

RIPE OR SPOILT – WHICH BASKET ARE YOU IN?

Yirmeyahu/Jeremiah 24

17th of the 3rd month 2020/2021

Shalom all,

Romiyim/Romans 6:20-22 “For when you were servants of sin, you were free from righteousness. 21 What fruit, therefore, were you having then, over which you are now ashamed? For the end thereof is death. 22 But now, having been set free from sin, and having become servants of Elohim, you have your fruit resulting in set-apartness, and the end, everlasting life.”

Having been set free from sin, we ought to be having the fruit of our lives resulting in complete set-apartness unto Elohim; yet is this the case?

As we consider how our lives are to be overflowing with the abundant fruit of righteousness and peace, we need to allow the mirror of the Word to show us where our fruit is either lacking, or possibly has become spoilt!

The Greek word that is translated as ‘fruit’ is καρπός *karpos* – Strong’s G2590 which means, ‘**fruit, benefit, gain, harvest, produce**’ and typically refers to fruit that has been plucked, rendering the figurative meaning of the labours, works or acts of those who have fitted themselves with every good work unto everlasting life.

What we can therefore clearly understand and establish, is that our works of righteousness are vital in being evident in our lives, as we continue to produce much fruit, as a people who are living pure and undefiled set-apart lives.

As we look intently into the mirror of the Word, we are to be soberly reminded of our need to make sure that we are being steadfast, in bearing fruit that results in set-apartness. A pure set-apartness wherein there is no compromise, slackness or failure to submit to the clear instructions of our great and Mighty Master and Elohim, יהושע Messiah! Because if there is, then it is not true set-apartness! Many people today, assume that their lives are being presented as set-apart, yet they are riddled with the mud of mixing and compromise.

The Hebrew equivalent, for this Greek word for fruit (καρπός *karpos* – Strong’s G2590), is פְּרִי *peri* – 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**’.

This word 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 is also 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**”.

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

Mattiyahu/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, which is to walk according to the Torah of Elohim, 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!

יהושע Messiah tells us that we are known, or rather shall be known by our fruit, and while we might think of fruit being very ripe and delicious, we must realise that there is often fruit that is rotten or spoilt, due to varying factors.

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 simply be 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!

In speaking of the man who delights in, and meditates day and night on, the Torah of Elohim, and who does not sit with scoffers, stand with sinners, nor walk in the counsel of the wrong, Dawid tells us in:

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

The resulting action of daily meditating on the Torah, and delighting in it, while staying clear of falsehood and twisted lawlessness, will be the good fruit of righteousness, that is needed at any given moment!

Yirmeyahu tells us the same thing:

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

Mishlĕ/Proverbs 11:30 “The fruit of the righteous is a tree of life, and he who is winning lives is wise.”

As we bear the enduring fruit of righteousness, as the resulting action of our wholehearted obedience to our Master and Elohim, we become a source of life to many, who may eat of our fruit and come to the knowledge of Elohim.

In other words, we ought to be bearing fruit that others may taste and see how good יהוה is!

Let me ask you at this point: Do those who you interact with on a daily basis, know that you love and serve the Living Elohim and Creator of all?

Can they see the fruit of unwavering righteousness in your life, which will cause them to desire to taste the goodness of set-apart living or not?

Now, while many may not desire to taste the fruit that you so display, as a resulting action of obedience, we recognise that we shall be the fragrance of life to life for some, but to others, we will be the fragrance of death to death.

Knowing this must not cause us to shrink back in any circumstance or situation or company, but rather, be committed to continue to have the resulting action of obedience and continually bear fruits of set-apartness, for all to see, as we shine the light of the Truth in every way!

In a message called, ‘RIPE OR SPOILT – WHICH BASKET ARE YOU IN?’, I would like us to be reminded how we are to be a people who remain in our Master and continually bear abundant fruit of righteousness!

Please read: Yirmeyahu/Jeremiah 24

Throughout the book of Yirmeyahu, we see a number of visions that the prophet is given from יהוה. Visions that contain some very clear object lessons, that Yirmeyahu would have to relate to a people who, at large, were unwilling to listen and heed the words of warning, rebuke, reproof and correction from Elohim.

יהוה had shown Yirmeyahu a boiling pot, an almond branch, a linen girdle, and on a trip to the potter’s house, broken clay pots.

יהוה had always used something that the people would be able to understand and relate to.

While the visions and messages would be clear, most of the time, most of the people refused to hear and remained stubborn and stiff-necked.

Now, here in **Chapter 24**, Yirmeyahu is given yet another vision, and this time it is of two baskets of figs that were set before the Hēkal of יְהוָה.

These two baskets of figs represented two groups of people.

Two distinct groups that represented a huge division in Yirmeyahu's day, and a huge division that still exists before us today. A division of two groups of people that will be separated and dealt with, at the coming of our Master and King, with each group being given each according to its work!

In a time of great distress, Yirmeyahu is given this clear vision, as a great source of encouragement, along with a stern rebuke and warning, for those who lack the true fruit of righteousness!

With these two baskets, being found before the Hēkal of יְהוָה, we are also given a prophetic glimpse into the coming reward for the righteous, as well as the judgement on the unrighteous.

The first fruit of figs were usually offered up at the Temple/ Hēkal of יְהוָה at Sukkoth, and so here we are able to see the 'time of selecting' these two baskets coinciding with that which will take place before Sukkoth – and that is: from the time of Yom Teruah to Yom Kippur, where there will be a clear separation of sheep and goats – highlighting a clear separation of those who are marked for eternity and those who are marked for destruction!

Mattithyahu/Matthew 25:31-36 “And when the Son of Aḏam comes in His esteem, and all the set-apart messengers with Him, then He shall sit on the throne of His esteem. 32 “And all the nations shall be gathered before Him, and He shall separate them one from another, as a shepherd separates his sheep from the goats. 33 “And He shall set the sheep on His right hand, but the goats on the left. 34 “Then the Sovereign shall say to those on His right hand, ‘Come, you blessed of My Father, inherit the reign prepared for you from the foundation of the world – 35 for I was hungry and you gave Me food, I was thirsty and you gave Me drink, I was a stranger and you took Me in, 36 was naked and you clothed Me, I was sick and you visited Me, I was in prison and you came to Me.’”

I find this text very fitting, with that which we have just read from Yirmeyahu, as we are able to pick up the clear reference to that which is edible and good, and that which is not able to be eaten and is wicked!

This passage goes on to describe how the righteous will ask how they fed the Master when He was hungry, as well as how the unrighteous will ask when did they see Him hungry!

While this text goes on in describing thirst, clothing and further care, I am simply mentioning the 'eating' part, for practical lessons contained herein, in connection with the vision of Yirmeyahu!

Fruit is something that is to be eaten, and only good nourishing fruit is able to be eaten and cause many to be sustained, while fruit that is rotten and unbearable is no good and can only be thrown out and destroyed!

Good edible figs, speak of a people who bear the pure fruit of righteousness and peace to perfection, while bad figs, that cannot be eaten, speak of those who bear the ugly fruit of rebellion and unrighteousness.

Yirmeyahu had been warning the people for about 20 years, regarding יְהוָה's coming judgement.

The majority of the people ignored his warnings and refused to turn back to יְהוָה.

They had become so hardened, that his continual warnings meant nothing!

And so, they just carried on in their rebellion against יהוה, doing as they pleased, while rejecting the needed obedience to His Torah.
Judgement had now come!
And it came through Nebukadretsar, king of Babelon, who invaded and attacked Yerushalayim.

יהוה had told the people that He didn't want them to run away or try to escape.
He didn't want them to be left behind; and He wanted them to submit to Babelon and go into exile.
Many were carried away into exile, while others avoided capture and ended up staying, and still others fled to Mitsrayim.

From the human perspective, the people who avoided exile must have thought that they were the lucky ones who avoided the capture that would last 70 years, and were probably very proud of themselves for not getting caught.
Perhaps they were sad about their brothers and sisters who were captured, yet thought that they had escaped discipline.

In **verse 1** we are told that Nebukadretsar had exiled the sovereign of Yehudah, Yekonyahu, along with the heads, craftsmen and smiths.
In other words, all leadership and skilled tradesmen had been taken to Babel.

As we consider the description given to Yirmeyahu, regarding these two baskets of figs that were found at the Hēkal of יהוה, we are able to see a clear warning being given, against those who do not bear true fruit of righteousness, while a clear encouragement being given, to those who obey and submit to יהוה, even under the threat of exile!

Two baskets – two groups – a clear separation!
What is interesting to take note of here, is how this vision shows us that these two baskets were both before the Hēkal of יהוה, and what we see today, is how so many people think that they are ripe and fine “before the Hēkal of יהוה”, so to speak, when in fact they are nothing but rotten and evil!
So many today assume that they are all fine and that there is absolutely nothing wrong with their worship, while their lives are riddled with selfishness and the muddied compromise of mixed worship!

In **Yirmeyahu/Jeremiah 7** there is a clear warning from יהוה, telling them not to use false words and say ‘**This is the Hēkal of יהוה, the Hēkal of יהוה**’, when the rest of their lives are filled with deceit and compromise.
Many display a ‘form of worship’ yet lack the true power of complete obedience, in living set-apart lives unto יהוה.

The question we need to always be able to answer, as we live our lives in total set-apartness is, “**what basket am I in?**”!!!

Before anyone simply assumes to be in the ripe and good basket, they must make sure that their lives are in complete submission to the Word and that they remain in Messiah, through total obedience in walking in His commands, in order that He remain in them and is able to present them as acceptable and good, before the Father, without shame!

Marqos/Mark 8:38 “For whoever is ashamed of Me and My words in this adulterous and sinning generation, of him the Son of Adam also shall be ashamed when He comes in the esteem of His Father with the set-apart messengers.”

In **verse 2**, Yirmeyahu begins to explain what he sees:

The one basket had good figs, like figs that are first ripe, while the other basket had figs that were very spoilt and were unable to be eaten!

The Hebrew word that is translated here in **Yirmeyahu/Jeremiah 24** for ‘good’ comes from the root word **טוֹב tob** – **Strong’s H2896** and carries the meaning, *‘pleasant, good, agreeable, beautiful, to be pleasing, done well’*, which 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** – **Strong’s H2896**, 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** – **Strong’s H2896** 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 that we, as 'clay vessels', are secured into the House of Elohim is by being secured by the peg!

Listen to what it says in:

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

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

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

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

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

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

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

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

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

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

The Hebrew root word translated here, in Yirmeyahu/Jeremiah 24:2 as 'spoilt' is רע **ra** – Strong's H7451 which means, '*bad, evil, wicked, harmful*'.

The tree of knowledge in the garden was of טוב **tob** – Strong's H2896 (good) and רע **ra** – Strong's H7451 (evil)!

Just as we understand that טוב **tob** – Strong's H2896 represents that which is 'functional', we can then see that רע **ra** – Strong's H7451 represents that which is 'dysfunctional', which simply put, speaks of that which reveals an abnormal and unhealthy lifestyle that is not functioning as it should.

We may often think something is good, yet if it is not 'functional', according to the plumb line of the Torah of יהוה, then we had best be careful to consider our steps, as they may be revealed as being dysfunction, and thus: evil and not good in the eyes of יהוה!

We are told that this basket's figs were 'very' spoilt, and the Hebrew root word that is translated as 'very' is מְאֹד **me'od** – Strong's H3966 which carries the meaning of, '*muchness, abundance, diligently, exceedingly, excessive, fully, immense*', which is simply emphasising just how rotten, spoilt and wicked these figs were.

They were so bad, that when we are told that they were 'so spoilt', we see that the second word, in this verse, that is translated as 'spoilt' comes from the Hebrew word רָע **roa** – Strong's H7455 which means, '*badness, evil*'.

The good figs were as 'first ripe' fruits, and the Hebrew word that is translated as 'first ripe' is בִּכּוּרָה **bikkurah** – Strong's H1063 which means, '*the first ripe fig, earliest fruit*', which comes from the Hebrew root word בָּכַר **bakar** – Strong's H1069 which means, '*to bear new fruit, to constitute as first born*'.

This further emphasises how we, who are 'in' Messiah and stay 'in' Him, are to be bearing the fruit of righteousness, and giving our best.

These first ripe figs were the best pickings, the most sought after, and pictures for us how we are to always be giving our best unto Elohim, giving Him our all.

The first was given to יְהוָה and by giving the first, a declaration of commitment was assured.

We know that the first is always an assurance for the whole that is to come, and so it is with us – as we give our best unto Elohim, we are declaring that we will always do so, as we live as a daily living sacrifice, bearing the good fruit of righteousness that will cause us to be gathered into His good basket, as one in Him!

The Hebrew word that is used here for ‘basket’ comes from the root word דָּדָּד **dad** – Strong’s **H1731** which means, ‘*basket, pot, jar, kettle*’ and interestingly, it comes from the root word דָּדָּד **dad** – Strong’s **H1730** which means, ‘*beloved*’, further emphasising how we are to remain in **The Beloved** and He will remain in us – for then we shall bear ripe good fruit that lasts!

The bad fruit or spoilt figs, represents that which is rotten. It represents fruit that is past picking, as it is now spoilt and rotten, revealing that it was never of any good use!

From **verse 4-10** we are then given the explanation of the vision, where יְהוָה makes it clear to Yirmeyahu, that those who have gone into exile will be acknowledged!!!
They will be acknowledged because they obeyed!

The Hebrew word that is translated as ‘acknowledge’ is אָכִיר **akkiyr** which comes from the root verb נָקַר **naqar** – Strong’s **H5234** which means, ‘*to regard, recognise, acknowledge, discern, distinguish*’.

This root verb conveys the idea of ‘**inspecting**’ or ‘**looking over**’ something, with the intention to recognise what it is.

This verb can also be used to mean, ‘**take notice of**’ or ‘**pay attention**’ and the third use of this verb can be used in the sense of ‘**recognising something**’ that was formerly known.

A person might be recognised by another by observation, be it in the sound of their voice or by their clothes etc. This root is also used to give the meaning of ‘**acknowledge**’, as a father would acknowledge the rights of the firstborn son etc.

It is written in the ‘**causative tense**’, highlighting that יְהוָה shall be caused to take notice of the good figs, which represented those who obeyed and went into exile!

Our Father knows our doings!

This root verb נָקַר **naqar** – Strong’s **H5234** is translated as ‘**known**’ in:

Mishlĕ/Proverbs 20:11 “**Even a child is known by his deeds, whether his work is clear and right.**”

Our Father knows whether our fruit is good or spoilt!

Those who bear fruit worthy of repentance, by walking in obedience to the Torah of Elohim, are known by the Master, for they love Him.

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 unrighteousness.**”

Yirmeyahu is further told that this exile was for their own good!

He sent them out for their own good, for it was His way of disciplining them!

The understanding of these words, certainly carries great insight for us, as we recognise here, that this disciplining of יהוה was necessary, so as to bring His people back to Him, and that they would serve Him with all their heart.

We too can learn from this, that while we may not always like the much-needed discipline, it is necessary and it will cause us to reap a great reward, if we submit to proper disciplining that is required!

Ib'rim/Hebrews 12:11 “**And indeed, no discipline seems pleasant at the time, but grievous, but afterward it yields the peaceable fruit of righteousness to those who have been trained by it.**”

Discipline yields the peaceable fruit of righteousness to those who submit to it and follow in it!

In **verse 6-7**, יהוה sets forth the clear promises given to the basket of good ripe fruit:

He firstly says that He will set His eyes upon them – this alone speaks of a redemption and a restoration!

It is by the blood of Messiah, that we are able to come near to the throne of favour and find help in our time of need, and we recognise that this is not of our own work, but only by that which Elohim Himself has done for us!

His loving-commitment endures forever!

He then promises to bring them back, which in the Hebrew, we take note that the root word for ‘bring back’ is שׁוּב shub – Strong’s H7725 which means, ‘to turn back, return, repent, recover’, and it is written in the hiphil active, which can render this as meaning, ‘cause to return’.


In **Tehillah/Psalm 19:7** we are told that The Torah of יהוה is perfect, bringing back the being.

It is by His Word and His instructions that He ‘causes us’ to turn back to Him, after turning away from sin and wickedness!


In the ancient pictographic script, the Hebrew word שׁוּב shub – Strong’s H7725 is written as follows:




Shin - שׁ:

As already discussed, 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.

Waw/Vav – ך׃:

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

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.

When we understand the combination of these pictures, as rendering 'a returning or repentance', we are able to recognise that the teeth, which speaks of a 'pressing', and the picture of the peg that 'secures', and the house, which speaks of 'dwelling', we are able to understand this representing the following:

THE SECURE DWELLING PLACE THAT IS TO BE RETURNED TO

This word, שׁוּב shub – Strong's H7725, in the ancient form, represents for us a:

RETURNING TO THE SECURE HOUSE WHERE WE ARE FED, AS WE MEDITATE ON THE WORD OF THE HOUSE

While this certainly represents for us a clear understanding of true repentance, which entails a proper return, by diligently meditating upon the Word of Elohim and being washed through His Word, we certainly recognise how many may claim to return, or repent, yet their disobedience and inability to submit and obey reveals that their repentance is merely a lip service that is given in the hope of getting something favourable back in return.

When the Pharisees and crowds came out to see Yoḥanan immersing he asked them a clear question:

Mattithyahu/Matthew 3:7-8 "And seeing many of the Pharisees and Sadducees coming to his immersion, he said to them, "Brood of adders! Who has warned you to flee from the coming wrath? 8 "Bear, therefore, fruits worthy of repentance"

Luqas/Luke 3:7-8 "He said therefore to the crowds that came out to be immersed by him, "Brood of adders, who warned you to flee from the wrath to come? 8 "Therefore bear fruit worthy of repentance, and do not begin to say to yourselves, 'We have Abraham as our father.' For I say to you that Elohim is able to raise up children to Abraham from these stones."

Many may certainly 'return' and seek to be immersed while their lives did not display the proper fruit forty of repentance.

The Greek word that is translated as 'repent' is μετανοέω metanoēō – Strong's G3340 which means, 'to change one's mind or purpose, to repent, relent' and involves a complete change in one's attitude and thought.

Those who continue to walk according to the flesh may find themselves desperately seeking the inheritance and promises of Elohim, and even do so with tears, yet they find no place for true repentance from dead works, like Ęsaw!

Ib'rim/Hebrews 12:15-17 "See to it that no one falls short of the favour of Elohim, that no root of bitterness springing up causes trouble, by which many become defiled, 16 lest there be anyone who whores, or profane one, like Ęsaw, who for a single meal sold his birthright. 17 For you know that afterward, when he wished to inherit the blessing, he was rejected, for he found no place for repentance, though he sought it with tears."

Many tears are not necessarily a clear and true sign of repentance!

Turning away from dead works to serve the Living Elohim in sincerity and Truth, bearing fruit worthy of repentance is what is required!

Many 'return with tears', yet fail to change their lifestyles, rejecting the need to walk in Covenant by guarding the commands and Elohim and think that their prayers are still going to be heard!

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

True repentance involves a complete forsaking of wrong ways and earnestly pursuing set-apartness, in order to make sure that whatever we do, whether in word or deed, we are doing in the Name of יהושע Messiah!

יהוה further promises, here in **Yirmeyahu/Jeremiah 24**, that He will not only cause the obedient exiles to return, but that He would build them and not pull them down!

The Hebrew word translated as 'build' comes from the root word בנהּ banah – Strong's H1129 which means, 'to build, besieged, construct, fortify, rebuild'.


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

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


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



Beyt - ב:

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

Nun - נ:

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

The combined meaning of these two letters means:

THE CONTINUING OF THE HOUSE

When we consider how we are being built up as living stones in our Master, and are the Dwelling Place of Elohim, we see that we can only be built up in the One who is to be praised, and can only be built up according to His wisdom - the wisdom that He has already made clear and by which all is made, for wisdom has already **'built Her house'**.

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

We therefore can only be built up in Him, as sons and daughters of Elohim, by the clear standard and pattern of His Torah and instructions!

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

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




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

This additional letter is the letter:

Hey – ה:



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

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

We are therefore able to see, how it is **יהוה** who builds us up as living stones.

And being built up, in Him, we are able to stand strong and stand firm in any circumstance, with the full assurance that the Rock, upon which we stand, will stand firm and not be moved or shaken!

When we are built up in Him and keep our feet steadfast upon His word, we have the sure promise that He will not pull us down.

The Hebrew root word that is translated as **'pull down'** is **הָרַס** **haras** – Strong's H2040 which means, **'throw down, break or tear down, pull down, utterly overthrow'**.

These are sure promises in our Beloved Master and King!

He causes us to be a people who return to Him, He builds us and promises that we shall not be thrown down, broken or destroyed!

And to top it all off: He says that He shall give us a heart to know Him – that He is **יהוה**!

Many claim to know Him – yet do not know that He is **יהוה**!!!

A whole heart!

We know that He writes the Torah upon our heart, and if something is upon someone's heart, then it renders the clear understanding that one continually thinks and meditates upon that which is on his heart!


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

In the ancient Script the Hebrew word לֵב לֵב - Strong's H3820 looks like this:




Lamed - לָ:



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 - בָ:



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

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

THE RULES OF THE HOUSE

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

Even with the word for heart, being expressed as לֵבָב לֵבָב, 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!

A functional people, who know יהוה and remain steadfast in Messiah, are people who meditate on His Torah day and night, causing them to be a people who do not wither when heat comes, but stand firm, as a well rooted tree beside the pure waters of life, and are able to bear fruit in its season! The ripe figs represent those who love יהוה with all their heart, showing that His Torah is truly upon their hearts and have returned to proper obedience, bearing fruit worthy of repentance!

We who were once far off from the covenants of promises, and have now been brought near by the blood of Messiah, recognise that we once were without the Truth.

And knowing this, we do our utmost to guard our hearts and minds in Messiah, as we guard His Torah and obey His clear commands!

A similar promise is given in Hoshĕa, to a returning Ephrayim, after a much longer exile!
I think that it is fitting for us to read that chapter:

Hoshĕa/Hosea 14:1-9 “O Yisra’ĕl, return to יהוה your Elohim, for you have stumbled by your crookedness. 2 Take words with you, and return to יהוה. Say to Him, “Take away all crookedness, and accept what is good, and we render the bulls of our lips. 3 “Ashshur does not save us. We do not ride on horses, nor ever again do we say to the work of our hands, ‘Our mighty ones.’ For the fatherless finds compassion in You.” 4 “I shall heal their backsliding, I shall love them spontaneously, for My displeasure has turned away from him. 5 “I shall be like the dew to Yisra’ĕl. He shall blossom like the lily, and cast out his roots like Lebanon. 6 “His branches shall spread, and his splendour shall be like an olive tree, and his fragrance like Lebanon. 7 “Those who dwell under his shadow shall return. They shall revive like grain, and blossom like the vine, and become as fragrant as the wine of Lebanon. 8 “What more has Ephrayim to do with idols? It is I who answer and look after him. I am like a green cypress tree, your fruit comes from Me.” 9 Who is wise and understands these words, discerning and knows them? For the ways of יהוה are straight, and the righteous walk in them, but the transgressors stumble in them.”

In **verse 8 of Yirmeyahu 24**, we are given the clear fate of the spoilt figs that cannot be eaten! יהוה cannot stomach wickedness, unrighteousness and rebellion, and He will discard of the wicked, vomit out the lukewarm and consume the unrighteous!

The warning or judgment was very clear here:

Those who had refused to go to Babel, as well as those who went down to Mitsrayim, would be destroyed by sword, famine and plague!

Yirmeyahu had pleaded for years for the rebellious to listen, but they refused!

What we can learn here, is that if you reject יהוה’s discipline, you will be rejected!

What we also recognise from this chapter, is that it was never יהוה's plan to keep His people in Babel, but rather, He used Babel to cause them to return.

We know that those who refuse to come out of Babelon and Mitsrayim, shall be gathered together with the rotten and spoilt figs!

The Harvest is ripe and workers are few!

As the Master tells us: the wheat and the darnel are grown together until the harvest, then the darnel is gathered, bundled and burned, while the wheat is taken to the granary!

Mattithyahu/Matthew 13:29-30 **"But he said, 'No, lest while you gather up the darnel you also uproot the wheat with them. 30 'Let both grow together until the harvest, and at the time of harvest I shall say to the reapers, "First gather the darnel and bind them in bundles to burn them, but gather the wheat into my granary."'"**

As we grow in Messiah, amidst a corrupt and wicked generation, may we committed in fervently submitting ourselves completely to His Word and to the discipline of His Truth over our lives, so that we may be found to be a people who are gathered into the good and ripe basket!

The call for us to **'come out and be separate'**, is very clear!

The problem is, that so many are not coming out, as they prefer to stay in the depravity of their self-consumed lifestyles, as they are unwilling to submit to the pure obedience called for by Elohim.

What also struck me here, is that concept of a basket that represents the whole.

We are all part of the body of Messiah, and we each have a huge responsibility toward each other, in bearing the pure fruit of righteousness, lest we find ourselves being scooped up with the rotten and dysfunctional!

As we consider these passages that we have looked at in this message – do you see the clear reality of this profound vision?

There are two baskets:

RIPE OR SPOILT – WHAT BASKET ARE YOU IN?

Is your life completely submitted to walking in complete set-apartness?

Are you continually bearing good fruit, or has there been some rotten fruit of hatred, malice, unforgiveness, bitterness, envy, pride, lust, or uncleanness, greed of gain, displeasure, wrath, evil, blasphemy, or filthy talk from your mouth?

This kind of fruit is rotten and will be gathered with the rotten!

While we may once have been in a rotten basket of darkness and depravity, we have been called out of that darkness and called to walk as children of light, bearing good fruit of righteousness!

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

Just as the taught ones of Messiah gathered up the 12 baskets, after feeding the 5000 and 7 baskets, after feeding the 4000, which teaches us that the Word of Elohim is sufficient for all, yet also teaches us, that there is once again a gathering into baskets that will take place.

RIPE OR SPOILT – WHAT BASKET ARE YOU IN?

**ARE YOU FUNCTIONING ACCORDING TO THE WORD?
OR HAVE YOU BEEN DYSFUNCTIONAL AND DISOBEDIENT?**

As we consider the sure promises of our Master and King, let us do our utmost to remain in Him and encourage each other daily, as we see the day approaching – not neglecting the gathering as some are in the habit of doing, and let us go out and bear the good and ripe peaceable fruit of righteousness!

The fruit of our lives is a clear indication of the resulting actions of obedience or disobedience, and we must do our utmost to be bearing the fruit of repentance that results in set-apartness.

As we consider the need to look at the state of our hearts and assess the fruit of our lives, we can be warned against those things that choke out the life of the Truth and brings no fruit to perfection, as described by our Master in the parable of the sower and the seed:

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

This is a parable that we have heard many times, I am sure, and while we have learnt in the past, how this teaches us a clear lesson on the varying states or condition of the heart, I have chosen to primarily look at the last two, in light of the 2 baskets that we see being described in Yirmeyahu’s vision.

With the idea of good and spoilt figs, the words of ‘**bring no fruit to perfection**’ struck me greatly, and caused me to pause and think for a moment what this is actually showing us.

In light of the times that we are living in, we certainly are seeing many who are finding it hard to remain steadfast in being completely set-apart unto the Master, and as a result of the worries, riches and pleasure of life, they are not keeping the soil of their hearts in a state that can bring forth fruit to perfection, and as a result, they are being found to be without oil in their lamps and are not shining the light of the Truth.

The Greek word translated as ‘**perfection**’ is **τελεσφορέω** *telesphoreō* – **Strong’s G5052** which means, ‘**to bring fruit to perfection, to bear perfect offspring, bring fruit to maturity**’ and comes from the two words:

1) **τέλος** *telos* – **Strong’s G5056** which means, ‘**an end, toll, continually, finished, fulfilment, goal, outcome**’ and

2) **φορέω** *phoreō* – **Strong’s G5409** which means, ‘**to bear constantly, to wear**’, which comes from the root **φέρω** *pherō* – **Strong’s G5342** which means, ‘**bear, carry, bring forth, uphold**’.

This word is used in the LXX (Septuagint) for ‘**lifted up**’ in:

Shemoth/Exodus 35:21 “And everyone whose heart **lifted him up and everyone whose spirit moved him came, and they brought the contribution to יהוה for the work of the Tent of Meeting, and for all its service, and for the set-apart garments.”**

This gives a very powerful understanding of hearts that are lifted up in service to the Master, for we are to bear the fruit of righteousness as we stay in Him, lest we are cut off for the lack of the fruit of righteousness:

Yoḥanan/John 15:2 “Every branch in Me that **bears no fruit He takes away. And every branch that **bears** fruit He prunes, so that it **bears** more fruit.”**

What we can see from the seed, which is the Word of Elohim, that falls among thorns, is the danger of 'fruit not bearing to perfection', and herein lies the encouraging call to endure to the end.

The Greek word τέλος **telos** – Strong's G5056 is used in:

Mattithyahu/Matthew 10:22 "And you shall be hated by all for My Name's sake. But he who shall have endured to the end shall be saved."

Hazon/Revelation 2:26 "And he who overcomes, and guards My works until the end, to him I shall give authority over the nations"

Enduring to the end, is equivalent to guarding the Master's works until the end... and this is the state of hearts that are continually tilled and sown with righteousness.

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

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

Our fruit must be brought to perfection, through faithful endurance under all trials and pressures:

Ya'aqob/James 1:4 "And let endurance have a perfect work, so that you be perfect and complete, lacking in naught."

As we consider the parable of the sower and the seed, may we recognise the clear and present danger of the wicked thorns of worries, riches and the pleasures of life, that will seek an opportunity to set in and choke out the Truth.

So many believers may begin well and even begin to bear fruit, yet the thorns of life come along and choke out the very life that can cause the fruit to be borne to perfection, and, as a result, they will be gathered with the spoilt and rotten, which will be destroyed!

And so, while we, like many trees that may look like they have begun to bear fruit, must ensure that we do not stop tilling the soil of our heart, lest we find that the fruit of our lives becomes rotten and dies, due to compromise, fears and the worries of the luring lusts and pleasures of the flesh.

We must be on guard against bearing rotten fruit and therefore, we must be diligent in breaking up the ground of our hearts, each and every day, as we meditate of the Torah day and night, so that we bear much good and ripe fruit, in and out of season, always being ready to give a bold answer for the hope that we have, bearing the fruit of that hope, as a result of the action of complete obedience and, as a result, show that we are known by Elohim, for we know His voice and obey!

RIPE OR SPOILT – WHAT BASKET ARE YOU IN?

Let this brief message be one that causes you to look intently into the mirror of the Word and assess the fruit of your life, for then you will see what basket you are in and, in doing so, make sure that you are grouped with the good ripe figs.

Mishlĕ/Proverbs 27:18 "He who tends the fig tree eats its fruit; and he who guards his master is esteemed."

This parable provides the clear image of the esteem that the righteous servant will receive from his master when he has done what was required and is likened to the one who tends a fig tree, gets to eat its fruit!

If a fig tree is not tended, it will not bear proper fruit and so too, do we see that a servant that does not guard to do what his master has instructed him to do, will not receive any praise or reward.

The Hebrew root word that is translated as 'tends' is נָצַר natsar – Strong's H5341 which means, **'to keep watch, guard, preserve, guard from dangers'**.

This verb highlights the attention of one's task to do what has been instructed and to watch over that which they have been entrusted with.

In other words, this highlights the principle of being a good and faithful servant who watches over that which his master has entrusted into his care!

Watching over, also implies doing all that is required to protect and nurture that which is to be worked with.

A derivative of this word is the word נֶצֶר netser – Strong's H5342 which means, **'Branch, a sprout, descendant'** which is used as a reference to Messiah:

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

As 'branches' of THE VINE, we are 'watched over' by יְהוָה, and equipped to bear much fruit:

Yohanan/John 15:4 "Stay in Me, and I stay in you. As the branch is unable to bear fruit of itself, unless it stays in the vine, so neither you, unless you stay in Me."

Being 'watched over' must cause us to 'watch over' that which we have been entrusted with, and that is: His Torah that He has written upon our hearts!

Eating one's own fruit is a picture of the blessing for obedience, especially as we take note of the clear curse for disobedience, that we see being written in:

Debarim/Deuteronomy 28:33 "A people whom you have not known eat the fruit of your land and all your labours. And you shall be only oppressed and crushed all the days."

Luqas/Luke 12:37 "Blessed are those servants whom the master, when he comes, shall find watching. Truly, I say to you that he shall gird himself and make them sit down to eat, and shall come and serve them."

This message I am presenting today, is one that highlights the need for us all to make sure that the fruit of our lives, truly bears the proper good fruit worthy of repentance, having turned away from all lawlessness and compromise, in order to run in the way of the Torah of Elohim and guard righteousness at all times, so as to guard against being gathered with the rotten and wicked.

RIPE OR SPOILT – WHAT BASKET ARE YOU IN?

Stay in the Master and He will stay in you! Bear good fruit and celebrate His wondrous work, as you endure the proper discipline of His Word that brings about the peaceable fruit of righteousness in those who are trained by it!

יְהוָה bless you and guard you; יְהוָה make His face shine upon you and show you favour; יְהוָה lift up His face to you and give you Shalom!