

The Deceitful Heart

*The heart is deceitful above all things,
And desperately wicked;
Who can know it?*

Jeremiah 17:9



Contents

1.	Alphabet Overview	1
2.	Introduction, The Heart – <i>Leb</i>	3
3.	Deception - <i>Nasha, Patha</i>	6
4.	Hate – <i>Sane</i>	9
5.	Anger – <i>Aph, Anaph</i>	11
6.	Fear – <i>Yare</i>	13
7.	Sorrow, Grief – <i>Atsab</i>	16
8.	Love – <i>Ahab</i>	18
9.	Hope – <i>Tiqvah</i>	20
10.	Courage – <i>Amatz</i>	24
11.	Joy, Joyfulness – <i>Simchah</i>	26
12.	Conclusions	28

Notes

- a. Hebrew script reads from right to left.
- b. Where “ch” is used to transliterate the Hebrew letter **Chet**, it is pronounced as in loch or Bach, not as in cheese.
- c. A concise description of the letters of the Hebrew Alphabet and their symbolism can be found in **Letters of Life**, also published by the Hesed Association and available from:

hesedassociation@outlook.com

Alphabet Overview

Letter	Name		Meaning	Symbol	No.
א	Aleph	אלף	Master, Ox	God's oneness & Mastery	1, 1000
ב	Beth	בית	House, In	Blessing, Creation, Duality	2
ג	Gimel	גמל	Ripen, Camel	Kindness, Culmination	3
ד	Dalet	דלת	Door	Dimensions & Concern	4
ה	Hei	הא הי,	To exist, Behold!, The	Divinity, Gentleness, Femininity	5
ו	Vav	וו ויו,	Hook, And	Completion, Redemption, Transformation	6
ז	Zayin	זין	Sword, Weapon	Spirit, Sustenance Struggle	7
ח	Chet	חית	Broken, terror	Transcendence, Grace, Life	8
ט	Tet	טיט	Mud, Clay	Goodness	9
י	Yod	יוד	Hand, Power	Creation, The metaphysical	10
כ	Kaf	כף	Palm of hand	Crowning accomplishment	20, 500

Letter	Name		Meaning	Symbol	No.
ל	Lamed	למד	Learn, Ox goad	King of kings, Teaching	30
ם מ	Mem	מם	Water	Revealed and concealed, Moses & Messiah	40, 600
ן נ	Nun	נון	Sprout, Inheritance	Faithfulness, Soul,	50, 700
ס	Samek	סמך	Support, Protection	Support, Protection Memory	60
ע	Ayin	עין	Eye, Fountain	Sight, Insight	70
פ פ	Peh	פה	Mouth, Blow	Speech, Silence	80, 800
צ צ	Tzaddi	צדי	Righteous	Righteousness, Humility	90, 900
ק	Qof	קוף	Monkey, Holiness	Holiness, Growth cycles	100
ר	Resh	ראש	Head, Chief, Poverty	Choice between Greatness & Degradation	200
ש	Shin	שין	Year, Tooth, Stedfast	Divine love, Corruption, Falsehood	300
ת	Tav	תאו	Sign, Mark	Truth, Perfection	400

2. The Heart – Leb - לב

Leb, Lamed (30) + **Beth** (2) = Heart, (= 32) pronounced 'Lev'

Our vulnerability to deception is a constant theme of the Bible. We are deceived through our feelings and desires, the part of us the ancient Hebrews knew as the Heart. This is the seat of the soul, where people plan how to achieve their wicked aims:

Why do the wicked renounce God? He has said in his heart **leb**, "You will not require *an account*." Psalm 10:13.

A heart **leb** that devises wicked plans,
Feet that are swift in running to evil, Proverbs 6:18

And the tools used by the wicked are lies, aided by the desires of our own flesh. Only with God's help can we resist such things:

Because with lies you have made the heart **leb** of the righteous sad, whom I have not made sad; and you have strengthened the hands of the wicked, so that he does not turn from his wicked way to save his life.
Ezekiel 13:22.

Do not incline my heart **leb** to any evil thing, to practice wicked works with men who work iniquity; and do not let me eat of their delicacies. Psalm 141:4.

The fact that the initial **Lamed** is followed by **Beth** (=2; so **Leb** = **Lamed** x2) has led to the observation that a double **Lamed** face-to-face resembles the structure and layout of the human heart (below). **Lamed** is constructed from a **Kaf** and a **Vav**, so the two facing **Kafs** represent the left and right chambers of the heart, the **Vavs** the blood vessels leading to and from the brain. Feeling and thinking are therefore inextricably linked.



Lamed represents teaching and learning, and **Beth** represents a home, so the heart symbolises the home of all that is learnt, while coupling it with the “desires of the heart”, our emotional drives and needs. It is therefore the point of vulnerability to deception and false teaching, and (because of the influence of our desires on our thoughts) the place from which false teaching arises.

We need to be aware of our dominant feelings, as these are the aspects of our nature where we are most vulnerable. Both good feelings and bad feelings can influence our decisions very strongly, and both good feelings and bad feelings can arise from deceptions of different kinds. Hence:

The heart **leb** is deceitful above all *things*, And
desperately wicked; Who can know it? Jeremiah 17:9

We will explore a set of the most powerful emotions, Hate, Anger, Fear, and Sorrow, which are compared with their opposites, Love, Hope, Courage, and Joy. These feelings are the areas where we are most vulnerable to deception.

Deception can take many forms, but it is all built on initial lies. The first occurrence of deception was when Eve, the first woman, was deceived by the serpent:

Now the serpent was more cunning than any beast of the field which the LORD God had made. And he said to the woman, "Has God indeed said, 'You shall not eat of every tree of the garden?'" And the woman said to the serpent, "We may eat the fruit of the trees of the garden; but of the fruit of the tree which *is* in the midst of the garden, God has said, 'You shall not eat it, nor shall you touch it, lest you die.' " Then the serpent said to the woman, "You will not surely die. For God knows that in the day you eat of it your eyes will be opened, and you will be like God, knowing good and evil." So when the woman saw that the tree *was* good for food, that it *was* pleasant to the eyes, and a tree desirable to make *one* wise, she took of its fruit and ate. She also gave to her husband with her, and he ate. Then the eyes of both of them were opened, and they knew that they *were* naked; and they sewed fig leaves together and made themselves coverings.

Genesis 3: 1-7.

Here we can see the process, beginning with the questioning of God's word, suggesting a desirable outcome, misrepresenting the love of God towards them (as if God would deprive them of something truly good), thus leading to the disastrous decision by Adam and Eve. When questioned by God (***YHWH Elohim***), Eve's answer is:

The woman said, "The serpent deceived me and I ate.
Genesis 3:13.

The word used by Eve for "deceived" is from the Hebrew root ***nasha***.

3. Deception – *Nasha* – נשא; *Pathah* - פתה

Nasha, Nun (50) + *Shin* (300) + *Aleph* (1) = be deceived, seduce, surprise, oppress (=351).

The next use of *nasha* after Genesis 3:13 is a message from Sennacherib to the Judean people under King Hezekiah. The background to this event is that Hezekiah had rebelled against the Assyrians who had conquered Judah years earlier, and they had returned in 709 BC to repeat what had happened on at least two previous occasions, the capture of Jerusalem and seizure of treasure and people. The full account of what happened is so important it is recorded separately in three places in scripture, 2 Kings 18-19, 2 Chronicles 32, and Isaiah 36-37. What had changed since the previous conquests by Assyria was that Hezekiah had devoted his nation to God, abolished pagan worship and celebrated the Passover for the first time in generations. In his open message to the people of Jerusalem, after making dire threats to them Sennacherib King of Assyria, wrote:

Thus says the king: 'Do not let Hezekiah deceive *nasha* you, for he shall not be able to deliver you from his hand'. 2 Kings 18:29.

Hezekiah consults the prophet Isaiah, who says that these boasts of Sennacherib can be ignored, as he will have to give up and go home, where he will be killed (Isaiah 37:6).

In 2 Kings 19:10 Sennacherib actually accuses the God of Israel *YHWH* of being a deceiver. He is, of course, proved wrong. Sennacherib's army is destroyed overnight, he

returns home where he is then assassinated, so his attempt at deception by fear is proved to be a lie.

In Psalm 55 death itself is a deceiver:

Let death deceive **nasha** them. May they descend to Sheol alive, because evil *is* in their home *and heart*.
Psalm 55:15.

Of course, deceivers are themselves easily deceived, so they end up receiving something they did not expect:

Getting treasures by a lying tongue is the fleeting fantasy of those who seek death. Proverbs 21:6

Nasha comes from a place of power, where the deceiver has (or claims) superior knowledge, and in these examples uses both desire (love) and fear in its methods. Its component letters confirm this:

Nun symbolises faith, putting trust in, and **Shin** can symbolise falsehood (**Sheker**, **Shin** + **Qoph** + **Resh** = lie). The most powerful lies are counterfeits of the truth, hard to tell apart. If the fake banknote were obviously fake, then no-one would accept it. It must be a very good copy! **Aleph** here points either to divine authority, or alternatively self as “number one”.

The numerical value of **nasha**, 351, is the same as for **sane** = hate, as it shares the same letters.

Nasha therefore is about putting your trust in a lie, and as in Genesis 3:13, doubting or denying the authority of God. Eve was told she would not die (a lie), while Sennacherib told the people of Jerusalem they would die (a lie). So, in the choice of whom to believe, the deceiver may be chosen. The

next approach of deception is enticement, using the positive emotions of the word **pathah** .

Pathah, Peh (80) + **Tav** (400) + **Hei** (5) = entice, deceive, open-hearted, susceptible (= 485).

If a man entices **pathah** a virgin who is not betrothed...
Exodus 22:16

Take heed to yourselves, lest your heart be deceived
pathah. Deuteronomy 11:16

Samson is “enticed” by his wife and then Delilah, Judges 14:15; Judges 16:5.

Peh symbolises words from the mouth, persuasion, **Tav** Truth, perfection and **Hei** Gentleness, femininity, also a mere whisper. So, **pathah** is about enticement, the seductive whisper (**Peh, Hei**), and the attraction of “perfection” (**Tav**).

The essence of being deceived is wanting to believe something that is untrue. But here we can see the play of desire and persuasion which leads to deception. The deceiver is offering something the deceived desires, so the process has two sides. The deceived “falls in love” with the desired object or person.

The serpent (Genesis 3:13) gave Eve a false hope, while Sennacherib (2 Kings 18:29) tried to make the Judeans afraid of his worldly power and previous success. Deception by enticement certainly led to Samson’s downfall, so he was a victim of false love.

The negative and positive emotions can all play their part in deception.

4. Hate – *Sane* – נשׂו

Sane, Sin (/Shin) (300) + *Nun* (50) + *Aleph* (1) = Hate (351)

Sane (pronounced Saw-nay) first appears in Genesis when Rebecca’s family send her off to marry Isaac:

And they blessed Rebekah and said to her: “Our sister, *may* you *become The mother of* thousands of ten thousands; And may your descendants possess The gates of those who hate *sane* them.” Genesis 24:60

We read that Jacob hated Leah (Genesis 29:31), and that Joseph was hated by his brothers (Genesis 37:4), and even that Esau was hated by God (Malachi 1:2-3). But the Torah warned strongly against hating “your brother”:

You shall not hate *sane* your brother in your heart. You shall surely rebuke your neighbour, and not bear sin because of him. Leviticus 19:17

God also warns of the dangers of people hating Him:

You shall not bow down to them nor serve them. For I, the LORD your God, *am* a jealous God, visiting the iniquity of the fathers upon the children to the third and fourth *generations* of those who hate *sane* Me. Exodus 20:5

Human hatred is commonplace, and is usually misplaced. On this basis, we can see:

Sin symbolises teeth, lies and deception, and *Nun* is linked to fall (Naphal) and can symbolise miscarriage. *Aleph* here meaning Ox, symbolises powerful animal feelings. These when taken together point to the worst in human nature, hence the strong warnings in Leviticus. But, as warned to Rebecca, her descendants would be hated without any reason, and people will hate God just because He is. And for

those who turn from God and do not repent, eternal punishment awaits, the consequence of rejecting all the love and promises to the faithful. Which probably explains the statement about Esau above, who rejected the Godly heritage of his father and grandfather for a bowl of food (Genesis 27). God loves everyone, desiring that none should be lost:

The Lord is not slack concerning *His* promise, as some count slackness, but is longsuffering toward us, not willing that any should perish but that all should come to repentance. 2 Peter 3:9.

So God obviously is opposed to anything that blocks his love and helps to turn people away from Him:

There are six things the LORD hates *sane* ,
seven that are detestable to him:
haughty eyes, a lying tongue, hands that shed innocent blood, a heart that devises wicked schemes,
feet that are quick to rush into evil, a false witness who pours out lies and a person who stirs up conflict in the community. Proverbs 6: 16-19

Alternatively, if Sane is read in reverse, with positive applications, we begin with God (*Aleph*), move on to see His faithfulness (*Nun*), and enter the flames of his eternal love (*Shin*). A change in our attitude or perspective completely reverses our situation: this is the essence of repentance. The numerical correspondence (351) with *nasha* = be deceived reveals that hatred may arise from deception.

Hate. Even if hatred can be attributed to God, it is based on divine righteousness, and even then is directed at people and things that deny God. Human hatred seems almost always to be misplaced and should therefore be rejected when it is experienced.

5. Anger – *Aph, Anaph* - אַף, אָנאַף

Aph, Aleph (1) + *Peh* (80) = anger, wrath, also nose, nostrils, face. (= 81).

Anaph, Aleph (1) + *Nun* (50) + *Peh* (80) = Angry (= 131)

While people can be angry about many things, God's anger in the Bible is particularly related to the sin of His people, which causes deep offence.

Now *when* the people complained, it displeased the LORD *YHWH*; for the LORD heard *it*, and His anger *aph* was aroused. So the fire of the LORD burned among them, and consumed *some* in the outskirts of the camp.

Numbers 11:1

So Balaam rose in the morning, saddled his donkey, and went with the princes of Moab. Then God's anger *aph* was aroused because he went, and the Angel of the LORD took His stand in the way as an adversary against him

Numbers 22: 21-22

So, God's anger could have immediate results, although it was here alleviated by the intercessions of Moses:

Now therefore, let Me alone, that My wrath *aph* may burn hot against them and I may consume them. And I will make of you a great nation." Exodus 32:10

And the LORD was very angry *anaph* with Aaron *and* would have destroyed him; so I prayed for Aaron also at the same time. Deuteronomy 9:20

Aph derives from *anaphah*, and is translated anger or wrath nearly 220 times, while it translates as nose or nostrils some 25 times (beginning with its first usage, in Genesis 2:7). This suggests a connection between breathing and emotions such

as anger, but God is said to be “long of anger” (i.e. longsuffering) on several occasions, e.g. Exodus 34:6; Numbers 14:18. So, the implication is that God is normally very patient with sinners. Our anger, by contrast, is often an expression of impatience with a situation before us.

Aleph here symbolises Master, **Peh** the power of the tongue, and expressions of the face. The **Aleph** and **Peh** connect the idea that the nose (= **Aph**) is the “master of the face”, and that also, the resolving of anger involves mastery of speech. Being angry (for God) is a function of His faithfulness (**Nun**) to His people, indicating a passion that they shall do the right things rather than their frequent choices to do wrong!

The scriptures acknowledge that while human anger may be legitimate, it is usually destructive:

An angry **aph** man stirs up strife, And a furious man
abounds in transgression. Proverbs 29:22

Wise people control anger, and do not give way to it:

A wrathful man stirs up strife, But *he who is* slow to
anger **aph** allays contention. Proverbs 15:18

Just as God is usually slow to release his anger, so we are expected to control our feelings of anger. In this case we should aim to be the masters of our feelings, and particularly our facial expressions which betray those feelings.

While it is just possible that human feelings of anger could be based on God’s righteousness, it usually is not, and we are not easily able to tell the difference, especially when under the influence of anger.

Often, the essence of anger is our impatience, we are unwilling to wait. We should therefore attempt to reject feelings of anger, and develop patience when under stress.

6. Fear – *Yare* - יָרֵא

Yare, Yod (10)+ *Resh* (200) + *Aleph* (1) = Fear (= 211).

Yare (pronounced Yareh) is the root for all the main Hebrew words for fear, awe, and being afraid. Fear and awe are essentially the same emotions, but producing different responses. Depending on which way we experience this means we will want either to run away or to praise.

Yod: Yad = hand, and stands idiomatically for “intelligence”, the ability of the “hand” of the mind to grasp a new idea.

Reish: Head, First, Beginning. But it can point to Rosh (head) or Resha (Wicked person). Thus it symbolises the choice between greatness and degradation.

Aleph: either the Godhead in its unity, or “number one”, looking out for self.

These three letters also spell *Ariy* = Lion, *Aleph* + *Resh* + *Yod*. The lion was the most fearsome beast that the Israelites were likely to encounter. Here in Amos we see the play on words between *Ariy* and *Yare*:

For the Lord *YHWH* will do nothing unless He reveals His secret to His servants the prophets. The lion *ariy* has roared; who will not fear *yare*? The Lord *YHWH* has spoken; who will not prophesy? Amos 3:7-8.

Yod gives us the idea of the power of understanding, and what you can grasp with your mind as with your fist. You can choose the channel of power you want to follow. Is your hand to be clenched (greedy or fighting fist) or open (receiving, praising)? Your choices continue, as we see with *Resh* the middle letter and therefore the turning axis of the word. We can choose either to look up to idols, or to God. *Resh* also reminds us of the connection between the Lion

(**Ariah**) and Fear (**Yirah**). Will you stand in awe of the Lion of Judah (Genesis 49:9; Revelation 5:5), or in terror before the fearsome beasts of this world? Your choice becomes either turning to wickedness (**Resha**), or to one who is your true head, as represented by **Aleph**, the one true God. Who is to be your **Aleph**, your master – you, or God?

We see all the implications of these choices in the very first occurrence of the word Fear in the scriptures:

He said, "I heard the sound of You in the garden, and I was afraid **yare** because I was naked; so I hid myself."
Genesis 3:10.

A right relationship with God frees us from fear:

Even though I walk through the valley of the shadow of death ,I fear **yare** no evil, for You are with me; Your rod and Your staff, they comfort me. Psalm 23:4.

In God I have put my trust, I shall not be afraid **yare**.
What can man do to me? Psalm 56:11.

On the contrary, when you are unafraid of the world, you can enjoy being in awe of God, and praise Him freely:

The fear **yare** of the Lord *is* the beginning of wisdom; A good understanding have all those who do *His commandments*. His praise endures forever. Psalm 111:10.

The future experience of the unrighteous will indeed be terrifying:

They will lick the dust like a serpent, Like reptiles of the earth. They will come trembling out of their fortresses; To the LORD our God they will come in dread and they will be afraid **yare** before You. Micah 7:17.

The LORD will be terrifying *yare* to them, for He will starve all the gods of the earth; and all the coastlands of the nations will bow down to Him, everyone from his own place. Zephaniah 2:11.

We should be under no illusions, Messiah will one day come to rule and to judge the earth, but the prophets have been telling us this for millennia now.

Again, we get to decide how to manage our emotions. The Lion of Judah spoke to his disciples:

Peace I leave with you; my peace I give you. I do not give to you as the world gives. Do not let your hearts be troubled and do not be afraid. John 14:27.

Fear. We see how natural and easy it is for us to be afraid of all manner of worldly circumstances, and how from the beginning that reflected our separation from God. In Jerusalem long ago, would we have believed Sennacherib or Isaiah?

The message of the world is continually aiming at keeping us in fear, while the word of God tells us to put our faith in Him.

7. Sorrow, Grief – *Atsab* – עֲצַב

Atsab, *Ayin* (70) + *Tzaddi* (90) + *Beth* (2) = Sorrow, grief (= 162). Pronounced 'Atsav'

Sorrow and grief are facets of the same experience, and are connected with both physical and emotional pain. It can be mixed up with feelings of anger and resentment, and several different Hebrew words are translated as sorrow and grief, which may reference physical pain or separate mental anguish. One word links the two, and that is *atsab*. We see it first immediately after the Fall, as the Lord speaks to Eve:

To the woman He said: "I will greatly multiply your sorrow *atsab* and your conception; In pain you shall bring forth children; Your desire *shall be* for your husband, And he shall rule over you." Genesis 3:16

Atsab here refers not only to labour pains, but also to the grief that comes with miscarriage, stillbirth, and infant death. All the grief that can come as a result of having children. We also see it in the heart of God before Noah's flood:

And the LORD was sorry that He had made man on the earth, and He was grieved *atsab* in His heart.
Genesis 6:6.

Atsab describes the grief of the Israelites when they realised how far short they fell of God's Law read by Ezra. Nehemiah instructed them:

Then he said to them, "Go your way, eat the fat, drink the sweet, and send portions to those for whom nothing is prepared; for *this day is holy* to our Lord. Do not sorrow *atsab*, for the joy of the LORD is your strength." So the

Levites quieted all the people, saying, “Be still, for the day *is* holy; do not be grieved ***atsab***.” Nehemiah 8:9-11.

We may also experience sorrow from wrong causes, such as losing worldly wealth:

lest strangers feast on your wealth and your toil (Grief, ***atsab***) enrich the house of another. Proverbs 5:10.

Alternatively, our grief may be turned to bitter and destructive words:

A soft answer turns away wrath, but grievous ***atsab*** words stir up anger. Proverbs 15:1

Sorrow and grief are emotions that are inseparable from life in this world, and while the loss of a loved one is sharp and painful, it can remind us of how much our separation from our creator has cost us too, as those who listened to Ezra that day experienced. We need to be careful how we handle our feelings about the loss of lesser things, though, as inappropriate reactions can cause harm.

The letters of ***atsab*** give us ***Ayin***, Eye, symbolising desire; ***Tzaddi***, Righteous, Humility; and ***Beth***, Blessing and Creation. House. Taken together, ***atsab*** shows us the eye (***Ayin***) opened to see the possibilities in front, salvation, desire, or loss. Then, either looking towards the righteousness ***Tzaddi*** (that can only come from God), or the dreadful shortfall from that standard, which leads to humility. Finally, in ***Beth***, the realisation that creation is all made by God, on whom we must depend. A view of how far we have fallen from where we should be in Him.

Sorrow and Grief are natural emotions, and there are losses we will experience in life that will produce these as natural responses. We must take care not to grieve for things that do not matter.

8. Love - *Ahab* - אהב

Ahab, Aleph (1) + *Hei* (5) + *Beth* (2) = Love (= 8).

Ahab (pronounced ahav) is used to describe love and liking across a wide range of life, including the glutton's love for his food, love between human beings, including father for son, as with Abraham and Isaac (Genesis 22: 2), and how we are to love God:

You shall love *ahab* the LORD your God with all your heart, with all your soul, and with all your strength.
Deuteronomy 6:5.

It also describes God loving us.

Since you were precious in My sight, You have been honoured, And I have loved you *ahab*; Therefore I will give men for you, And people for your life. Isaiah 43:4.

Samson loved Delilah, who led him to his destruction:

Afterward it happened that he loved *ahab* a woman in the Valley of Sorek, whose name *was* Delilah.
Judges 16:4.

Samson was not unusual in loving women who led him astray. King Solomon is credited as the wisest of men, but accommodating the pagan worship of his many women led him astray too:

But King Solomon loved *ahab* many foreign women, as well as the daughter of Pharaoh: women of the Moabites, Ammonites, Edomites, Sidonians, *and* Hittites.
1 Kings 11:1.

People can love all kinds of things, often to their own harm:

He who loves **ahab** transgression loves **ahab** strife, And he who exalts his gate seeks destruction. Proverbs 17:19.

We can even love death without realising it:

But he who sins against me wrongs his own soul; All those who hate me love **ahab** death.” Proverbs 8:36.

So it seems we may easily give our love to the wrong things, but God directs us to put loving him first.

Aleph: the one true God, Master, or Ox.

Hei: gentleness, divinity.

Beth: home, beginnings, blessing and creation.

Ahab: Aleph shows us the choices for the direction of our love: God? Or ourselves? Or our animal instincts? **Hei** indicates that God’s call of love to us will be a whisper, a gentle voice, easy to ignore. The consequence of ignoring that still small voice of love, however, is to lose out on the blessing, **Beth**, prepared for us from the very beginning of creation.

How is it that we can come to love God? The answer was given by the apostle John:

We love Him because He first loved us. 1 John 4:19

Love. The choice we face is to love God, or alternatively to make ourselves “number one” in our own lives and love the worldly things we make the objects of our desires (idolatry). We risk letting our “animal instincts” become our master, which routinely leads to our destruction. Love is a powerful emotion which can take us to salvation or destruction.

9. Hope – *Tiqvah* - תקווה

Tiqvah, *Tav* (400) + *Qof* (100) + *Vav* (6) + *Hei* (5) = Hope (= 511 = 7 x 73).

There are several Hebrew words variously translated “hope”, but the key one is *tiqvah*. This is derived from the root *qavah*, *Qof* + *Vav* + *Hei* = wait for.

Adding the *Tav* to *qavah* as a prefix makes it mean “you will wait”. So the essential meaning of Hope is a (personal) waiting. *Qavah* is itself made from *Qav*, *Qof* + *Vav* = a line.

We first find *qavah* in Genesis 1:9 where it is usually translated “gathered together”. The waters were in effect commanded to “wait” on the appearance of the dry land.

The second occurrence is Genesis 49:18 “I have waited for your salvation, O Lord!”. This reads literally: “*le-yeshuath qavithi YHWH* (= to/in your *Yeshua* I have waited LORD)”.

This seems to be the first verse in the Bible proclaiming salvation specifically through faith in Jesus (*Yeshua* = Jesus = Salvation). It is a forerunner of Paul’s explanation of the relationship between hope and salvation: the essence is waiting for the things not yet seen, patiently waiting on the Lord:

For we were saved in this hope, but hope that is seen is not hope; for why does one still hope for what he sees? But if we hope for what we do not see, we eagerly wait for *it* with perseverance. Romans 8:24-25

The first occurrence of *tiqvah* is in Joshua 2, where Joshua’s spies instruct Rahab to mark the window of her house with a scarlet cord, which will protect them in the coming destruction of Jericho:

unless you bind this line **tiqvah** of scarlet cord in your window... Joshua 2:18

While **tiqvah** is usually translated “hope”, here it is translated “line”, reflecting the core meaning of **qav** (= Line) at the centre of the word.

Not only was Rahab’s family spared by Joshua’s army, her house was even spared from the destruction by the earthquake which felled the rest of the city and the walls either side of her house.

We can find **qav** as a measuring line in places such as the foundations of the earth:

Who determined its measurements? Surely you know?
Or who stretched the line **qav** upon it? Job 38:5.

In Jeremiah 31:39 and Zechariah 1:16 **qav** is used for the surveyor’s measuring line over Jerusalem. These examples of **qav** as a surveyor’s line also points to the judgement and justice of God:

I will make justice the measuring line **qav** and
righteousness the plummet... Isaiah 28:17

Hopes and expectations (= **tiqvah**) can be negative as well as positive, e.g:

When a wicked man dies, his expectation **tiqvah** shall
perish... Proverbs 11:7

Qavah is made from the three letters **Qof**, **Vav**, and **Hei**.

Qof: Holiness and Redemption. To surround, Monkey. It is formed from the two letters Vav = 6 and Kaf = 20, giving a total of 26, the same numerical value as Yahweh.

Vav: Perfection, completion, mediator, connector, connects powers of creation (6 days), pillar of support, upright man.

Number 6 indicates physical completion. The “Hook”, a link connecting heaven and earth. The mediator, Jesus.

Hei as Five, represents power, the strength of the hand, “Division” (Five fingers). Also, five books of the Torah, Five origins of speech in the mouth (Throat; Palate; Tongue; Teeth; Lips). Therefore Hei reflects thoughts (Torah), speech, and actions in every moment of life.

To change **qavah** to **tiqvah**, we add **Tav** to the front of the word. **Tav** symbolises a seal, truth, perfection.

Tiqvah: so the core of **tiqvah**, **qavah**, shows the possibility of hope based on the holiness of God (**Qof**) coupled with the perfect man, and mediator (**Vav**, Jesus), ending in actions (**Hei**, patiently waiting?) based on this knowledge. The alternative possibility is based purely on the counterfeit hope, based on the material world and human activity. Thus the key letter, **Qof**, is showing us the alternatives of God’s holiness or counterfeit human activity.

At the very heart of **tiqvah** is **qav**, the measuring line, representing justice and judgment. The very first time we see **tiqvah**, it is describing the means of (physical) salvation as a scarlet cord for Rahab’s family. She was, of course, an ancestor of Jesus, so this scarlet cord represents the hope of salvation brought by the precious blood – of Jesus, who will bring judgement and justice.

The addition of **Tav** completes the word, changing it from hope which might or might not be misplaced into ultimate truth, as **Tav** stands for truth (being the final letter of **emet** = Truth, and as the closing letter of the alphabet sums up all of God’s word). This points us to salvation in Jesus, and as with Rahab’s scarlet cord, the blood that was shed for our salvation.

The numerical value of **tiqvah**, 511, factors to 7 x 73. 73 is the numerical value of **chokmah** = wisdom, and 7 symbolises perfection, so 511 is perfected wisdom. Wisdom consists of knowing the best way to live your life, and that has to be aiming for the peace of God **shalom**. The start point for people seeking God is acknowledging their complete poverty and dependence upon him:

For the needy will not always be forgotten, Nor the hope **tiqvah** of the afflicted perish forever. Psalm 9:18

For You are my hope **tiqvah**; O Lord **Adonai** GOD **YHWH**,
You are my confidence from my youth. Psalm 71:5

Hope. We can place our hope in things that fail, or in the promises of God. We may have to be very patient in our waiting for God's promises, and that becomes the essence of Faith. Again, our hope may arise from different causes, and be placed on things that are not God's promises, so we have to be alert. Faith in Jesus will involve waiting, but we can keep our eyes on the "measuring line" of God's righteousness to help us know that we are holding onto His truth, and that our hope is not misplaced.

10. Courage – *Amatz* – אַמָּץ

Amatz, *Aleph* (1) + *Mem* (40) + *Tzaddi* (90) = Courage (= 131)

Courage is about mental strength, the opposite of fear. There are a couple of Hebrew words which may be translated “courage”, and they can carry the connotation of being strong or holding fast. For example, in Joshua 2:11 the word ***ruach*** = spirit is translated courage in some versions, while others make clear ***ruach*** refers to fighting spirit, and in 2 Samuel 10:12 we see ***chazak*** = strong sometimes translated courage, where “be strong” is the real message.

Amatz, however, is the word used four times in Joshua 1, in verses 6, 7, 9 and 18, and again in Joshua 10:25. It is coupled with the word Chazak (=strong) on each of these occasions, helping us see that the concept of courage is something additional to simple strength, e.g:

Then Joshua said to them, “Do not be afraid, nor be dismayed; be strong and of good courage ***amatz***, for thus the LORD will do to all your enemies against whom you fight. Joshua 10:25.

Here we can see that courage ***amatz*** is about resisting fear ***yirah*** and being dismayed (= ***chatath***), which describes being broken down by confusion and fear. So, to “be of good courage” is to resist being incapacitated by fear.

Aleph: number one, symbolises God’s unity and mastery of all creation.

Mem: (here in open form) waters, giving birth, Moses (as revealed Messiah)

Tzaddi: Righteous.

The essence of courage is therefore looking to God (as our “number one”), and relying on the written word of scriptures (open **Mem**, Moses revealed and therefore the **Torah**), so we can see and trust in the righteousness of God. The end result of courage derived from faith in God is the upright man praising God, as in the form of the final **Tzaddi**.

In the New Testament we see an example of how the ministry of other Christians helped Paul to have courage, as he was about to enter Rome and seek the judgment of Caesar:

The brothers and sisters there had heard that we were coming, and they travelled as far as the Forum of Appius and the Three Taverns to meet us. At the sight of these people Paul thanked God and was encouraged. Acts 28:15

Several times we see Jesus in the Gospels telling his disciples not to be afraid. Here he virtually repeats the command Joshua gave to the Israelites when entering the promised land:

Peace I leave with you; my peace I give you. I do not give to you as the world gives. Do not let your hearts be troubled and do not be afraid. John 14:27

Courage. We must expect to face frightening times and events in this world. We can build our courage on our faith in Jesus, and we should encourage one another this way, just as the Roman Christians did for Paul that day.

This courage is a rational response, based on the hope we have in God because of the Love we know He has for us. Such courage will take us to a place where we can see the victories of the Lord in the world about us, and that leads us to Joy!

11. Joy, Joyfulness – Simchah - שמחה

Simchah, Sin (300) + **Mem** (40) + **Chet** (8) + **Hei** (5) = Joy, Mirth, Gladness (= 353).

Simchah comes from a root word **samach** = Rejoice. There are many reasons people might rejoice and be joyful, from enjoying wine (Psalm 104:15) to having a wise son (Proverbs 15:10). The wicked may rejoice at the affliction of the righteous (Psalm 35:15), and “the fool finds joy in his folly” (Proverbs 15:21). The top reason for joy in the Old Testament, however, is the Lord and His salvation. The people will shout and jump and sing because of it:

But let all those rejoice **simchah** who put their trust in You; Let them ever shout *for joy*, because You defend them; Let those also who love Your name be joyful (*lit. jump*) in You. Psalm 5:11.

I will be glad **simchah** and rejoice (*lit. jump*) in You; I will sing praise to Your name, O Most High. Psalm 9:2

Be glad **simchah** in the LORD and rejoice (*lit. spin*), you righteous; And shout *for joy*, all *you* upright in heart! Psalm 32:11

Ultimately, the righteous will find everlasting joy:

So the ransomed of the LORD shall return,
And come to Zion with singing,
With everlasting joy **simchah** on their heads. They shall obtain joy **simchah** and gladness;
Sorrow and sighing shall flee away. Isaiah 51:11

What can we learn from the word **simchah**?

Sin/Shin: divine power, the Holy flame, or corruption and deceit.

Mem: (here in open form) waters, giving birth, Moses (as revealed Messiah bringing the **Torah**, God’s word)

Chet: divine grace, a transcendental gateway, or broken, terrified.

Hei: divinity, gentleness.

Summary: *simchah* begins with **Sin**, symbolising the choice between looking towards divine power and grace, or turning to deception. Thus, joy can be based on godly or ungodly things, the choice is ours. Joy should flow like water, and the rejoicing that follows giving birth – a new life revealed. Natural responses to the **simchah** of **YHWH** will be shouting, jumping, dancing, and singing.

Also, we have the word of God, from Moses, which reveals the loving heart of God to us, which gives us another cause of rejoicing.

We can then proceed through a “transcendental gateway” (**Chet**) in the eternal blessings of the words and work of God (**Hei**). Or, alternatively, if our joy was based on falsehood, we end up swept away by the flowing waters, broken and terrified, to confront the reality of the living God.

For you will go out with joy **simchah**,
And be led forth with peace;
The mountains and the hills will break forth into shouts
of joy before you,
And all the trees of the field will clap *their* hands.
Isaiah 55:12

12. Conclusions

Of the eight emotional states we have looked at, Hate and Anger can both be expressions of Godly righteousness, but we ordinary people are more likely to handle them wrongly and for the wrong reasons, because of the ease with which we can be misled about circumstances around us.

Provoking Hatred and stimulating the Anger of crowds is the technique of many tyrants down the ages. And thus people develop hatred of people who mean no harm to them, and become angry against those who have not wronged them in any way.

Fear and Love can easily be based on wrongful perceptions and desires, so we are frequently fooled in both of these emotional states. Either the scary approach (such as Sennacherib's boasting) or the enticement via our fleshly desires can be enough to bring about our downfall.

Fear ultimately comes from being persuaded to disbelieve in the power of God.

Hope can be built on a false base, and lead us to wrong actions, so we have to ensure that the measure of righteousness is taken against whatever we may be hoping for. And the core of Hope is the scarlet thread leading us to Jesus.

Courage is the thing we can develop to resist Fear, but again we have to determinedly focus on God and his Word, making sure our courage is built on a secure foundation. Only then can we resist Fear (while standing in Awe of God).

Sorrow and Joy are almost opposite sides of the same coin. The ultimate sorrow and grief is realised in knowing how far we are separated from the truth of God, while Joy is what we

experience when we see that the gulf between us and God has been bridged by Jesus.

We should therefore try and reject feelings of Hate and Anger, and deny Fear (of worldly things and events). Love, Hope, and Sorrow all need to be tested, as they can be based on false foundations. We need to ensure that they are based on the word of God. Courage results from both the denial of Fear and faith in the word of God. Joy needs to be sought as a gift from God, arising from faith in Him.

The table below gives a brief summary of the eight emotions explored here, with the responses which scripture points to.

Emotion	Response	Key Verse
Hate	<i>Reject</i>	You shall not hate your brother... Leviticus 19:7
Anger	<i>Reject</i>	He who is slow to anger allays contention... Proverbs 15:18
Fear	<i>Deny</i>	Do not be afraid... John 14:27
Sorrow	<i>Test</i>	The day is holy: do not be grieved Nehemiah 8:11
Love	<i>Test</i>	Love the LORD your God with all your heart... Deuteronomy 6:5
Hope	<i>Test</i>	For surely there is a hereafter, And your hope will not be cut off Psalm 23:18.
Courage	<i>Build</i>	Be strong and of good courage... Joshua 1:6
Joy	<i>Seek</i>	You shall go out with Joy... Isaiah 55:12

If we understand how great our God is, then we too can say
with all our heart:

For our heart **leb** shall rejoice in Him,
Because we have trusted in His holy name.

Psalm 13:5

Revised edition

Published by the

Hesed Association 2023

Copies available from:

hesedassociation@outlook.com

other Words of Truth booklets:

Letters of Life: A guide to the Hebrew Alphabet

Nothing to Eternity: from creation to the heavenly city

The Invisible Image of Victory

Pathway to Peace

The Face of God