

"Hope deferred makes the heart sick, but when the desire comes, it is a tree of life."
Proverbs 13:12

תֹּוְצֵלֶת: towcheleth: hope: a hope that your investigation or inspection will achieve results: it is fulfillment

מִשְׁקָאַת: maskak: deferred: draw out: It is the idea of a protracted start, long enduring

חֲלָהָה: chalah: to be or become weak, sick

עֵץ: ets: tree, gallows, fallen

The lives of the fallen one (different than Tree of Life in Genesis)

Here it is rendered a tree of a life or a fallen one for a life

חַיָּה: chai: living, alive, life

תָּאֻהָה: tavah: desire

Here it is, the word comes from a similar root for a gazelle. This is not so much the expression of the animal itself, that word is kitsevi in the Hebrew, but this word has the idea of the speed and swiftness of the gazelle. In other words the passage is saying that when your desire (miracle, sign) comes (and it will come swiftly), it is the tree of life.

The word for hope here is yachal. There are a couple other words in the Hebrew which are rendered from hope such as kavah which is a hope of anticipation. It is an expectation that is questionable as to its fulfillment, so you hope it is achieved. There is the word savar which is a hope that your investigation or inspection will achieve results. Then there is yachal. This is rendered as hope but not in the sense that you are not certain of the outcome, but it is more of a waiting for something to happen as you work toward its fulfillment. This is the word that I would render as imagination. If you are an architect you will imagine a building, but you must wait for it to be designed on paper and then wait longer for it to be built. The outcome of yachal is assured, but you must wait for it to find its fulfillment.

The word deferred comes from the root word mashak which is from the same root where the name Moses comes from and means to draw out. It is the idea of a protracted start, long enduring.

This is a hope deferred a yachal or something imagined that took a long time to develop, build and become a reality.

The word sick is chalah which means to make weak, or weary.

These last words prove to be very interesting. There is a play on words here. The word for desire is t'awah. This not only means to long for or desire, it is also used for the word lust and

object of desire. It is also the same word used for wailing or and an expression of grief. But, hey, let's not quit there, the very same word is used for a sign or a miracle. This is a word used for the pain of giving birth. You long for the birth but in the meantime, giving birth is a painful experience. The word cometh means to fulfill, so when this object of desire, this sign or miracle is fulfilled it is — wait a minute, did I not say there is a play on words. Here it is, the word comes from a similar root for a gazelle. This is not so much the expression of the animal itself, that word is kitsevi in the Hebrew, but this word has the idea of the speed and swiftness of the gazelle. In other words the passage is saying that when your desire (miracle, sign) comes (and it will come swiftly), it is the tree of life.

The one difference between the tree of life in Genesis and the tree of life in Proverbs 13:12 is that there is no definite article. In other words it is rendered A tree of a life or a fallen one for a life. Extra Biblical literature sometimes uses this word etz (tree) for a gallows or as a carpenter. Now tell me who was a carpenter who died on a tree to render lives. Jesus is our tree of life. When the object of our desires, miracle, or sign finally comes after we have become heartsick and almost given up hope or imagining; it turns out to be Jesus Christ Himself. Oh yes, also embodied in that word desire (a'vah) is an idea of healing our hearts which were sick, weary or weak, are healed by This Tree of Life.



Peter was led by the Spirit to apply a prophecy that was given to Israel to the newly born Christian Church. Yet the happenings on Pentecost were only a partial fulfilment of Joel's amazing prophecy - for like so many biblical prophecies this one.. was only partially fulfilled at Pentecost.

Joel's prophecy actually says, "after this," but Peter changes it to "the last days." The time from Jesus' first coming until His second coming can all be referred to as the last days. The apostles did not know that it would stretch out to 2,000 years. But as Paul put it, we are the ones "upon whom the ends of the ages have."

As the apostle Paul later taught, "by one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and we were all made to drink of one Spirit" (1 Cor. 12:13). No believer today lacks the presence of the indwelling Holy Spirit.

"And it will be that, afterwards, I will pour out My Spirit on all flesh; then your sons and your daughters will prophesy, your old men will dream dreams, and your young men will see visions."
Joel 2:28 : Hebrew Bible Joel 3:1

הָיָה: hayah: to be, come to pass, exist

אַחֲרָה: achar: afterwards, behind: really means the future

שְׁפָךְ: shapak: pour, spill

רוּחָה: Ruach: wind, breath, mind

בָּשָׂרָה: basar: flesh

נֶבֶא: naba: prophesy

חֲלָם: chalam: dream

חֲלוֹם: cholom: dreams

חִזְׁזוֹן: khizzawone: vision

זָקֵן: zaqen

“In the last days it shall be,’ says God, ‘that I will pour out My Spirit on all flesh; your sons and your daughters shall prophesy, your young men shall see visions, and your old men shall dream (מִלּוּם chalom) dreams.” Acts 2:17

Prophesy:

Like most people when one hears the word prophet they think of someone foretelling the future. Prophecy has some different meanings. It could mean just speaking the Word of God, it could mean speaking under an anointing of God.

The word prophet in Hebrew is naba which means a spokesman or a speaker. It is used for one who speaks under the influence of the Holy Spirit. In its Semitic root it means to make a noise while in a state of exaltation.

(The word naba with an Aleph and the word naba with an Ayin are related. Naba with the Aleph means to speak forth the word of God and the word naba with the Ayin means to gush forth like a spring of water or like a babbling of incoherent speech. Both words are rooted in its Semitic origins for an expression of ecstasy. There doesn't even have to be a spoken word for one to naba or prophecy.)

Generally within the Semitic languages naba conveys the idea of someone who has deep spiritual insight into the destiny of men and nations and can call upon a superior power to control this destiny. That is pretty heady stuff if one fancies himself a prophet today.

The word “nebu” is spelled “Nun, Bet, Aleph. “ The first letter “Nun” expressed the idea of being swallowed or totally encompassed. The second letter is “Bet” which carries the idea of a house and combined with the Nun has the idea of being totally surrounded by it. The last letter is “Aleph” which represents God and when joined with the Nun and Beth carries the idea of opening ourselves up to be completely encompassed by God or living inside of God and experiencing the joys of His heart and the expressions of His heart.

Dreams:

The word chalom comes from the root word Chet, Lamed, Final Mem. It is rooted in a Persian word for strength and health. Indeed medical science has shown that dreams are very healthy for us.

חַלּוּם

Chet: fence, inner chamber, gate, protect

Lamed: rod, authority, tongue, teaching

Mem: water, chaos, mighty, Messiah
(when at end of word: means cannot break through)

This word chalom carries the idea that a dream is not just some pictures while we sleep, but that they bring results or have some significance. The very ancient word for dream is built on the idea that there is meaning behind these things. Look at the letters. Chet which is binding together of your heart and spirit to God, your heart and spirit becomes one with God. The Lamed indicates a hand lifted to heaven to receive something. That something is found in the last letter, a final Mem which represents the hidden knowledge of God. Indeed the Bible teaches that in dreams our body and soul is out for the count freeing our spirits to join with God knowing what God knows, the past, present and future.

Dreams have the power to set our lives in motion, to change our focus, to heal us, to save us, to impart knowledge to us, a time of prayer and change the course of our lives and history.

We can not have a pure heart on our own, but if we become immersed in the very essence, nature and being of God, a pure heart, devoid of any selfish, self centered motives will naturally follow. This is what Peter discovered on the day of Pentecost.

God never gives us a dream or a promise that He does not intend to fulfill. Dreaming is one of the most intimate times with God. Father let us dream Your Dreams!

What is it like to live as Christians in a time when the power of the kingdom has already arrived but not in its fullness, and a time when the end of this fallen age is already over, but not yet fully over? "The form of this world is passing away" (1 Corinthians 7:31)

Vision:

Ra'ah is the Hebrew word for seeing both physical seeing and seeing into the supernatural world and even seeing into the mind of God or, as I believe in Ezekiel 8:12 seeing into the mind of others. Chazon is strictly the word for vision as the vision seen by a prophet. It is sort of like a daytime or waking dream of an event that may or may not happen and it is usually wrapped up in symbolism. Ra'ah can be rendered as a vision, but it is a vision of an actual event that will or has happened and is not wrapped up in some sort of imagery.

The prophets just drew so close to God that their heart and God's heart became one and hence their thoughts and God's thoughts became one. Hence it just naturally follows that what God sees or ra'ah, you will ra'ah or see. No doubt God controls what He will allow you to see, but until you begin your journey to discover the heart of God you really can't hope to see anything in the first place.

The root word chazah which means a vision, deep spiritual insight, or a prophecy.

The phrases "sons and daughters" and "young and old men" are presented as a Hebrew parallelism. This is a poetic device (note how they are arranged in our Bibles) that is used to

emphasise the fact that people from every demographic: young and old, male and female – now have access to the Holy Spirit. This is in contrast to the time of the Old Covenant, when largely only designated people known as “prophets” could hear from God.

In biblical times, “dreams and visions” were the most common way God spoke to his people (Numbers 12:6, 1 Samuel 28:15b, Hosea 12:10, Acts 2:17). They were actual Spirit-inspired experiences; a dream when people were asleep or a vision when they were awake. They were not visionary ideas or personal plans.

So the point is this: in the last days—the days that began with the coming of Jesus—God's purpose is to empower His people again and again with extraordinary outpourings of the Spirit until the witness to His name has reached all the peoples—to the end of the earth.

Let's not miss our inheritance as the church under the New Covenant. Each one of us can have a two-way conversation with God.



“And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and men of violence take it by force.” Matthew 11:12

“I will surely assemble, O Jacob, all of thee; I will surely gather the remnant of Israel; I will put them together as the sheep of Bozrah, as a flock in the midst of their pasture; they shall make great noise by reason of the multitude of men. The breaker is gone up before them: they have broken forth and passed on to the gate, and are gone out thereat; and their king is passed on before them, and Jehovah at the head of them.”

Micah 2:12-13

TAKING THE KINGDOM BY FORCE – מלכوتא שמיא הטירה – (Aramaic)

Oral Tradition or the Tradition of the Fathers, which taught in the day of Jesus from which the Talmud was eventually derived, explains that this is a picture of a shepherd penning up his sheep for the night. He quickly builds a barrier by throwing up a makeshift rock fence against the side of a hill. The next morning to let the sheep out, he makes a hole (a break) by tossing some of the stones aside. He steps through the gate with the sheep following close behind. The sheep have been penned up all night in cramped quarters. They will push and shove trying to get through at once and thus will break the gate further in their eagerness to get out and into green pastures. Finally they break through out into the open and rush after the shepherd.

Now when we look at this passage the breaker and the king are one and the same. However, in rabbinic interpretation the breaker is interpreted to be Elijah, and their king is the Messiah.

the Old Testament to explain the New Testament we find a common rabbinic teaching on this passage in Micah 2 that Elijah would come first as the breaker, the one who would make the first hole in the rock. He goes before the Messiah to prepare the way for Him. The Messiah is the king who follows Elijah and leads the sheep through the gate to the kingdom of God. The ones following the Messiah will be so anxious to pass through the gate that they will deliberately widen the gate like the sheep anxious to get out of their pen and to green pastures.

The word violent in the Matthew passage in the Greek is biastes which carries the idea of breaking forth. The Aramaic Bible, The Peshitta uses the word hatara which also means breaking forth. As this teaching in Micah was a common teaching in The Tradition of the Fathers, I believe it is highly possible and probable that Jesus was alluding to this passage in the Old Testament when He spoke of taking the kingdom of God by breaking out.

In other words, John the Baptist is the breaker. He makes the breach in the rock gate and goes forth. He has opened the way. He is the Elijah the sages suggest in Micah 2. Jesus now as the King leads the people through only they are so anxious to enter the kingdom, like the sheep they break through the gate rushing to the Messiah and the kingdom of heaven.

Jesus was teaching us in Matthew that it is ok to use violence and force. There have been many preachers who interpret this scripture without the Jewish background. Jewish literature is a key source to understanding the culture, the history and the mindset from which many passages were born.

If Jesus was referring to the teaching in the Tradition of the Fathers, which I believe is very likely here, then He is not talking about taking the kingdom by violence, but is alluding to this Old Testament imagery which every Jew during the time of Jesus knew, that the people or the sheep will be so anxious to break out of their old traditions to follow the Messiah and enter the kingdom of Heaven that they will biastes or hatara that is break down the narrow gate and widen it so that more and more can rush through.