת עָשׂוּ חַיִּיל וְאֵת עֲלִית עַל-כָּלֵנָה :

This, when it is transliterated, can be read as:

rabbōth bānoth asu ḥayil veat aliyth al-killanah

This verse begins with the 20th letter of the Hebrew alphabet, which is ר – ‘resh’

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

The question was asked, in **verse 10**, of who does find a ‘**capable**’ wife and now here, we see in this verse a clear choice being made after having searched out for one.

The Hebrew root word for ‘**nobly**’ is חַיִּיל ḥayil – Strong’s H2428 which means, ‘**strength, efficiency, wealth, army, ability, capability, excellence**’ and comes from the root word חִיל ḥil – Strong’s H2342 which means, ‘**to be firm, strong, endure, prosper**’, as already discussed in **verse 10**.

While there are many daughters who have done nobly and display true capability of being a wife, the king praises his chosen, as one who is not only capable/noble but that she has risen over all and is exceedingly far more capable than the rest!

This is a Bride without spot or wrinkle and one that stands way above the rest!

This is who our Master and Elohim is coming to take up as His chosen, royal and set-apart Bride!

What this parable teaches us is that we are to strive for pure set-apartness and pursue it with our all, as we take note in:

Ib’rim/Hebrews 12:14 “Pursue peace with all, and pursue apartness without which no one shall see the Master.”

We are not to simply ‘go with the pack’, so to speak, but rather we are to rise above and excel in set-apartness as we look for the blessed appearance of the esteem of our coming Husband, Redeemer and King, who chose us out of the world to be His own, having washed us in His Blood and decked us with His righteousness in order to be His splendid Bride and capable wife!

Verse 30:

“Loveliness is deceptive and prettiness is vain, a woman who fears יהוה is to be praised.”


The Hebrew text has this verse written as follows:

נֶשְׁקָר תַּחֲזִין וְהַבֵּל תִּיפִי אִשָּׁה יִרְאֵת-יְהוָה הִיא תִתְהַלָּל :

This, when it is transliterated, can be read as:

sheqer hahen vehebel hayyophiy ishah yireath-YAHWEH hiya tithhallal

This verse begins with the 21st letter of the Hebrew alphabet, which is שׁ – ‘shin/sin’.

The ancient script has this letter שׁ (Sin) 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.

What is clearly being highlighted here is not simply and outward appearance of beauty, which can be very deceptive, but rather the beauty that comes forth from within and reveals the true capable Bride that meditates on the Torah and fears יהוה, her Husband and King!

The Hebrew word used here for ‘loveliness’ is the word הֵן **hen** – Strong’s H2580 which means, ‘**grace, adornment, favour, gracious**’ and the Hebrew root word that is translated as ‘falsehood’ is שֶׁקֶר **sheqer** – Strong’s H8267 which means, ‘**deception, disappointment, falsehood, lies**’, and comes from the root verb שָׁקַר **shaqar** – Strong’s H8266 which means, ‘**to do or deal falsely, lie**’.

From these words, we are able to see how there are so many who claim to be ‘under grace’, yet they have no regard for the Torah of Elohim and by their casting behind their back, His Torah, they reveal that they have no fear of יהוה, despite the outward show of an assumed grace that is uncovered as lawlessness and pride!

The Hebrew word used here for ‘prettiness’ is יָפִי **yophi** – Strong’s H3308 which means, ‘**prettiness, beauty**’ and the Hebrew word for ‘vain’ is הֶבֶל **hebel** – Strong’s H1892 and means, ‘**vapour, breath, delusion, emptiness, futility, vanity, idols, worthlessness**’, and we see this word being used in the following verses:

Yirmeyahu/Jeremiah 2:4-5 “**Hear the word of יהוה, O house of Ya’aqob and all the clans of the house of Yisra’el. 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?”**

Yirmeyahu/Jeremiah 16:19 “**יהוה, my strength and my stronghold and my refuge, in the day of distress the gentiles shall come to You from the ends of the earth and say, “Our fathers have inherited only falsehood, futility, and there is no value in them.”**

In **Melakim Aleph/1 Kings 16:25-26** we are told that Omri did more evil in the eyes of יהוה than all those before him, by walking in the ways of Yarob’am and provoking יהוה with their **worthlessnesses**.

Getting treasures through deception and lies and speaking what is false is worthlessness, and so many today are going after worthlessness and become worthless as they chase after the inherited treasures of wrongness and futility that leads to death!

Another powerful verse I found, is spoken by Yonah while he was in the big fish:

Yonah/Jonah 2:8 “Those observing false worthlessnesses forsake their own loving-commitment.”

This expresses it very clearly – when you go after worthlessness, idols, vanity and that which does not satisfy, you will be handed over to the delusion of futility and forsake true loving-commitment!!!

So many people think that they gain so much ‘treasure’, through the twisted, misguided and destructive traditions and theologies of man, yet are unaware of how worthless all that false information is and how it is a path that leads to death, despite its falsified appearance of an outward beauty and loveliness that attracts those who run after the flesh!

יהוה's eyes are on His true set-apart Bride that fears Him and is adorned from within as she walks according to the Spirit!

This parable further highlights for us how יהוה does not look on outward appearances and shows, but looks to the heart!

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

יהוה takes NO Pleasure in fools!!!

The Hebrew root word that is used here for ‘pleasure’ is הִפִּיץ haphets, and clearly יהוה does not delight in the fool and his ways – but who then does He take pleasure in...:

Tehillah/Psalm 147:11 “יהוה takes pleasure in those who fear Him, in those who wait for His lovin-commitment.”

This verse tells us that which יהוה takes pleasure in, and the Hebrew root word that is used here for ‘pleasure’ is רָצָה ratsah – Strong's H7521 which means, *‘to be pleased with, accept favourably, delight, take pleasure in’*.

He clearly *‘accepts favourably’* those who *‘fear’* Him, and the Hebrew root word that is here for ‘fear’ is יָרָא yare – Strong's H3373 which means, *‘to fear, be afraid, reverence, respect’*, and also is used as an adjective to describe one who is wise, and therefore giving us the better meaning of, *‘to stand in awe of, be awed, to reverence, honour, and respect’*.

Here are a couple of well-known verses that make it very clear for us:

Tehillah/Psalm 111:10 “The fear of יהוה is the beginning of wisdom, all those doing them have a good understanding. His praise is standing forever.”

Mishlê/Proverbs 1:7 “The fear of יהוה is the beginning of knowledge; fools despise wisdom and discipline.”

Mishlê/Proverbs 4:7 “The beginning of wisdom is: Get wisdom! and with all your getting, get understanding.”

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

A fool does not delight in gaining true knowledge of the Set-Apart One and by actions of lawlessness (without Torah) he reveals his lack of fear for Elohim!

People who claim that the torah is no longer valid and has been ‘done away with’ lack knowledge and understanding and clearly do not know Scripture at all and are fools!

By this parable that teaches us what our Master, Elohim and king looks at and regards as a Bride that rises above the rest, we must learn to guard against ‘putting on a show or religiosity’ as the Pharisees did:

Mattithyahu/Matthew 23:25-28 “**Woe to you, scribes and Pharisees, hypocrites! Because you clean the outside of the cup and dish, but inside they are filled with plunder and unrighteousness. 26 “Blind Pharisee, first clean the inside of the cup and dish, so that the outside of them becomes clean too. 27 “Woe to you, scribes and Pharisees, hypocrites! Because you are like whitewashed tombs which outwardly indeed look well, but inside are filled with dead men’s bones and all uncleanness. 28 “So you too outwardly indeed appear righteous to men, but inside you are filled with hypocrisy and lawlessness.”**

The Greek word used here for ‘hypocrisy’ is **sincerity**’ is the word **ὑπόκρισις hupokrisis** – Strong’s **G5272** which means, ‘**hypocrisy, dissimulation (which is to hide under a false appearance), play acting, pretending**’, and our Master certainly condemned the actors of His day who tried to assume the appearance of righteousness, yet when confronted with the Light of the world, their pathetic act was exposed!

Hypocrisy and lawlessness tend to be found in the same dish; and while many desperately try to appear to be wearing the right garments, their lawlessness or rebellion to the Truth is exposed under the pure plumb line of the Truth of the Word of Elohim.

One who is not without hypocrisy is a **hypocrite** which, in the Greek, is the word **ὑποκριτής hupokritēs** – Strong’s **G5273** which means, ‘**one who answers, pretender, actor, dissembler (one who hides under a false appearance)**’, and a ‘hypocrite’ referred originally to “**one who judged from under the cover of a mask**” thus, assuming an identity and a character which he was not.

This term was typically referred to the actors on the Greek stage – that is one who took the part of another, giving the appearance of a false identity in order to indulge the fantasies of the audience.

Romiyim/Romans 12:9 “**Let love be without hypocrisy. Shrink from what is wicked, cling to what is good.**”

Understanding this, we can therefore see that Sha’ul is clearly telling us to not put up false appearances and indulge the fantasies of others!

There are many hypocrites in the faith today as they are indulging the fantasies of those to whom they think they need to impress or please or follow, and are no different to an actor who must learn lines have been scripted for them.

Hypocritical believers do not necessarily think for themselves, but will rather immerse themselves in learning the lines of a false identity and in doing so assume that identity in every aspect, becoming unable to properly discern what is truth and what is fiction! This is not the wife that the Righteous King is coming for!!!

When **יהוה** chose Dawid to be king He told Shemu’el the following:

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

This is exactly what this parable in **Mishlĕ/Proverbs 31:30** is teaching us and we also take note of what Kĕpha teaches us in terms of what a capable wife should be, as seen in his first letter:

Kěpha Aleph/1 Peter 3:1-4 “In the same way, wives, be subject to your own husbands, so that if any are disobedient to the Word, they, without a word, might be won by the behaviour of their wives, 2 having seen your blameless behaviour in fear. 3 Your adornment should not be outward – arranging the hair, wearing gold, or putting on dresses – 4 but the hidden Man of the heart, with the incorruptible ornament of a meek and peaceable spirit, which is of great value before Elohim.”

Just as a wife of a husband ought to display these qualities of a meek and peaceable spirit, so too do we, as the Bride of Messiah, ought to display these qualities before Him, as He is our Husband and King who is coming for a Bride that is not deceptive or vain in her appearance but is one that truly fears יהוה.

Verse 31:

“Give her of the fruit of her hands, and let her works praise her in the gates.”


The Hebrew text has this verse written as follows:

תְּנוּ-לָהּ מִפְּרֵי יָדֶיהָ וַיְהַלְלֶהָ בַּשָּׂרִיִּם מַעֲשֵׂיהָ :

This, when it is transliterated, can be read as:

tenu-lah mipperi yadeyha viyhalcluha bashariym ma'aseyha

This verse begins with the 22nd and last letter of the Hebrew alphabet, which is ת – ‘taw/tav’

The ancient script has this letter ת (Taw) pictured as , which is a picture of ‘crossed sticks’ which means ‘to seal or covenant’ or ‘mark’ or ‘sign’.

This also pictures the two Houses of Yehudāh and Yisra’ēl being brought together as One in Messiah – the purpose for which He came! His Covenant with His Bride has been secured in His Blood and we have been sealed by the Set-Apart Spirit for the day of redemption.

This last parable, of the capable wife, expresses her clear reward to come, as she will receive the sure reward for the fruit of righteousness; and with her works being praised in the gates it highlights that she will rule and reign with her Husband and King!

The Hebrew phrase that is translated as ‘give her’ is:

תְּנוּ-לָהּ – tenu-lah

And this phrase is constructed from the two words:

1) נָתַן nathan – Strong’s H5414 which means, ‘to give, put, set, appointed, delivered, given, placed’, which is a verb that is written in the ‘imperative second person plural’ rendering it as תְּנוּ – tenu and

2) הוּא – huw – Strong's H1931 which is a pronoun that means, '*he, she, it, him, her*' that is written is a pronoun written in the '**third person, feminine singular**' which causes the use of the letter 'ל' (lamed) to be used as a preposition that combines this pronoun to the verb and renders as לָהּ – lah. This phrase expresses the clear exhortation to give the capable wife that proper recognition that is due to her for the abundant fruit of her hands!

The term '**the fruit of her hands**' is written as:

מִפְּרֵי יָדֶיהָ – mipp'riy yadeyha

This comes from the two root words:

- 1) פָּרָה parah – Strong's H6509 which means, '*to bear fruit, be fruitful, flourish*' and
- 2) יָד yad – Strong's H3027 which is a primitive root that is translated as, '*hand, command, authority, power, tenons, side*', and the primary meaning of this noun is "*the terminal part of the arm used to perform the functions of a man's will.*"

We have already discussed the concept of '**the fruit of her hands**' in **verse 16**, where it is said that she will plant vineyards and now here in this last verse we are given the clear picture of the reward that is given as a result of her hard work of obedience.

This picture can cause us to be reminded of the parable of the talents, where the reward of being a good and trustworthy servant is given to those who have produced good fruit, with the works of their hands, while those who hid their talent shall be thrown out into outer darkness.

The parable of the capable wife, emphasis the joyous reward of the true remnant Bride of Messiah and highlights those who have been faithful and trustworthy with His Word and have worked out their deliverance with fear and trembling, by being a good steward of that which they have been entrusted with!

Knowing the reward that is to be given to the capable wife, we must learn the need for us to be working with our hands in complete obedience to the Master's commands and bear fruit worthy of repentance.

The parable of the talents can be read in **Mattithyahu/Matthew 25:13-30**

For more on this passage from Mattithyahu/Matthew 25:13-30 please see the notes from a message called, '**TALENTED SERVANTS SERVE!**' which can be found on our website (<https://atfotc.com>) under the '**sermons 2012-2013**' menu or by simply clicking on the following link:
<https://atfotc.com/talented-servants-serve-matthew-24-14-30/>

Let her works praise her in the gates!

Not only will she be given the fruit of her hands or the reward thereof, but she will also have her works praised in the gates, which emphasises the clear fact that she will be remembered by Her Husband and King and will enter into His reign with joy and rule with Him forever!

The Hebrew word that is translated as **works** comes from the word מַעֲשֵׂה ma'aseh – Strong's H4639 and means '*a deed, work or acts, accomplishments*', which comes from the root word עָשָׂה asah – Strong's H6213 meaning, '*to do, work, make, produce, to act with effect, to observe, to bring about, institute*', which we have already discussed in **verse 13**, by also looking at the ancient pictographic rendering of the verb, which can also mean, '*celebrate*', which I think is very fitting.

The **Acts** or **Ma'asei** of the Apostles speaks of the deeds or acts of that which the Apostles did and records their '**acts**' of obedience – their '**doing**' of the commands and not just hearing!

We '**guard to do**' all He commands in order that we may live and take possession of that which יְהוָה has planned for us.

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

The Greek word translated as '**does**' here is ποιεῖω poieō – Strong's G4160 which means, '*to make, do, accomplish, keep, work, acts*'.

It is truly a great 'joy' **TO DO** the laws and right-rulings as prescribed!

So many today think that it is a huge burden to do what is commanded, yet that is so far from the truth – when we diligently observe and guard to do all He commands us to do – it is a great joy and a delight and not heavy at all!

The perfect Torah of freedom is like a mirror for us – and in looking intently into it we are able to see if we are in fact listening and doing or not:

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

With this imagery of works being praised at the gates, we are able to recognise a powerful picture being delivered here in this parable, as we take note of how important it is for the True Remnant Bride of Messiah to be obedient in guarding to do the works of righteousness and do all that our Master, Elohim, Husband and King has commanded us to do, so that we may joyfully enter in to His reign with thanksgiving and praise!

Tehillah/Psalm 100:4 "**Enter into His gates with thanksgiving, and into His courts with praise. Give thanks to Him; bless His Name."**

The Hebrew word for 'gates' is שַׁעַר sha'ar – Strong's H8179 meaning, '*gate, door, entrance*' and comes from the root verb שָׁעַר sha'ar – Strong's H8176 which means, '*to think, split open, reason out, calculate, reckon, estimate*'; and the 'gates' of the city was where right-ruling and justice was proclaimed and carried out before all!
The 'gates' are the 'entry point' and to enter in with praise enhances the image of rightful entrance through obedience!

The Hebrew word that is translated as 'praise' comes from the root word הָלַל halal Strong's H1984 which means, '*to shine; to be boastful; to be clear; to make a show; to rave; be foolish; to celebrate; praise, cheer, brag or extol, i.e., extol the greatness or excellence of a person, object or event.*'.

With her works being praised at the gates highlights the clear fact that our Husband and King shall not forget our work and labour of love!

Ib'rim/Hebrews 6:10 "**For Elohim is not unrighteous to forget your work and labour of love which you have shown toward His Name, in that you have attended to the set-apart ones, and still attend.**"

Hazon/Revelation 14:13 "**And I heard a voice out of the heaven saying to me, "Write, 'Blessed are the dead who die in the Master from now on.'"** "Yes," says the Spirit, "in order that they rest from their labours, and their works follow with them."

As seen in **verse 29** of how the Husband of the capable wife will rejoice over her and praise His Bride, we see that she will be praised in the gates, which highlights how all will see her and know her and recognise her as the true capable wife of the King and praise her too!

This imagery of the true bride being praised in the gate highlights the image of how many will worship before the feet of the Bride that the King has loved!

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

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

Being praised in the gates as the capable bride of the King is a clear acknowledgement of those who have guarded set-apartness and faithfully waited for Her King to return as she is found to be properly dressed in white and ready with her lamp filled with oil!

In summary of this **Mishlê/Proverbs 31**, we are able to see the clear characteristic of a True King being given and His finding of a capable wife, being set forward in terms of the characteristics or qualities of set-apartness, that she diligently expresses and displays in her walk of faith, as she waits for the return of her Righteous Husband, Redeemer and King.

This parable clearly highlights for us the 'aleph' to 'taw' of a capable wife and therefore, teaches us how important it is for us to have the whole Word of Elohim being that which washes us and sets us apart as His chosen Bride for which He is coming!

The 'aleph to taw' of a capable wife of Messiah can be summarised as follows:

She is the strengthened House/Dwelling Place of Elohim, that walks in obedience to Him who is to be praised and is secure in the doing the works of righteousness, as she is being built up in unity together, as living stones, by the Hand of the Shepherd who has washed her and has given her new life, having taken away the curse of death upon Himself!

She fixes her eyes upon Him who has spoken through His Word and has laid down His life for her, in order to give her eternal life with Him, so that she can be joined to Him who is her Head who has crushed her enemy and sealed her as His own!

Our Master and Elohim is coming for His capable Bride that He has chosen!

Hoshēa/Hosea 2:19-20 "And I shall take you as a bride unto Me forever, and take you as a bride unto Me in righteousness, and in right-ruling, and loving-commitment and compassion. 20 "And I shall take you as a bride unto Me in trustworthiness, and you shall know יְהוָה."

The capable wife walks in righteousness, guards right-ruling and is trustworthy and lovingly-committed!

This parable of **Mishlě/Proverbs 31** can be a clear mirror of how we, as the Bride of Messiah, are to be like and so, this parable or collection of parables, teaches us the vital lesson of making sure that we are the capable wife that He has chosen above the rest!

Hazon/Revelation 19:7 "Let us be glad and rejoice and give Him praise, for the marriage of the Lamb has come, and His wife prepared herself."

When these words are proclaimed will you be a part of the 'capable' wife that has prepared herself? The Greek word used here for 'prepared' is ἑτοιμάζω *hetoimazō* – Strong's G2090 which is a verb that means, 'to prepare, get ready, make arrangements', and comes from the root ἑτοιμος *hetoimos* – Strong's G2092 which means, 'prepare, ready, ready at hand, prepared, accomplished'. In the parable of the wedding feasts we take note of the fact that the dinner has been prepared and the invitation has gone out:

Mattithyahu/Matthew 22:4 "Again he sent out other servants, saying, 'Say to those who are invited, "See, I have prepared my dinner. My oxen and fattened cattle are slaughtered, and all is ready. Come to the wedding feast."'

This parable is a clear call for us to make sure that we are ready and prepared in garments of righteousness, lest we find ourselves being thrown out!

So many are not ready as they are being consumed by the worries of life and the deceitfulness of wealth, or are running after the lusts of the flesh and the lust of the eyes, rendering their hearts as being unprepared and far from Elohim!

In **verse 8** of this chapter – the message is clear – "The wedding feast is ready", and the big question is - ARE YOU???

Once again in referencing the wedding feast we see in:

Mattithyahu/Matthew 25:10 "And while they went to buy, the bridegroom came, and those who were ready went in with him to the wedding feast, and the door was shut."

Those who were ready went in and the door was shut! Those who were not ready would not get in – because the doors were shut!

While all has been prepared by our Master, we have a huge responsibility of **‘preparing the way’** for His soon return!

It was a common custom in ancient times for people to be sent on ahead of their king’s journey so that they could level the roads and make them passable for their king, and we see this Greek word ἑτοιμάζω *hetoimazō* – Strong’s G2090 being used in:

Mattithyahu/Matthew 3:3 “**For this is he who was spoken of by the prophet Yeshayahu, saying, “A voice of one crying in the wilderness, ‘Prepare the way of יהוה’, make His paths straight.”**”

This is a quote from **Yeshayahu/Isaiah 40:3**, and the Hebrew word translated as ‘prepare’ is פָּנֵה *panah* – Strong’s H6437 which means, **‘to turn, turn towards a direction’**, and in order for us to ‘turn towards a direction’ we must ‘turn from’ another direction!

We must learn to **‘turn our backs’** on many things that we picked up in the enslavement of Mitsrayim and all its inherited lies and dogmas of man, especially after the hearing of the Torah, in recognition of where and what we are heading for!

A derivative of this word פָּנֵה *panah* is פָּנֶה *pane* or פָּנִים *paniyim* – Strong’s H6440 which means, **‘face, faces’**.

What we see here, is the need to hear the clear invitation and call of our Master and literally **‘turn our faces toward יהוה’** and keep our eyes fixed on יהושע and walk in Him as we guard to do all He commands us!

Hazon/Revelation 19:7, which I have already quoted above, tells us that the Bride has **‘prepared’** Herself, showing us that the True remnant Bride has indeed turned away from darkness, and turned her face to her great Redeemer, Husband and King!

We must respond correctly to the call and prepare ourselves, for our King has prepared all for us. While He has prepared all, many are disregarding the need to respond to the invitation and are disregarding the need to turn to Him!

The capable wife that He has chosen, makes herself ready and prepares the way for His soon return. **Mishlĕ/Proverbs 31** highlights for us the need to be a ready and capable wife that has made herself ready!!!

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