



SERMON NOTES

From a message delivered live on
Shabbat May 10, 2008

At Bnai Yahshua Synagogue
of Prosperity, South Carolina

Emet Ministries

www.emetministries.com

By Rabbi Dani'el Rendelman
ravemet@comcast.net

“An Excellent Bride”

Review Proverbs 31:10-31

These verses are about the “virtuous woman”

Let's see this from a true Hebraic viewpoint

Many things we can learn from this passage

First, this wasn't written by Solomon - or was it?

Here in verse 1 the chapter references “the words of melech (king) Lemu-el, a message that his ima (mother) taught him.” The name “Lemu-el” means belonging to “el.” Strangely, there is no record of any king of Yisra'el by this name. Nor is there a king from surrounding countries with this name. Who is this strange king? Many believe that Solomon used the name “Lemu-el” as a poetic name upon this poem. More importantly, this is NOT the wisdom of any king BUT of the ima or the mother of the author. Here the mother's wisdom is transferred to the son regarding the perfect woman, the right woman, the ideal woman. The rabbis teach us that Abraham originally wrote this poem about Sarah

This chapter dedicated to mom, is usually reviewed at churches on Mother's day. Many sermons have been given about mothers and childhood from these words. In Judaism, this section of scripture is not reviewed yearly BUT weekly.

Each week during the traditional welcoming the Shabbat, the husband places his hands upon his wife and sings this portion. In fact, this blessing is given BEFORE the family even sits down to partake of the special Shabbat meal. In the Scriptures and in Judaism, these verses are known collectively as “Eshet Chayil” or in English “Woman of Valor.”

The woman described here is the spiritual manifestation of the perfect wife – the ideal bride.

The word “Eshet” is Hebrew for wife or woman. The word “ima” is word for mother.

The word “Chayil” has various connotations throughout the Bible. It means “an organized military, force, strength, valor, excellence, wealth, skills,” In the Scriptures “Chayil” is translated as bravery (Psalm 76:6), capability (Proverbs 12:4), triumph (Psalm 118:15), and wealth (Proverbs 13:22.)

A woman of valor is a woman of bravery/capability/triumph/wealth!

Proverbs 18:22

He who finds a wife finds a good thing and obtains favor from YHWH

Writing in the 14th century, Rabbi Israel al-Nakawa said: "If a man is fortunate enough to have found a good wife, he will never miss anything. Though he may be poor, he should consider himself rich. A good wife is one who manages her husband's affairs correctly, helps him to the best of her ability, gives him her honest advice, and does not urge him to spend more than is necessary. She intelligently supervises the needs of the home, and the education of their children; she does not act snobbish toward her husband's family even if she happens to come from a more refined environment. Marriage is not a one-sided affair. The man has obligations as well as the woman... A man should sacrifice his personal needs in order to provide more abundantly for his wife and children. Above all, he should treat his wife with love and sympathy, for she is part of him. He must never abuse her."

Indeed, an ancient Jewish proverb teaches that “YHWH could not be everywhere, so he created mothers.”

There are many great quotes about mom:

"A mother is a person who seeing there are only four pieces of pie for five people, promptly announces she never did care for pie." That's great but my mother's menu consisted of two choices: Take it or leave it. LOL! Actually, the most remarkable thing about my mother is that for thirty years she served the family nothing but leftovers. The original meal has never been found.

Abraham Lincoln once said, "all that I am or ever hope to be, I owe to my angel Mother."

You could say that "mothers of teenagers know why animals eat their young." A wise person once noted that "when you are a mother, you are never really alone in your thoughts. A mother always has to think twice, once for herself and once for her child." True, true!

Back to Proverbs 31 -

There is great meaning in this chapter that we miss because the HUGE language barrier of English. We misunderstand the Scriptures because we do not know and understand the language and culture of which the Bible times. The scriptures were originally written in Hebrew. Hebrew is the "lashon kadosh" or "set apart / holy tongue." It was with the Hebrew language that YHWH said "let there be light" and the universe was created. It was with the Hebrew tongue that Abraham offered his son Isaac. It was with the Hebrew tongue that David penned the Psalms. Hebrew is an amazing language. It resembles hieroglyphics more than it does English, in the sense that each Hebrew letter is full of meaning and symbolism. In English an "a" is an "a" and nothing more. Yet in Hebrew each letter is assigned a number and a word picture based upon ancient scripts. A Hebrew word can be better understood by examining each letter used and comparing how these correspond and relate to each other

Proverbs 31 and the verses concerning Eshet Chayil are actually a Hebrew poem written in the format of an acrostic. Beginning with verse 10 each verse begins with the corresponding letters in the Hebrew aleph-bet in regular order. This is similar to Psalm 119. This poetic format is greatly important because it stresses the importance of the message involved. **This isn't just a description of a great earthly mom BUT the description of an "excellent bride" a "kallah Chayil."** As a group of believers, we have been called to be the BRIDE of Moshiach / Christ.

Ephesians 5:24-232

24 Therefore as the Yisraelite congregation is subject to Moshiach, so let the wives be to their own husbands in everything.

25 Husbands, love your wives, even as Moshiach also loved the Yisraelite congregation, and gave Himself for it;

26 That He might set it apart and cleanse it with the washing of mayim by the word,

27 That He might present it to Himself a beautiful Yisraelite congregation, not having spots, or wrinkles, or

any such thing; but that it should be kadosh and without blame.

28 Like this, men should love their wives even as their own bodies. He that loves his wife loves himself.

29 For no man ever yet hated his own flesh; but nourishes and cherishes it, even as Y'shua the Yisraelite

congregation:

30 For we are members of His body, of His flesh, and of His bones.

31 For this cause shall a man leave his abba and eema, and shall be joined to his wife, and the two shall be basar-echad.

32 This is a great sod: but I speak concerning the Moshiach and the Yisraelite congregation.

Jeremiah 3:14

14 Make teshuvah, O backsliding children, says YHWH. For I am married to you: and I will take you one from a city, and two from a mishpacha, and I will bring you to Tzion:

Revelation 19:6-9

6 And I heard as it were the voice of a great multitude, as the voice of much mayim and as the voice of mighty thundering, saying, Hallel-u-Yah: for the Master YHWH El-Shaddai reigns.

7 Let us be glad and gilah and give honor to Him: for the marriage of the Lamb has come, and His wife has made herself ready.

8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the

tzedekah of the Yisraelite kidushim.

9 And he said to me, Write, Blessed are they who are called to the marriage supper of the Lamb. And he said to me, These are the emet sayings of YHWH.

So if we are the BRIDE of Messiah and this chapter is about the ideal / perfect bride THEN this portion of Scripture is not just about some perfect mother in law BUT it is about us – the body and the bride of Moshiach. This is our high calling. A true study of “Eshet Chayil” should lead us to consider our ways, turn our hearts towards heaven, and transform our actions to mirror those of Y'shua.

Remember Ephesians 5:

30 For we are members of His body, of His flesh, and of His bones.

31 For this cause shall a man leave his abba and eema, and shall be joined to his wife, and the two shall be basar-echad.

32 This is a great sod: but I speak concerning the Moshiach and the Yisraelite congregation.

This is quoting Genesis 2:24

For this reason a man shall leave his father and his mother, and be joined to his wife; and they shall become one flesh.

BESAR ECHAD – one flesh – unity – same flesh

Now, if we are the bride of Messiah / Y'shua then we are to become ONE flesh with Him! We are to partake of His flesh and mold our fleshly nature after Him. What was Y'shua's flesh? What does it mean to for us to become "besar echad" with Y'shua?

When we strive to be the true spotless bride – model our lives and our ministries and our homes after "Eshet Chayil" THEN and ONLY THEN will we be one flesh with HIM!

Remember John 1:14 says, "The word became flesh and dwelt among us." What word? The Hebrew Torah – the law / teachings of Y'shua in the first five books of the Bible. What was this Torah written with? What word became flesh? The Hebrew words – the Hebrew letters became flesh and dwelt among us. The Hebrew letters make up the true word of YHWH. Y'shua was YHWH in YHWH's flesh. Y'shua was the walking, talking, breathing, sneezing, HEBREW alef-bet. He was and is the Hebrew letters made flesh. So, as we become BESAR ECHAD with him / as we become one flesh with him then we MUST become ONE with the Hebrew letters / Torah. As we become one with Him and during this time of engagement we are to be made more and more like the "Eshet Chayil" in Proverbs 31. WOW!

Let's examine each verse and each letter to learn exactly what the Excellent Bride / Woman of Valor is like. This is our high calling – not just a great mother's day message BUT the message of these end times. YHWH is calling forth a remnant. YHWH is purifying and preparing His bride. May we allow His word to mold and make us into His image – betzelem Elohim!

Let's examine each verse and the corresponding letter to learn:

What is the Biblical description of the Bride of Messiah?

How should our earthly mothers act?

What should the relationship be between husband and wife?

What do the Scriptures teach about Biblical Parenting?

How can we change to become "besar echad" / "one flesh" with Moshiach?

What in our life needs to change in order to better reflect the true Bride?

May we grow in our appreciation of our earthly mothers and wives as we learn to be the wife / the bride of Moshiach!

Verse 10:

Eshet Chayil mi yimtza v'rachok mip'ninim michrah

An accomplished woman, who can find? Her value is far beyond pearls.

This begins with an "alef" – the first Hebrew letter.

This is the number one and the number 1000. An excellent woman is one in a thousand!

The alef is a picture of the ox – a land animal. This animal works and works. Mothers work and work. As the bride of Messiah we too should work in the field of souls. The harvest is plentiful but the laborers are few. **The laborers are few because they are sitting in the pews or in front of their computers and NOT out in the field!**

Batach bah lev ba'lah v'shalal lo yechsar

Her husband's heart relies on her and he shall lack no fortune.

“Bet” is the second letter of the alef-bet. “Bet” is a picture of a house or home. The right woman becomes the home of the right man. The woman takes care of her house. Her husband relies on her to keep the place clean, organized, and ready to welcome guests. We are the house / the temple of the Ruach HaKodesh and YHWH is counting on us to accomplish His will in this world. “Batach” means “he trusts.” Trust is vital to any good relationship.

G'malathu tov v'lo ra kol y'mei chayeiha

She does him good and not evil, all the days of her life.

The “gimel” is a picture of a camel. A camel does good work for the master. A camel travels far to find riches and glory. Wives and mothers are to do good work for their husbands and family. There must be a choice between good and evil. And this choice is a daily decision. It is the same for the saints – Romans 6:16, “Don’t you know that to whom you yield yourselves slaves to obey, that his servant you become? Whether a slave of sin to death or obedience to righteousness.”

Notice here that “g’malathu tov” – “she does him good.” **This is the purpose of the relationship. Woman was created to be man’s helpmate!** She was not created for her own pleasure or purpose. Sorry ladies! YHWH said in Genesis 2:18, “It is not good for man to be alone; I will make him a helper suitable for him.” This is woman’s highest calling. The “Eshet Chayil” understands this principle. The original purpose of the woman / isha was to help the man / isha. She was not to be just a woe-man and bring him woe! Ladies, you must overcome the curse. In Genesis 3:16 the Torah says that the woman’s “desire will be for her husband.” This means that the woman will desire the man’s position as head of the household. An excellent bride understands that she is to aide her husband and does as he pleases. She is NOT to rule or run the family. Woman and men – we must return to the original purpose in our relationships. Just as the woman serves and helps the man, we as the bride of Messiah must help and not hurt his purpose.

Darshah tzemer ufishtim vata'as b'chefetz kapeiha

She seeks wool and flax, and works with her hands willingly.

The “dalet” is a picture of a door. The mother is always looking for doors of opportunity. “She seeks” means that she constantly is striving to better the family. Are you? The Hebrew word “darshah” means that “she looks. She looks to please her husband. She doesn’t look to please others. She looks to do the best and find the best for her groom.

Haitah ko'oniyot socher mimerchak tavi lachmah

She is like the merchant ships, she brings her bread from afar.

The fifth letter is the “hey.” This is a picture of an open window or a man waving his hands. The “hey” means to “behold.” An excellent woman brings bread from afar – she sees the need before it arises and meets the need. The right woman looks for the best ingredients for her mate. She seeks afar to please her husband.

Vatakom b'od lailah vatiten teref l'vetah v'chok l'na'aroteiha

She arises while it is still night, and gives food to her household and a portion to her maidservants.

The “vav” is a picture of a “nail or hook.” As a nail, she holds the family together. Also, the mother is the hook that the family hangs. Here the mother gives a portion of food to her house – she meets the needs of the commonwealth of Yisrael. And she gives a portion (of WORK) to her maidservants. **An excellent bride knows that she can't do it alone.** The portions must be shared. All that we have is to be shared with others. INCLUDING the work. Delegation is important. Have you been delegated with tasks for YHWH's work? Do you delegate responsibilities at home? The work load and the rewards are meant to be shared. The word for she rises is “vatakom” which literally means “she gets up with a purpose.” Wives should have purpose each day. What are your plans for Monday, Tuesday, and Wednesday? As the bride of Moshiach we should have an end in mind for our days. What are we going to accomplish for him.

Zam'mah sadeh vaticachehu mip'ri chapeiha nat'ah karem

She plans for a field, and buys it. With the fruit of her hands she plants a vineyard.

The “zayin” is a weapon. A good general plans for the future. The bride of Messiah wears combat boots! We have to gird ourselves up for the upcoming battles against darkness. The “Eshet Chayil” plans for the future and plants a vineyard. A vineyard produces grapes from a vine. Y'shua is the vine and we are the branches. Do we trust Him for our future? Are we planning for the future or are we living “one day at a time?” The “zayin” is a weapon that cuts. **As an “Eshet Chayil” she takes big jobs and cuts them into smaller duties.**

Chagrah v'oz motneiha vat'ametz zro'oteiha

She girds her loins in strength, and makes her arms strong.

The “chet” is a picture of a fence or gate. “She girds” is “Chagrah” and actually has a sexual connotation. Her response to his strength is seen in the marriage bed. **She girds her loins in strength in an effort to please him and him only.** She encourages him with her strong arms wrapped around him in love. She sets a fence around the family and keeps them from harm.

Ta'amah ki tov sachrah lo yichbeh balailah nerah

She knows that her merchandise is good. Her candle does not go out at night.

The "tet" is the ninth letter. The word “tet” means to “sense.” Her lamp does not go out at night. Her senses are always towards the family. She hears the baby crying and does not wake the father. She knows when something is wrong. Her senses never sleep. The idea that her lamp goes out does not mean that she works all night BUT that she is surrounded by light. Even while asleep her light / good deeds shine. **Matthew 5:16 “let your light shine before men that they may see your good deeds and glorify your father who is in heaven.”**

Yadeha shilchah vakishor v'chapeiha tamchu felech

She sets her hands to the distaff, and holds the spindle in her hands.

The distaff and the spindle work together to produce clothing. The woman’s hands are skilled to work and produce. Her hands are an extension of her soul. The “yod” is the first letter of this pasuk / verse. The yod is a picture of a hand. Our hands are to be busy with the master’s work. We know that “idle hands are the devil’s workshop.” Well, we should set our hands to the plow and keep going! We are to set our hands to the ministry. What has YHWH called you to do? What gifts or talents do you have? You should be actively putting your hands to work for YHWH. A good mother / wife couldn’t and wouldn’t sit on her hands! She would use them! We must do the same.

Kapah parsah le'ani v'yadeiha shil'chah la'evyon

She extends her hands to the poor, and reaches out her hand to the needy.

The “kaf” is another picture of the hand, but more specifically the open palm. Our hands / our palms are to be extended to the needy. We should be reaching out to help those in need. We should be hospitable and willing to open our homes to the traveler. Our hands should be open to not just teach Torah BUT live torah.

Matthew 25:35-40, “*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 Naked, and you clothed Me: I was sick, and you visited Me: I was in prison, and you came to Me. 37 Then shall the tzadikim answer Him, saying, Master, when did we see You hungry, and fed You? Or, thirsty, and gave You to drink? 38 When did we see You as a stranger, and took You in? Or, naked, and clothed You? 39 Or, when did we see You sick, or in prison, and visited You? 40 And the Melech shall answer and say to them, Truly I say to you, Whenever you have done it to one of the least of these My Yisraelite brothers; you have done it to Me.*”

Lo tira l'vetah mishaleg ki chol betah lavush shanim

She fears not for her household because of snow, because her whole household is warmly dressed.

The “lamed” is a picture of an “ox goad” or a stick used to push the animal to obedience.

The whole house is warmly dressed. It has been said that a good mother is one “who makes her children wear a sweater when she is cold.” Most women have been gifted with discernment from YHWH. The “Eshet Chayil / woman of valor” discerns the problems and fears not. She does not fear her husband’s decisions. He carries the staff and she supports him. Snow can usually be forecasted. The righteous woman plans for the future. As the body of messiah we too should see the impending dangers and take care. **The cold is coming!** “Because lawlessness increases in the world, the love of many will grow cold,” said Y’shua in Matthew 24.

Marvadim astah lah shesh v'argaman l'vushah

She makes covers for herself, her clothing is fine linen and purple.

The ‘mem” is the first letter of the word “mayim” or water. The “mem” is a picture of a womb. There are two versions of the mem – an open and a closed or final mem. The idea of making “covers for herself” in this verse refer directly to the bedroom and bedtime clothing. Scripturally, the bedroom and NOT the living room should be the most beautiful room in the home. The bedroom should, as spoken of in Shir HaShirim (Song of Songs) 1:16 is to be luxuriant. The bed should be reserved for sleep and sex only. Not eating, watching tv, or spending the day. The bedroom should be the private area for the husband and wife. The word for covers is “lah shesh” and literally means “constantly covers.” She doesn’t wait to “go out” to dress up. **The “Eshet Chayil” is dressed to impress her husband ONLY and dressed to impress at all times. The woman of valor covers herself at all times. She is dressed to please her man only and does not allow her body to be exposed to others.** As the body of Messiah we should clothe ourselves with Him. We are to put on the full amour of YHWH. We should have the mind of Messiah. John 29:14, “I put on righteousness, and it clothed me; My justice was like a robe and a turban.”

Noda bash'arim ba'lah b'shivto im ziknei aretz

Her husband is known at the gates, when he sits among the elders of the land.

The husband sits at the gates – the place of passing and people. In paleo Hebrew the “nun” was fish. This idea is still important for us today. We are to be fishers of men. Mathew 4:18, And Y’shua, walking by the Sea of Galil, saw two brothers, Shimon called Kepha, and Andri his brother, casting a net into the sea: for they were fishermen. 19 And He said to them, *Follow Me, and I will make you fishers of men.* Notice in this verse that he was in the Northern Kingdom – the sea of Galilee. Here he found a person and said that you shall be fishers of men. A calling of

Ephraim is to be fishermen! We are to use the hook (the vav) to share the besarot (good news) of Y'shua. Y'shua is known in the gates – people “know Jesus.” We are to share the true Y'shua with the world. An excellent bride will be found sharing the good news. Just as a fish jumps out of water then we are to jump and be quick to rise to the challenges of life.

Sadin astah vatimkor vachagor natnah lak'na'ani

She makes a cloak and sells it, and she delivers aprons to the merchant.

The “samech” is the words “cloak” or “linen garments.” The “samech” is something that supports like a prop. The “Eshet Chayil” supports her man. She does not compete with him to “always be right.” We are to trust our groom Y'shua that His way is correct and His Torah is truth.

Az v'hadar l'vushah vatischak l'yom acharon

Strength and honor are her clothing, she smiles at the future.

This is the letter “ayin.” This is the word “strength.” The “ayin” is also the “eye.” She sees the future and smiles. She clothes herself to please her husband. We are to trust Y'shua that our future is bright. Jeremiah 29:11. **No matter what we face in the future we will be clothed with strength and honor.** We are to smile or actually “laugh” like Sarah did. “YHWH is able to do exceedingly, abundantly over anything we can think, ask, or imagine according to the power that works in us,” Ephesians 3:23.

Piha patchah v'chochma v'torat chesed al l'shonah

She opens her mouth in wisdom, and the lesson of kindness is on her tongue.

The letter “peh” is actually the word “mouth.” A good wife uses her mouth to bless and not curse. An excellent woman builds up her children and does not yell. An “Eshet Chayil” prays and does not nag. Most women struggle here. The power of life and death is in the tongue! Good women use their mouth for good! Evil women use their mouth to fuss and gossip!

1 Corinthians 14:34-35, “Let your women keep silent in the congregations: for it is not permitted for them to speak; but they are commanded to be under obedience, as also says the Torah. 35 And if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak out in the Yisraelite congregation.” The mouth should not be opened to complain. **Instead, the mark of an excellent wife is that she opens her mouth to speak words of emet / truth.**

This verse SHOULD be the desire and description of the bride of Messiah! May it be so! “She opens her mouth in WISDOM / chochmah and lessons of kindness / v'torat chesed.” Notice the word “torah” is translated “lesson” or “teaching” and not LAW. The Torah is lessons of chesed / grace! Our mouth is to be full of v'torah

cheded – lessons of grace and NOT judgment. Our teaching of Torah should be through love and not personal convictions.

Tzofi'ah halichot betah v'lechem atzlut lo tochel

She watches over the ways of her household, and does not eat the bread of idleness.

This is the letter “tzade” which is a reaping hook. This is the letter of righteousness or tzedekah. Tzedekah is not just a spiritual state but a spiritual doing. In Judaism, tzedekah is literally charity or gifts to the poor. The excellent woman is hooked towards tzedekah. She seeks to reap righteousness for her family. She does not allow idleness to set in. She understands that “faith without works is dead.”

Kamu vaneha vay'ash'ruha ba'lah vay'hal'lah

Her children rise and praise her, her husband lauds her.

This is the “koof” which refers to the back of the head or retrospection. Her children remember her deeds and bless her. The blessing is placed on the back of the head. Her husband praises her with beautiful words. **YHWH looks upon His bride and is pleased.**

Rabot banot asu Chayil v'at alit al kulanah

Many women have done worthily, but you surpass them all.

The “resh” is a word picture for the “top” or “head.” “Rosh Hashanah” is the “head of the year.” “Rosh Pinah” is the head or chief cornerstone. **Many women have done great but the “Eshet Chayil” is the “rosh” / the best! This is how YHWH sees us! We are not second rate gentiles.** We are one with YHWH Y’shua. We are Yisrael. Ephesians 2:2-6, “In which in times past you walked according to the course of this olam, according to the prince of the power of the air, the ruach that now operates in Torah-breaking children: Among whom also we all used to have our conduct in times past in the lusts of our flesh, fulfilling the desires of our flesh and of the mind; and were by nature the children of wrath, even as were others. But YHWH, who is rich in rachamim, for His great ahava through which He loved us, 5 Even when we were dead in our sins, has made us alive together with Moshiach – by unmerited favor you are saved –6 And has raised us up together, and made us sit together in the heavenly places in Moshiach Y’shua”

Sheker hachen v'hevel hayofi ishah yir'at YHWH hi tit'halal

Charm is deceptive and beauty is vain, but a woman who fears YHWH shall be praised.

The “shin” is the letter that looks like a molar tooth. It destroys. Deceitfulness and error destroys the body of Messiah. An excellent wife runs from deceit or falsehood. The term “sheker” literally means “falsehood.” It is interesting that the Hebrew letters of sheker - shin, kaf, resh - are next to each other in the aleph-bet, since falsehood is easy to come by, while the letters of emet - alef, mem, tav - are as far as possible from each other, since truth is more difficult to come by. If one deviates

even a little from emet - truth, symbolized by removing the alef - a letter which has a numerical value of only one, what is left is met - death. And that the letters of emet all have solid bases or two even legs, and, so too, truth itself is solid and can stand on its own. All the letters of sheker have rounded or uneven legs and, thus, falsehoods cannot stand on their own. **There should be no falsehood in our faith!** In the context to this verse, “beauty or charm is a falsehood.” The excellent bride is not necessarily a beautiful bride. Ladies – you do not have to look like Hollywood! It is what is on the inside that matters – a woman that fears / yir’at YHWH shall be halleled / praised. Yes, our bodies should be healthy BUT we don’t have to go through plastic surgery to please YHWH.

T’nu lah mip’ri yadeiha vihal’luha vash’arim ma’aseha

Give her of the fruit of her hands, and let her works praise her in the gates

Finally, the alef-bet ends with a “tav.” The “tav” is a sign, symbol, or signature. The fruit of her hands is the sign and signature of her love for her husband. Ladies – what you do with your hands – the fruit you produce shows your love for your groom. And for the saints, it is the same. **The fruit of our hands (not the fruit of our lips) is the proof of our love and devotion to YHWH. Matthew 7:16, “you shall know them by their fruit.”**

John 15:7-10

“If you stay in Me, and My words stay in you, you shall ask what you desire, and it shall be done for you. 8 By this is My Abba esteemed, that you bear much fruit; so shall you be My talmidim. 9 As the Abba has loved Me, so have I loved you: continue in My ahava. 10 If you keep My mitzvoth, you shall stay in My ahava; even as I have kept My Abba’s mitzvoth, and stay in His ahava”

John 15:16-17

16 You have not chosen Me, but I have chosen you, and ordained you, that you should go and bring forth more fruit, and that your fruit should remain: whatever you shall ask of the Abba in My Name, He will give it to you. 17 These things I command you, that you love one another.

We are the bride of Moshiach. He was the word made flesh. To be like Him is to have one flesh with Him. As we learn to become “Eshet Chayil” we will be conformed to His image and reflect His love to the world.

May we make “Eshet Chayil” a part of our everyday life and our Erev Shabbat services. May we seek to be the bride that Y’shua seeks:

Revelation 19:6-9

6 And I heard as it were the voice of a great multitude, as the voice of much mayim and as the voice of mighty thundering, saying, Hallel-u-Yah: for the Master YHWH El-Shaddai reigns.

7 Let us be glad and gilah and give honor to Him: for the marriage of the Lamb has come, and His wife has made herself ready.

8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the tzedekah of the Yisraelite kidushim.

9 And he said to me, Write, Blessed are they who are called to the marriage supper of the Lamb. And he said to me, These are the emet sayings of YHWH.