

Guard Your Garden

17 - Reclaiming the Gates
Church on the Park I Sunday, 24 JAN 2016

Texts: “But when he, the Spirit of truth, comes, he will guide you into all truth” (John 16:13a). “Take also for yourself the finest of spices...and of fragrant cane two hundred and fifty” (Exo. 30:23; cf. Exodus 30:22-25).

Theme: Guard the garden of your life so that you can grow upright and fruitful for your Bridegroom, Jesus.

Intro: Today, we will continue to look at the anointing oil, which represents the Holy Spirit, in Exodus 30:22-25. Specifically, we will focus on the third spice in the anointing called ‘fragrant cane’. It may also be referred to as calamus. The word in Hebrew, *qaneh*, means reed, stalk or water plant. It has a derived meaning of measuring rod, unit of measure, beam of a scale, shaft or branch. This fragrant cane (calamus) grew upright and swordlike in marshes and riverbanks, and from it fragrance was produced. Simply put, this spice reminds us of the uprightness of Jesus the Messiah (the anointed one). It also teaches us that the Holy Spirit is the Spirit of Truth and he enables you to grow straight.

1) The Holy Spirit’s anointing empowers you to grow straight and upright (John 14:16-17; 15:26-27; 16:13).

- God’s will is that you **grow straight** and that you **go straight** (Matt. 7:14).
 - In other words, he wants you to be **like** the **Messiah, Jesus**.
 - Notice the **connection** between the **anointing** and **growing upright** in **Psalm 92:10-15**
- A **wall** that is **crooked** will not stand the battle. A **house** that is **lopsided** will soon fall. A **gun barrel** that is **not straight** will not accurately fire. A **lampstand** that is **not upright** will fall over.
 - All throughout this world there is a need for things to be **straight, level** and **balanced**. A **builder** without a level or ruler is a fake. **Printers** need to cut cards, books and posters straight, otherwise they will look unprofessional. And how bad is a lopsided **haircut**?
- Interestingly, this word ‘*qaneh*’ is used for the **shaft** and **branches** of the **lampstand**.
 - You need to **grow straight** like a **rod** if you are going to be a **light** in this world.
 - As a Christian you need to **watch** that you are **not growing crooked** and lopsided.
 - **Zeal** for God, burning his light, is **important**. But, **unless** you are **upright** you will just **fall** over and start a **destructive fire**.
 - “**Stubborn disease** Identification tip: **Fruit** produced by infected trees are often **lopsided** and remain **undersized**. On lemon, citrus bud mite causes similarly distorted fruit. If distortion is due to Tristeza, fruit have seed that are smaller and darker or more pinkish than normal seed” (University of California Agriculture & Natural Resources).
- Many people **relegate** the **Holy Spirit** to a **feeling**, experience or force. While the Holy Spirit must be experienced, it is essential that you know his **ministry**.
 - God has **given** you his Holy Spirit so that you **grow straight** and **strong**, like a **tree**.
- Scriptures and **encouragement** about the **upright**: Psalm 7:10; 11:7; 25:8; 33:4; 45:6; 84:11; 97:11; 112:4; Prov. 3:32; 14:11
 - There are so many more of these kinds of verses. What is God saying? He blesses, strengthens, guides and provides for the upright. The upright are his people; he delights in them and takes care of them.
- Like **Nehemiah**, the **Holy Spirit** wants to make the walls of your life **straight** and **strong** (Neh. 3:22-4:9)
 - Observe: they **rebuilt** in **front of** and **around** their **own houses**.
 - **Rebuild** what’s in **front** of you, rather than **focusing** on the **holes** in **everybody** else’s **section** of the wall and telling them to ‘repent.’
 - Observe: when they were rebuilding, that’s when the **enemy** became **angry**.

- If you're not letting the Holy Spirit restore your life, the enemy will keep quiet. But once you get serious about God, that's when the battle is on.
- Observe: to **resist** the enemy's **opposition** they **prayed** and **posted** armed guards.
 - Pray and get armed with God's Word with your brothers and sisters standing **guard** with you.
- **Calamus** (fragrant cane) grew **straight** up in **muddy** and **marshy** places.
 - You also need to grow straight in a **world** that is muddy and crooked.
 - The Holy Spirit will empower you to grow upright surrounded by your enemies and with the **sun of affliction** and persecution beating down on you (Mark 4:1-21)

2) Guard the garden of your life before you care for others (SOS 1:6).

- Your life is like a garden or vineyard that needs **cultivating**, tending, caring and guarding.
 - In order for vines, trees and bushes to grow **even** and **balanced**, **gardeners** must **train** them. Also, you'll often find gardeners attaching **rods** to immature **trees** so that they grow straight.
- Now, the above statement about caring for your garden first may **seem selfish**, since as Christians we are taught to put **others before ourselves**.
 - But, you have to understand putting others before yourself in the right **context**.
 - Taken out of context, will lead you into another **deception**—being led **astray** from simple, sincere and pure devotion to your Bridegroom.
 - The **Holy Spirit's ministry** is to make you **beautiful** for your **Bridegroom**. He helps you **cultivate** the garden of your heart so the **Lord** can find himself at **home** there.
 - **1st - Love God** with all your heart & **2nd Love** your **neighbour** as yourself. The order of these two commandments is critical.
- In Song of Songs we see the **bride progressing** in the **care** of her **own garden**, which is symbolic of her **interior** life.
- At first she has **zeal**, but her love is **immature**:
 - "They made me caretaker of the vineyards, but I have not taken care of my own vineyard" (SOS 1:6c).
 - The picture that she is painting of herself is very much like **Cinderella**.
 - She is lovely, but she doesn't look too good because she is mistreated by her family.
 - She is dark (like a peasant) because she has to spend all day in the sun, caring for other vineyards.
 - This is the great **mistake** that **pastors** and **ministers** make, as well as everyone.
 - You can be so **busy caring** for **others** that you forget to care for yourself—or you have no time for yourself.
 - The old Proverb says, "The **shoemakers** children have no shoes."
 - Your **relationship** with your heavenly **Bridegroom** is the **most important** relationship you have.
 - Your **garden** and its **fruit** is for him. So, if you neglect your garden, you are actually **neglecting** your **Bridegroom**.
 - At this point, the **bride loves** her Bridegroom, but she **doesn't know where** he is (SOS 1:7-8).
 - Who are the **shepherds**?
 - First and foremost, **men like Moses**, Joshua, David, Isaiah, Jeremiah, Ezekiel, John and Paul.
 - Second, today's **authentic pastors**, who will always point us back to the model shepherds and up to the **Great Shepherd, Jesus**.
- Next, we find the **bridegroom exhorting** the bride to **take care** of their **vineyard** (SOS 2:15).
 - "**Catch** for us the **foxes** that are running the vineyards, while **our vineyards** are in blossom"
 - You see, you're vineyard is not your own, it's the **Lord's**.
 - You need to catch the foxes, the **little things** that come to **steal** your **devotion** and **fruit** for the Lord.
 - *What do **you** think are some 'foxes'?*
 - Later, we see the **bride** take heed to **guard** and **tend** her **garden** (SOS 4:12-15).

- The bridegroom says about the bride: “**A garden locked** is my darling, my bride, a rock garden **locked**, a spring sealed up... You are a garden spring, a well of fresh water, and streams flowing from Lebanon.”
- Last, we see the **bride** comes to the **fullness of maturity** (SOS 8:12).
- She realises that her garden is hers to take **ownership** of.
- But, also she realises that all of her **fruit** (the value derived from it) is for her **bridegroom**.
 - “My very own vineyard is at my disposal; the thousand shekels are for you, Solomon, And two hundred are for those who take care of its fruit” (SOS 8:12)
 - In other words, “I’m no longer neglecting my vineyard, but whatever good comes from it is for the king.”
 - The vineyard produces fruit worth over a thousand shekels of silver, which was a large sum of money.
 - This means the bride was taking such good care of her vineyard that it produced a rich harvest.

3) Scripture is like a rod that will cause you to grow straight and upright (2 Cor. 11:2-4).

- The **Scripture** was called by the early church, the **canon** of Scripture.
 - Here, canon is **not** meaning a **weapon** of warfare, but a **rod** or **standard**.
 - The word **canon** comes from this Hebrew word, *qaneh*, and also the Greek word *canon*, meaning **rod, measuring stick** or **standard**.
- The true Spirit of God is ‘**magnetised**’ to the Word of God. The Holy Spirit is the author of the Bible and the Holy Spirit will always lead you to the truth of the Bible (John 17:17).
- A Christian will grow **crooked** or incomplete without **daily** being **devoted** to **God’s Word**.
- God’s Word is the straight and narrow way.
 - Straying to the **right** is **legalism**—The **Word without** the **Spirit**. (Which is not really the Word; the word falsely called so.)
 - Straying to the **left** is **liberalism**—The **Spirit without** the **Word**. (Which is not really the Spirit; The Spirit falsely called so).
- So, if you want to grow straight you need the Spirit and the Truth of God’s Word.
- 1 John 4:6 teaches you how you can discern the Spirit of Truth from the spirit of error.
 - The spirit of error does not listen to the apostle’s teaching—it stops **listening** to God’s Word.
- In order to grow straight, **read** the books of the Bible **straight through**—don’t jump around—read from **beginning** to **end**.

Conclusion: The Holy Spirit’s ministry is to make you grow upright—tall and straight. He does this by helping you guard the garden of your life and by using the rod of his Scripture. Today, make a decision to put your relationship with your Bridegroom first.

END NOTES

Fragrant Cane/Calamus Word Study

7070 קָנֶה [*qaneh* /kaw·neh/] n m. From 7069; TWOT 2040a; GK 7866; 62 occurrences; AV translates as “reed” 28 times, “branch” 24 times, “calamus” three times, “cane” twice, “stalk” twice, “balance” once, “bone” once, and “spearmen” once. 1 reed, stalk, bone, balances. 1a stalk. 1b water-plant, reed. 1c calamus (aromatic reed). 1d derived meanings. 1d1 measuring-rod. 1d2 reed (as unit of measure—6 cubits). 1d3 beam (of scales—for scales themselves). 1d4 shaft (of lampstand). 1d5 branches (of lampstand). 1d6 shoulder-joint. Strong, J. (1995). *Enhanced Strong’s Lexicon*. Woodside Bible Fellowship.

7866 קָנֶה (*qā·ně(h)*): n.masc.; ≡ Str 7070; TWOT 2040a—1. LN 6.106–6.117 **branch**, i.e., that which is an extension from the base of a stand as a piece of furniture (Ex 25:32); 2. LN 3.47–3.59 **stalk**, shaft, i.e., the stem of a cereal grain plant, as the non-fruit part of a plant (Ge 41:5, 22); 3. LN 3.13–3.32 **reed plant**, i.e., **a hollow-tubed water-plant found in marshes and riverbanks, which might have the appearance of a thick stick**, but have little tensile strength (1Ki 14:15; Isa 35:7; 42:3), note: some sources identify specifically as the giant reed *Arundo donax*; 4. LN 3.13–3.32 **calamus**, i.e., an aromatic reed-plant (SS 4:14; Isa 43:24; Jer 6:20; Eze 27:19+), note: some sources identify as a variety of oil-grass; 5. LN 6.213–6.214 **rod**, i.e., a reed or stick of standard length which is used for linear measure (Eze 40:3); 6. LN 81.25–81.29 **length of measure**, a rod, i.e., the length of a measuring rod, identified as six long-cubits in length (Eze 40:5), note: some sources give the specific length as 3 meters or 10 feet 4 inches; 7. LN 8.9–8.69 **shoulder joint**, i.e., the joint which connects the upper arm to the upper trunk of the human body (Job 31:22+), note: some give the meaning as the bone of the upper arm and not the joint; 8. LN 6.214 **balance scales**, formally, balance shaft, i.e., a measuring device of weight, usually consisting of two balance pans with a standardized weight in one pan and the object to be weighed in the other (Isa 46:6+); 9. LN 3.13–3.32 unit: **קָנֶה בְּשֵׁם** (*qā·ně(h) bō·śēm*) **sweet cane**, i.e., a plant of some kind for spice (Ex 30:23)

Swanson, J. (1997). *Dictionary of Biblical Languages with Semantic Domains : Hebrew (Old Testament)* (electronic ed.). Oak Harbor: Logos Research Systems, Inc.

2040 קנה (qnh) II. Assumed root of the following.

2040a קָנֶה (*qāneh*) **reed, stalk, bone, balances**. (ASV and RSV translate similarly.)

This noun apparently denotes the Persian reed *Arundo donax*. However, vS. AkkH II, pp. 897–98 notes this root represents several reed-like plants in Akkadian. From the primary denotation derives the second meaning, that which is shaped like a reed, i.e. a stalk, bone (only Job 31:22), balance part (Isa 46:6, lever). This word also represents an aromatic spice used in sacred ministration (cannot be “calamus,” according to KD, Isaiah, II, p. 199, n.l). Our word occurs sixty-two times. It is to be distinguished from *gōme* (Cypenus Papyrus), *sūp* (an Egyptian loanword meaning rushes in general), *’āhū* (marsh plant), and *yārāq* (green plant). Cf. *qānâ*, I, “get, acquire, create.”

Egypt is called a bruised reed—an undependable, weak staff (II Kgs 18:21). God pronounces judgment on Egypt because she boasted of her selfmade power, and weaned Israel away from trusting him. When the test came, Egypt proved to be a weak support (bruised reed) and thus caused Israel to suffer pain (Ezk 29:6–7). When the Messiah

comes he will gently lead his flock. not setting on them more than they can bear. The Lord's servant will establish justice even on a bruised reed—either the poor of society or possibly Egypt (Isa 42:3; cf. II Kgs 18:21). This expectation found fulfillment in Jesus' healing of the crippled man, a truly broken reed, in the synagogue on the Sabbath day (Mt 12:9–21).

The spice *qāneh* was one of the four which God directed to be mixed and used as holy anointing oil. With it the instruments and ministers of the tabernacle (and temple) were anointed (Ex 30:23). Later God berates his people for ignoring his appointed means of worship in the midst of their great sin (Isa 43:24, sweet cane av, calamus NIV). Finally, he tells them that external sacrifice apart from inward devotion is useless (Jer 6:20). God's worship is holy to him. He intends men to follow his directions specifically. If so, the result will be sweet smelling (acceptable) to him. If not, the result is unacceptable: rite and attitude must conform to his standard.

L.J.C.

Coppes, L. J. (1999). 2039 יָשָׁר, יָשָׁרָה. R. L. Harris, G. L. Archer Jr., & B. K. Waltke (Eds.), *Theological Wordbook of the Old Testament* (electronic ed., pp. 804–805). Chicago: Moody Press.

Upright Word Study

3477 יָשָׁר, יָשָׁרָה [*yashar /yaw·shawr/*] adj. From 3474; TWOT 930a; GK 3838 and 3839; 119 occurrences; AV translates as “right” 53 times, “upright” 42 times, “righteous” nine times, “straight” three times, “convenient” twice, “Jasher” twice, “equity” once, “just” once, “meet” once, “meetest” once, “upright ones” once, “uprightly” once, “uprightness” once, and “well” once. 1 straight, upright, correct, right. 1a straight, level. 1b right, pleasing, correct. 1c straightforward, just, upright, fitting, proper. 1d uprightness, righteous, upright. 1e that which is upright (subst).

Strong, J. (1995). *Enhanced Strong's Lexicon*. Woodside Bible Fellowship.

930 יָשָׁר (*yāšar*) **be level, straight, (up) right, just, lawful.** (ASV, RSV, neb similar except that they vary translations with “honest,” “righteous.”)

Derivatives

930a יָשָׁרָה (*yāšārâ*) **(up-) right.**

930b יֹשֶׁר (*yōšer*) **uprightness, straightness.**

930c יִשְׁרָהּ (*yěšārâ*) **uprightness.**

930d יִשְׁרוּן (*yěšūrûn*) **upright, law keeping, Jeshurun.**

930e מִישָׁר (*mêšār*) **uprightness, straightness.**

930f מִישׁוֹר (*mîšôr*) **level place, uprightness.**

The root *y-š-r* is employed in at least three ways.

1. Literally. “To go straight or direct in the way” (I Sam 6:12), but more frequently in the intensive (Piel) “to make (a way) straight,” i.e. direct and level and free from obstacles, as when preparing to receive a royal visitor. This is the work of God for man (Prov 3:6 KJV “direct”), but also of man for God (Isa 40:3). It is “to look straight ahead of you” (Prov 4:25), to do something evenly (I Kgs 6:35, KJV) as Solomon's overlaying the cherubs with gold or Hezekiah's designing the aqueduct bringing it straight (II Chr 32:30, KJV) to the west of Jerusalem.

2. Ethically. Uprightness as the manner of life is a characteristic of the blameless (Prov 11:5) and of the man of discernment (Ps 119:128, “I have lived uprightly”). Thus the fact that God has made man upright (Eccl 7:29) is probably to be interpreted as granting him the ability to recognize the divine law, rather than some inborn character as honest or straightforward (so *neb*). It is said of the reckless that his soul is not upright within him (Hab 2:4) and this leads to pride and failure.

𐤀𐤓𐤁 (yāšār). **Upright.** The attributive adjective is used to emphasize an attribute of: a. God, describing his reign over his people (Deut 32:4), his ways (Hos 14:10), words (Ps 111:8), and judgments (Ps 119:137); b. especially qualified persons, as a parallel to the righteous (Ps 33:1) or the perfect (Job 1:1, 8). It is a quality of heart and mind (Ps 7:11; 11:2, et al.) which enables the upright man to keep loyally to any legally binding agreement (II Kgs 10:15). It is not always possible to be sure whether the “level” path (Jer 31:9) or “straight” foot is to be understood as an ethical appraisal of the way of life or literally. Certainly the nouns meaning “uprightness” are used of a moral quality of heart (*yōšer*, Deut 9:5; I Kgs 9:4), as often in Prov (2:13; 4:11) which results in “right paths,” i.e. right both morally and practically (Job 33:23). This was a characteristic of David’s life (I Kgs 3:6, *yēšārâ*, only here). It is used both of words spoken (Job 6:25) and written (Eccl 12:10).

3. As an idiomatic expression with “eyes.” “To be right in the eyes (of a person)” is to have his approval by keeping his commands. It is used of God (Num 23:27; Jer 27:5) perhaps also under the figure of the Potter (Jer 18:4). When marriage was so considered by Samson (Jud 14:3, 7), Saul, and David (I Sam 18:26), it can be rendered “lawful” as in Ugaritic (*ysr*; Van Zijl, *Alter Orient und Altes Testament* 10:83). Similarly when a treaty (II Sam 17:4) or religious action (II Chr 30:4) was ratified by an assembly.

A fuller phrase “to do what is right (*hayyāšār*, the right) in the eyes of the Lord” is linked with obedience to his commands (Ex 15:26; Deut 6:17–18) and covenant (Deut 12:28; 13:19). It is commonly used by the so-called Deuteronomist historian in his summary evaluation of the reigns of the kings of Israel and Judah. Thus David is said to have followed the Lord’s commands (I Kgs 15:5–7) and the laws of Moses (I Kgs 14:8) as did Solomon when he followed his father’s statutes, which were the same as those of the Lord (I Kgs 3:3, 14). Asa (I Kgs 15:11; II Chr 14:1) and Josiah (II Kgs 22:2) were similarly described as having done the right. So Jehoshaphat did the same as had Asa (II Chr 10:32), Azariah as did Amaziah (II Kgs 15:3; cf. II Chr 25:2) and Amaziah as did Joash (II Kgs 14:3). Hezekiah did the right in that he kept the commandments which the Lord had commanded Moses (II Kgs 18:6). Note that this phrase implies the existence and knowledge of the law of God, and that individual kings were thought to have kept it. This was shown by the king taking action (the so-called reforms) to ensure that the people also kept the Law. Such action was marked by public decrees which might include remission of dues, deliverance from oppressive legislation (Josh 9:23ff.), and the observance of religious festivals (Passover). Even when a king was said to have done the right, any major omission in his endorsement of the whole law is carefully noted (“except in the case of”) Hezekiah’s public act was initiated in the first full regnal year. It has been pointed out that there is a somewhat similar practice among Mesopotamian kings who effected the continuity of law and order by issuing *mēšār*, decrees (Wiseman, D. J., “The Laws of Hammurabi Again,” JSS 7:167–68). In this phrase the OT uses *yšr* with the force of law-keeping, doing justice according to the law, which was the norm (as the Akkadian *isartu* is used of what is normal in writing).

𐤎𐤓𐤁 (mîšôr). **Level place, uprightness.** *mēšār.* **Uprightness, straightness (in government), justice.** *mēšārîm* and *mîšôr* could well be translated “justly” (with justice) or “lawfully” (as in Ug ’Anat 3.3) and describe the way judgment is given (Ps 58:1 [H 2]; 75:2 [H 3], RSV “with equity”). With the verb “to judge” it means “decide in favour” (KB). It is the

way a people should be judged (Ps 67:4 [H 5]; KJV righteously; RSV with equity; neb with justice). To do this is holding to the covenant (Mal 2:6). It is the Lord who declares “justice” (Isa 4:19) and this sense of the word persists (Dan 11:6, *la ʾšôt mēšārîm* “to make an equitable arrangement”). Occasionally these nouns are clearly used in a legal context (Prov 2:9; cf. Ps 17:2). They are not really synonymous with righteousness (*šedeq*) although often used in parallel with it, with good (*ṭôb*) and with judgment (*mišpāṭ*). Cf. also Ugaritic *šdq*. In Akkadian documents “justice” also appears as a deity (*ḏMišarum*; *Ugaritica* 5:220, line 166), namely the son of the sun-god Shamash, who was in Mesopotamia the primary god of justice.

יֵשׁוּרִן (yěšûrûn). **Jeshurun**. Jeshurun is a proper name used only of Israel, in four passages. The parallelism of Jacob and Israel with Jacob and Jeshurun (Deut 32:15; Isa 44:2, Jeshurun) makes it clear that the reference must be to Jacob under his name Israel (so Deut 33:5). The Lord is “God of Jeshurun” (Deut 33:26).

While it might designate Israel as an ideal, upright one (so Gr, Vulg *rectissimus*, *dilectus*) it is more probable that the sense of law-keeping or upholding justice is appropriate here; they are a *Rechtsfolk* who possess the law. The old etymology as a diminutive of *yāšûr* “good little people” cannot be supported since there is no evidence of such a diminutive formation in Hebrew; nor would the title be apposite. Personal names in *-ûn* do occur (possibly as hypocoristica) and the possibly contemporary name of Jeshur, the son of Caleb (I Chr 2:18) the Ras Shamra name of *Misara* (*Ugaritica* 5, RS 17.325), and Ugaritic *bn msrm* “son of uprightness” (UT 19: no. 1566) may be compared, even though they lack the termination.

The “book of Jashar” (Josh 10:13) is given as a source or record of Israel’s defeat of the Amorites. It also recorded the defeat and death of Saul and Jonathan at the hands of the Philistines and David’s lament for them (II Sam 1:18). It contained information which could be quoted or taught. While most scholars consider it a collection of ancient national poetry, it may well have been part of the pre-monarchy state records which would have included written agreements or other publicly issued statements similar to the *msrm* decrees.

The noun *mîšôr*, derived from *yāšār*, means primarily “a level place,” and is used for geographical descriptions as well as to connote “justice” discussed above in connection with *mēšārîm*.

Thus it marks the “plain” in contrast to the hills (I Kgs 20:23–25; it is so rendered by KJV, RSV, jb, neb, or as opposed to the valleys (Isa 40:11). In Isa 42:16 it may be translated “level tracks” (jb) or “(straighten) twisted roads” (neb). As used in David’s prayers (Ps 26:12; 27:11; 143:10), the word could mean a level place or be figurative for a place of safety, comfort, and prosperity (BDB). It may denote justice or the blessing which follows from lawkeeping in view of the invocation of the Lord as judge (Ps 26:1f.). In Jer 21:13, “the rock of the plain” seems to refer to a precise topographical location in Jerusalem (KB), perhaps the palace on Ophel (jb).

In a number of verses *mîšôr* marks a specific region of Jordan, north of the Arnon River, which was captured by the Hebrews. It lay in the desert wilderness (Deut 4:43) where there was grazing (II Chr 26:10). Within the area were villages (Deut 3:10) as well as one of the cities of refuge (Josh 20:8).

Bibliography: Finkelstein, J. J., “Some new *mišarm* material with its implications,” in *Studies in Honor of B. Landsberger*, ed. Hans G. Guterbock and Thorkild Jacobsen, Chicago: University Press, 1965. Richardson, TWB, p. 273. THAT, I, pp. 790–93.

D.J.W.

Wiseman, D. J. (1999). 930 יָשָׁר. R. L. Harris, G. L. Archer Jr., & B. K. Waltke (Eds.), *Theological Wordbook of the Old Testament* (electronic ed., pp. 417–418). Chicago: Moody Press.

3838 יָשָׁר (*yā-šār*): adj. [see also 3838.5]; ≡ Str 3477; TWOT 930a—1. LN 79.88–79.90 **straight**, i.e., pertaining to not being crooked (Eze 1:7); 2. LN 79.84–79.87 **level**, i.e., pertaining to not being bumpy with elevations or depressions (Jer 31:9); 3. LN 88.12–88.23 **right**, upright, i.e., what is morally innocent and proper according to a standard (1Sa 12:23); 4. LN 12.1–12.42 **Upright One**, i.e., a title of God (Isa 26:7); 5. LN 66 unit: יָשָׁר יְהוָה (hă- yā-šār b- ă-yin)1 what is proper, formally, right in the eyes, i.e., what is proper according to a personal standard (Jdg 17:6); 6. LN 31.14–31.25 unit: יָשָׁר לֵבָב (lē-bāb yā-šār)1 in agreement, in accord with, formally, straight heart (2Ki 10:15; 2Ch 29:34)

יָשָׁר (*yā-šār*): n.masc. [see also 3838]; ≡ Str 3477; TWOT 930a—1. LN 88.12–88.23 **what is right**, i.e., what conforms to a moral standard (Job 33:27; Mic 3:9; Pr 16:13; Ps 111:8); 2. LN 88.12–88.23 **upright person**, i.e., one who conforms to a standard (Mic 2:7)

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SYMPTOMS

Stubborn disease is endemic in the warm inland growing areas, where it affects primarily sweet orange, grapefruit, and tangelo trees. The disease is more of a problem in young orchards than in mature groves. The pathogen is a phytoplasma, which is spread by leafhopper (primarily beet leafhopper) feeding, and by grafting and budding. Treatment of leafhoppers in the field does not prevent the spread of the mycoplasma.

The most obvious **symptoms of stubborn-infected trees are a low yield of abnormally small fruit, the absence of fruit, and the stunted, feathery growth of the canopy**. The leaves are small and grow upright close to the stems. Symptoms are typically similar to zinc deficiency. The trees usually develop unseasonal growth flushes and blossoms. **The few fruit produced remain small and are lopsided. The best way to see the off-centered navel and uneven sides is to cut a fruit in half.**

Certain other fruit symptoms may appear. Depending on the ripening stage of the fruit, you may see stylar end greening; the blossom end of the fruit remains green while the stem end becomes colored. Fruit of seedy cultivars have dark-colored, small seeds aborted early in their development. The fruit may have an insipid or bitter flavor; on some cultivars, they also become acorn shaped.

If young trees are infected, the entire tree may remain small and unproductive. If mature trees become infected, a single branch may show symptoms, and the disease may or may not spread slowly throughout the tree.

COMMENTS ON THE DISEASE

Stubborn disease is often difficult to diagnose, especially in the early stages of disease development when symptoms are subtle or when other disorders are present. Severity of symptoms may vary among citrus species. Trifoliolate and trifoliolate hybrids, as well as lemons and limes, appear more

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tolerant. Stubborn disease does not kill trees, but stunts growth and inhibits fruit production. Because hot, dry weather favors the development and spread of the stubborn pathogen, it has become a problem in the San Joaquin and desert valleys.

MANAGEMENT

Management of stubborn disease focuses on preventing the disease and avoiding its spread. Preventative measures mainly apply to nursery practices, such as maintaining stubborn-free mother trees for budwood. Grafting budwood onto indicator seedlings or culturing leaf and fruit samples in the lab can determine the presence of the stubborn organism. No commercial laboratories, however, are currently equipped to carry out these tests. In an established orchard, observe the trees carefully for any signs of stubborn disease in late fall or early winter. A sparse crop, a useful diagnostic symptom, becomes apparent as fruit color changes to orange. Map or flag the trees suspected of being infected and recheck the orchard several times during the year to confirm your diagnosis.

Cultural Control

When planting an orchard, obtain trees from an area that does not have a high incidence of stubborn disease. Replace diseased and unproductive trees. Topworking is not advisable because the pathogen moves freely between the scion and rootstock.

InstanceEndEditable

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Misc Personal Notes

Song of songs

1 John 4:6 - discerning the Spirit of truth and the Spirit of error

Interestingly it was used as the word for the shaft and branches of the lampstand in the temple.

It even empowers you to grow upright in the muddy and marshy places.

Trees grow straight when planted together.

The Lord as the builder of his church uses 'rods' and 'levels' to make sure you are maturing right.

The Holy Spirit comes into you so that you grow upright.

In order to be a bright and shining light, you need to be upright. Being upright (*yasar*) means being right in God's eyes, morally innocent and proper according to a standard.

Connect with the Song of Songs

The Scripture is the rod that enables you to grow straight. Whenever you stray from the Word you grow crooked.

Rod of correction

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This brings us to the canon of Scripture. Canon is from Greek (also from this Hebrew word, qaneh), meaning measuring rod, rule, stick or reed. The canon of Scripture means the standard of books inspired by God. For example, Rabbis debated whether the Song of Songs should be in the canon of Scripture.

Connect with 2 Cor. 11:2-4. Is what is taught apostolic?