

MISHLĚ/PROVERBS 26

Shalom,

In this article I will break down **MishlĚ/Proverbs 26** verse by verse and reveal some great nuggets of truth by looking at some of the key Hebrew words, as well as cross referencing these verses with other relevant verses throughout the Scriptures, in order to help us understand these wisdom filled proverbs in a better way. This is in no way an exhaustive commentary on this proverb, but is simply a continual study on it, with the hope of opening it up before the reader for further study and meditation. Many of the words discussed herein are also discussed in our commentaries of the other proverbs, and the reason for this is not to simply duplicate teachings but to rather give the reader adequate access to that which will further their ability to study the key words contained herein without having to necessarily go and seek the same key words in other commentaries, and therefore this commentary can be used as a stand-alone study for the relevant proverb, while at the same time have the advantage of seeing the various themes and lessons that are clearly repeated collectively throughout the great wisdom of these Proverbs of Shelomoh!

Before we go into each verse I simply want to remind the reader of what the term ‘**proverbs**’ actually means.

The Hebrew word for ‘**proverbs**’ comes from the noun מָשַׁל *mashal* – **Strong’s H4912** and means, ‘**a proverb, parable, a byword**’ which in its primitive root form means, ‘**to compare, to represent, be like**’, and comes from the root verb מָשַׁל *mashal* – **Strong’s H4911** which means, ‘**to use a proverb, speak in parables or sentences of poetry**’. That is why we understand the words of Messiah when He spoke in parables by using terms such as, “**The reign of the heavens is like...**”, or, “**The reign of the heavens shall be compared to...**”

A ‘**parable**’ actually presents the truth very clearly by putting a fresh light on the matter, as it is often presented in a ‘**story**’ format that represents the message being given, using imagery known to the hearer, in order to illustrate and shed light on the result of past, current and even future events as determined by choices that are made.

The sayings in this collection of parables of **MishlĚ/Proverbs 26** are primarily centered on 3 main topics, which are **1)** the fool (verses 1-12), **2)** the lazy (verses 13-16) and **3)** those that violate relationships through careless speech (verses 17-28). This entire chapter carries some severe warnings against behaviour and speech that can harm or threaten others, be it individually or corporately against a group of people!

Verse 1:

“Like snow in summer, and rain in harvest, so esteem is not fitting for a fool.”

Just as snow is not fitting for summer, nor is rain fitting in harvest time, so is esteem not fitting for a fool!

The Hebrew word that is used here for ‘**fool**’ is כְּסִיִּל *kesiyil* – **Strong’s H3684** which means, ‘**fool, stupid fellow, dullard (which is a stupid and unimaginative person)**’, and comes from the root verb כָּסַל *kasal* – **Strong’s H3688** which means, ‘**to be or become stupid, foolish**’. The Hebrew word for ‘**fool**’ – כְּסִיִּל *kesiyil* – **Strong’s H3684** – is used 70 times in

Scripture and is only found 3 times in the **Tehillim/Psalms**, 49 times in **MishlĚ/Proverbs** and 18 times in **Qoheleth/Ecclesiastes**. With the majority of verses that use כְּסִיִּל *kesiyil* – **Strong’s H3684** being found in **MishlĚ/Proverbs**

we are able to see how a clear contrast is drawn between the wise and the foolish in order to teach us to make sure that we are not found to be fools that lack oil but are rather wise servants who are diligent in seeking first the kingdom and have lamps filled with the oil of the presence and Truth of our Master, being sober and watchful in all matters!

In **MishlĚ/Proverbs** there are three Hebrew words that are used to render the term ‘**fool**’, which are: **1)** אִיִּל *eviyil* – **Strong’s H191** which means, ‘**fool, foolish**’; **2)** כְּסִיִּל *kesiyil* – **Strong’s H3684** and **3)** נָבָל *nabal* – **Strong’s H5036** which means, ‘**foolish or senseless**’, which comes from the root verb נָבַל *nabal* – **Strong’s H5034** meaning, ‘**to be senseless or foolish, treat contemptuously, dishonour, come to nought, fall off**’.. In this collection of proverbs in **MishlĚ/Proverbs 26**

we take note that the term כְּסִיִּל *kesiyil* – **Strong’s H3684** is the only term used for ‘**fool**’ and it is found 11 times in the first 12 verses with verse 2 being the only one of the first 12 that does not contain this term!

The Hebrew words rendered as ‘**fool**’ in **MishlĚ/Proverbs**, and often elsewhere in the Tanak, denotes one who is morally deficient, and therefore lacks proper restraint in doing wickedness and evil towards others!

The term כְּסִיִּל *kesiyil* – **Strong’s H3684** refers to a way of life that is very enticing to the immature, but can lead to severe ruin and destruction due to a lack of proper wisdom that is gained through proper seeking, learning and applying.

What Shelomoh is making clear here is that ‘**esteem**’ is not fitting for a fool! The Hebrew word that is translated as ‘**fitting**’ is נָאֵה *naveh* – **Strong’s H5000** which means, ‘**comely, lovely, becoming, fitting**’, and is thought to come from either נָאָה *na’ah* – **Strong’s H4998** which means, ‘**to be comely or befitting, be at home**’, or from the root נָאָה *naveh* – **Strong’s**

H5116 which means, ‘**habitation, dwelling, pasture, meadow, who remains, abode of shepherd or flocks**’. The Hebrew word for ‘**not**’ is לֹא *lo* – **Strong’s H3808** which is used as a primitive adverb that means, ‘**not, no, never, neither**’.

The Hebrew word that is translated as 'esteem' is קָבוֹד *kabod* – Strong's H3519 which means, '*honour, esteem, reverence, splendid*', which comes from the root verb קָבַד *kabed* – Strong's H3513 which means, '*to be heavy, weighty or burdensome, to give high esteem and respect and honour*', and is often translated as 'praise' that is to be given to יהוה!

The weight, honour, reverence and praise that is to be given to our Master and Elohim is not fitting for a fool! It is not something that a fool is comfortable with and is not something that sits well with them as it feels foreign, all due to a lack of knowledge as a result of the folly of lawlessness and the vain traditions and corrupt doctrines of man that are taught as teachings while the commands of Elohim are sadly cast aside by the foolish!

Mishlĕ/Proverbs 21:21 tells us that he who pursues righteousness and loving-commitment finds life, righteousness and esteem. A fool is not pursuing righteousness for he does not guard to do all that Elohim commands us to and therefore he cannot find the esteem that is fitting for a wise one!

The word קָבוֹד *kabod* – Strong's H3519 can also have the understanding of, '*the manifestation of power*', which represents the fullness of the power or strength of the One who is lifted up and exalted.

Shemoth/Exodus 33:18 "Then he said, "Please, show me Your esteem."

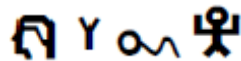
These were the words of Mosheh to יהוה, when he asked יהוה to show him His esteem!

In a desperate seeking of the full manifestation of the power and esteem of יהוה, Mosheh was given a clear directive to stand on the rock and that when the esteem of יהוה passed by that יהוה would put him in the cleft of the rock and cover him with His Hand – for this is the promise יהוה gave when he declared – "See, there is a place with Me!"

The Hebrew word for 'place' is מָקוֹם *maqom* – Strong's H4725 which means, '*standing place, place, home, country, ground*'. There is a standing ground upon which we can see Him, and that is as we stand on the Rock!

The use of this terminology is clear in declaring the manifestation of the esteem of Elohim, as seen through His Hand that covers us and secures us in Him, as we stand on Him, our Rock and Refuge, which is a clear reference and shadow picture of יהושע Messiah!

'The Rock' is הַצֹּרֶן *'hatsur*', and in the ancient pictographic script it looks like this:



Hey - ה:

This letter is used to express 'The', and the original pictograph for this letter is ה, which is a man standing with his arms raised out. The meaning of the letter ה is '*behold, look, breath, sigh and reveal or revelation*', from the idea of revealing a great sight by pointing it out. It also carries for us the meaning of surrender as we lift up our hands and submit to יהוה as we lift our hands in praise, declaring His authority under which we humbly submit!

Tsadey - צ:

The Ancient picture for this letter is צ, which is '*a man on his side*', and it can represent the act of lying on one's side in order to hunt or chase, when crouching in concealment, as well as '*laying one's self down for another*'. We can also see how this can represent that which comes forth from the side! This can also picture for us a fish hook, giving us the meaning of '*hunt or fish*'.

Waw/vav - ו:

The Ancient picture for this letter is ו, is pictured as a peg or '*tent peg*', which was used for securing or tying the tent or other items. The possibility of it having a Y-shape is to show that it prevents the rope from slipping off. The root meaning of this letter is '*to add, secure or hook*'.

Resh - ר:

The Ancient picture for this letter is ר, '*the head of a man*'. This letter has the meanings of '*head or man*' as well as '*chief, top, beginning or first*'.

As we consider this word used in Scripture for 'The Rock', when looking at the ancient pictographic letters we are able to render the following meaning when understanding that this is a clear prophetic shadow picture of Messiah, The Rock in whom we find strength:

Behold, the One who shall lay down His life for us and secure for us the Covenant, is our Elohim and Head.

It is upon the Rock that the esteem is revealed!

When we consider this Hebrew word for 'esteem' - קָבוֹד *kabod* – Strong's H3519 in the ancient script we gain further insight in the revelation of the esteem of יהוה.

In the ancient pictographic script the word קָבוֹד *kabod* looks like this:

Kaph - 𐤎:

The ancient form of this letter is 𐤎 - meaning **'the open palm of a hand'**. The meaning behind this letter is **'to bend and curve'** from the shape of a palm as well as **'to tame or subdue'** as one has been bent to another's will (under their hand), as an open hand symbolises submission. This also can picture for us a palm or palm branch from the curved palm shape. The hand also speaks of one's work, or under whose hand you submit and obey, and can also speak of a **covering, as in the covering of a hand**.

Beyt – 𐤎:

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

Waw – 𐤎:

The ancient pictographic form of this letter is 𐤎, which is a **peg** or **'tent peg'** or **nail**, which was used for securing or tying the tent or other items. The possibility of it having a Y-shape is to show that it prevents the rope from slipping off. The root meaning of this letter is **'to add, secure or hook'**.

Dalet – 𐤎:

The ancient script has this letter as 𐤎 and is pictured as a **'tent door'**. It can also have the meaning of **'a back and forth movement'**, as one goes back and forth through a tent door, and so speaks of an access point. It can also carry the meaning of **'dangle'** or hanging as the tent door would hang from the roof pole of the tent. It speaks a great deal in terms of understanding the door of the tent of appointment as the only means of access.

When we look at these pictographic letters for **'esteem'** we are able to see some wonderful insight into the esteem of יהוה being revealed to us. The collective rendering of these pictographic letters can give us the meaning:

The covering of the House that has been secured and entrance given!

We also take note that we are able to recognise that the esteem we are to give to Elohim, and Elohim alone, is because He is the builder of the House! By His Hand He has built us and by His Mighty Saving Hand He has secured for us an entrance into His presence, as we are built up in Him who is greater than the House!

For the builder of the House is greater than the House! We are the dwelling Place and He is the Master Builder who covers us as we take our stand upon Him, our Rock and Refuge!

As we consider the rendering of this word for **'esteem'** we are able to see from Scripture a clear revelation of the esteem of יהוה our Elohim. We take note of the very striking words of Messiah as He spoke to the Pharisees who were accusing His taught ones for breaking the Sabbath when they went through the grain fields on the Sabbath and began to pluck heads of grain, to eat.

Mattithyahu/Matthew 12:6 "But I say to you that in this place there is One greater than the Set-apart Place."

The One who is greater than the House was in their midst!

In Speaking of יהושע Messiah, in the letter to the Ib'rim/Hebrews we see, in:

Ib'rim/Hebrews 3:3-6 "For this One has been deemed worthy of more esteem than Mosheh, as much as He who built the house enjoys more respect than the house. 4 For every house is built by someone, but He who built all is Elohim. 5 And Mosheh indeed was trustworthy in all His house as a servant, for a witness of what would be spoken later, 6 but Messiah as a Son over His own house, whose house we are if we hold fast the boldness and the boasting of the expectation firm to the end."

Elohim is the builder and the One who built the House is worthy of more esteem than Mosheh! In a manner of speaking, Mosheh is the House, just as we are the House/Dwelling Place of Elohim, yet our Master and Elohim, יהושע Messiah, is greater than the House, for He is the builder of the House!

We also read in:

Yeshayahu/Isaiah 40:5 "And the esteem of יהוה shall be revealed, and all flesh together shall see it. For the mouth of יהוה has spoken."

At the beginning of this **Chapter 40** in **Yeshayahu/Isaiah** we see the clear words of Elohim saying, **" 'Comfort, comfort My people', says your Elohim"**, and this is a very comforting assurance that is given in declaring the promise of a recovery of breath that Elohim would bring and how the Spirit of Ēliyahu would come first in preparing the way and making straight the way in the desert for our Elohim, and then we see in the verses that follow these words:

Yeshayahu/Isaiah 40:9-11 "You who bring good news to Tsiyon, get up into the high mountain. You who bring good news to Yerushalayim, lift up your voice with strength, lift it up, be not afraid. Say to the cities of Yehudah, "See your Elohim!" 10 See, the Master יהוה comes with a strong hand, and His arm rules for Him. See, His reward is with Him, and

His recompense before Him. 11 He feeds His flock like a shepherd, He gathers the lambs with His arm, and carries them in His bosom, gently leading those who are with young.”

In this clear prophecy of the esteem of יהוה being revealed we are told that the one who brings good news to Tsiyon would say to the cities of Yehudah, **“See Your Elohim!”**. The Master יהוה comes with a strong Hand, revealing the power of His esteem and it is He who feeds the flock as a Shepherd!

When Yoḥanan the Immerser, who Messiah referred to as being the Spirit of Ēliyahu having come to prepare the way, was asked by the priests and Lēwites that were sent by the Yehudim who he was, Yoḥanan proclaimed this passage in **Yeshayahu/Isaiah 40:3.**

Yoḥanan/John 1:23 “He said, “I am a voice of one crying in the wilderness, ‘Make straight the way of יהוה,’ as the prophet Yeshayahu said.”

We then see the following written in:

Yoḥanan/John 1:29 “On the next day Yoḥanan saw יהושע coming toward him, and said, “See, the Lamb of Elohim who takes away the sin of the world!”

In a clear fulfilment of prophecy we see Yoḥanan saying to the cities of Yehudah, **“See, the Lamb of Elohim”**, as the Strong Hand and esteem of יהוה had been revealed in the form of יהושע Messiah!

Why I am mentioning all of this in terms of the word ‘esteem’ is to highlight the clear fact that Elohim has wonderfully ‘hidden’ matters that he desires us to faithfully search out, for when we do search them out He is properly esteemed. This word for ‘esteem’ – כָּבוֹד *kabod* – can also express a ‘giving of weight to something’, which implies a clear importance that is placed on a matter or being and is therefore not neglected but properly attended to.

In a manner of speaking we take note that the very weighty matters of importance that Elohim has hidden is perfectly placed for us to diligently search them out, so that we too can understand the weightiness of them and give them the proper respect and care by making sure we guard to do all that he has commanded in His Word and revealed through the life, death and resurrection of Messiah!

What Shelomoh is making very clear here at the start of these sayings in this collection of parables regarding the **fool** is that just as you cannot expect to see snow in summer nor rain in harvest, so you will not find esteem with a fool. By that I mean the proper esteem that is due to Elohim, for a fool may esteem himself yet will quickly be brought down to nought! This proverb can also teach us how it is not fitting to give esteem to a fool, for esteem belongs to יהוה alone!

Verse 2:

“As a bird wanders, as a swallow flies about, so a curse without cause does not come.”

This parable carries great comfort for those who are in Messiah, as we take note that any curses that are sent toward the righteous cannot come to rest. As we ponder on this parable we can quickly be reminded of the account of how the wicked kings Balaq hired Bil'am to curse Yisra'el but the false prophet was unable to and could only utter blessings! You can read of these events in **Bemidbar/Numbers 22-24.**

Bemidbar/Numbers 23:7-8 “And he took up his proverb and said, “Balaq the sovereign of Mo'ab has brought me from Aram, from the mountains of the east. ‘Come, curse Ya'aqob for me, and come, rage at Yisra'el!’ 8 “How do I curse whom Ēl has not cursed? And how do I rage at whom יהוה has not raged?”

A curse aimed at someone who does not deserve it will not come upon them!

The Hebrew word used for ‘wanders’ comes from the primitive root word נוּד *nud* – **Strong’s H5110** which means, **‘to move to and fro, wander, flutter, show grief**, and the Hebrew word that is used for ‘flies about’ comes from the root verb עָוַף *uph* – **Strong’s H5774** which means, **‘to fly, brandish, fly away, swoop down, set’**, and in terms of flying it is understood as, **‘make linear movement through the air, usually by a self-directed use of wings by the object’**.

The picture given here is that just as a bird wanders and a swallow flies about, looking for food or a place to rest and does not find it, so too does a curse not find its intended source!

What we must take note here is that this parable is a great comfort and assurance to those who are guarded in righteousness under the shadow of the Wing of the Almighty. The blessings of obedience secures the assurance that no curse will come to rest on you, however the curses for disobedience are clearly laid out in **Deḥarim/Deuteronomy** and we are therefore reminded how we are to keep our lives clean and free from compromise and sin, lest a curse finds its way into our lives. Our Master gives us a parable of the man who cleaned his house and then ended up worse off because he did not keep it clean:

Luqas/Luke 11:24-26 “When the unclean spirit goes out of a man, he goes through dry places, seeking rest. And finding none, he says, ‘I shall return to my house from which I came.’ 25 “And when he comes, he finds it swept and decorated, 26 then he goes and takes with him seven other spirits more wicked than himself, and they enter and dwell there. And the last state of that man becomes worse than the first.”

This is a parable that teaches us about keeping ‘our house clean’ and we do that by guarding to do all His commands, for that is righteousness for us (**Debarim/Deuteronomy 6:25**), for if we do not guard to do the commands of our Elohim we are in effect opening up our lives for the effect of curses that may find a home and have a right to take root due to lawlessness or compromise and sin! When one walks in righteousness and guards righteousness then we shall not fear the many curses that may be flying about and looking for a home to ruin!

What is worth taking note of here is that as part of the clear list of curses for disobedience we see the following:

Debarim/Deuteronomy 28:26 **“And your carcasses shall be food for all the birds of the heavens and the beasts of the earth, with no one to frighten them away.”**

Part of the curses for disobedience is that the disobedient will end up being devoured by the birds of the heavens and the beasts of the earth. This imagery of the birds feasting on carcasses is one that is repeatedly found in Scripture as a clear reference to the fate of the wicked.

When speaking of the Day of **יְהוּדָה** our Master gives us a clear parable in:

Luqas/Luke 17:31-37 **“In that day, he who shall be on the house-top, and his goods in the house, let him not come down to take them away. And likewise the one who is in the field, let him not turn back. 32 “Remember the wife of Lot. 33 “Whoever seeks to save his life shall lose it, and whoever loses his life shall preserve it. 34 “I say to you, in that night there shall be two in one bed, the one shall be taken and the other shall be left. 35 “Two shall be grinding together, the one shall be taken and the other shall be left. 36 “Two shall be in the field, the one shall be taken and the other shall be left.” 37 And they answering, said to Him, “Where, Master?” And He said to them, “Where the body is, there also the eagles shall be gathered together.”**

While we are able to get some great encouragement from this parable of Shelomoh in recognising that undeserved curses do not come to rest, we are to make sure that we are guarding righteousness and not be found to be in a place where the ‘birds’ have a right to rest and feast on our carcasses due to lawlessness and sin!

The word used for ‘curse’ is **קִלְקָלָה** **qelalah** – **Strong’s H7045** and is from the word **קָלַל** **qalal** – **Strong’s H7043** which means, **‘to be light, swift, trifling, cursed, despised’** and the primary emphasis here is the absence (or reversal) of a blessed or rightful state and the lowering to a lesser state due to the absence of a blessing.

The Hebrew word used here for ‘without cause’ is **חִנָּם** **hinnam** – **Strong’s H2600** which means, **‘out of favour, free, nothing, useless, vain, costs me nothing, without a cause, without pay’**, and comes from the root word **חָנַן** **hanan** – **Strong’s H2603** meaning, **‘show favour, be gracious to, dealt graciously with, given to them voluntarily, shown favour’**. I find the meaning of this Hebrew word for ‘without cause’ a very powerful lesson in showing us the vain worship that many are rendering under the banner of a ‘false grace’ that assumes that the Torah is no longer applicable and so are using their ‘false grace’ as a license to sin and be lawless and are in many ways finding themselves in a place of saying that are free from the curse of the Torah, which is death, while they continue in refusing to walk in the Torah and are lawless and think that they have nothing to worry about. They do not recognise that the birds are hovering and will come to rest on those who are lawless and have cast the Torah of Elohim aside!

Verse 3:

“A whip for a horse, a bridle for a donkey, and a rod for the fool’s back.”

A whip for a horse and bridle for a donkey is a reference to instruments that are used to discipline and train these animals and the imagery of this is likened to the use of a rod for a fool’s back, which shows us that a fool needs discipline and correction in order to be trained in righteousness and be made wise!

As we consider these implements of discipline that are used on animals we are able to recognise that which is needed to drive out folly!

The Hebrew word that is used here for ‘whip’ is **שׁוֹט** **shoth** – **Strong’s H7752** which means, **‘whip, scourge, lash’**, and is a device of leather thongs configured as a flexible cord, used as a device to control, motivate, or punish animals as well as being used to punish and bring pain, which was often very severe! This word comes from the primitive root verb **שׁוּט** **shuth** – **Strong’s H7751** which means, **‘to go or rove about, to and fro, rush back and forth’**, and therefore we are able to get the idea of a whip that is used in a back and forth motion upon the backs of an animal and sometimes even a person! The Hebrew word used here for ‘bridle’ is **מֵתֶגֶג** **metheg** – **Strong’s H4964** which means, **‘bridle, bit, control’**, and is used to describe the leather headgear that is used for controlling a large mammal such as a horse or donkey, which includes a metal bit for a mouthpiece and reins for leading or riding.

Just as these implements of discipline are needed for animals so is a rod needed for a fool’s back!

The Hebrew word for 'rod' is שֵׁבֶט shebet – Strong's H7626 and means, 'rod, staff, branch, shaft' and is a symbol of authority and rulership, and is also translated as 'sceptre' in referring to the rule and authority of Messiah, the Sent One, in whom we have all authority!

Mishlĕ/Proverbs speaks of discipline with the emphasis on instruction, and to answer the question of how discipline is administered, we can see in:

Mishlĕ/Proverbs 22:15 "Folly is bound up in the heart of a child; the rod of discipline drives it far from him."

It is the 'rod' (שֵׁבֶט shebet – Strong's H7626) of 'discipline' that drives folly from the fool!

The Hebrew word for 'discipline' is מוֹסֵר musar – Strong's H4148 which means, 'discipline, chastening, correction, reproof, punishment, warning', and comes from the primitive root verb יָסַר yasar – Strong's H3256 which means, 'to discipline, admonish, correct, teach'.

The word מוֹסֵר musar – Strong's H4148 is used 50 times in Scripture, and of those 50 times, we see it being used in Mishlĕ/Proverbs 30 times, hence our clear understanding of how Mishlĕ/Proverbs carries a great and important theme of the discipline of wisdom that is needed in our lives! There is certainly great wisdom in true discipline!

True wisdom accepts the discipline and instruction of יְהוָה, and sadly there are many today who claim to love Elohim and claim to be followers of the Master, and will even recite many verses contained in the Covenants of Promise, while they so easily discard the need to walk in the Torah of Elohim, and quickly cast aside His clear instructions!

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

The Hebrew word used here for 'instruction' is מוֹסֵר musar – Strong's H4148! In other words, many will talk the talk, yet hate the walk, or rather hate the needed discipline required to live true set-apart lives, and will quickly cast the word of Elohim behind them, instead of letting it be a light for their path ahead of them!

The Greek word used in the LXX (Septuagint) for 'discipline' is παιδεία paideia – Strong's G3809 which means, 'the repairing of a child, training, discipline'. It is used 6 times in the Renewed Writings (N.T.), 4 of which is used in Ib'rim/Hebrews 12 which deals with our need, as children of the Most High, to accept the much needed discipline of a Loving Father! It is also used in Sha'ul's letter to Timotiyos and translated as 'instruction' in:

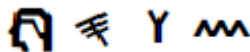
Timotiyos Bĕt/2 Timothy 3:16-17 "All Scripture is breathed by Elohim and profitable for teaching, for reproof, for setting straight, for instruction in righteousness, 17 that the man of Elohim might be fitted, equipped for every good work."

We need the Word to instruct us in righteousness; and to despise the instruction and discipline of the Word is foolish, and as mentioned already – fools die for lack of discipline!


The Greek word used for a 'taught one' or 'disciple' of Messiah is μαθητής mathētēs – Strong's G3101 which means, 'disciple, pupil, student, taught one or one who is learning', which comes from the word μανθάνω manthanō – Strong's G3129 which means, 'learn by use, practice' and the basic meaning of this Greek word is understood as, 'to experience', and the use of this word implies an intellectual concern, which can therefore also render for us the understanding of, 'seek to experience' or, 'learn to know'; and this word is also used in the Greek language with the understanding of, 'learning skills under instruction'. This word comes from the root μαθ- math which means, 'to learn, educated, receive instruction'. A true 'disciple' of our Master and Elohim, is one who is 'disciplined' and learns by receiving instruction and taking heed to walk in it! Many claim to be disciples of Messiah, yet clearly they lack the 'discipline of separation'.

As we look at this word for 'discipline' – מוֹסֵר musar – Strong's H4148 in the ancient pictographic lettering, we are able to glean a better understanding of our need to be a disciplined people!


In the ancient pictographic alphabet, this Hebrew word for 'discipline' - מוֹסֵר musar – Strong's H4148, looks like this:




Mem - מ:

The ancient script has this letter as  and is pictured as 'water', and also carries the meaning of 'chaos' (from the storms of the sea) and can also picture that which is mighty or massive as well as the unknown. We are also able to understand this letter as representing the nations, for the nations are often likened to the seas in Scripture. Knowing this letter represents 'water', we are also able to see how this can render for us the meaning of 'washing' or 'cleansing'.

Waw/Vav - ו:


The ancient script has this letter pictured as , which is a 'peg' or 'tent peg', which was used for securing or tying the tent or other items. The possibility of it having a Y-shape is to show that it prevents the rope from slipping off. The root meaning of this letter is 'to add, secure or hook'. It is by the work of Messiah, in His own Blood, that has secured for us His Covenants of promise, to which we are added to; and His righteousness stands forever secured in Him!

Samek - ס:

The ancient script has this letter pictured as  , which is a thorn and has the meanings of ‘**pierce and sharp**’ and can also carry the meaning of ‘**a shield**’, as thorn bushes were used by shepherds to build a wall to enclose their flock in the night against the attack of predators. Another meaning would be ‘**to grab hold of**’ as a thorn is a seed that clings to hair and clothing.

The Word of Elohim is sharper than a doubled edged sword and when we find that we do not grab hold of His word and allow His Word to be our shield of faith, we may find ourselves being pierced through with sin and compromise! Our praise we have for our Master is that in Him we are upheld forever, for He is the shield of our Help, as He Himself took the crown of thorns upon His head, bearing our sin and shame that we may be found to be shielded in Him! It can also give a meaning of ‘**turning**’, for it is the thorn that turns us away from danger and to that which is secure.

Resh - ר:

The ancient script has this letter pictured as  , which is ‘**the head of a man**’ and carries the meaning of ‘**top, beginning, first, chief**’, as in being the top of the body or the head of a tribe and the one who rules; and also speaks of possession or inheritance that is decided by the chief. Our true life of praise unto יהוה, our Head, begins when we fear Him, for He is the beginning of our strength, and true separated praise entails a true fear of the One who is Chief over us!

When we look at these letters in their ancient pictographic form we are able to clearly see what true discipline entails, as we are to turn away from all wickedness and turn to our Head and Master; and to do so takes great discipline. For: **It is through the disciplined continual washing of water by the Word that secures and establishes us, that we are enabled to turn our eyes to our Master and grab hold of His word!**

True discipline for a true taught one of the Master, involves a committed fixing of one’s eyes on Him!

Ib’rim/Hebrews 12:1-2 “We too, then, having so great a cloud of witnesses all around us, let us lay aside every weight and the sin which so easily entangles us, and let us run with endurance the race set before us, 2 looking to the Princely Leader and Perfecter of our belief, יהושע, who for the joy that was set before Him endured the stake, having despised the shame, and sat down at the right hand of the throne of Elohim.”

In a nutshell we could best understand this term for discipline in the Hebrew - מוסר musar – **Strong’s H4148** – as a term that clearly emphasises our need to be constantly turning our head/eyes to our True Head – and this we do by allowing the Word to wash us and establish us as a true disciplined disciple/taught one of Messiah!

Let me ask you – how disciplined are you? What do you set your eyes upon each and every day, as you sojourn here as ambassadors of the Coming Reign? In your walk of faith, are you continually turning your head to The Master? By that I mean, are you continually turning your attention and thoughts and actions to the One whom you should be following, or are the things of the world and the lusts of the flesh and the lust of the eyes taking your attention away from the needed discipline of separation? When you are confronted with situations, circumstances, conversations or dealings with the world, are you able to have the discipline of separation active in your life, or do you find yourself subtly being conformed to the standards of others, instead of shining the light of set-apartness by being transformed by the renewing of your mind through the Word?

Ib’rim/Hebrews 12:5-6 “And you have forgotten the appeal which speaks to you as to sons, “My son, do not despise the discipline of יהוה, nor faint when you are reprovved by Him, 6 for whom יהוה loves, He disciplines, and flogs every son whom He receives.”

In a Psalm of Dawid where he speaks of the blessing of the one whose transgression is forgiven and whose sins are covered we see the appeal that Elohim makes to His beloved, in:

Tehillah/Psalm 32:8-9 “Let Me instruct you and teach you in the way you should go; let Me counsel, My eye be on you. 9 Do not be like the horse, like the mule, with no understanding, with bit and bridle, else they do not come near you.”

The appeal here is that we should grow in maturity and allow the Word to lead us and not be like the horse and mule that has no understanding.

We also recognise how Ya’aqob likens the tongue to being a member without a bridle as a description of one who is not a doer of the Word but is a hearer only and thinks that they are religious!

Ya’aqob/James 1:26 “If anyone among you thinks he is religious, and does not bridle his tongue but deceives his own heart, this one’s religion is worthless.”

There are a lot of ‘religious’ people today who will speak a lot and claim to be very religious yet their works do not line up with that which they have claimed to hear! They may say that they hear the Word yet they do not do what the Word commands and in the process are deceiving their own hearts and their assumed religion is worthless!

We would do well to bridle our tongue and be swift to hear, slow to speak and slow to wrath!

Tehillah/Psalm 34:13 “Keep your tongue from evil, and your lips from speaking deceit.”

Ya’aqob warns us against the dangers of a loose tongue that is not bridled in righteousness!

Ya'aqob/James 3:1-10 “Not many of you should become teachers, my brothers, knowing that we shall receive greater judgment. 2 For we all stumble in many matters. If anyone does not stumble in word, he is a perfect man, able also to bridle the entire body. 3 Look, we put bits in the mouths of horses, for them to obey us, and we turn their body. 4 Look at the ships too: although they are so big and are driven by strong winds, they are turned by a very small rudder wherever the pilot intends. 5 So too the tongue is a little member, yet boasts greatly. See how a little fire kindles a great forest! 6 And the tongue is a fire, the world of unrighteousness. Among our members the tongue is set, the one defiling the entire body, and setting on fire the wheel of life, and it is set on fire by Gehenna. 7 For every kind of beast and bird, of reptile and creature of the sea, is tamed and has been tamed by mankind. 8 But no man is able to tame the tongue. It is unruly, evil, filled with deadly poison. 9 With it we bless our Elohim and Father, and with it we curse men, who have been made in the likeness of Elohim. 10 Out of the same mouth proceed blessing and cursing. My brothers, this should not be so.”

Mishlê/Proverbs 10:19 “When words are many, transgression is not absent, but he who restrains his lips is wise.”

A fool needs the rod of discipline in order to teach him wisdom, just as a horse and donkey needs a whip and a bridle!

Verse 4-5:

“Do not answer a fool according to his folly, lest you also become like him. 5 Answer a fool according to his folly, lest he become wise in his own eyes.”

These two verses for a single unit, which at first may seem contradictory yet as one carefully considers the parable contained herein we are able to learn the vital lesson of knowing when to speak and knowing when to keep quiet! This is a lesson that I think we are all still trying to learn for we may often find that we speak when we shouldn't have and then at other times we kept quiet when we should have spoken!

Many have wrestled with these two verses and simply ask, ‘What am I supposed to do? Am I supposed to answer a fool according to his folly or not?’

These two verses present to us a paradox, which is a form of expression which seems to be either self-contradictory or absurd, while at another level expresses fundamental truth. A paradox is often employed to get hearers to think at a deeper and more critical level. It may often be closely related to hyperbole, an exaggerated statement, except that for the paradox there is an apparent element of contradiction, which arrests attention and almost demands consideration. In other words these two verses are supposed to get your attention and demands a clear and careful consideration, especially after we have just considered the previous verse where we looked at properly bridling the tongue!

Do not answer is written as – אַל-תֵּעַן – ‘al-ta’an’ in **verse 4**, whereas ‘answer’ is written as – עָנָה – ‘aneh’ in **verse 5**. The root word that is used here for ‘answer’ comes from the root verb עָנָה anah – **Strong’s H6030** which means, ‘to sing, utter tunefully, be occupied with, cry, respond, testify, speak, shout’. This word is used 329 times and relates to giving an answer, testifying, as well as shouting with joy, often as a response to being a faithful witness!

In **Mishlê/Proverbs 15:1** we are told that a soft answer turns away wrath while a harsh word stirs up displeasure. We need to learn when to speak and when not to speak, that is the basic lesson of this parable! If we speak when we shouldn't we will end up being as foolish as the fool we are speaking to. On the other hand there are also times when we are to answer a fool in his folly, for if we don't then he will become wise in his own eyes and think that he is very smart!

Verse 4 can be a warning against speaking to a fool in the same manner in which he spoke to you, for we take note here that an answer is a response to that which has been said or done! The second line of **verse 4** further emphasises the warning of answering a fool the way he has spoken to you for you will end up being just like him. **Verse 5**, on the other hand, warns us against not answering a fool when he is being foolish, for if we do not do so then we simply cause him to get a wrong estimation of himself and steer him towards more folly and destruction, while he may think that he is indeed wise, yet needs correction!

Do not become a fool by answering a fool like a fool! Answer a fool according to what he deserves and needs to hear! These two verses present to us a wise understanding of not getting caught in a foolish argument but rather know when to set straight the clear Truth in order to bring proper clarity and insight. We must be on guard to not return evil for evil or reviling for reviling but rather we are to bless and extend proper instruction that can build up and establish wisdom, rather than break down and render all as fools!

The Hebrew word for ‘folly’ is the noun אִוְלָה ivleth – **Strong’s H200** which means, ‘folly, foolishness, foolish’, and is from the adjective אָוִל evil – **Strong’s H191** which means, ‘fool, foolish’.

Sha’ul, in his letter to the Romans writes the following:

Romiyim/Romans 11:25 “For I do not wish you to be ignorant of this secret, brothers, lest you should be wise in your own estimation, that hardening in part has come over Yisra’el, until the completeness of the gentiles has come in.”

He was addressing the folly and danger of being wise in one's own eyes, as he explained the secret of the branches of the lost and scattered House of Yisra'el that were being grafted into the Master, from among the nations!

This is something that needs to be made very clear to many who have become wise in their own estimation as they do not understand the Covenant that our Master and Elohim came to renew and repair with the House of Yehuḏah and the House of Yisra'el, and in their own folly assume to have replaced Yisra'el thinking that they are wise in their own estimation of an assumed salvation, while they remain fools that need to be set straight with the answer of the Good News of our Master and Elohim!

We also see a severe woe given to those who are wise in their own eyes:

Yeshayahu/Isaiah 5:21 **“Woe to those who are wise in their own eyes, and clever in their own sight!”**

We also take note of the parable in:

Mishlĕ/Proverbs 3:7 **“Do not be wise in your own eyes; fear יהוה and turn away from evil.”**

We also take note of another verse which we will look at later in this collection of parables:

Mishlĕ/Proverbs 26:12 **“Have you seen a man wise in his own eyes? There is more expectancy for a fool than for him.”**
Qorintiyim Aleph/1 Corinthians 3:18-20 **“Let no one deceive himself. If anyone among you seems to be wise in this age, let him become foolish, so that he might become wise. 19 For the wisdom of this world is foolishness with Elohim. For it has been written, “He catches the wise in their craftiness,” 20 and again, “יהוה knows the thoughts of the wise, that they are worthless.”**

The Hebrew word used for ‘wise’ is חָכָם ḥakam – Strong’s H2450 which means, *‘expert, skilled, learned’* and comes from the primitive root verb חָכַם ḥakam – Strong’s H2449 meaning, *‘to be wise, skilful, make wise’*. To be wise means to be one who is skilled or learned and this takes time, determination and discipline! To be wise is evident of one who is increasing in their learning, as he gives his ear – that is his full attention – to hearing instruction and living as a taught one of the Master. To be wise in one’s own eyes is foolishness in יהוה’s eyes! When a person thinks that they have wisdom in themselves they reveal that they lack a true fear of יהוה and are unable to turn away from evil, as they lack true discernment and wisdom that is from above!

We are to lay aside and turn away from all dysfunctional ways as we fear יהוה and do not try to be wise in our own eyes!

Understanding these parables that are contained here in **Mishlĕ/Proverbs 26:4-5** we are further able to see our responsibility as true ambassadors of the reign, as we are called to speak to the fools in their folly so that they can turn to the Master and become wise according to His Word, while at the same time we are to refrain from engaging in worthless battles over matters of the Torah which are fruitless and simply cause more folly! The lesson here is clear... **‘Speak as you should and do not speak as you shouldn’t’!**

Verse 6:

“He who sends a message by the hand of a fool cuts off feet, drinks damage.”

This parable continues to express the uselessness of fools, especially in being able to carry forth a proper message! The idea of ‘cutting off feet’ pictures for us a cutting off of one’s ability to walk, which metaphorically speaking pictures for us a cutting off of the need to guard and keep the Feasts of יהוה.

The Hebrew word that is used here for ‘feet’ is רַגְלַיִם – ‘raglayim’ which is the plural of the word רֶגֶל regel – Strong’s H7272 which means *‘a foot/feet or to walk’*, and speaks of one’s obedience to walking according to the commands of Elohim and obeying His call to keep His feasts as commanded, as we take note that this word is also translated as ‘times’ in:

Shemoth/Exodus 23:14 **“Three times in the year you are to observe a festival to Me.”**

The Hebrew word used for ‘times’ in verse **Shemoth/Exodus 23:14** and **Bemidbar/Numbers 22:28** is Strong’s H7272 רֶגֶל regel – means *‘a foot/feet or to walk’*, and speaks of one’s obedience to walking according to His commands and obeying his call to keep His feasts as commanded. The Feasts were not limited to just 3 but rather all His Feasts were grouped in three – Pĕsaḥ and Matzot were the one time you would celebrate in the 1st month; Shavuot the second time in the 3rd month and in the 7th month – Yom Teruah (Trumpets), Yom Kippur (Atonement) and Sukkot (Tabernacles) being the 3rd time. The term ‘celebrate’ in the Hebrew carries the implication of dancing and literally to dance in a circle or cycle – speaking that we keep this cycle every year with great rejoicing. Three is also symbolic of stability as a 3 legged stool is the most stable. We are again told in:

Shemoth/Exodus 23:17 **“Three times in the year all your males are to appear before the Master יהוה.”**

In verse 17 here in **Shemoth/Exodus 23** the word for ‘times’ is Strong’s H6471 - פָּעַם ‘pa’am’ – means *‘a beat, foot, step’* and can also be expressed as how one *‘conduct one’s life, formally – one’s walk, step or footstep, i.e., the patterns of behavior as a figurative extension of a stepping of a foot forward’*. We keep these cycles with joy as we press on forward and do not turn back but always moving forward in His cycle.

His Feasts are our rehearsals and we are to be diligent in rehearsing according to His set forth instructions, for in it lies His complete plan of redemption for which we continue to walk in faithfully.

His feasts are, in a way, a sure roadmap that ensures the Bride's complete preparation and are eternal appointments for every generation that are prophetic in nature helping the Bride be led in Truth to her wedding with the Master!

The message by the hand of a fool cuts off feet!

The Hebrew word that is translated here as 'message' is דְּבָרִים **Debarim** which is the plural of the word דָּבָר **dabar** – Strong's H1697 meaning, '**speech, word, commandment, chronicles, message**', which comes from the primitive root verb **dabar** – Strong's H1696 meaning, '**to speak, command, counsel, declare, proclaimed, converse, warn, threaten, promise**'. The 5th book of the Torah (**Deuteronomy**), which is called "DEBARIM" – דְּבָרִים

Debarim (Deuteronomy) is often understood as the 'powerhouse' that holds the vision and the mandate we have in יהושע Messiah. We who choose to 'walk and obey' the 'Words' of יהוה that we 'hear, guard and do' find that it becomes a place of anointing, righteousness and empowerment.

The Word of Elohim (includes the collection of all His instructions contained throughout the Scriptures) is that which washes us, teaches us, and trains us in righteousness – and by the life, death and resurrection has been poured out for us so that we may have abundant life in Him!

As we consider this word - דְּבָרִים **Debarim**- plural of the word דָּבָר **dabar** – Strong's H1697, in the ancient pictographic script, we are able to recognise the importance of the Word of Elohim, and how it is His Word that prepares us as His ready Bride!

In the ancient script the word דְּבָרִים **Debarim**, looks like this:



Dalet – ד:

The ancient script has this letter as ד and is pictured as a 'tent door'. It can also have the meaning of a back and forth movement, as one goes back and forth through a tent door; and so speaks of an access point. It can also carry the meaning of 'dangle' or hanging, as the tent door would hang from the roof pole of the tent. It speaks a great deal of understanding the door of the tent of appointment as the only means of access, showing us the importance of the Appointed Times/Feasts of יהוה. Therefore our need to gather as we are commanded to, is the starting point for us to embrace, learn and understand what His Word teaches and instructs us to do.

Beyt - ב:

The ancient script has this letter as ב, which pictures a tent floor plan and means, 'house' or 'tent'. It represents family and the importance of those who are inside the tent as opposed to the tent structure itself. We also recognise that the House/Dwelling Place of Elohim is the body of Elohim that is built up as living stones in our Master, יהושע Messiah. A house/tent speaks of your family and to whom you belong and under whom you submit and adhere to, as the House of Elohim has clear instructions for those in the House! The Light (that is His Word) is for those in the House!

Resh – ר:

The ancient script has this letter as ר and is pictured as 'the head of a man' and has the meaning of the head of a man as well as 'chief, top, begging or first'. Top, as in the top or head of a body, and chief, as in a head of a tribe or people; as well as the one who rules the people. Every House has a head of the home, and all in the House submit to the instructions of the One who is head of the home, listening to and obeying the words that the Head speaks!

Yod – י:

The ancient script has this letter as י which is 'an arm and hand', and carries the meaning of 'work, make, throw', from the primary functions of the arm and hand, and it also represents worship or giving thanks in the extending of hands as a gesture of this. The work of one's hands is the basic meaning of this letter! And this letter also pictures for us the outstretched Arm and working Hand of Elohim, that is not too short to save!

Mem – מ:

The ancient script has this letter as מ and is pictured as 'water', and also carries the meaning of 'chaos' (from the storms of the sea) and can also picture that which is mighty or massive as well as the unknown. We are also able to understand this letter as representing the nations, for the nations are often likened to the seas in Scripture. Water is also a very clear picture for us of that which washes or cleanses us, as we understand from the picture of the bronze laver in the Tabernacle that was used to clean the priests, and was made from the bronze mirrors that was used by the women

who worshipped at the Door of the Tabernacle. As we look into the mirror of the Word of Elohim, we are to allow it to cleanse us and cause us to remember how we are to look, speak and act, in complete adherence to His clear words of instructions contained therein!

As we consider the very powerful word - דְּבָרִים **Debarim** – in the ancient pictographic text, we are able to grasp a fuller understanding of the importance of the Words of Elohim, and we are able to see from the collection of these letters the following:

As we come to the Door (Messiah), and guard His Appointed Times/Feasts that are commanded for The House/Dwelling Place of Elohim, we submit under the Head of the House/Body, for it is by His Outstretched Arm and Hand that we are delivered out of the nations and cleansed to be a set-apart Bride, that submits to the complete Authority of the Words of our Master and King!

The words of our Master and King are most certainly noble words that we are to be paying careful attention to! His Words are ‘refined gold and silver’ that is set for all time, for His Word shall not pass away!

What we can also recognise here is that the Word of יהוה is perfect in its timing and season, especially as we consider His Appointed Times that teach us the assurance of His Word and Promises that are yes and amēn in Messiah! This should further teach us to make sure that the words we speak are fruitful words of Truth and always ready to bear witness of the Truth as we reflect the image of our Master in our words and deeds!

Timotiyos Bēt/2 Timothy 4:2 “Proclaim the Word! Be urgent in season, out of season. Reprove, warn, appeal, with all patience and teaching.”

The fool does not speak the Word of Elohim but speaks his own interpretation of the Word and in the process cuts off feet as the hearers that follow in the folly of the fool find themselves cut off from ‘doing’ what the word commands!

The Hebrew word that is used for ‘hand’ is יָד **yad** – **Strong’s H3027** which is a primitive root word that is translated as, **‘hand, command, authority, power, tenons, side’**, and the primary meaning of this noun is **“the terminal part of the arm used to perform the functions of a man’s will.”**

In the Hebraic mind-set we take note that one’s hand symbolises what one does or one’s ‘works’; and when we therefore consider the message by the hand of a fool we are able to see the clear metaphor of those who are leading many astray through the teaching of lawlessness, hidden under a banner of a falsely assumed grace message, as they teach and do according to the false traditions of man-made dogmas and theologies that have set aside the need to guard and keep the Torah and neglect to walk in the clear pattern that is laid out in Scripture that teaches us that we are to guard and do the Sabbaths and Feast of יהוה. They teach tat which is contrary to the Scriptures and enforce man-made days of worship that are to be kept instead and this cut off the feet of the masses that follow them in the folly of their foolish message of lawlessness!

The Hebrew word that is translated here as ‘cuts off’ is קָצַח **qatsah** – **Strong’s H7096** which means, **‘cuts off, cut off, scrape off’** and it is written here in the ‘piel’ verb tense which renders an ‘intentional or intensive action. What we learn from this is that the folly of Christianity that is being taught to so many is intentionally cutting off people’s feet by hindering their ability to walk in obedience through the violent message of lawless acts of disobedience that is proclaimed as a message of good news, yet lacks any good in it as the casting away of the need to walk in the commands of Elohim are foolishly preached by hand of fools who regard themselves as scholars of the Word, yet are simply ear tickling wolves in sheep’s clothing that are leading astray masses through their foolish and vain message!

In the process they are causing many to drink violence!

The Hebrew word for ‘drinks’ is שָׁתָּה **shatah** – **Strong’s H8354** which means, **‘to drink, drank, well-watered, get drunk, drinking of the cup of Elohim’s wrath’**.

The Hebrew word for ‘damage’ is הָמָס **hamas** – **Strong’s H2555** which means, **‘violence, wrong, malicious, damage’**.

What is interesting to note is the Arabic term ‘hamas’ which is the term used of the Islamic militaristic terrorist group which uses politics and violence to achieve its goals!

When people turn aside from the Torah, their lives inevitably resort to a violent and malicious stand against the need to walk according to the Torah. The corrupted state of twisted man-made theologies that have shaped Christianity has inevitably caused many professing believers to show anger toward the thought of simply obeying the Torah; and have therefore corrupted their lives into a state of lawlessness, which assumes that the favour of Elohim has given them license to not adhere to His commands!

What the wrong do not realise is that their punishment is coming when Elohim comes in His wrath and they will drink of the cup of His wrath!

In **Berēshith/Genesis 21:9-10** we see Yishma'el 'mocking' Yitshaq! In **verse 8** we are told that Abraham had made a great feast/banquet which is the Hebrew word מִשְׁתֶּה *mishteh* – **Strong's H4960** which means, '*a feast, drink, banquet, place where they were drinking*' and is from the root verb שָׁתָה *shatah* – **Strong's H8354** which means, '*to drink, drank, well-watered, get drunk*' and from this we can see that the 'mocking' of Yishma'el was as a result of being drunk! Yishma'el was making fun of Yitshaq, and it is a classic picture of those who walk according to the flesh and assume to belong to the Covenants of Promise, will mock and make fun of those who walk according to the Spirit and abide in the Covenant by walking in the Torah of Elohim! The church scoffs at the need to walk in the Torah and in a sense 'mock's those who do, laughing at the obedience of the remnant faithful, all because they are 'drunk' on the cup of whorings, which had intoxicated them through lies and deceit!

Messiah gave a severe woe to the Pharisees who knew the Torah yet caused people to be hindered from walking according to it:

Luqas/Luke 11:52 "**Woe to you learned in the Torah, because you took away the key of knowledge. You did not enter in yourselves, and those who were entering in you hindered.**"

There are many 'professors' and 'doctors' of theology that are taking away the key of knowledge from their followers and are hindering their ability to walk in obedience by the twisted falsehood that they are teaching! I often cannot understand how it is that the so called learned scholars of Scripture cannot see that they are teaching falsehood and while I do recognise that most pastors and teachers are simply taught a doctrine and are therefore coached in what the man-made theologies interpret the text as, yet I also firmly believe that there are some who actually know that they are leading many astray and they have a clear agenda in blinding the eyes of the masses for their own gain.

This parable of Shelomoh should teach every reader and earnest student of the Word to test the validity of that which they consider as teaching and if it does not line up with the Word then they need to recognise the message of fools that cuts off feet and drinks damage and steer far from this lest they too end up being cut off and drunk on the maddening adulteries of the whore!

Verse 7:

"The legs of the lame hang limp so is a proverb in the mouth of fools."

Shelomoh continues to emphasise the damaging effects of false messages that cripple the hearers of fools!

The Hebrew root word for 'lame' is פִּסְעָה *pisseah* – **Strong's H6455** which comes from the root verb פָּסַח *pasah* – **Strong's H6452** which means, '*to limp, hesitate, become lame, leaped*'. Here Shelomoh tells us that just as a lame leg that hangs limp and is therefore useless and unable to function properly, so too is a proverb in the mouth of fools! What he saying here is that the parables and teachings of fools are useless as they cannot teach one to walk!

As discussed at the beginning of this article, a parable presents the truth very clearly by putting a fresh light on the matter, as it is often presented in a 'story' format that represents the message being given, using imagery known to the hearer, in order to illustrate and shed light on the result of past, current and even future events as determined by choices that are made. What we must therefore take of is that the parables of fools have no value in them as they do not strengthen lame legs and those who were unable to walk properly in the Truth before the parables of fools are heard are not changed and remain in the same useless state before they heard the useless parables of fools!

When Messiah came and preached the Kingdom the lame walked and by this we are able to recognise the power of His message of deliverance that He came to make known and provide through His life, death and resurrection! Our Master spoke in parables and those who had ears to hear were strengthened to walk upright and run in the way of His commands, while the parables of fools keeps many lame in their depraved state of lawlessness and sin!

Ib'rim/Hebrews 12:12-13 "**So, strengthen the hands which hang down and the weak knees, 13 and make straight paths for your feet, lest the lame be turned aside, but instead, to be healed.**"

Obedience to the commands strengthens the lame and causes the lame to walk upright and leap like deer!

The Greek word used here in **Ib'rim/Hebrews 12:13** for 'lame' is χολός *chōlos* – **Strong's G5560** which means, '*lame, halt, limping, cripple*'.

Mattithyahu/Matthew 11:5 "**Blind receive sight and lame walk, lepers are cleansed and deaf hear, dead are raised up and poor are brought the Good News.**"

These were the words that יְהוֹשֻׁעַ *Yehoshua* Messiah told the two taught ones of Yoḥanan to report back to him, for he was in prison.

Mattithyahu/Matthew 15:30-31 "**And large crowds came to Him, having with them those who were lame, blind, dumb, crippled, and many others. And they laid them down at the feet of יְהוֹשֻׁעַ, and He healed them, 31 so that the crowd marveled when they saw the dumb speaking, the crippled well, the lame walking, and the blind seeing. And they praised the Elohim of Yisra'el.**"

With Messiah healing the lame and the blind He was clearly revealing to the crowds that He was the Saviour and Elohim that Scripture prophesied of, who would come to save and heal; and those who believed could be strengthened and filled with great shalom!

Yeshayahu/Isaiah 35:4-6 **“Say to those with anxious heart, “Be strong, do not fear! See, your Elohim comes with vengeance, with the recompense of Elohim. He is coming to save you.” 5 Then the eyes of the blind shall be opened, and the ears of the deaf be opened. 6 Then the lame shall leap like a deer, and the tongue of the dumb sing, because waters shall burst forth in the wilderness, and streams in the desert.”**

The parables (proverbs) of Messiah heal the lame that have ears and hear, guard and do what He commands, while the hearer of the parables of fools remains lame and crippled in their walk!

Yeshayahu/Isaiah 35:3 **“Strengthen the weak hands, and make firm the weak knees.”**

In this **verse 3** of **Yeshayahu/Isaiah 35** we have two different Hebrew words that are translated as ‘weak’.

The first Hebrew word translated here as ‘weak’, as in ‘weak hands’ is רַפְּהָּ **rapheh** – **Strong’s H7502** which means, **‘slack, exhausted, weak’**, and pictures for us a people who had grown tired of ‘doing’ what is right and commanded to do and as a result had become lazy in their required obedience.

The second Hebrew word translated as ‘weak’, as in ‘weak knees’, is כָּשַׁל **kashal** – **Strong’s H3782** meaning, **‘stumble, totter, stagger, bring down, failing, weakening’**. Yisra’el were stumbling in their required work of being faithful in obedience to the Torah of Elohim – why? Because of the many false threats and messages that were coming from the enemy which resulted in words of falsehood that twisted and manipulated the truth through vain traditions in order to cause people to fail in their obedient worship unto Elohim!

Today we recognise how the false lies and traditions of men that is being taught as teachings by false ear ticklers, who have deliberately turned away from the Torah, are causing many to stumble and become weakened in their required faith to do all that is commanded and walk in righteousness. Many will say today, according to that which they are taught in error, that it is impossible to keep the Torah, which is an absolute lie from the enemy! Many will say that the requirements of walking in the Torah have been done away with, which is another twisted lie that, through manipulative brainwashing, has presented a falsified picture of an assumed righteousness that is according to the traditions and dogmas of man, while clearly neglecting the correct Scriptural understanding of what true righteousness entails!

In the process, many have literally become weakened in their hands and knees, and the sad part is that they do not even realise it.

Yeshayahu was clearly told to strengthen hands and knees and say to those who were anxious to be strong and not fear, for the vengeance of Elohim was coming and He was coming to save! This is both an encouragement and a warning! An encouragement to the faithful remnant, as well as a clear warning to the rebellious who stumble in their obedience, with the hope that they will hear and turn from their crookedness and strengthen their hands and knees, and guard to do all the Master and Elohim has commanded – for this is righteousness!!! (**Debarim/Deuteronomy 6:25**)

Weak hands and weak knees are a picture of those who do not have a handle on the truth, and are unable to grasp, with confidence, the Truth of guarding to do all that Elohim has commanded. With weak knees one is not stable in their walk of faith, as their legs will buckle under the pressures and trials they might face, as the deceitfulness of wealth and the worries of this life choke out the Word, causing them to lose their stability and confidence in being a bold ambassador of the Truth!

Verse 8:

“Like one binding a stone in a sling, so is he who gives esteem to a fool.”

As discussed in **verse 1** we take note that giving esteem to a fool is foolish and here Shelomoh likens the foolishness of this with a stone that is bound in a sling, which would render it useless as the stone would not be able to be properly thrown from the sling! It is like saying that if an arrow is tied to the bow then the arrow will not shoot and render the bow and arrow useless.

Giving esteem to a fool carries no power whatsoever and in understanding the progression of these parables regarding a fool we are further able to recognise the lesson of how giving esteem to those who are giving lawless messages are worthless and are like a sling shot that has no power or ability to strike down the enemy or any giants that one faces! So many ‘fools’ are being esteemed by the masses who buy all their ‘self-help’ books and vain strategies at defeating giants, yet what we take note of here is that Shelomoh is warning us against making false estimations of fools who are teaching a lawless message that cannot strengthen or equip their listeners in the pure Truth!

The Hebrew root word used here for ‘binding’ is צָרַר **tsarar** – **Strong’s H6887** and means, **‘bind up, tie, restrict, be restricted, narrow, cramp, frustrate, distress, trouble’**.

The binding of a stone in a sling would render the ability to stone that which is to be stoned as ineffective. Giving esteem to a fool is like the restricting of a functional use of a slingshot!

Another way to understand this parable is to say that to bind a stone in a sling may be dangerous as the stone could fly out and harm or damage the thrower or an innocent bystander. Giving esteem to a fool can be as damaging as the reputation of the one giving the vain esteem may be damaged and cause many to disregard them as being a source of wisdom! What becomes very apparent here is that it is a dangerous thing to give esteem to a fool!

Verse 9:

“A thorn goes into the hand of a drunkard so is a proverb in the mouth of fools.”

A proverb in the mouth of a fool is like a thorn going in to the hand of a drunkard, which means that it is not beneficial at all and can cause serious injury, yet we take note that a drunkard may not feel the thorn in their hand until they sober up. The Hebrew word used here for ‘thorn’ is תִּיבֵן *hoah* - Strong’s H2336 which means, ‘*bramble, thorn bush, thicket, thorn, hook, ring, brier*’, which comes from an unused root meaning ‘to pierce’. This word is only used 11 times in Scripture and while it is believed to come from an unused root that means ‘to pierce’ we also take note that it is also used to give the analogy of a ring for the nose, which would be used to capture and control both animals and men. What Shelomoh is telling here is that while trying to capture a drunkard and get him to do what is required is as fruitless as a proverb in the mouth of a fool! This parable carries a similar picture as that of **verse 7** which teaches us the reality of how useless a proverb or parable or teaching is in the mouth of fools, who despise the true wisdom of Elohim!

The Hebrew word used here is the adjective שִׁכְוֹר *shikkor* – Strong’s H7910 which means, ‘*drunk, drunkard, drunken man*’, pertaining to being intoxicated with alcohol. It comes from the root verb שָׁכַר *shakar* – Strong’s H7937 which means, ‘*to be or become drunk, drunken, make yourself drunk*’.

To be intoxicated can also mean to be poisoned, and when walking according to the lusts of the flesh we can be in danger of being poisoned or drunk with power, greed, lust and coveting fleshly things.

From the root verb we also get the noun שִׁכָּר *shekar* – Strong’s H7941 which means, ‘*intoxicating drink, liquor, string drink*’ which is translated as ‘strong drink’ in:

Mishlê/Proverbs 20:1 “**Wine is a scoffer, strong drink a brawler, and whoever is led astray by it is not wise.**”

A drunkard cannot exercise proper discernment nor be transformed to meditating soberly on the Truth, and herein lies a severe caution against drinking strong drink and becoming intoxicated, for then one’s works would be as useless as a vain proverb in the mouth of a fool!

The basic message of this verse is clear in highlighting to us that drinking alcohol in excess is a foolish thing.

The word that is translated here as ‘wine’ is the Hebrew root word יַיִן *yayin* – Strong’s H3196 which means, ‘*banquet, wine, grape*’, and is the word that is most frequently translated as ‘wine’. While most assume that ‘yayin’ is used exclusively in reference to fermented grape juice or alcoholic wine, we need to realise that there are many references in Scripture where this word can also be understood as being grape juice.

For purposes of highlighting the dangers of being drunk from strong drink I will relate the similar comments regarding this issue as I have written in the commentary of **Mishlê/Proverbs 20:1**:

While there are many examples I could mention, I will just highlight a couple, to show that ‘yayin’ can refer interchangeably to both fermented and unfermented grape juice. Here are a couple of examples of verses where the word ‘yayin’ is used, yet when looking at the context, needs to be understood as meaning fresh grape juice and not a fermented alcoholic drink.

Yeshayahu/Isaiah 16:10 “**Gladness is taken away, and joy from the orchard; in the vineyards there is no singing, nor shouting; No treaders tread out wine in their presses; I have made their acclamation cease.**”

The context of this passage relates to Elohim’s judgement upon Mo’ab for their pride, and part of this judgement is in the removal of gladness and joy from the orchards and vineyards.

Here we are told that there is no singing or rejoicing and that there are no treaders to tread out the wine in their presses! While ‘yayin’ is used here, it is clear that this reference is referring to that which is tread out in the press, which is grapes – hence there will be no grape juice. Some may argue that this is a poetic imagery of allowing the grape juice or ‘yayin’ to become alcoholic.

We see a similar passage in:

Yirmeyahu/Jeremiah 48:33 “**Joy and gladness have been taken away from the orchard and from the land of Mo’ab. And I have made wine to cease from the winepresses. No one treads with shouting – the shouting is no shouting!**”

Once again we are given the imagery of the treading of grapes to cease!

In another clear example of ‘yayin’ not meaning an alcoholic beverage is seen in:

Ėkkaḥ/Lamentations 2:11-12 “**My eyes are spent with tears, My inward parts ferment, My bile has been poured on the ground Because of the destruction of the daughter of my people, As children and the infants languish In the streets of the city. 12 They say to their mothers, “Where is grain and wine?” As they languish like the wounded In the streets of the city, As their life is poured out in their mothers’ bosom.**”

Once again the word יַיִן **yayin** is used here and translated as ‘**wine**’, yet we need to look at who it is who is asking for this. In verse 11 we see how the children and infants languish in the streets! Infants – that is small babies and toddlers! The children and infants say to their mothers – ‘**where is grain and wine?**’. We need to understand the clear context here – there is absolutely no way that a child or infant is going to ask their mother for alcoholic wine!!! While there are many other references I could make, I simply wanted to highlight that we can in no way limit the Hebrew word יַיִן **yayin** as that which refers only to a fermented grape juice or alcoholic wine, but that while it certainly does refer to this in many instances, it can also be rendered as the simple reference to fresh or unfermented grape juice.

In the context of this parable though, we are able to deduce that the reference to יַיִן **yayin** here is clear that it is used to relate to that which has been fermented, as this is supported by the use of the term ‘**strong drink**’ that follows. The Hebrew word that is translated here as ‘**strong drink**’ is the word שֶׁכָּר **shekar** – **Strong’s H7941** which means, ‘**intoxicating drink, liquor, string drink**’, which comes from the root verb שָׁכַר **shakar** – **Strong’s H7937** which means, ‘**to be or become drunk, drunken, make yourself drunk**’. To be intoxicated can also mean to be poisoned, and when walking according to the lusts of the flesh we can be in danger of being poisoned or drunk with power, greed, lust and coveting fleshly things.

After the incident of fire consuming the sons of Aharon for bringing strange fire, we see the clear command of abstaining from wine of strong drink when going in to the Tent of Appointment. This may give us a clue as to what Naḏab and Aḇihu were up to before making their own fire to approach יְהוָה, although many would argue that this is not the case, what we do see here is the fact that this command is given immediately after the strange fire was offered and rejected, and so we have here a very hotly debated topic being set forth in regards to the drinking of alcohol.

The primary reason for the instruction to not drink alcohol was so that proper right-ruling could be administered and the priest would be able to distinguish between the set-apart and the profane and between the clean and the unclean. One thing is certainly a known and proven fact – and that is that alcohol, in even a very small and limited quantity, can cause one’s ability to make sound decisions and have clear judgement be drastically affected and while there may be many conflicting views and standpoints on the very tender issue of drinking, let us look briefly at some Scriptures that will hopefully shed some much needed insight in this regard:

First of all it is wise to begin this with the following verse in regards to this incident that must teach us a vital lesson:

Wayyiqra/Leviticus 10:9 “**Do not drink wine or strong drink, you, nor your sons with you, when you go into the Tent of Meeting, lest you die – a law forever throughout your generations**”

It is very clear – do not drink when you go in to The Tent of meeting!

Why, you may ask? The next 2 verses tell us:

Wayyiqra/Leviticus 10:10-11 “**so as to make a distinction between the set-apart and the profane, and between the unclean and the clean, 11 and to teach the children of Yisra’el all the laws which יְהוָה has spoken to them by the hand of Mosheh.**”

Based on the events that preceded this command it is fairly obvious that Naḏab and Aḇihu could not or rather did not make a distinction between the set-apart and profane, and would therefore be unfit to teach the rest of Yisra’el!

As a serving priest able to make a clear distinction between what is set-apart and profane or between what is clean and unclean, being sober is a must!!!

Sha’ul also gives Timotiyos clear instructions regarding the qualifications of one who desires to be an overseer in **Timotiyos Aleph/1 Timothy 3: 1-7** and in **verse 3** we read that they must not be given to wine. The use of alcohol and drunkenness has certainly been the cause of many sins or lawless actions. And while there may be a strong argument for the use of alcohol as acceptable as can be verified in various events in Scripture where there is clearly drinking taking place, what we have to ask ourselves in light of the current Torah portion is simply this, “**are you serving or not?**” The priests would go in to the Tent of Meeting to serve on behalf of the people before יְהוָה and to do so faithfully they were required to be sober-minded in order to rightfully guard to do that which was expected.

As we learn more and more about the Dwelling Place, we are able to clearly see how this portrays and foreshadows for us the picture of us being a body together in Messiah where the presence of Elohim can dwell by His Spirit; and in light of this we truly understand the words of Sha’ul in:

Qorintiyim Aleph/1 Corinthians 3:16-17 “**Do you not know that you are a Dwelling Place of Elohim and that the Spirit of Elohim dwells in you? 17 If anyone destroys the Dwelling Place of Elohim, Elohim shall destroy him. For the Dwelling Place of Elohim is set-apart, which you are.**”

We are the Dwelling Place of Elohim!!! Now in the Dwelling Place there are clear procedures and instructions in regards to its function and service which is clearly covered in the instructions we study from the Torah; and therefore we must begin to understand that we are ‘**in service**’ while we are the Dwelling Place of the Most High; and based on this text in Wayyiqra/Leviticus we cannot move away from the fact that יְהוָה is making a clear distinction, in instructing us to not drink while ‘**in service**’ in His Dwelling Place.

Many would argue that this is only for the priests and not for the rest; however I would like to remind you of Kěpha's words:

Kěpha Aleph/1 Peter 2:9 **“But you are a chosen race, a royal priesthood, a set-apart nation, a people for a possession, that you should proclaim the praises of Him who called you out of darkness into His marvellous light.”**

We are a royal priesthood... but what for? We'll let us look at the preceding verse to this one as they are self-explanatory in light of us understanding the Tabernacle and its service:

Kěpha Aleph/1 Peter 2:1-8 **“Having put aside, then, all evil, and all deceit, and hypocrisies, and envyings, and all evil words, 2 as newborn babes, desire the unadulterated milk of the Word, in order that you grow by it, 3 if indeed you have tasted that the Master is good. 4 Drawing near to Him, a living Stone – rejected indeed by men, but chosen by Elohim and precious – 5 you also, as living stones, are being built up, a spiritual house, a set-apart priesthood, to offer up spiritual slaughter offerings acceptable to Elohim through יהושע Messiah. 6 Because it is contained in the Scripture, “See, I lay in Tsiyon a chief corner-stone, chosen, precious, and he who believes on Him shall by no means be put to shame.” 7 This preciousness, then, is for you who believe; but to those who are disobedient, “The stone which the builders rejected has become the chief corner-stone,” 8 and “A stone of stumbling and a rock that makes for falling,” who stumble because they are disobedient to the Word, to which they also were appointed.”**

We are chosen to be a people who 'offer up' spiritual slaughter offerings acceptable to Elohim through Messiah!!! This is a clear reference to the work and service of the Dwelling Place, which we now are in Him!!! Now in order to do this effectively and with great joy and assurance of being pleasing to the Master, we need to realise that this can only be done while being able to distinguish between the set-apart and profane, which can only be done when one is of a sober mind! Let us look at the words of Yeshayahu that speaks clearly of the result of drinking instead of serving faithfully:

Yeshayahu/Isaiah 5: 11-13 **“Woe to those who rise early in the morning pursuing strong drink, who stay up late at night – wine inflames them! 12 And the lyre and the harp, the tambourine and flute, and wine are in their feasts; but they do not regard the deeds of יהוה, nor see the work of His hands. 13 Therefore my people have gone into exile, because they have no knowledge. And their esteemed men are starved, and their crowd dried up with thirst.”**

Drinking certainly leads to having no regard for the deeds of יהוה, and was one of the primary causes of a nation who was to be set-apart to be sent into exile!

Yeshayahu/Isaiah 28:7 **“And these too have gone astray through wine, and through strong drink wandered about. Priest and prophet have gone astray through strong drink, they are swallowed up by wine, they wander about through strong drink, they go astray in vision, they stumble in right-ruling.”**

Drinking causes one to stray and start to falsify visions and stumble in the right-rulings of יהוה.

In Yehezqěl we see a clear picture of the service taking place in the Millennial Reign and the clear instruction to the priests:

Yehezqěl/Ezekiel 44:21 **“And no priest is to drink wine when he comes into the inner court.”**

Eph'siyim/Ephesians 5:15-21 **“See then that you walk exactly, not as unwise, but as wise, 16 redeeming the time, because the days are wicked. 17 So then do not be foolish, but understand what the desire of יהוה is. 18 And do not be drunk with wine, in which is loose behaviour, but be filled with the Spirit, 19 speaking to each other in psalms and songs of praise and spiritual songs, singing and striking the strings in your heart to the Master, 20 giving thanks always for all to Elohim the Father, in the Name of our Master יהושע Messiah, 21 subjecting yourselves to each other in the fear of Elohim.”**

There certainly are many verses that could be added to expand on what I am bringing across here and certainly many more that could be used in opposition by some; however the point I would like to bring across is that we ought to learn from the mistakes of the sons of Aharon who brought strange fire; and I echo the words of Sha'ul in saying that we are living in wicked times and we are to be redeeming the time, serving the body in Truth; and my advice is simply this – rather leave alcohol out of the equation, as in doing so you will continually be equipped to serve at any time and be able to subject yourselves to one another in fear of Elohim.

Hear the wisdom is these words:

Mishlě/Proverbs 31:4-5 **“Not for sovereigns, O Lemu'ěl, Not for sovereigns to drink wine, Nor for princes to desire strong drink; 5 Lest they drink and forget the law, And pervert the right of all the afflicted.”**

Galatiyim/Galatians 5:13 **“For you, brothers, have been called to freedom, only do not use freedom as an occasion for the flesh, but through love serve one another.”**

Emphasis here is being on serving one another through love – love being obedience and service speaking of a priesthood serving the body/Dwelling Place – to do that you must not drink wine or strong drink!!!

Many will often refer to the command to bring strong drink to Sukkoth as an occasion and license to drink and even get drunk, as they will quote the following verse to justify their need to drink alcohol at Sukkoth:

Debarim/Deuteronomy 14:26 “**And you shall use the silver for whatever your being desires: for cattle or sheep, for wine or strong drink, for whatever your being desires. And you shall eat there before יהוה your Elohim, and you shall rejoice, you and your household.**”

Both Hebrew words for ‘wine’ – (יַיִן) **yayin**) and ‘strong drink’ – (שֵׁכָר) **shekar**) are used here.

Is this a license to drink? Many may seem to think so at first glance, yet when understands the service of the Tabernacle or Temple and then understands the various offerings that are to be brought and offered up then this verse makes perfect sense, not in a license to drink but rather in bringing what is clearly instructed in order to fulfil the required offerings!

The ‘drink offering’ of ‘wine’ or ‘strong drink’ was to be ‘poured out’ as an offering:

Bemidbar/Numbers 28:7 “**and its drink offering, one-fourth of a hin for each lamb. Pour out the drink to יהוה as an offering in the set-apart place.**”

The Hebrew word שֵׁכָר **shekar** is used here for ‘the drink’, which was to be poured out as an offering!

Those who promote the teaching that it is ok to drink strong drink is a ‘false preacher to the people’:

Mikah/Micah 2:11 “**If a man walking after wind and falsehood has lied: ‘I preach to you of wine and of strong drink,’ he shall be the ‘preacher’ of this people!**”

Yeshayahu/Isaiah 56:10-12 “**His watchmen are blind, all of them, they have not known. All of them are dumb dogs, unable to bark, dreaming, lying down, loving to slumber. 11 And the dogs have a strong appetite, they never have enough. And they are shepherds! They have not known understanding. All of them look to their own way, every one for his own gain, from his own end, saying, 12 “Come, let me bring wine and fill ourselves with strong drink. And tomorrow shall be as today, even much greater.”**”

The point being made here by Shelomoh is very clear – like foolish teachings of the foolish so is a drunkard that is trying to do what is right!

There are many today who are intoxicated on the wine of the whore and her maddening adulteries that have corrupted the Truth and replaced the truth with false theologies of man, and no matter how much we may try to hook and catch those who are intoxicated with lies and false doctrines, as long as they are still drunk from a lawless theology of man they will not be able to sober up and walk in the Truth.

Verse 10:

“An archer who wounds anyone, is he who hires a fool or any passer-by.”

While this saying may seem unclear to many what we take note of here is the analogy that is given of hiring a fool or someone who just passes by and does not know what they are doing. They will just be like an archer who injures and hurts others as they are not trained or skilled in archery!

The Hebrew word for ‘hires’ is שָׂכַר **sakar** – **Strong’s H7939** which means, ‘**hire, wages, compensation, fare, reward**’ and comes from the primitive root word that means ‘**to hire, to earn wages**’.

The Hebrew word that is used here for ‘archer’ is רַב־רַב **rab** – **Strong’s H7228** which is only used twice in Scripture and means, ‘**archer, bowman**’, which is a person that shoots arrows with a bow, and comes from the root verb רָבַב **rabab** – **Strong’s H7232** which means, ‘**shoot, shot**’. What is also worth taking note of is that this word for archer is similar to the word רַב־רַב **rab** - **Strong’s H7227** which means, ‘**many, abundance, much, great, abounding, plentiful**’, , which comes from the primitive root רָבַב **rabab** – **Strong’s H7231** which means, ‘**to be or become much or many, abound, increase**’.

Instead of using ‘archer’ some translators have preferred to translate this word as ‘**great**’ as it can also speak of a great man or an employer or boss.

The Hebrew word for ‘wounds’ is חָלַל - **hālal** - **Strong’s H2490** (chalal – with a ch.. sound as in loch) and means, ‘**to bore or pierce through or kill or wound or defile**’. What is worth taking note of here as we unpack this parable is that we begin to recognise how the enemy who seeks to kill and destroy will certainly hire any fool to do his work!

The clear analogy of how Satan has ‘hired’ many fools that are not properly skilled in the Word to do his dirty work and in the process causes may to be wounded through lies and deception! There are many fools that are shooting arrows of destruction at many and are wounding masses who have not been equipped with the Truth nor are armed in the Torah of Elohim and therefore lack the ability to properly lift up the shield of faith to stop the fiery arrows of the enemy!

Verse 11:

“As a dog returns to his own vomit, so a fool repeats his folly.”

It is known that dogs will, after vomiting, return to eat it up. This sickening image that is done by dogs that will eat anything (even their own vomit) is likened to a fool, for he will keep doing the same sick and twisted things as he did before and therefore shows that he does not change his sick ways!

Kēpha quotes this proverb in a chapter that describes the false prophets and false teachers that bring destructive heresies and the many that follow in their ways and walk after the flesh in filthy lust while despising proper authority. He then talks about those who had come to the knowledge of the truth and had escaped from those living in delusion and the false promises of freedom yet end up getting entangled in the false ways again. He says it would be better if they had not known the way of righteousness, than having known it and then turn away from the set-apart command! He uses this proverb to describe such people! (Please go and read **Kēpha Bēt/2 Peter 2**)

We have seen how some have come out of the corrupted church system and began to walk the set-apart path of obedience by keeping the Sabbaths and Feast, yet somehow they get entangled again by confusion and end up returning to the false system that they came out from and go back to a false sun-day worship and deny the True Names of our Saviour! These people are fools that repeat their folly as they go back to the lukewarm lifestyle of compromise and go back to false ways!

The idea of vomiting also reminds us of the assembly in Laodikeia which was rebuked for being lukewarm, for they were neither hot nor cold, and these the Master will vomit out! (**Hazon/Revelation 3:14-22**)

The Hebrew root word used here for 'vomit' is קָע **qe** – **Strong's H6982** which means, '**what is vomited up**', and comes from the primitive root verb קָע **qi** – **Strong's H7006** which means, '**to vomit up, spew out**'. This root verb is only used once in Scripture:

Yirmeyahu/Jeremiah 25:27-28 "And you shall say to them, 'Thus said יהוה of hosts, the Elohim of Yisra'el, "Drink, be drunk, and vomit! Fall and rise no more, because of the sword which I am sending among you." ' 28 "And it shall be, when they refuse to take the cup from your hand to drink, then you shall say to them, 'Thus said יהוה of hosts, "You shall drink!"

This is the cup of wrath from the Hand of יהוה that Yirmeyahu was told to go and make all the nations to whom he would be sent, to drink it. יהוה will make the drunken drink of the cup of His wrath and vomit and be forced to drink of His wrath in their own vomit!

The noun - קָע **qe** – **Strong's H6982** which means, '**vomit**' is used 4 times in Scripture; here in this parable of Shelomoh and the other 3 passages are all clearly linked with the sickening depravity of a drunken state of lawlessness and rebellion: **Yeshayahu/Isaiah 19:14** "יהוה has mixed a perverse spirit in her midst. And they have led Mitsrayim astray in all her work, as a drunkard strays in his vomit."

This was part of the message concerning Mitsrayim!

Yeshayahu/Isaiah 28:7-8 "And these too have gone astray through wine, and through strong drink wandered about. Priest and prophet have gone astray through strong drink, they are swallowed up by wine, they wander about through strong drink, they go astray in vision, they stumble in right-ruling. 8 For all tables shall be covered with vomit, no place without filth."

This was part of a severe woe that is given to the proud crown of the drunkards of Ephrayim. Ephrayim is often used as a metaphor for the House of Yisra'el that had been divorced for whoring and adultery and here we take note how both priest and prophet have strayed through strong drink and because of this the tables shall be covered with vomit!

The reference to tables being covered with vomit is a metaphor for how they have turned the Feasts of Elohim into a drunken mess and how they have defiled the proper observance of set-apartness. Today we take note how sick the table of worship has become in Christianity as they have corrupted the Truth and replaced the called for worship and Feasts with defiled tables of idolatry and witchcraft as the tables of filthy vomit that they continually return to are rooted in pagan celebrations of the wickedness and evil of false fertility worship!

Those who continue to follow in the false ways of Christianity that has defiled the Table of Elohim and established their own tables of filth are like dogs that keep returning to eat up their won vomit!

Yirmeyahu/Jeremiah 48:26 "Make him drunk, because he has made himself great against יהוה. Mo'ab shall splash in his vomit, and he shall also be in mockery."

This was part of the message concerning Mo'ab. מוֹאָב **Mo'ab** – **Strong's H4124** means, '**of the father**'. Mo'ab was also the name of the 41st stage of 42 in the Wilderness Journey from Mitsrayim to the Promised Land. We know that Mo'ab was the offspring of the incestuous relationship between Lot and his daughters. So this stop can carry both a positive as well as a negative meaning. Are we of the heavenly Father or from the father of evil? We must choose whom we serve and so in essence sums up the majority of our Wilderness journey – will we listen and obey our Father in Heaven and be called sons of Elohim?

Romiyim/Romans 8:14 "For as many as are led by the Spirit of Elohim, these are sons of Elohim."

Galatiyim/Galatians 3:26 "For you are all sons of Elohim through belief in Messiah יהושע."

Galatiyim/Galatians 4:6 "And because you are sons, Elohim has sent forth the Spirit of His Son into your hearts, crying, "Abba, Father!"

Eph'siyim/Ephesians 5:6 “Let no one deceive you with empty words, for because of these the wrath of Elohim comes upon the sons of disobedience.”

Qolasim/Colossians 3:4-7 “When the Messiah, who is our life, is manifested, then you also shall be manifested with Him in esteem. ⁵ Therefore put to death your members which are on the earth: whoring, uncleanness, passion, evil desire and greed of gain, which is idolatry. ⁶ Because of these the wrath of Elohim is coming upon the sons of disobedience, ⁷ in which you also once walked when you lived in them.”

There are many who claim to ‘know’ the Father and be of the Father while they deny Messiah and will therefore end up splash in their own vomit! To claim that one is of the Father one must also confess that יהושע Messiah is יהוה, for the Son and The Father are ONE!

Yeshayahu/Isaiah 9:6 “For a Child shall be born unto us, a Son shall be given unto us, and the rule is on His shoulder. And His Name is called Wonder, Counsellor, Strong Ėl, **Father of Continuity**, Prince of Peace.”

A Son shall be given to and He shall be called ‘Father of Continuity’!

After the Millennial Reign of our Master has ended and the renewed heavens and earth come down, we take note of the words of יהושע Messiah, in:

Hazon/Revelation 21:6-7 “And He said to me, “It is done! I am the ‘Aleph’ and the ‘Taw’, the Beginning and the End. To the one who thirsts I shall give of the fountain of the water of life without payment. ⁷ “The one who overcomes shall inherit all this, and I shall be his Elohim and he shall be My son.”

The Son who was given to us - יהושע Messiah – who is the Aleph and the Taw, the Beginning and the End, tells us that He is the source of Living Water (as He told the Shomeroni woman at the well) and tells us that the one who overcomes will be His son, which means He is the Father!!!

The reason I am highlighting this is to show how many are returning to the vomit of denying that יהושע Messiah is Master and Elohim, and those who continues to do so will splash in their vomit and be destroyed!

Verse 12:

“Have you seen a man wise in his own eyes? There is more expectancy for a fool than for him.”

Being wise in one’s own eyes is a short sighted thing! Being wise in one’s own eyes is a metaphor for one who is conceited and foolishly over-confident in themselves, reckoning that they do not need the wisdom of others, and more specifically that they do not need the wisdom of Elohim! His foolishness leaves them without any expectation!

Verse 5 warns us about the folly of a fool be wise in his own eyes if not corrected with a proper answer, and so I will repeat some of the clear verses we have that highlight the caution against being wise in one’s own eyes:

Sha’ul, in his letter to the Romans writes the following:

Romiyim/Romans 11:25 “For I do not wish you to be ignorant of this secret, brothers, lest you should be wise in your own estimation, that hardening in part has come over Yisra’el, until the completeness of the gentiles has come in.”

He was addressing the folly and danger of being wise in one’s own eyes, as he explained the secret of the branches of the lost and scattered House of Yisra’el that were being grafted into the Master, from among the nations!

This is something that needs to be made very clear to many who have become wise in their own estimation as they do not understand the Covenant that our Master and Elohim came to renew and repair with the House of Yehudah and the House of Yisra’el, and in their own folly assume to have replaced Yisra’el thinking that they are wise in their own estimation of an assumed salvation, while they remain fools that need to be set straight with the answer of the Good News of our Master and Elohim!

We also see a severe woe given to those who are wise in their own eyes:

Yeshayahu/Isaiah 5:21 “Woe to those who are wise in their own eyes, and clever in their own sight!”

We also take note of the parable in:

Mishlĕ/Proverbs 3:7 “Do not be wise in your own eyes; fear יהוה and turn away from evil.”

The Hebrew word used for ‘wise’ is חָכָם ḥakam – Strong’s H2450 which means, ‘expert, skilled, learned’ and comes from the primitive root verb חָכַם ḥakam – Strong’s H2449 meaning, ‘to be wise, skilful, make wise’. To be wise means to be one who is skilled or learned and this takes time, determination and discipline! To be wise is evident of one who is increasing in their learning, as he gives his ear – that is his full attention – to hearing instruction and living as a taught one of the Master. To be wise in one’s own eyes is foolishness in יהוה’s eyes! When a person thinks that they have wisdom in themselves they reveal that they lack a true fear of יהוה and are unable to turn away from evil, as they lack true discernment and wisdom that is from above!

We are to ‘fear’ יהוה and the natural response to having a true fear of יהוה will be to turn away from all evil!

The root word used here for 'fear' is the Hebrew noun יִרְאָה *yirah* – Strong's H3374 meaning, '*fear, awesome, reverence*', and is derived from the verb - יָרָא *yare* – Strong's H3372 which means, '*to fear, be afraid, be in awe, show reverence and respect*'.

יָרָא *yare* – Strong's H3372 is used in:

Berēshith/Genesis 3:10 "And he said, "I heard Your voice in the garden, and I was afraid because I was naked, so I hid myself."

Here Adam was afraid because he had sinned, however we see this same root word יָרָא *yare* – Strong's H3372, being used in a positive sense in:

Debarim/Deuteronomy 6:13 "Fear יהוה your Elohim and serve Him, and swear by His Name."

Now having seen these two examples it could be thought that the same word has two different meanings – that of fear and reverence, however this is essentially the concept being applied differently. יָרָא *yare* – Strong's H3372 can also mean, "to shoot or cast off or pour".

The literal concrete meaning of "yara" is a "flowing out of the gut" which can be applied to "fear" or "reverence." Have you ever been so scared or been in the presence of something so amazing that you could "feel it in your gut"? This "feeling" is the meaning of this word. The Hebrews were a very emotional people, and in many cases their words are filled with emotional expressions and are often describing a "feeling," rather than an "action", or better put we can understand how feelings should not set aside our need to have right action.

It is almost like saying, "You know that inner feeling you get deep in the gut, especially when you know you should not do something that you thought of doing or when you are in such awe of the presence of יהוה or someone in authority you respect highly that it can be felt in the gut, almost as nervousness." This is how 'yara' could in one sense be described! The one that fears יהוה will refrain from doing that which is displeasing to Him. Fear of Him does not cause us to shrink back as one would from a fierce enemy or wild beast, but rather it causes us to draw near to Him and true fear of Elohim fills us with a reverent awe, enabling us to doing our utmost to please Him in every way!

The Hebrew root verb for 'turn away' is סָרַר *sur* – Strong's H5493 meaning, '*turn, turn aside, depart from a way, avoid, be removed from, put away*', and is used in Scripture in reference to 'putting away' that which we should not be associated with and to put away would be to turn aside from and come out of that which is foreign to the Covenants of Promise.

This word implies the concept of: **Turn away – leave – depart – come out from among them!!!**

As we acknowledge the inherited lies of our fathers, we must act in accordance with the call, as true fearing servants of the Most High, to turn away from and leave that which we were taught in error and come out from the leaven of these teachings of man that have defiled the Truth of true service!

Yeshayahu/Isaiah 52:11 "Turn aside! Turn aside! Come out from there, touch not the unclean. Come out of her midst, be clean, you who bear the vessels of יהוה."

Qorintiyim Bēt/2 Corinthians 6:17 "Therefore, "Come out from among them and be separate, says יהוה, and do not touch what is unclean, and I shall receive you."

Ḥazon/Revelation 18:4 "And I heard another voice from the heaven saying, "Come out of her, my people, lest you share in her sins, and lest you receive of her plagues."

Sha'ul tells us to 'lay aside' every hindrance and sin that entangles us.

We are to lay aside and turn away from all dysfunctional ways as we fear יהוה and do not try to be wise in our own eyes!

There is more expectancy for a fool that for one who is wise in his own eyes!

The Hebrew word used for 'expectancy' is תִּקְוָה *tiqvah* – Strong's H8615 which means, '*longing, expectancy, hope*', which comes from the root word קָוָה *qavah* – Strong's H6960 meaning, '*to wait for, eagerly wait, expect, hopefully waiting*'.

In **Mishlē/Proverbs 11:7** we are told that the expectancy of the wrong perishes, for those who do not put their hope in יהוה our Messiah, will be blotted out, while those who wait on יהוה shall look forward to the resulting joy of His soon return. יהוה is the expectation of Yisra'el!

Yirmeyahu/Jeremiah 14:8 "O Expectation of Yisra'el, its Saviour in time of distress, why should You be like a stranger in the land, or like a traveller who turns aside to lodge?"

These were the words of Yirmeyahu after the word of יהוה came to Yirmeyahu concerning droughts and the fact that there would be no rain due to lack of obedience. Yirmeyahu appeals to יהוה to act for His Name's sake, and says, "though our crookednesses witness against us" and acknowledges and says, "our backslidings have been many, we have sinned against You." (Verse 7).

In his urgent appeal to יהוה, Yirmeyahu addresses יהוה as, 'Expectation of Yisra'el, its Saviour'.

The word used for **'its Saviour'** is מוֹשִׁיעוֹ – **'moshiyao'** – which is another variant in the structure of the Hebrew term מוֹשִׁיעַ **Moshiya**, used to highlight who our Saviour is – and having said that – it highlights who our **"Messiah"** is (as an English transliteration of the term)! For more detailed information on this vital truth please see the article called **YHWH our Saviour** which can be found on our site (<http://atfotc.com>) under the **'articles'** menu or by clicking on the following link:

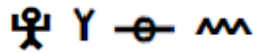
<http://atfotc.com/index.php/2012-04-19-08-30-28/view/512-yhwh-our-saviour>

The Hebrew word translated here in Yirmeyahu as **'expectation'** is the noun מִקְוֵה **miqveh** – **Strong's H4723** which means, **'hope, expectation'**, as well as being translated as **'a collection or gathering of waters'**. It comes from the root verb קָוָה **qavah** – **Strong's H6960** meaning, **'to wait for, eagerly wait, expect, hopefully waiting'**, and when we are instructed to **'wait on יְהוָה'**, it carries the intensity of being commanded to look eagerly for the soon return of our Light, Saviour and Refuge in who we continually trust and praise and are taught by; for when we wait on יְהוָה our strength is renewed – and waiting on יְהוָה requires our active response to who He is, with great intensity.


The Expectation of Yisra'el is the Saviour of Yisra'el – the One who saves and brings to us the Living Waters!

As we look at the ancient pictographic rendering of this word for **'expectation'** we are able to fully confirm and see what is clearly being expressed in prophecy here.


In the ancient Hebrew pictographic script the word מִקְוֵה **miqveh** – **Strong's H4723** which means, **'hope, expectation'**, as well as being translated as **'a collection or gathering of waters'**, looks like this:




Mem - מ:

The ancient script has this letter as  and is pictured as **'water'**, and also carries the meaning of **'chaos'** (from the storms of the sea) and can also picture that which is **mighty** or massive as well as the unknown. We are also able to understand this letter as representing **the nations**, for the nations are often likened to the seas in Scripture. Knowing this letter represents **'water'**, we are also able to see how this can render for us the meaning of **'washing'** or **'cleansing'**.


Quph - ק:

This is the letter **'quph'**, which is pictured as , and is a **'horizon'** and depicts the elements of **'time'**, as it pictures the sun in its rising and setting. It therefore carries the meaning of **'circle'** or **'to go around'**, representing for us both, appointed cycles or times as well as eternity.

Waw/vav - ו:

The ancient pictographic form of this letter is , and is pictured as **'a peg'** or **'tent peg'**, which was used for securing or tying the tent or other items. The possibility of it having a Y-shape is to show that it prevents the rope from slipping off. The root meaning of this letter is **'to add, secure or hook'**.

Hey - ה:

The ancient script has this letter pictured as , which is **'a man standing with his arms raised out'**. The Hebrew word **"hey"** means **"behold"** as when looking at a great sight. This word can also mean **"breath"** or **"sigh"** as when one sighs in amazement when looking at a great sight. It also carries for us the meaning of surrender, as we lift up our hands and submit to יְהוָה as we lift our hands in praise, declaring His authority under which we humbly submit!

As we look at these letter pictures we are able to see the fuller meaning of the word used for **'expectation'** in referring to the One who is our Saviour! The collection of these letters can render for us the meaning of:

"The waters that are forever secured in the One who is to be praised!" or:

"The washing that is forever secured in the One to be praised!" or when considering that the waters can be a reference to the nations that will come forth and be delivered out of the chaos of sin and destruction we could see the meaning of:

"Behold the One who secures the gathering of the nations!"

What is worth noting is that this word מִקְוֵה **miqveh** – **Strong's H4723** is only used 12 times in Scripture, and the first time it is used is in:

Bereshith/Genesis 1:10 "And Elohim called the dry land 'earth,' and the collection of the waters He called 'seas.' And Elohim saw that it was good."

Here it is translated as ‘collection’ is referring to the gathering of the waters and the root word קָוָה qavah – Strong’s H6960 is used in **verse 9** where He commanded the ‘gathering’ of the waters, so that the dry land could appear! This is a powerful picture being set forth here for us as we see the word of Elohim that brings order out of chaos by the gathering of the seas to bring forth the land from which He would form and fashion man in His image! Sin brought forth chaos to that which was made good and as a result the Expectation had to come to restore order and bring back a restoration to His image in man!

The Expectation and Saviour of Yisra’el was made very clear in Scripture – they were expectant of a Saviour to come and deliver them from destruction and from the oppression of their enemies.

And here in Yirmeyahu we see clear evidence that “**The Expectation of Yisra’el**” is the Messiah – The one who would come and save us and wash us completely from our sin! We further see the confirmation of who the expectation is as we take a look at another couple of verses in Yirmeyahu/Jeremiah:

Yirmeyahu/Jeremiah 17:13 “**יְהוָה הוֹדָה**, the **expectation of Yisra’el**, all who forsake You are put to shame. “Those who depart from Me shall be written in the earth, because they have forsaken **יְהוָה**, the fountain of living waters.”

In this verse Yirmeyahu clearly calls **יְהוָה**, “**The Expectation of Yisra’el**”, and anyone who would forsake Him would be put to shame and those who depart from “**The Expectation of Yisra’el**” would be written in the earth! Here in this verse is another clear title being given to **יְהוָה**, “**The Expectation of Yisra’el**”, and that is “**The Fountain of Living Waters**”!!!

The wrong have no expectation, and their expectation – that which is without the pure washing of the Blood of Messiah through our immersion in Him, have no lasting expectation, whereas the righteous do!!!

Verse 13:

“The lazy one says, “There is a lion in the way! A fierce lion is in the streets!””

After having dealt directly concerning ‘fools’ we now see Shelomoh dealing with ‘the lazy’!

The Hebrew word translated here as ‘lazy one’ is אִשֵּׁל atsel – Strong’s H6102 which means, ‘*lazy, sluggard*’, and is used 14 times in 14 verses – all of which are found in the Book of **Mishlĕ/Proverbs**!!! The way to guard against laziness is to learn wisdom and do it! The one who ‘learns’ wisdom and does not apply it is lazy and a fool who just wants to get puffed up with knowledge while lacking the needed action of obedience and follow through of applying the wisdom of the Torah of **יְהוָה**!

This parable is similar to the one we see in:

Mishlĕ/Proverbs 22:13 “**The lazy one says, “There is a lion outside! I am going to be killed in the streets!””**

Shelomoh highlights for us here the pathetic excuse that the lazy one gives for not going out to work! The lazy will always have some ridiculous excuse to not do what is required and will take it so far in saying that they will get killed if they have to go out and do something!

So many today may learn the Torah and commands yet when it comes to actually guarding to do what it says they become lazy and use vain excuses to appease their own conscience, simply because they have a fear of standing up and doing what is required and fear the rebuke or ridicule they will receive from others in the world! In **Mishlĕ/Proverbs 6:6** the lazy one is commanded to go and take a look at the ant and learn from the actions of an ant!

If one is being so lazy that they are doing absolutely nothing then this is a kind of rebuke to the lazy that says “**take a look at what the ant does you lazy one!**” To the lazy, it is not as if they do not have the time to take a look.. after all they are being lazy! But by looking at the ant, a lazy one can be quickly convicted to stop their laziness!

The lazy excuse away obedience for fear of being challenged for their faith and will easily compromise in order to avoid facing what they would deem to be a deadly outcome. Think about it for a moment, so many people who are taught the Truth and the need to properly guard the Sabbath get lazy in actually keeping it and refuse to stand up to their employers and tell them why they will not and cannot work on the Sabbath, all because they are afraid that they will lose their job and income and this is no different to the kind of excuse that Shelomoh is presenting to us here!

The Greek word used here for ‘lazy’ is ἀκνηρός oknēros – Strong’s G3636 which means, ‘*slothful, lazy, troublesome, lagging behind, idle, timid*’, and comes from the word ἀκνέω okneō – Strong’s G3635 which means, ‘*shrink back, hesitate, delay*’.

Sha’ul reminds us that we are to NOT be **idle**, which is the Greek word ἀκνηρός oknēros – Strong’s G3636 used in: **Romiyim/Romans 12:11** “**not idle in duty, ardent in spirit, serving the Master**”

A clear theme we see running throughout Scripture is one of servanthood and the clear requirements of what proper servanthood in the Body of Messiah entails, with the sober warning being given to those who are lazy, idle and timid in their neglect for the Word. Those who work unto the Master with their all, guarding and meditating daily on His Word will be prosperous in all their ways! The lazy will make any excuse not to work and the reality is that what they fear will come upon them (**Mishlĕ/Proverbs 10:24**), for the Lion of the tribe of Yehudah is coming and He is coming to destroy His opponents, which include those who are too lazy to guard to do all He has commanded us to!

Timotiyos Bět/2 Timothy 2:15 “Do your utmost to present yourself approved to Elohim, a worker who does not need to be ashamed, rightly handling the Word of Truth.”

The worker who diligently acts promptly to doing what is commanded as he studies and meditates upon the Torah day and night will be successful, while the one who is lazy in their approach toward learning, studying and meditating on the Word will be a poor and needy man, never being satisfied and content in all circumstances!

In the parable of the talents Messiah tells us of the one who did not use the talent he was given and how he went and hid it, and we see the result of being lazy and not guarding to do what is required with what the Master has equipped us with: **Mattithyahu/Matthew 25:24-30** “And the one who had received the one talent also came and said, ‘Master, I knew you to be a hard man, reaping where you have not sown, and gathering where you have not scattered seed, 25 and being afraid, I went and hid your talent in the ground. See, you have what is yours.’ 26 “And his master answering, said to him, ‘You wicked and lazy servant, you knew that I reap where I have not sown, and gather where I have not scattered seed. 27 ‘Then you should have put my silver with the bankers, and at my coming I would have received back my own with interest. 28 ‘Therefore take away the talent from him, and give it to him who possesses ten talents. 29 ‘For to everyone who possesses, more shall be given, and he shall have overflowing; but from him who does not possess, even what he possesses shall be taken away. 30 ‘And throw the worthless servant out into the outer darkness – there shall be weeping and gnashing of teeth.’”

The lazy say that there is a fierce lion in the streets, which is another way of saying that they will be killed in the streets! The Hebrew root word translated as ‘sreets’ is רחב *rehob* – Strong’s H7339 which means, ‘a broad open place, plaza, square, market’, and the Greek word used in the LXX (Septuagint) is πλατύς *platus* – Strong’s G4116 which means, ‘broad street, broad way’, and is the word used to describe the ‘wide’ gate that leads to destruction!

Mattithyahu/Matthew 7:13 “Enter in through the narrow gate! Because the gate is wide – and the way is broad – that leads to destruction, and there are many who enter in through it.”

These wise words of Shelomoh give us a clear warning against laziness, for that which the lazy fear will come upon them as they fall prey to the lazy and lawless ways of the broad path that leads to destruction!

Verse 14:

“As a door turns on its hinges, so does the lazy one turn on his bed.”

A door turning on its hinges in a back and forth movement while being held in its place is the picture Shelomoh gives to us regarding a lazy one who turns on his bed yet never gets out of bed as his laziness is like hinges that fasten him to his bed. The only movement of a lazy one is from one side of his body to the next and does not get out of bed to go anywhere! This is an image of many who often refuse to get out of bed when they feel lazy. The toss and turn on their bed for they may not be sleepy, and do not need sleep or rest yet laziness keeps them bound to their bed!

The imagery used here is very simple yet very plain and highlights the dangers of laziness that often captures many when physically not feeling up to the challenges that are to be faced, and so as a door turns back and forth on its hinges, so will a lazy one continue to toss and turn on his bed and never make a proper decision about what should be done!

Have you ever found yourself being lazy and in the process you ‘wrestle’ in bed and the more you toss and turn the more you seem to want to stay in bed as opposed to getting up and doing what is required?

This parable is a caution against the dangers of how laziness can trap one into a state of slumber and cause one to be unproductive.

Verse 15:

“The lazy one buries his hand in a dish; it tires him to bring it back to his mouth.”

This parable uses the imagery of how pathetic a lazy one really is as they cannot even feed themselves!

This parable is very similar to the one in:

Mishlë/Proverbs 19:24 “A lazy one buries his hand in a dish, and does not bring it back to his mouth.”

When we consider the words of Shelomoh here in referencing a lazy one who cannot even bring his hand back to his mouth after dipping it in a dish I am immediately reminded of Ęsaw who wanted Ya’aqob to feed him, as seen in:

Berëshith/Genesis 25:30 “And Ęsaw said to Ya’aqob, “Please feed me with that same red stew, for I am weary.” That is why his name was called Eđom.”

Ęsaw is a picture of those who run after the things of the flesh and do not walk according to the Spirit and we are able to see so many today who get so weary after their intense chasing of fleshly matters that when it comes to sitting and eating the good manna of the Word of Elohim they are too lazy to feed themselves and want others to do it for them!

Many people are ‘buried’ in systems of false theologies and are lazy in their proper study of the Word, as they just accept whatever is told to them without testing the validity of what they are being instructed in!

The Hebrew word that is translated here as 'tires' is the root verb לָאָה laah – Strong's H3811 which means, **'to be weary, impatient, exhausted, find difficulty, parched'**. This verb emphasizes one who does not have the capacity to carry out a function or task, due to being weary or tired and therefore cannot respond with potency. There are many today who, due to physical exhaustion, become too lazy to feed themselves! When we consider the power of this parable we are also able to take note of how so many are too lazy to 'eat their daily bread' and feed on the Word of Elohim, due to being so exhausted with physical activity or worldly things that occupy their day! Many are finding that they have to work so hard at earning an income to survive that they have no zeal or energy to read the Word and in the process they become like a lazy one who tries to put their hand in the dish and cannot find the energy to actually lift their hand and feed themselves!

The word לָאָה laah – Strong's H3811 refers to either physical or psychological weariness and is used in poetic figures for both. It is used to describe the physical weariness of a runner in:

Yirmeyahu/Jeremiah 12:5 **"If you have run with the footmen, and they have wearied you, then how do you contend with horses? And if in the land of peace, you feel safe, then how do you manage in the Yarden jungle?"**

These were words spoken to Yirmeyahu when he was crying out to יהוה about the depravity of the wrong. יהוה made it clear that despite the depravity that Yirmeyahu had already seen, he had not seen anything yet and in many ways was being prepared here to not grow weary and tired of speaking the Truth, for there was a whole lot more depravity that he would still see and he needed to remain strong and not grow tired of doing good!

It is also used to describe the men of Seḏom who had wearied themselves to find the door when struck with blindness: **Berēshith/Genesis 19:11** **"Then they struck the men who were at the doorway of the house with blindness, both small and great, and they wearied themselves to find the door."**

The men of the city who were at the doorway of the house were struck with 'blindness' which is the root word סָנְוִרִים sanverim – Strong's H5575 which means, **'sudden blindness'**. The only other place this word is used in Scripture is in: **Melakim Bēt/2 Kings 6:18** **"And when they came down to him, Elisha prayed to יהוה, and said, "Strike this nation with blindness, I pray." And He struck them with blindness according to the word of Elisha."**

This word denotes a sudden inability to see and can speak of deception and confusion that causes blindness as a result of excessive light!

So many today when confronted with the Truth are 'blinded' in their deceptions and confusion of ear tickling lies, simply as a result of their refusal to hear, guard and do the Truth! What is interesting here in the picture of Seḏom is that the picture of this blindness that struck the men at the doorway and unable to find the door pictures for me the blind who lead the blind today!

In speaking of those who worship with their lips while their hearts are far from Elohim, Messiah calls those who teach as teachings the commands of men are blind guides:

Mattithyahu/Matthew 15:14 **"Leave them alone. They are blind leaders of the blind. And if the blind leads the blind, both shall fall into a ditch."**

So many today who are blinded through the lies and false dogmas of man-made traditions and theologies end up wearing themselves out so much that they cannot even feed themselves as they always need someone else to feed them and explain to them what they should have sought for in the first place!

Those who are blinded by false doctrines that have set aside the Torah of Elohim find themselves being engulfed with many twisted theologies and while they may have an appearance of being so busy with the Word, they are nothing but lazy workers who do not know how to rightly handle the Word of Truth and this can be seen by the fact that they cannot even put their hand in the 'dish of the Word' and bring it back to their mouth and meditate on the Torah day and night, for it tires them to do so, as they are sluggish in their need to be set-apart, while being wearied with falsehood!

Verse 16:

"The lazy one is wiser in his own eyes than seven rendering advice."

We once again see here in this collection of parables the reference to one who is wise in his own eyes. The lazy one is a fool and will not listen to sound advice! The number 'seven' in Hebrew is the word שִׁבְעָה – 'shibath' from the word שִׁבְעָתַיִם shibathayim – Strong's H7659 which means, **'seven, sevenfold, seven times'**, which is the dual (adverbially) of the word שֶׁבַע sheba – Strong's H7651 which means, **'seventh'** which comes from the primitive root verb שָׁבַע shaba – Strong's H7650 which means, **'to swear, exchange oaths, take an oath, vow'**.

7 can also represent for us fullness or completeness. Understanding this, helps us further understand our need to heed the complete message given to the complete assembly as pictured through the 7 lampstands in **Hazon/Revelation**, and the messages that are given to the 7 assemblies.

The lazy one will not listen to the advice of the complete Truth of the Word, as pictured through the obedient observance of the Sabbath (7th day of the week) and the keeping of the 7 Feasts of Elohim!

The Hebrew root word translated here as ‘advice’ is טָעַם ta’am – Strong’s H2940 which means, ‘*taste, judgement, discernment, discretion*’ and comes from the root verb טָעַם ta’am – Strong’s H2938 which means, ‘*to taste, perceive, evaluate, decide*’, and is primarily concerned with what one eats, and Dawid uses this word in:

Tehillah/Psalm 34:8 “Oh, **taste** and see that הַיְהוָה is good; **blessed is the man that takes refuge in Him!**”

While we are to ‘taste’ and eat of the Good Word of Elohim, the lazy will not do so and claim that he does not need to eat of the Word as he claims his own wisdom is sufficient!

Mishlê/Proverbs 12:15 “**The way of a fool is right in his own eyes, but he who listens to advice is wise.**”

What becomes clear is how foolish the fools are when they refuse to take heed of the wise advice of guarding the commands of Elohim and they so quickly reject the need to keep the Sabbath and Feasts of Elohim due to them thinking that their ways are good enough!

A fool cannot understand the Ways of Elohim, nor accept advice from His Word, nor understand the complete message of His Word as portrayed through His Feasts and Sabbaths! When someone refuses to hear the urgent advice to keep the Torah then it simply shows that they are lazy fools who are not wise at all but are rather like the 5 foolish maidens who have no oil in their lamps and that is why they continue to stay in the dark so to speak, for the Torah is not a light for their path nor a lamp for their feet!!!

Verse 17:

“A passer-by meddling in a strife not his own is like one who takes a dog by the ears.”

After having dealt with the fool and the lazy we take note that from **verses 17-28** Shelomoh deals with acts that can be harmful to building community and risk breaking relationships.

Somebody who meddles in an affair that has nothing to do with them is a dangerous thing as they can be severely bitten, as pictured by taking a dog by the ears, which when done a dog would typically bite back and hurt or harm the one who grabs the ears!

The Hebrew phrase that is translated here as ‘a passer-by meddling’ is מְתַעֵבֵר עֵבֵר – ‘**ober mith’abber**’. What we take note of here is that the same root word is used twice in a row here, which is the root verb עָבַר abar – Strong’s H5674 which means, ‘*to pass over, pass through, cross over*’. The first use of this verb is translated as one who ‘passes by’ and the second use of this root verb is used to describe one who meddles, as it is written in the ‘hitpaal’ verb tense which expresses a reflexive action, and we therefore take note of this parable highlighting someone who passes by a strife that they are not involved in yet instead of carrying on their way they ‘pass over’ to the strife and get involved!

This is a big problem that still exists in many ways today, and this is a huge problem that often breaks down communities of fellowships that have been built up for a long time. This parable is a warning against meddling in strife that has nothing to do with you! Often someone may hear of an issue that is happening between two parties and being a meddler they will ‘pass on by’, so to speak, in order to ‘take a look’ and give their 10 cents worth, which does not help at all but rather fuels the matter further!

Do not get involved in other people business, could be a way of expressing this clear caution. Many would do well to take heed of this parable as there are so many that are breaking up fellowships due to their meddling and interference in matters that they should not be involved or concerned with!

The Hebrew word that is translated here as ‘strife’ is the noun רִיב riyb – Strong’s H7379 which means, ‘*strife, contention, dispute, adversary, controversy*’, which comes from the primitive root verb רִיב rib – Strong’s H7378 meaning, ‘*to strive, contend, argue, complain, find fault, quarrel*’.

Mishlê/Proverbs 25:9-10 clearly tells us that we should ‘argue’ any case we have with our neighbour with our neighbour himself and not take it to the courts to be argued! What is further being emphasized here is that the disclosure of what is argued or pleaded over should not be made known to others, especially while the pleading is still taking place!

When you have an issue with your brother first go and sort it out with him alone and not with everyone else that you can find. What is also important is that we do not become gossips and tell everyone the details of the pleading or striving that is had between two parties in secret!

What is warned against here is the need to restrain oneself from others who are sorting out their issues between themselves, and not interfere unless both parties call or ask for advice!

It is helpful to remember that dogs were considered unclean animals in ancient Israel and were not kept as pets. Therefore, to grab **the ears of a passing dog** would result in a furious reaction from the animal. Interfering in someone else’s dispute can cause a similar reaction. I am not sure how much more I can expand on the simple caution against meddling in other people’s business...? Do not do it!

Verse 18-19:

“Like a madman who throws sparks, arrows, and death, ¹⁹ so is a man who deceived his neighbour, and says, “I was only joking!””

These two verses form one saying and clearly warn us against rash words!

A madman is a crazy person who lacks the ability of controlling his emotions and actions of outbursts, hence the imagery of sparks, arrows and death being thrown! This imagery is very vivid and here Shelomoh likens the image of a madman that is out of control to a person who deceives his neighbour and then says that he was only playing around!

The Hebrew word that is translated as ‘deceived’ is the root verb רָמָהּ *ramah* – Strong’s H7411 which means, ‘*to beguile, betray, deal treacherously with*’. Some of the nouns that are derived from this root verb are used to describe one who is ‘lazy or idle’. The noun רִמְיָהּ *remiyah* – Strong’s H7423 which means, ‘*deceit, treachery, slothful, slack, idle*’ is derived from this verb too. What we can therefore see here is that the one who has idle or lazy hands acts defiantly as they refuse to submit to doing what is commanded. Another noun that is derived from this root is the word מִרְמָהּ *mirmah* – Strong’s H4820 which means, ‘*deceit, treachery, dishonesty, falsehood*’.

In a Psalm of Dawid we see him express some very clear words regarding those who practice deceit!

Tehillah/Psalm 101:7 “He who practises deceit does not dwell in my house; he who speaks lies does not stand in my presence.”

Dawid stresses that the one who practices deceit or speaks lies would not dwell in his house! He is setting a clear standard in regards to the company that he keeps!

Practising deceit and speaking lies and falsehood will keep you out of the House of Elohim!!!

Qolasim/Colossians 3:9 “Do not lie to each other, since you have put off the old man with his practices”

Liars perish and shall not stand in the presence of the king! The devil is a liar and has been from the beginning, and he too will perish!

Mishlê/Proverbs 19:9 “A false witness does not go unpunished, and he who breathes out lies perishes.”

The warning given in Scripture is very clear – Beware of speaking falsehood and making people feel at ease in their sin, under a misrepresented grace message!

The Hebrew word that is translated here as ‘joking’ is the root verb שָׂחַק *sahaq* – Strong’s H7832 which means, ‘*to laugh or celebrate, play, rejoice, scorn*’, and can even be understood here in this context, that fools enjoy making crude jokes or working out hurtful pranks!

What we can learn from this parable of Shelomoh is that we must always watch our words and make sure that we are not mocking anybody and not playing silly pranks on another, as we do not know how much pain we may inflict upon their hearts in the process. We are to build one another up and not break down!

Sha’ul tells us in:

Eph’siyim/Ephesians 5:3-4 “But whoring and all uncleanness, or greed of gain, let it not even be named among you, as is proper among set-apart ones – 4 neither filthiness, nor foolish talking, nor coarse jesting, which are not fitting, but rather thanksgiving.”

The Greek word used here for ‘coarse jesting’ is εὐτραπέλία *eutrapelia* – Strong’s G2160 which means, ‘*vulgar speech, mockery, scoffing, sneering, joking inappropriately*’. Sha’ul makes it very clear – our speech must be pure – no filthy talk, no silly talk and no vulgar talk – this is not fitting. We are to rather have thanksgiving on our lips.

The Greek word used here for ‘foolish talking’ is μωρολογία *mōrologia* – Strong’s G3473 which means, ‘*silly talk*’. Sha’ul clearly teaches us that not only is filthy talk not be among us, but there should not even be ‘silly talk’ – that is ‘talking nonsense’ – This kind of silly talk is a waste of time and bears no fruit that is good! We are to be wise at redeeming the time. I think we are all guilty to some degree of this as often our conversations can end up in us talking absolute nonsense – this is for fools and we are wise, let us not be careless with our speech!

Many people will often say some hurtful things and then try to excuse it away as it only being meant as a joke! When you do this then you are no different to a madman that is throwing sparks and arrows of death!

Verse 20:

“For lack of wood, the fire goes out. And without a slanderer, strife ceases.”

Here Shelomoh highlights for us the image of fire going out when there is no food to fuel the fire, and therefore uses this imagery to highlight how we can cause strife to cease. When slandering is stopped then strife stops!

The image of fire in Scripture can often be likened to an argument, as we identify with the imagery of hot flames with a burning tongue that lashes out if kept fuelled!

The Hebrew word translated as ‘whisperer’ is נִרְגָן *nirgan* – Strong’s H5372 which means, ‘*talebearer, murmurer, backbiter, slanderer*’, and comes from an unused root meaning to roll to pieces.

This word is only used in the proverbs of Shelomoh as seen in:

Mishlê/Proverbs 18:8 “The words of a slanderer are like delicacies, and they go down into the inner parts of the heart.”

Words of a slanderer go deep into the heart of a man and cause great destruction and we must not fuel the fire of slandering and whispering against others, for when there are no words of a slanderer strife comes to a halt!

Slandering can separate even the most intimate of friends!

The word for ‘strife’ is מַדּוֹן *madon* – Strong’s H4066 which means, ‘*strife, contention*’, and it is from this word that we get the term – the Midyanites - מִדְיָנִים ‘the (ha) Midyanites’ from Strong’s H4084, and so we can understand that the Midyanites were a people of ‘strife’.

Give no room to strife and put an end to it is the call for us today!

Titus/Titus 3:9 “But keep away from foolish questions, and genealogies, and strife and quarrels about the Torah, for they are unprofitable and useless.”

We would do well to heed this instruction – stay away from strife and quarrels about the Torah! The enemy is always seeking an opportunity to get us into a heated debate and argument over matters of the Torah; and while we are to certainly proclaim the Truth and defend it and guard it by doing it, we must be careful not to fall into useless arguments that just cause strife, which many who refuse to hear the Truth want to do! Give no room for strife!

Sha’ul tells Timotiyos where strife comes from – it comes from verbal battles – and in speaking of one who teaches falsely he says in:

Timotiyos Aleph/1 Timothy 3:9 “he is puffed up, understanding none at all, but is sick about questionings and verbal battles from which come envy, strife, slander, wicked suspicions”

We must steer clear of ‘verbal battles’ that lead to strife, slander and all forms of wickedness.

The clear lesson here is that we must not slander, so that strife has no room to settle in!

Verse 21:

“As charcoal is to burning coals, and wood to fire, so is a contentious man to kindle strife.”

Having just been given the image of there being no wood for a fire we now see the picture of burning coals and wood being used to kindle strife!

The Hebrew word for ‘kindle’ is הָרַר *harar* – Strong’s H2787 which means, ‘*to be hot, scorched, burn, kindle, blow fiercely*’ and this root word denotes the product that is left from burning and is used 10 times in Scripture. It is used to describe the inhabitants of the earth that will be burnt with the wrath of Elohim, in:

Yeshayahu/Isaiah 24:6 “Therefore a curse shall consume the earth, and those who dwell in it be punished. Therefore the inhabitants of the earth shall be burned, and few men shall be left.”

It is also used to describe what is left after fire has worked on bones, in:

Yehezqël/Ezekiel 24:10 “Heap on the wood, kindle the fire, cook the meat well, mixing in the spices, and let the bones be burned up.”

It is also used to describe the inward effects of severer sickness and fever:

Iyob/Job 30:30 “My skin became black upon me, and my bones burned with heat.”

It is used to describe the parching of one’s throat due to crying and despair:

Tehillah/Psalm 69:3 “I am worn out from my crying; my throat is dry; my eyes grow dim as I wait for my Elohim.”

Here in this parable of Shelomoh the verb is used on the ‘Pilpel’ stem (which indicates a rapidly repeated action), thus setting forth the contentious man’s continual agitation (kindling) in fostering and sustaining strife.

The reason for giving some of the uses of this root word is to highlight the clear damaging effect that kindling strife can have. The Hebrew word for ‘contentious’ is מַדּוֹן *madon* – Strong’s H4066 which means, ‘*strife, contention*’, and comes from the root verb דִּן *din* – Strong’s H1777 which means, ‘*to judge, administer, defend, execute, vindicate, quarrelling, strive*’.

What Shelomoh is highlighting for us here is that the man who like to continually fight is the one who seeks to cause much damage and harm and as long as he has something to contend about he will not stop, just as a fire will not go out if continually fed with burning coals or wood.

In the LXX (Septuagint – Greek translation of the Tanak – O.T.) we take note that the Greek word used here for ‘strive’ is μάχη *machē* – Strong’s G3163 which means, ‘*fight, strive, dispute, conflict, quarrel*’, and comes from the word μάχομαι *machomai* – Strong’s G3164 meaning, ‘*to fight, argue, quarrel*’.

Sha’ul tells Timotiyos where strife comes from – it comes from verbal battles – and in speaking of ‘one who teaches falsely’, he says in:

Timotiyos Aleph/1 Timothy 6:4 “he is puffed up, understanding none at all, but is sick about questionings and verbal battles from which come envy, strife, slander, wicked suspicions”

We must steer clear of ‘verbal battles’ that lead to strife, slander and all forms of wickedness, for it will render our slaughterings as dysfunctional before our Master!

Ya’aqob writes:

Ya'aqob/James 4:1-4 "Where do fightings and strivings come from among you? Do they not come from your pleasures that battle in your members? 2 You desire, and do not have. You murder, and are jealous, and are unable to obtain. You strive and fight, and you do not possess, because you do not ask. 3 You ask and do not receive, because you ask evilly, in order to spend it on your pleasures. 4 Adulterers and adulteresses! Do you not know that friendship with the world is enmity with Elohim? Whoever therefore intends to be a friend of the world makes himself an enemy of Elohim."

More charcoal is need to keep burning coals burning just as wood is needed to keep a fire burning. This imagery is clearly used to describe the contentious man who will continually seek for something to fight and strive for, all because he himself does not have as the desire to what he does not have comes from the lusts of the flesh, the lust of the eyes and the pride of life, which are not of Elohim.

Shelomoh highlights the burning fire of the strife that is brought by contentions and he also makes it clear in the previous verse (20) that without wood a fire goes out and so too it is that without slanderer strife ceases. The solution to the strife that arises from a contentious man is seen in:

Mishlĕ/Proverbs 22:10 "Cast out the scoffer and strife goes out, and contention and shame cease."

Here is a clear remedy for stopping strife, contention and shame – get rid of the scoffer!

The Hebrew word for 'cast out' is גָּרַשׁ *garash* – Strong's H1644 meaning, 'drive out, cast away, thrust out, divorce, expel'.

The first time we see this word being used is in:

Berĕshith/Genesis 3:24 "and He drove the man out. And He placed kerubim at the east of the garden of Ēden, and a flaming sword which turned every way, to guard the way to the tree of life."

Ađam was cast out of the garden of Ēden and what this teaches us in regards to the parable of Shelomoh is how serious it is for us to cast out the scoffer, so that he has no access to get back in and cause strife, contention and same!

What is a scoffer? The Hebrew word for 'scoffer' is לֹטֵן *lots* – Strong's H3887 which is the same as the word לִיט *lits* – Strong's H3917 which means, 'to scorn, carry on as scoffers, mock, talk arrogantly'. The word used for 'scoffing' is לָצוֹן *latson* – Strong's H3944 which means, 'a scorning, scoffing'. Scorn is described in the dictionary as, 'open dislike and disrespect or derision often mixed with indignation'.

Scoffers are not silent about their dislike for the Truth and they openly vocalise their hatred toward it, and wisdom cries out and says how long will you scoffers scoff! To scoff is to mock and show contempt, and this is what sinners do toward the right-rulings of Elohim.

Those who scoff at Elohim and the need to walk in obedience to His Torah, He will scoff at when He comes in vengeance:

Mishlĕ/Proverbs 3:34 "He certainly scoffs the scoffers, but gives favour to the humble."

We are told in **Mishlĕ/Proverbs 20:3** that it is esteem for a man to cease from strife, and what we can therefore learn from this parable of Shelomoh, along with all the other references and parable he gives regarding strife, is that we should give no room for strife. The way to do this is to cast out the scoffer! In **Qorintiyim Alep/1 Corinthians 5:13** Sha'ul tells us to put away the wicked one from among us!

This parable makes perfect sense as we recognise the damage that a scoffer can do to a community or fellowship and highlights the urgent need to cast out one who is a scoffer. This casting out can either result in the scoffer never being seen again or it can cause him to repent of his ways and change, being allowed to be reconciled and restored to fellowship where unity can be built!

Dawid tells us in:

Tehillah/Psalm 101:5 "Him who secretly slanders his neighbour I cut off; I do not tolerate one who has a haughty look and a proud heart."

Casting out a scoffer shows that slander, haughtiness and pride will not be tolerated, and is something that needs to be done today as we find that many are being tolerant of evil which only brings harm and allows strife and contentions to set in!

Verse 22:

"The words of a slanderer are as dainty morsels, which go down into the inner parts of the heart."

Do not be deceived by the words of a slanderer!!! We have already discussed what a slanderer is in **verse 20** and what we take note of here as we see the progression of the parables regarding strife and slanderous words is that slandering is very dangerous and can divide and break up rather than establish and build up!

Slanderous words go very deep into the inner parts of the heart and they hurt deep, so to speak!

This parable is identical to the one found in:

Mishlĕ/Proverbs 18:8 "The words of a slanderer are like delicacies, and they go down into the inner parts of the heart."

Words of a slanderer go deep into the heart of a man and cause great destruction and we must not fuel the fire of slandering and whispering against others, for when there are no words of a slanderer strife comes to a halt! Slandering can separate even the most intimate of friends! Words of a slanderer can affect the belief of many who are not well equipped in the truth, causing their hearts to become defiled with falsehood!

Shelomoh tells us that the words of a slanderer are like delicacies, and this should be a huge warning to us as we must guard ourselves so that we do not entertain any form of slander! The Hebrew word that is translated here as **'dainty morsels'** comes from the root word לָהַם **laham** – **Strong's H3859** which means, **'to swallow greedily, dainty morsels'**. It is only used twice in Scripture; here in this verse as well as in **Mishlê/Proverbs 18:8** where it is translated as **'delicacies'**. **'Delicacies'** or **'dainty morsels'** refer to tasty food that is eagerly and greedily devoured. People love to hear gossip and slander just as they love to devour and swallow tasty and delicate food!

'And they go down into the inner parts of the heart' is written in the Hebrew as – **וְהֵם יָרְדוּ תְּדָרֵי בִטְןָ** – **'vehem yardu hadrey bathey'n'**.

What is literally being told to us here is that the words of a slanderer are like delicacies that go down into the inner parts of the body or belly.

The word used for **'go down'** is the root word יָרַד **yarad** – **Strong's H3381** which means, **'to come or go down, descend'**. A common pattern or thread we see in Scripture is that whenever the reference is made of one going to Mitsrayim it is seen as **'going down'**, whereas whenever the reference of one going to Yerushalayim is made it is referred to as **'going up'**; and what we can clearly see from this is that to run after the pattern of the world and the flesh, with its many lusts, is a downward path that leads to destruction, whereas to walk in the true commands of Elohim and trust in יהוה is a picture of being able to **'ascend'** or go up and draw near to Him in Messiah – the very path of obedience in Messiah that leads to abundant life!

The Hebrew root word for the term **'into the inner parts'** is הֶדֶר **heder** – **Strong's H2315** which means, **'chamber, room, bedroom, innermost parts, inner room'**, and comes from the root word הָדַר **hadar** – **Strong's H2314** which means, **'to surround, enclose'**.

The word הֶדֶר **heder** – **Strong's H2315** is mainly used to describe a room where people can find privacy, and here in this parable we take note of how dangerous the words of a slanderer can be, as it gets deep into the privacy of a person! By that I mean that the words of a slanderer can go very deep and the hearer may even carry these slanderous words into the privacy of their own thoughts and emotions which can lead to more gossip and slander being brewed in the privacy of many! The הֶדֶר **heder** is also the place where one does evil in secret!

This word is used four times figuratively, in reference to **'the chambers (or inner rooms) of the belly'**.

How often have you seen someone who is a gossip and slanderer telling another to not reveal what they are speaking, as they want what has been said to be kept a secret from the one that they are speaking about?

The Hebrew term **'of the heart'** is from the root word בִּטְןָ **beten** – **Strong's H990** which means, **'belly, body, womb, stomach, inward parts'**. The basic meaning of this word is simply **'interior'** and in Hebrew denotes the **'lower abdomen'**. It can refer to a woman's womb, or to the stomach, or be used in a figurative sense to express man's physical nature. It is used several times in Scripture to express the deepest recesses of the person, and/or the seat of the desires. So many people just love the words of a slanderer and the gossip of other, which further leads to the birthing of more slander from the one who hears it and lets the words go deep within their bellies! We are warned against slander and gossip!

Recognising this we are to exercise great care in the words we speak, and be on guard against speaking any slanderous words about others who have spoken to us in complete confidence!

Eph'siyim/Ephesians 4:31-32 **"Let all bitterness, and wrath, and displeasure, and uproar, and slander be put away from you, along with all evil. 32 And be kind towards one another, tenderhearted, forgiving one another, as Elohim also forgave you in Messiah."**

The Greek word used here for **'slander'** is the noun βλασφημία **blasphēmia** – **Strong's G988** which means, **'slander, abusive language, blasphemy'**, and comes from the adjective βλάσφημος **blasphēmos** – **Strong's G989** means, **'slandering, speaking evil, abusive, reproachful, reviler'**. You do not have to look too far to see many evil speaking and abusive slanderers! What is very sad is that you will even find people like this among claiming believers!

When understanding that **'blasphemy'** speaks of a clear irreverence toward Elohim, we must recognise the danger of speaking against our brothers, who are a part of the Bride of Elohim, lest we find that we are being found to show little respect toward the body of Messiah!

Sha'ul makes it clear to Titos that he was to remind those he taught to not be slanderers!

Titos/Titus 3:1-2 **"Remind them to be subject to rulers and authorities, to obey, to be ready for every good work, 2 not to slander anyone, not to be quarrelsome, to be gentle, showing all meekness to all men."**

The Greek word used here for 'slander' is the verb βλασφημέω *blasphēmeō* – Strong's G987 which means, **'to slander, speak lightly or profanely of set apart things, hurl abuse, dishonour'**.

The Merriam Webster's Collegiate Dictionary defines 'slander' as:

1) "the utterance of false charges or misrepresentations which defame and damage another's reputation", and 2) "a false and defamatory oral statement about a person"

Shelomoh is teaching us to be trustworthy with our words and the words that are spoken to us in confidence, while also teaching us to make sure that we do not speak falsely about another!

Mishlê/Proverbs 11:13 "A slanderer is a revealer of secrets, but one with a trustworthy spirit conceals a matter."

The Hebrew root word translated here as 'slanderer' is רָכִיל *raḳil* – Strong's H7400 which means, **'slander, slanderer, talebearer, informer, carry tales'**, and comes from the root verb רָכַל *raḳal* – Strong's H7402 which means, **'to go about (meaning dubious), trader, merchant, trafficker'**.

A 'slanderer' is a person who goes about spreading information, whether true or false, with the motive of diminishing another, and goes about telling everyone matters that should not be revealed but rather kept a secret.

Mishlê/Proverbs 20:19 "He who goes about as a slanderer reveals secrets; therefore do not associate with him who speaks smoothly with his lips."

We are clearly instructed in the Torah to not go slandering:

Wayyiqra/Leviticus 19:16 "Do not go slandering among your people. Do not stand against the blood of your neighbour. I am יהוה."

To stand against the blood of your neighbour is understood as bearing false witness and speaking against the life of another!

Ya'aqob/James 4:11 "Brothers, do not speak against one another. He that speaks against a brother and judges his brother, speaks against Torah and judges Torah. And if you judge Torah, you are not a doer of Torah but a judge."

Shelomoh makes it clear here that a slanderer is simply a talebearer that goes and speaks things about others that should not be spoken. The Hebrew word used for 'secrets' in **Mishlê/Proverbs 11:13** is סֹד *sod* – Strong's H5475 which means, **'council, circle, company, assembly, fellowship, secret counsel, intimacy with El'**. The primary meaning of the word is **"confidential speech"**, and gives in essence the confidence one ought to have in seeking counsel among his friends and brothers without fear of that counsel being revealed to those who are not involved or have any part in knowing about that which has been discussed in private!

Verse 23:

"Burning lips with an evil heart are like earthenware covered with silver dross."

From **verse 23** to **verse 28** we are given clear warnings the wicked that may come across as being friendly yet are hateful and cruel. In the Hebrew text this parable is written in the reverse order and could literally be rendered as:

"Like silver dross that covers an earthen vessel, are burning lips with an evil heart"

The Hebrew root word used here for 'dross' is סִיגִימ *siygiym*, which is the plural of the word סִיג *siyg* – Strong's H5509 which means, **'a moving back or away, dross (usually of silver)'**, and can also carry the meaning of, **'apostasy, backsliding, i.e., the state of being faithless, with a focus on worthless rebellion'**, as it comes from the root verb סָגַג *sug* – Strong's H5472 which means, **'backslider, to move away, backslide, turn away, remove'**.

The Hebrew word for 'silver' is כֶּסֶף *keseph* – Strong's H3701 which is translated as, **'silver, money, purchase price'** and comes from the root word כָּסַף *kasaph* – Strong's H3700 which means, **'to long for, eager, shame'**.

Silver, in Scripture, is often symbolic of redemption, as we see silver is used in Scripture as redemption money. It speaks of the price יהושה׳ has paid for us. Silver was used in service of the Tent of Meeting for the Atonement of Yisra'el as a remembrance before יהוה.

Shemoth/Exodus 30:16 "And you shall take the silver for the atonement from the children of Yisra'el, and give it for the service of the Tent of Meeting. And it shall be to the children of Yisra'el for a remembrance before יהוה, to make atonement for yourselves."

The Tabernacle stood upon sockets of silver. Both Yosēph and יהושה׳ were sold for silver. Yehudāh was paid off in silver as the Scriptures said. Silver is redemption money. Silver is symbolic of the redemption that comes through יהושה׳ Messiah and Him alone. It prefigures the preciousness of Messiah as the ransom for sinners.

Silver also speaks of service and giving of oneself – the perfect work of Messiah:

Marqos/Mark 10:45 "For even the Son of Aḏam did not come to be served, but to serve, and to give His life a ransom for many."

We also see another wonderful picture of the symbolism of silver, as is also likened to the pure Word of Elohim that has been tried:

Tehillah/Psalm 12:6 “The Words of יהוה are clean Words, silver tried in a furnace of earth, refined seven times.”

Tehillah/Psalm 66:10 “For You, O Elohim, have proved us; You have refined us as silver is refined.”

The one thing we can be sure of is that the Word of יהוה is proven and trustworthy! We are able to fully trust His Word – for it is the only ‘word’ that can be trusted. How many times have you found that the words of friends, families, colleagues and even strangers have failed to meet up with what they spoke? The Word of יהוה never fails!!!

The language of the righteous is the language of redemption, as we are to be proclaiming the Good News of our Messiah, and declare His pure and clean Words!

Our words must be the Words of our Master, so that in everything we speak and do we do it in His Name, as a good and faithful ambassador of His coming Reign!


The purest silver does not tarnish, and most silver products we see being used today has an alloy mix of up to 92.5% silver and another metal to make up the rest to produce a product that is a little harder and easier to work with. When looking at this verse above, the concept of silver – pure silver – and the words of יהוה being clean struck me in a major way as to what we see happening today! His Word is pure and clean and is likened to silver tried in the furnace of earth and refined totally – there are no other metals therein and this is just what His Word is to us – it is unadulterated truth.

Sadly we see that in the world today, His word has been tarnished due to the taking away and adding that is forbidden, and so as many dogmas of man and various theologies and doctrines have been formulated, they have each diminished the purity of the silver of His Word, by stripping it of its worth and adding in other words that twist the purity of the Truth and therefore cause the silver to now become susceptible to becoming tarnished. When this happens more and more work is required to polish up that which is not pure in an attempt to present it as pure, through the institution of programmes and formulas of worship that is contrary to the design and service of the Tabernacle. For us to be a Tabernacle for His Spirit to dwell we cannot have a tarnished Word that has manipulated the purity of it in order to control the masses, but rather we need to strip away the impurities of false traditions and lies and turn back to the pure Truth – then we will be built up according to His pattern shown!

The Hebrew word for ‘silver’ - כֶּסֶף keseph is pictured in the Early Script as:




Kaph - כּ:


The ancient form of this letter is pictured as  - which is an open palm of a hand. The meaning behind this letter is to bend and curve from the shape of a palm as well as to tame or subdue as one has been bent to another’s will (under their hand), as an open hand symbolises submission. This also can picture for us a palm or palm branch from the curved palm shape.

Samech – ס:

The modern name for this letter is samech, yet it is also known in the ancient script as ‘sin’.

This letter is pictured as  - which is a thorn, and has the meanings of ‘pierce and sharp’ and can also carry the meaning of ‘a shield’, as thorn bushes were used by shepherds to build a wall to enclose his flock in the night against the attack of predators. Another meaning would be ‘to grab hold of’ as a thorn is a seed that clings to hair and clothing.

Pey – פ:

This letter in the ancient script is pictured as  , which is an ‘open mouth’ and carries the meaning of ‘speak and blow’, from the functions of the mouth, and can have the meaning of ‘scatter’ by blowing. It can also mean sword or beard as in things with edges, as well as a region in depicting a place with edges or boundaries. It also can represent that which has been spoken forth from the words of one’s mouth, as being established!

When we consider these 3 letters in the understanding of the word ‘silver’, when considering this as representing the redemption price, brought to us by the Blood of Messiah we are able to see from these pictures, the following:

The open hand of Elohim, as revealed to us through יהושע Messiah, was pierced for our transgression and took the thorn (sin) upon Himself, having been nailed in His hands and feet, becoming a shield to those who call upon Him and grab hold of His commands, as spoken in His Word!

When we understand that dross is removed from silver and apply this understanding to our walk of faith we recognise that the backsliders and rebels who do not work out their deliverance with fear and trembling shall be taken away and destroyed!

It is the Word of Elohim that refines us and when we refuse to be refined then we will be removed! However when we allow His word to cleanse us and refine us then we come forth as a vessel that has value before the refiner Himself!

We are vessels that are being refined by our Master and we must do our utmost to live set-apart lives and allow His word to cleanse us from all dross that defiles.

DROSS IS REMOVED FROM SILVER!

While I have highlighted the meaning of silver and what it symbolizes, we take note that this parable of Shelomoh pictures for us the 'dross from silver', which shows us that it is not silver but the dross that was removed from the silver. The dross that is removed from silver is a 'silver-like' substance left over from the process of purifying silver and used to cover pottery to make it look like silver, as this dross is used as a type of 'glaze', which is a coating of chemicals under heat that is applied to the surfaces of ceramic vessels in order to make them resistant to moisture and give them a shiny glassy finish!

Using the image of the dross of silver being used as a glaze helps us further understand the picture that this parable is presenting for us, as we take note of the 'fake' appearance of redemption and in many ways teaches us about the dangers of hypocrisy, where the outside of the dish is made very clean and shiny while the inside is dirty and rotten to the core!

The Hebrew word that is used in this parable for 'covered' is **צָפַח** *tsaphah* – **Strong's H6823** which means, '**to lay out, lay over, adorn, spread, plate, stud**'. What is worth taking note of is that this word is used to describe the covering or overlaying of the set-apart furnishings of the tabernacle, as many of the furnishings were overlaid with pure gold, including the Ark of the Witness/Covenant, the showbread table and the slaughter-place of incense. The horns of the slaughter-place for burnt offerings were also overlaid with bronze. Shelomoh overlaid the inside of the Temple with pure gold. The picture given to us here, in this parable of Shelomoh, highlights for us a false covering of impurities that is used deceptively as a covering that has the appearance of silver but is not.

The Hebrew word used here for 'earthenware' is **חֶרֶס** *heres* – **Strong's H2789** which means, '**earthen vessel, potsherd, fired clay, pottery**'. The imagery of an earthen vessel is frequently used in Scripture in referring to us as vessels of clay that our Master, the Potter, has made. Just as clay or earthen vessels are very porous and can absorb water, so too do we see the picture of how we have been defiled in the flesh through sin and are in need of a pure covering of redemption, in order to keep ourselves from becoming absorbed with the impurities of the lawless and sin of a corrupt and wicked world that does not submit to the Potter's Hand!

Timotiyos Bět/2 Timothy 2:19-21 "**However, the solid foundation of Elohim stands firm, having this seal, "יהוה knows those who are His," and, "Let everyone who names the Name of Messiah turn away from unrighteous-ness."** ²⁰ **But in a large house there are not only vessels of gold and silver, but also of wood and clay, some unto value and some unto no value.** ²¹ **If, then, anyone cleanses himself from these matters, he shall be a vessel unto value, having been set apart, of good use to the Master, having been prepared for every good work."**

Anyone who cleanses himself from the dross of sin and lawlessness and rebellion will be a set-apart vessel unto value and of good use to the Master! The Greek word used here for 'vessels' is from the root word **σκεῦος** *skeuos* – **Strong's G4632** which means, '**vessel, implement, goods, article, jar**', and is used in:

Tas'loniqim Aleph/1 Thessalonians 4:3-7 "**For this is the desire of Elohim: your set-apartness! – that you should abstain from whoring, ⁴ that each one of you should know how to possess his own vessel in set-apartness and respect, ⁵ not in passion of lust, like the gentiles who do not know Elohim, ⁶ not to overstep and take advantage of his brother in this matter, because the Master is the revenger of all such, as we indeed said to you before and earnestly warned. ⁷ For Elohim did not call us to uncleanness, but in set-apartness."**

The Greek word used for 'value' in the expression 'vessel unto value' is **τιμή** *time* – **Strong's G5092** which means, '**(to value, honour), a valuing, price, honour, honourable use, mark of respect**', and is used in:

Qorintiyim Aleph/1 Corinthians 6:20 "**For you were bought with a price, therefore esteem Elohim in your body and in your spirit, which are of Elohim."**

We were bought with a price and therefore must reflect that in our daily lives as we are valuable vessels in our Master's hand!

Qorintiyim Bět/2 Corinthians 4:7-10 "**And we have this treasure in earthen vessels, so that the excellence of the power might be of Elohim, and not of us – ⁸ being hard pressed on every side, but not crushed; being perplexed, but not in despair; ⁹ being persecuted, but not forsaken; being thrown down, but not destroyed; ¹⁰ always bearing about in the body the dying of the Master יהושע, that the life of יהושע might also be manifested in our body."**

Our Master has covered us with the pure silver of redemption through His own blood and purchased for us a redemption that we could not buy for ourselves!

The picture of the dross of silver covering an earthen vessel is not one that rightly displays the deliverance that is being properly worked out but rather displays a corrupt hypocrisy of lies and falsehood.

When identifying this image of the dross of silver covering a vessel to that of burning lips with an evil heart we are able to recognise the warning against the smooth talkers who may come across as 'being on fire' for the Truth and even have an appearance of righteousness, yet they are inwardly wicked and sinful!

Burning lips with an evil heart!

The Hebrew word that is used here for 'burning' is דָּלַק *dalaq* – Strong's H1814 which means, '*to burn, hotly pursue, chase, inflame, set on fire*'. The Hebrew root word translated as 'lips' is שָׂפָה *saphah* – Strong's H8193 which means, '*lip, speech, language*'.

Burning lips can be a clear reference to 'inflamed speech' or destructive words! This can also give us the image of deceptive or insincere words, which can often be brought across with much fiery passion, hence the warning against the smooth talkers that seem to be on fire with the truth, yet their words are coming from an evil heart!

Mattithyahu/Matthew 6:21-24 "For where your treasure is, there your heart shall be also. 22 "The lamp of the body is the eye. If therefore your eye is good, all your body shall be enlightened. 23 "But if your eye is evil, all your body shall be darkened. If, then, the light that is within you is darkness, how great is that darkness! 24 "No one is able to serve two masters, for either he shall hate the one and love the other, or else he shall cleave to the one and despise the other. You are not able to serve Elohim and mammon."

Where your treasure is – there your heart will be also!!! This Greek word used for 'treasure' is θησαυρός *thēsauros* – Strong's G2344 which means, '*place in which good and precious things are collected and laid up, a storehouse or treasury*' and what Messiah is saying here is that your heart is a treasure chest and what is inside it will determine who you are and how you walk. Metaphorically the treasure speaks of the storehouse of the mind and heart, and speaks of one's thoughts, feelings, and what counsel is taken in and treasured up.

Mishlĕ/Proverbs 2:16 warns us against the strange and foreign woman 'flatters' with her words!

The foreign woman uses 'smooth' or 'flattering' words, and the Hebrew word used here for 'flattering' is הָלַק *halaq* – Strong's H2505 which means, '*to be smooth, or being deceitful, and also means to flatter or seduce*'. This word also carries the understanding of, '*giving misleading opinions or thought about what is true, often encouraging wrong behaviour*'. Wow – how sad it is today to see how so many have been seduced in following 'misleading opinions' and are being 'encouraged to be disobedient' by the 'smooth talkers' – beware of the smooth talkers! And even more importantly – do not be a smooth talker – be a truth talker!

The wisdom of Elohim will protect us from the ear tickling words of the adulterous whore that is leading so many astray.

And we are clearly told in Yehezqĕl that the flattering (הָלַק *halaq*) divination will be done away with, as the Word of יהוה *Yehovah* will be the Word that is heard and adhered to:

Yehezqĕl/Ezekiel 12:24-25 "For no longer is there to be any false vision or flattering divination within the house of Yisra'ĕl. 25 "For I am יהוה *Yehovah*, I speak. And the word which I speak is done. It is no longer deferred. For in your days, O rebellious house, when I speak the word I shall do it," declares the Master יהוה *Yehovah*."

Watch out for the flattering and smooth words!!!

Romiyim/Romans 16:17-18 "Now I call upon you, brothers, watch out for those who cause divisions and stumbling, contrary to the teaching which you learned, and turn away from them. 18 For such ones do not serve our Master יהושע *Yehoshua* Messiah, but their own stomach, and by smooth words and flattering speech they deceive the hearts of the innocent."

The Greek word used here for 'smooth' is χρηστολογία *chrēstologia* – Strong's G5542 which means, '*smooth speech, fair speaking*', and the Greek word used for 'flattering speech' is εὐλογία *eulogia* – Strong's G2129 which means, '*praise, blessing, flattering speech*'. Many of today's Christian teachers speak words that could be described as being 'fair and flattering' and even be labelled as being 'on fire', which will certainly sound very soothing to the ears of their listeners and captivate the innocent through deception, as their fair and smooth words are more often than not contradictory and do not line up with the clear Torah of Elohim, and people are perishing for lack of knowledge, as the flattering words that are spoken to them are not equipping them at all, but are rather soothing their appetites in accepting a lawless religion that walks under the banner of a falsified grace! If one does not guard the Torah and walk in it, proper discernment will be lost and deception is inevitable! The false worship system will lead many astray with "Christology" and "eulogies" that sound very flattering, while they are far removed from the truth, praising people with smooth words while their actions of obedience are clearly non-existent!

Another warning against burning lips with an evil heart is the caution against lying, as many people may come across as being fine and well as their words speak such passionate affirmations while inwardly they are riddled with sin and lawlessness. They are just like vessels covered with dross as their lips may honour and esteem Elohim yet their hearts are far from him as they continue in a compromised lifestyle of lawlessness, while assuming the presentation of a vessel of redemption yet what is covering them is not the Truth but lies and deception that has been handed down through false and vain theologies and traditions of man that has been taught as teachings while the commands of Elohim have been cast aside, leaving the covering of righteousness to be absent as the commands are disregarded and not guarded!

This is also a warning against those who may come across extremely passionate and sometimes may even seem a little too passionate. Be wary of people like this, especially if you do not know them, and watch their lives, for it is by their fruit that they will be known and not by their fiery words that are simply burning lips that are produced from an evil heart!

Verse 24:

“He who hates, pretends with his lips, and lays up deceit within him”

Shelomoh continues to give us a clear warning against words of falsehood and deception, for those who hate will pretend to love! The Hebrew word for ‘hates’ is the root word שָׂנֵא *sane* – Strong’s H8130 which means, ‘*to hate, detest, turn against*’, and is the complete opposite of ‘love’, which reflects a proper obedience an adherence and correct response to the truth! יהוה disciplines us because He loves us and He does not spare the Rod of His word from us, showing us that He treats us as sons that are dearly loved. The false messages of the twisted dogmas of man have portrayed a counterfeit love that declares that the rod of discipline, as seen through the Torah, is no longer applicable. This is a lie and has many believing that they are sons, yet under a false ‘grace’ message they have been led to believe that the rod of discipline has been spared, giving many a license to do as they please and think that they are still accepted as sons!

When understanding that love for Elohim is to guard His commands, as we are clearly told in **Yoḥanan Aleph/1 John 5:3**, we take note that the one who does not guard the commands of Elohim does not love Elohim but rather hates Him!

Two Masters cannot be served:

Mattithyahu/Matthew 6:24 **“No one is able to serve two masters, for either he shall hate the one and love the other, or else he shall cleave to the one and despise the other. You are not able to serve Elohim and mammon.”**

Haters pretend with their lips!

The Hebrew word that is translated as ‘known’ is from the primitive root verb נָקַר *naḳar* – Strong’s H5234 which means, ‘*to regard, recognise, acknowledge, discern, distinguish*’. This root verb conveys the idea of ‘inspecting’ or ‘looking over’ something with the intention to recognise what it is. This verb can also be used to mean, ‘take notice of’ or ‘pay attention’ and the third use of this verb can be used in the sense of ‘recognising something’ that was formerly known. A person might be recognised by another by observation, be it in the sound of their voice or by their clothes etc. This root is also used to give the meaning of ‘acknowledge’, as a father would acknowledge the rights of the firstborn son etc.

Other translations have used the English word ‘disguises’ here as we take note that the verb form that this is written in can carry the understanding of ‘recognise, to be recognised’ and what Shelomoh is making clear to us here is that a hater (one who does not guard the commands of Elohim) will recognise with their lips what the Word teaches yet not do it!

Many today will recognise and declare that the Word of Elohim is the Truth and that it is used to teach us and train us etc. yet by their lawless actions it becomes clear what is laid up inside their heart! Deceit is laid up in their heart as this is proven through their lawless actions, despite the recognition of the Truth of the Word of Elohim with their lips, hence the translation of ‘pretends’ actually being very fitting! There are masses of ‘pretenders’ out there!

The Hebrew word translated as ‘deceit’ here is מִרְמָה *mirmah* – Strong’s H4820 which means, ‘*deceit, treachery, dishonesty, falsehood*’, and also is used in **Amos 8:5** with reference to those who couldn’t wait for the Sabbath to be over so that they could trade and falsify their scales by **deceit!**

Mishlĕ/Proverbs 11:1 **“A false scale is an abomination to יהוה, but a perfect weight is His delight.”**

False measures are an abomination to יהוה. There is no reward for ‘half’ obedience or for lukewarm obedience – your either obey or you do not, for there is no partiality with Elohim. His word is the same yesterday, today and forever and to assume a differing scale is an abomination to Him.

In order to get a better picture of the warning against deceptive words and flattering speech that is an abomination to Elohim we need to take a closer look at the next two verses and understand that **verse 24-26** collectively form a very clear warning against falsehood and deception!

Verse 25-26:

“Though he speaks kindly, do not believe him, for there are seven abominations in his heart. 26 Hatred is covered by deceit. His evil is disclosed in the assembly.”

The Hebrew root word translated as ‘deceit’ in **verse 26** is מַשְׁשָׁ'וֹן *mashsha'on* – Strong’s H4860 which means, ‘*deceit, guile, or dissimulation (which is to hide under a false appearance)*’, which comes from the root verb נָשָׂא *nasha* – Strong’s H5377 meaning, ‘*to be beguiled, deceived and wholly seduced*’. The first use of this root verb is used by Hĥawwah who said she was deceived:

Berĕshith/Genesis 3:13 **“And יהוה Elohim said to the woman, “What is this you have done?” And the woman said, “The serpent deceived me, and I ate.”**

This word is also used in:

Obadyah/Obadiah 1:3 **“The pride of your heart has deceived you, you who dwell in the clefts of the rock, whose dwelling is high, who say in your heart, ‘Who shall bring me down to the ground?’”**

Shelomoh is clearly teaching us that the one who hates, gives a vain lip service and his heart is filled with deceit; which is the total opposite as to what should be in the heart! The Torah is to be in our heart and in our mouths – to do it:

Debarim/Deuteronomy 30:14 **“For the Word is very near you, in your mouth and in your heart – to do it.”**

Many today are rendering a vain lip service in their falsified confession of faith, while their actions reveal otherwise, as their lack of walking in the Torah reveals that the Torah is not in their mouth, nor in their heart; and if the Torah is not laid up in one’s heart then what is? Deceit!!!

What we can clearly recognise is the clear fact that hatred and love are complete opposites and we also are told that ‘love for Elohim’ is to obey His commands; therefore we can understand that the purest expression of our love for our Master is seen through our obedience to His commands, as outlined in the Torah – and to Him we cleave, despising the way of falsehood and deceit. Those who are not expressing their love through obedience to the instructions of Elohim by walking according to His commands as outlined in the Torah, prophets and writings, yet proclaim to love are clearly doing what we are reading here in **Mishlê/Proverbs 26:24** – and that is that they are ‘**pretending**’ with their lips, as they disguise themselves under a false appearance that has been constructed by man-made dogmas and theologies.

Many who disregard the Torah and declare it to be of no effect, and very boldly make the claim that they are not required to walk in subjection to the Torah of Elohim, quickly develop a strong dislike to those who obey the commands of Elohim and actually walk in the Torah; and as a result the disobedient tend to harbour feelings of hostility toward the obedient, and wilfully act in opposition to what is clearly commanded in the Torah, as they cleave to a ‘lawless’ system that claims a right of inheritance in the True Master, yet totally disregards his instructions!

Verse 25 tells us clearly here to not believe such a person – one who pretends with their lips – for their lips can often pour forth very sweet sounding words and explanations, yet all that is revealed through their lawless actions is a heart that is filled with deceit. **Verse 26** struck me when I recognised who ones ‘**hatred is covered by deceit**’! What I mean is this – those who do not love Elohim by guarding to do His commands as clearly taught in the Torah, instructing us how we are to live and walk in righteousness in a dark and wicked world, simply are ‘haters’ of Elohim – yet their ‘hate’ is ‘covered’ by deceit! And this is where I began to look a little closer at the concept of covering.

The root word used here for ‘covered’ is **כָּסָה** *kasa* – **Strong’s H3680** which means, **‘to cover, conceal, clothe, hide’** and here it is written in the ‘**hithpael form**’ which expresses a reflexive action and can render the meaning, **‘to cover oneself, clothe oneself’** and can also be understood as, **‘to keep hidden, keep to oneself, not respond with knowledge, keep information from others although known by oneself’**.

So what the lawless and disobedient do is cover their hatred for the Law/Torah with deception, be it wilfully or ignorantly – the lawless love for Elohim, which is a covered hatred is easily embraced by the masses who get their ears tickled by deception and falsehood and so clothe themselves with vain theologies which will render them as being unfit to enter the reign of Elohim as their garments will be the wrong ones!

When it says here in **verse 26** is that the one who hates and covers his hatred with deceit, will in fact be shown up in the assembly! This has many applications for daily living as well as the resulting judgement that is coming upon the lawless who and all who render vain lip service out of hearts that have little or no regard for the Torah of Elohim!

The root word translated as ‘disclosed’ is **גָּלַהּ** *galah* – **Strong’s H1540** which means, **‘uncover, remove, to be uncovered, exposed’**, and the root word for ‘assembly’ is **קָהָל** *qahal* – **Strong’s H6951** meaning, **‘assembly, congregation, convocation’**, and can mean the gathering of the set-apart ones for Sabbaths, New Moons and Feasts, as well as a convening for a meeting of the people, and can certainly give reference to a gathering of all for right-ruling and judgement. What we can see from this is how hatred covered by deception will be exposed. This can take place within an assembly as those who claim to walk the Torah yet do not do so wholeheartedly as they compromise in certain areas, will certainly be exposed in the gathering as the Truth of the Word shines upon their falsehood and deceptive reasonings. This exposing will definitely take place when Messiah returns and every eye shall see Him, and many who are covered with deceit will cry out to the Master, with their plea for entrance into the Kingdom through their vain and lawless works, shall be exposed on that day as having been haters of Elohim and not lovers as He shall declare to them that He does not know them!!!

Very frightening thought to even think upon the pain that will be felt by so many who have walked under a disguised covering, only to be revealed as garments that are unfit for service in the Kingdom!

When Messiah encouraged His taught ones to not fear what accusations and slander and persecutions they would face, he told them that their covering of deceit and darkness would be exposed:

Mattithyahu/Matthew 10:26 **“Therefore do not fear them. For whatever is covered shall be revealed, and whatever is hidden shall be made known.”**

Knowing that love is expressed through our obedience, we can safely then say that hatred is certainly expressed through disobedience; and we have one of two options as we sojourn here in the earth – and that is that we can either be covered in the love of Messiah which, by His Blood we are covered and cleansed from all unrighteousness, or we can try to cover ourselves with man’s deceitful ways, that often can appear as the right kind of covering, yet is not – when measured against the plumb line of the Word. In other words we are either ‘covered’ with light (knowledge and Truth) or ‘covered’ with darkness (lies and deceit).

A derivative of this Hebrew word כָּסָה *kasa* is כֶּסֶה *kese* – Strong’s H3677 which is understood as the full moon or the full covering of the moon – that is when it is fully illuminated – or best understood as being ‘covered with light’! What is interesting here is that this takes place by the 15th of each month, and two major Feasts take place on the full covering of the moon – and that is when we eat the Pěsah Meal and begin the Feast of Unleavened Bread, as well as the day we begin Sukkot. These two Feasts speak of our being covered in righteousness and clothed with light, in order to walk as children of light and enter into the Kingdom Reign of Messiah; and those who are obedient to His commands, having been covered, cleansed and clothed by the Master in His Blood are also promised His protection (as His Light shines upon us) as long as we remain in the Light by walking in His commands; while those who are disobedient are covered by darkness and deception, and their covering will be exposed on the day of judgement!

We can either be clothed in righteousness and put on the Armour of Elohim/Armour of Light and serve as a royal, set-apart priesthood or we cover ourselves and risk being laid naked before the Master, because we did not serve in spirit and truth by walking according to His Torah.

When Adam and Hāwwah sinned they tried to cover themselves, which proved to be fruitless as they were exposed in the Light of the presence of יְהוָה, yet in His great provision and mercy, He extended His loving commitment and gave them a covering of ram’s skins to protect them in the now ‘darkened world’, always with the plan of redeeming man to Himself by bringing the only covering, that can not only cover and protect but also forgive and cleanse – which He sent by the Blood of our Master – the Light of the World.

Having been born into a corrupt and dark world we all need the covering of the Light of Messiah to help us walk in straightness and truth, and so we recognise that while we once walked in darkness under the covering of deceptive falsehood and inherited lies, the Word Himself called us out of darkness into His Light, in which we must now walk:

Kěpha Aleph/1 Peter 2:9 “**But you are a chosen race, a royal priesthood, a set-apart nation, a people for a possession, that you should proclaim the praises of Him who called you out of darkness into His marvellous light.**”

Sha’ul tells us in:

Eph’siyim/Ephesians 5:8 “**For you were once darkness, but now you are light in the Master. Walk as children of light**”

Tas’loniqim Aleph/1 Thessalonians 5:5 “**For you are all sons of light and sons of the day. We are not of the night nor of darkness.**”

Yoḥanan tells us in:

Yoḥanan Aleph/1 John 1:6-7 “**If we say that we have fellowship with Him, and walk in darkness, we lie and are not doing the truth. 7 But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of יהושע Messiah His Son cleanses us from all sin.**”

Sha’ul urges us in:

Romiyim/Romans 13:12 “**The night is far advanced, the day has come near. So let us put off the works of darkness, and let us put on the armour of light.**”

We have the Torah – our Armour – to put on each day as it becomes a lamp to our feet and a light to our path.

Those who do not receive a ‘love’ for the truth – that is the willingness to guard to walk in and do the commands, are handed over to deception in order to believe the lies and falsehood. Here in **Mishlě/Proverbs 26** we are told that the ‘hater’ does not have the Torah in his heart but rather he has 7 abominations!!! 7 (Seven) in Scripture represents wholeness or completion – we have the 7 Feasts, the Lampstand with 7 Lamps which represents the fullness of the Assembly in Messiah – as so too then does darkness have a complete form in its direct hate for the Truth. So while the ‘deceived’ refuses to receive the fullness of the Truth, it holds fast to the deceptions and lies by keeping dark and wicked man-made feasts, gatherings and times, which are disguised by a manufactured covering rather than the real deal of the Truth in Messiah.

There are no half measures of obedience – you either love the true Master and serve Him in loving obedience, completely covered by the Light of His Word or you hate Him and walk in darkness and ignorance and deceit!

Verse 27:

“Whoever digs a pit falls into it, and whoever rolls a stone, it turns back on him.”

The parable is expressed in different terms, in:

Tehillah/Psalm 7:14-16 “**See, he who is bound with wickedness, and has conceived trouble and brought forth falsehood, 15 he has made a pit and dug it out, and falls into the ditch he made! 16 His trouble turns back upon his own head, and his wrongdoing comes down on the top of his head.**”

The Hebrew word used here for ‘digs’ is כָּרַח *karah* – Strong’s H3738 which means, ‘**to dig, cut, pierce, excavate, dig through**’, and the object of this verb is usually a trench, pit or cistern, and here it is used figuratively for trapping a person with an evil plot! This word is used to describe the man of beliya’al, who ‘plots’ evil!

The Hebrew word translated here as ‘pit’ is the noun שַׁחַת *shahath* – Strong’s H7845 which means, ‘**corruption, destruction, pit, ditch, grave**’.

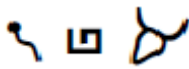
In **Tehillah/Psalm 103** we are told to bless יהוה and forget not all His dealings and we are reminded in **Tehillah/Psalm 103:4** that **'He redeems our life from destruction'**. He not only redeems us from corruption but also leads us in the path of abundant life as we have joy to satisfaction in His presence which teaches us that nothing else can satisfy us like the presence of our Mighty Master and Elohim!

What Shelomoh is making very clear here is that the one who plots destruction will have his own plots turns back on himself and be destroyed. Satan will be destroyed in the fire when our Master comes to destroy all wickedness and cast the serpent of old, who is the Devil and Satan who plotted the destruction of man, into the pit of the deep and shut him up for a 1000 years, after which he will be released for a little and lead some astray and then be thrown into the lake of fire and sulphur.

The image of a stone rolling back on the one who rolls it carries the same resulting effect, which is destruction from the one who plotted destruction for others!

The Hebrew word used here for **'stone'** is אֶבֶן **eben** – **Strong's H68** meaning, **'stone, corner stone, differing weights, plumb line'**, and comes from the root of בָּנָה **banah** – **Strong's H1129** meaning, **'to build, besieged, construct, fortify, rebuild'**.


As we look at the ancient script for this word for **'stone'** we are given greater clarity in who is the Chief Cornerstone and Shepherd. In the ancient script the word is pictured as:




Aleph – א

We have already looked at this symbol/picture that represents **'strength and power'**

Beyt - ב

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

Nun – נ

The ancient script has this letter as , which pictures a **'sprouting seed'** and gives the idea of continuation or an offspring or an heir, speaking of that which sprouts forth will be the heir of the promise of continuation.

Seeing this pictographic representation of the word **Stone** in reference to our Shepherd being the **Stone of Yisra'el** we are able to see from these symbols how this word in terms of Messiah can render the following:

The Head and Strength of the Dwelling Place has been brought forth, and is the Chief Cornerstone upon which we are built and have the sure promise of inheritance.

Tehillah/Psalm 118:22 "The stone which the builders rejected has become the chief corner-stone."

This Messiah spoke after He gave the parable of the wicked tenants who killed the son of the master of the vineyard (it was a parable used to teach!!!).

Mattithyahu/Matthew 21:42 "יהושע said to them, "Did you never read in the Scriptures, 'The stone which the builders rejected has become the chief corner-stone. This was from יהוה, and it is marvellous in our eyes?'"

This is repeated in:

Marqos/Mark 12:10-11 "Have you not read this Scripture, 'The stone which the builders rejected has become the chief corner-stone. 11 'This was from יהוה, and it is marvellous in our eyes?'"

And again in:

Luqas/Luke 20:17-18 "But He looked at them and said, "What then is this that has been written, 'The stone which the builders rejected has become the chief corner-stone'? 18 "Everyone who falls on that stone shall be broken, but on whomever it falls, he shall be pulverised."

After these words the Pharisees were seeking to seize Him, but feared the crowd as they knew that the parable was about them who had denied who He is!!!

Who did they reject? The Shepherd and Stone of Yisra'el!!!

The wicked one rejected the Stone and tried to 'roll' it away, so to speak, by rejecting the Stone and therefore the Stone will be turned back on them and pulverise and destroy them!

The word used here for 'rolls' is גָּלַל galal – Strong's H1556 and means, 'roll, roll away, commit, trust'. 'Galal', in essence, means to roll some object on, upon, away, in, against, from, together, unto, or down. This figure is used for rolling oneself on יְהוָה and so therefore means to completely trust יְהוָה, or to commit one's behavior or life to יְהוָה, or remove such non-material things as reproach and contempt. To commit to יְהוָה takes a 'rolling away' of those things that have held us back from walking fully and confidently committed in Him. A derivative of this word is Gilgal, which is the place where Yehoshua circumcised Yisra'el after entering the Promised Land as יְהוָה 'rolled away the reproach of Mitsrayim' from Yisra'el and they were separated unto יְהוָה. By the Blood of Messiah we too have had the reproach of Mitsrayim 'rolled away' in order that we may be separated unto יְהוָה as a set-apart people walking in the Light of His Torah!

The imagery given here in this parable is not one of having the reproach rolled away sin and corruption but the opposite of rolling a reproach upon others by rolling away the true work of our Master, which is exactly what Satan has done by heaping on lawlessness and sin under the disguise of it being a rolling away of the need to walk in the Torah, and this deceptive plot of wickedness will see him pulverised by the Stone which was rejected!

This is also a warning to anyone who has deceit laid up in their hearts, for their rejection of the Stone that can roll away the reproach of sin will result in them being rolled over and destroyed in judgement by the Stone and Rock of our Deliverance!

Understanding the clear parable of that which will be destroyed we also take note of the vital lesson against treachery and deceit toward others as whatever is plotted against another will be turned back on the plotter! Do not try to catch another in a trap of deception and lies, for that trap will be tainted back on you and you will be handed over to that delusion, which has the ultimate fate of destruction and death!

Verse 28:

“A lying tongue hates its bruised ones, and a flattering mouth works ruin.”

A lying tongue – לָשׁוֹן שָׁקֶר – 'I'shon shaqer' – the Hebrew root word translated as 'lying' is שָׁקֶר sheqer – Strong's H8267 which means, 'deception, disappointment, falsehood, lies', and comes from the root verb שָׁקַר shaqar – Strong's H8266 which means, 'to do or deal falsely, lie'. The Hebrew root word translated as 'tongue' is לָשׁוֹן lashon – Strong's H3956 which means, 'tongue, language, tongue shaped', and from this word we get the verb לָשַׁן lashan – Strong's H3960 which means, 'slander, accuse, to use the tongue'.

שָׁקֶר sheqer – Strong's H8267 is used in Wayyiqra/Leviticus 19:12 in the command to not swear falsely in the Name of יְהוָה and profane His Name through false speech! We must let our yes be yes and our no must be no, for whatever goes beyond these is from the wicked one!

A lying tongue speaks of one who makes promises but does not keep them! Have you made promises you did not keep? Have you said yes for something but meant no, or vice versa? This is an abomination to יְהוָה and if one is found to have a lying tongue then they stand the risk of not being a part of the House – for יְהוָה is cleaning His Bride and He will not allow an abomination in His House!

Mishlê/Proverbs 12:22 **“Lying lips are an abomination to יְהוָה, but those who deal truly are His delight.”**

The Hebrew word that is used for 'bruised ones' is דָּכַדַּךְ dak – Strong's H1790 which means, 'crushed, oppressed, afflicted'. The one who speaks lies hates those he oppresses and crushes with his lies! Through false dogmas and empty traditions of man-made theologies that promote a lawless system of false worship the enemy has lied to us and hates us. Sadly many have mistaken his twisted hate as an assumed love, yet the flatteries of lawlessness work nothing but ruin!

This also teaches us to guard our speech at all times and let our speech always be seasoned with salt. We know that salt represents the continuity of covenant and all offerings were to be brought with salt, which teaches us to makes sure that we do not lie at all. For lies show no love but rather hatred for the one being lied to, as lies oppress and crush as opposed to build up and establish!

The Hebrew root word translated as 'smoother' is הָלַק הָלַק halak – Strong's H2509 which means, 'smooth, flattering, slippery'. Messiah tells us that the mouth speaks from the overflow of the heart (Mattithyahu/Matthew 12:34 & Luqas/Luke 6:45) and we are also told in Hoshēa/Hosea 10 we are told that Yisra'el, who had become a degenerate vine due to rebellion and lawlessness, had a 'slippery' heart, which is the word הָלַק הָלַק halak which can further mean, 'to be smooth, or being deceitful in giving misleading opinions or thought about what is true and often encouraging wrong behaviour, and also means to flatter or seduce'. Wow – how sad it is today to see how so many have been seduced in following 'misleading opinions' and are being 'encouraged to be disobedient' by the 'smooth talkers' – beware of the smooth talkers! And even more importantly – do not be a smooth talker – be a truth talker!

Mixed or lukewarm worship that does not listen “today” to the Truth, but rather gets flattered by smooth and misleading opinions will result in hearts and words becoming ‘slippery’ and in danger of slipping away!!! And when many use the vain and pathetic excuse of the overused saying, “*Oh but He knows my heart!*”, they are sadly misinformed by flattering lies into thinking that their hearts are healthy, when the Word says that the heart is crooked above all and desperately sick. Many are sick and they do not know it, and **sick hearts speak falsehood!**

Lies and flattery work ruin! The Hebrew word that is used for ‘ruin’ is מִדְּחָהּ **midḥeh** – Strong’s H4072 which means, ‘*ruin, occasion for stumbling*’ and is only used here in Scripture. It comes from the root verb דָּחָהּ **dahah** – Strong’s H1760 which means, ‘*to push away, thrust away, outcast, driven away, pushed violently*’, which is used in:

Tehillah/Psalm 36:12 “*There the workers of wickedness have fallen; they have been **overthrown** and have been unable to rise.*”

What becomes very clear is that lies and the falsehood of empty puffed up flattery simply cause an occasion for stumbling and result in many being pushed away violently from the Truth!

Liars and those with flattering mouths do not speak truth and by their falsehood they reveal that they are not of Elohim, as they have clearly rejected the Stone! When speaking to the religious Pharisees who had rejected Messiah we take note of His words to them, in:

Yoḥanan/Joh 8:44-47 “*You are of your father the devil, and the desires of your father you wish to do. He was a murderer from the beginning, and has not stood in the truth, because there is no truth in him. When he speaks the lie, he speaks of his own, for he is a liar and the father of it. 45 “And because I speak the truth, you do not believe Me. 46 “Who of you proves Me wrong concerning sin? And if I speak the truth, why do you not believe Me? 47 “He who is of Elohim hears the Words of Elohim, therefore you do not hear because you are not of Elohim.”*

Those who are of Elohim do not lie, whereas the ones who flatter with their mouths, yet lack the proper actions of obedience that ought to come from the heart, are not of Elohim but are of the devil who has been a liar from the beginning, speaking ruin and destruction, causing a stumbling for many who give ear to his flattery and deception!

The warning is very clear – watch out for those who tell lies and flatter you with smooth words, for they are simply out to get you and cause you to stumble! This caution against speaking or listening to falsehood further emphasises our need to walk in the Truth and meditate on the Torah of Elohim day and night, so that we are able to rightly divide the clean from the unclean and the set-apart from the profane and quickly recognise the lies of deception and falsehood and the empty plots of the wicked one that seeks only to kill and steal and destroy!

Kěpha Bět/2 Peter 2:1-3 “*But there also came to be false prophets among the people, as also among you there shall be false teachers, who shall secretly bring in destructive heresies, and deny the Master who bought them, bringing swift destruction on themselves. 2 And many shall follow their destructive ways, because of whom the way of truth shall be evil spoken of, 3 and in greed, with fabricated words, they shall use you for gain. From of old their judgment does not linger, and their destruction does not slumber.”*

Qolasim/Colossians 2:8 “*See to it that no one makes a prey of you through philosophy and empty deceit, according to the tradition of men, according to the elementary matters of the world, and not according to Messiah.”*

Timotiyos Bět/2 Timothy 4:2-4 “*Proclaim the Word! Be urgent in season, out of season. Reprove, warn, appeal, with all patience and teaching. 3 For there shall be a time when they shall not bear sound teaching, but according to their own desires, they shall heap up for themselves teachers tickling the ear, 4 and they shall indeed turn their ears away from the truth, and be turned aside to myths.”*

As we consider the parables of Shelomoh here in **Mishlě/Proverbs 26** we are cautioned against the dangers of being foolish, lazy and loose with our tongues. We are to be wise, diligent servants who speak the Truth, always ready to give an answer for the hope we have in our Master and Elohim, יְהוֹשֻׁעַ Messiah!!!

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