

# OY! HEAR THE WARNING!!!

Yeshayahu/Isaiah 28:1-8 & Zekaryah/Zechariah 6:9-15

8<sup>th</sup> of the 2<sup>nd</sup> month 2021/2022

Shalom all,

**Qorintiyim Aleph/1 Corinthians 9:16** “For if I bring the Good News, it is no boasting for me, for necessity is laid on me, and it is **woe** to me if I do not bring the Good News!”

Our Master, יהושע Messiah, clearly that:

**Luqas/Luke 6:62** “No one, having put his hand to the plough, and looking back, is fit for the reign of Elohim”

Here, in his letter to the believers in Corinth, Sha’ul is clearly expressing how it is a great ‘woe’ to him if he does not proclaim the Besorah of Messiah and His Kingdom.

He knew that if he were to turn back from doing what he should be – and that is ‘ploughing’ the field with the Besorah (Good News) – then it would be a severe woe to him.

The Greek word that is translated here as ‘woe’ is οὐαί ouai – Strong’s G3759 which means, **‘alas! woe! (an expression of grief or denunciation)’**.

A ‘woe’ is typically used as an exclamation, or interjection, denoting pain or displeasure, and as a noun, it is used to announce impending disaster or calamity.

It is not always used to pronounce judgement, but it can also be used as an expression of regret and sorrow, over a miserable situation; yet we find it used many times in Scripture, expressing a real threat of judgement that is to be unleashed upon a rebellious and stubborn people or nation.

In English we have often heard the slang expression of ‘oy!’ which over recent times has been used as a greeting, as well as expressing grief and sorrow, and also it is used to warn another for doing what they shouldn’t, as in:

**“oy! what do you think you are doing?”**

In a message called, **“OY! HEAR THE WARNING!”** I would like to look at a very severe ‘oy!’ or ‘woe’ that we need to take heed of today, lest we find ourselves neglecting our much-needed duty and service of proclaiming the Besorah (Good News) of the Kingdom of Messiah!

Please read: **Yeshayahu/Isaiah 28:1-8**

Here, in this chapter, we see a very severe ‘woe’ being proclaimed – and the Hebrew root word that is translated here as ‘woe’ is הוי hoy – Strong’s H1945 which means, **‘woe, alas!, ah!’** and is the prolonged form of הו ho – Strong’s H1930.

We often hear the term 'hoy vey' being used by some, which, in essence, expresses a cry of grief or sorrow and declares as serious 'woe is me!', as one faces pain and regret; with the construction of two Hebrew words:

1) הוֹי הוֵי **oy** – Strong's H188 which means, 'woe' and

2) אָבֹי **aboy** – Strong's H17 which is a primary interjection which means, 'oh! Sorrow, grief', and both of these can be found in:

Mishlê/Proverbs 23:29 "Who has **woe**? Who has **sorrow**? Who has contentions? Who has complaints? Who feels hurt without cause? Who has redness of eyes?"

The answer to these questions is given in the next verse

Mishlê/Proverbs 23:30 "Those staying long at the wine, those going in to search out mixed wine."

As we consider the severe woe of grief being proclaimed by those who are 'staying long at the wine', we are able to learn a very clear lesson on where our eyes should not be focused, as we are to:

## LOOK AT THE VINE... NOT AT THE WINE!!!

Why I am sharing this with you, is to get a clear picture of how this very emotional exclamation that we see throughout Scripture, is being used as a severe warning, and call to repentance, while clearly declaring the fate of those who refuse to hear and turn from wickedness and sin.

When looking at the corrupt mixed wine of man-made theologies, instead of the Truth, it will cause one to have woe, sorrow, contentions, complaints, feel hurt without cause etc...!

With Sha'ul saying that it is 'woe' to him if he did not bring the Good News, he was simply making a very clear statement that if he did not bring the Good News then he would be under the severe threat of the woes of judgement that have been proclaimed in advance to the lawless and rebellious!

Here, in this **chapter 28** of **Yeshayahu/Isaiah**, this woe is given to the 'proud crown of the drunkards of Ephrayim', and in this message, I want to dig into some of the Hebrew words that are found in these first 6 verses, which will hopefully be a reminder to us all that we, as a set-apart and called out chosen and royal priesthood, ought to be about the Master's business, proclaiming His Reign as faithful ambassadors of His Kingdom that is to come and that under which we faithfully submit to here and now, obeying all that He has commanded us to do!

There are many 'woes' given in Yeshayahu, as this word is used over 20 times, in a very clear warning against those who have forsaken the Truth and had turned to following after their own lusts and twisted doctrines of man, that had made up its own unrighteous laws that rendered a constructed form of vain worship under the veil of falsehood and lies.

This corrupted presentation of false worship, which still continues to be practiced by so many today, clearly does not submit to the Creator, but rather contends with Him, as a complete disregard for His Torah is being openly expressed, as the fear of Elohim has become a command of men that is taught!

Here, in this chapter that we have read, we come to the heart of rebellion – and that is pride! Pride is a killer, and here is a severe warning being given to those who depend upon self-sufficiency!

Here is the warning to those who have constructed a form of worship that may have an appearance of true worship, yet only breeds and teaches selfishness and pride.

The Hebrew root word translated here as ‘proud’ is גָּאָה *geuth* – Strong’s H1348 which means, ‘*proud, swelling, majesty, excellent things*’ and comes from the primitive root גָּאָה *gaah* – Strong’s H1342 meaning, ‘*to rise up, grow, lifted, risen, highly exalted*’, and when used in conjunction with the word ‘crown’ we can see the warning that is being given here, being a clear reference to that ‘**headship/rulership**’ that has risen up or been exalted, as the authoritative way of living for Ephrayim!

Ephrayim, as we know, is often used in Scripture in referring to the northern 10 tribes of Yisra’el or is also referred to as the House of Yisra’el, and the first king of the Northern 10 tribes of Yisra’el – Yarob’am, was from Ephrayim.

In fact, when you look at the record of all the kings of the House of Yisra’el – the northern 10 tribes, we find that there was not one good king – for all of them were bad, doing evil in the eyes of יְהוָה!

This resulted in the 10 tribes of Yisra’el being taken into Ashshurian captivity and then scattered throughout all the earth, for which the True King, יְהוֹשֻׁעַ Messiah, came to seek and save!

The result of wicked rulership, caused the complete intoxication of this Northern House of Yisra’el/Ephrayim, as the lost sheep of Yisra’el became drunk, with the twisted theologies and dogmas of man, which has still gripped the masses today, who are still ‘looking long at the mixed wine’!

So here, we see the clear warning being given against a ‘**false crown**’ of a people who were supposed to be fruitful and increase, for Ephrayim means ‘**doubly fruitful**’.

What once was a people who were under the clear authority of a beloved King, as pictured through Dawid, had let the crown – the authority under which they submitted – become tarnished through pride!

This ‘proud crown’ of rulership was not the crown of righteousness but rather, was one of selfishness and pride – a crown that had become very faded and had lost its splendid comeliness!

The use of these words here, carries great insight for us in understanding this very fact.

The Hebrew word that is translate as 'crown' is עֲטָרוֹת Ataroth – Strong's H5850 which is written in the plural form of the root word עֲטָרָה atarah – Strong's H5850 which means, 'crown, wreath', and is the feminine noun from the root verb עָטַר atar – Strong's H5849 which means, 'to surround, to crown'.

The collective crown of Ephrayim is a reference to the entire House of Yisra'el, that had become corrupt through false worship and had no longer submitted to the clear authority of the Torah of יְהוָה.

The root word for 'crown' would typically speak of honour and authority, under which one would submit their allegiance to. And here, with the reference of a drunken Ephrayim having a proud crown, highlights that they had now show honour and allegiance to that which is false and had cast off the true headship of Elohim over their lives.

In speaking of honour and authority, we see that this root word עֲטָרָה atarah – Strong's H5850 is used as such, in a positive way, as we see that which is considered to be a crown, as seen in:

- 1) Mishlë/Proverbs 12:4 "A capable wife is the crown of her husband, but one causing shame is like rottenness in his bones."
- 2) Mishlë/Proverbs 14:24 "The crown of the wise is their wealth, the folly of fools is folly."
- 3) Mishlë/Proverbs 16:31 "Grey hair is a crown of adorning, it is found in the way of righteousness."
- 4) Mishlë/Proverbs 17:6 "Children's children are the crown of old men, and the adornment of children is their fathers."

The ultimate metaphor for this word that is used for 'crown' is found in:

Yeshayahu/Isaiah 28:5 "In that day יְהוָה of hosts is for a crown of splendour and a head-dress of comeliness to the remnant of His people"

יְהוָה will be the crown of His remnant Bride – that is: to those who have exalted and esteemed the wisdom of His Torah!!!

In Zekaryah/Zechariah 6 we are given a clear prophecy of the authority of יְהוֹשֻׁעַ Messiah being established, when the prophet was told to receive gifts from the exiles and from the silver and gold, he was to make a crown and put it on the head of Yehoshua the son of Yehotsadaq, the high priest and declare a prophetic appointment:

Zekaryah/Zechariah 6:11-13 "And you shall take the silver and gold, make a crown, and set it on the head of Yehoshua the son of Yehotsadaq, the high priest, 12 and shall speak to him, saying, 'Thus said יְהוָה of hosts, saying, "See, the Man whose name is the Branch! And from His place He shall branch out, and He shall build the Hēkal of יְהוָה. 13 It is He who is going to build the Hēkal of יְהוָה. It is He who is going to bear the splendour. And He shall sit and rule on His throne, and shall be a priest on His throne, and the counsel of peace shall be between Them both,"

This is a clear prophecy of the establishment of the proper authority of יהושע Messiah, as King and High Priest forever, in the order of Malkitsedeq.

In order to grasp the clear warning being given to the proud drunkards of Ephrayim, we need to acknowledge the true Authority under which we are to humbly submit to, as we guard to walk in the Torah of our Master and Elohim.

While I have quoted from **Zekaryah/Zechariah 6:11-13**, please read **verses 9-15**, as I would like to expand a little on what this prophet was being told to do, which helps us set the scene of what Ephrayim had clearly turned away from and is now being given a severe woe, in order to return to the only One True authority and rulership that we are to submit.

### Read **Zekaryah/Zechariah 6:9-15**

In the second half of this very powerful **chapter 6** of **Zekaryah/Zechariah**, we see how this prophet was given clear instructions, after having received his 8<sup>th</sup> vision, as he was now being told to crown Yehoshua, the high priest.

And these instructions that he was to carry out, would become clear prophetic actions of all authority that is given unto our Master and Elohim, יהושע Messiah!

With the background of this 8<sup>th</sup> vision of coming judgement, let us take a closer look at the prophetic actions that declare who our righteous Judge, High Priest and King is!

In **verse 9** we are told that the Word of יהוה came to Zekaryah... highlighting for us, very clearly, a picture of having ears that are attentive to hear, guard and do the Word of Elohim and not try to excuse away our called for obedience to His Word!

In **verse 10** Zekaryah was told to receive from the exiles who have come from Babel. The 3 names that are given here, are names of some of the exiles who had returned from captivity in Babelon and when looking at the names and their meanings, we are able to glean some wonderful insights into the encouraging message that is being given to us here, through these prophetic actions that this prophet was instructed to do!

In **verse 10** we are given the following 3 names:

- 1) חֵלְדַּי Hēldai – Strong's H2469 which means, '**worldly, worldliness**'.
- 2) טוֹבִיָּה Tōbiyah – Strong's H2900 which means, '**Yah is good**'
- 3) יַדַּיָּה Yedayah – Strong's H3048 which means, '**יהוה has known**'

He was to receive from these three, the silver and gold that would be used to make the crowns, and then on the same day that he would get the gifts from these 3, he was to go to the house of Yoshiyahu, the son of Tsephanyah.

The Hebrew name יְהוֹשִׁיָּהּ **Yoshiyah – Strong’s H2977** means, ‘**whom יהוה heals**’ and is the shortened form of יְהוֹשִׁיָּהוּ **Yoshiyahu**.

He was the son of יְהוֹשִׁפָּן **Tsephanyah – Strong’s H6846** which, means ‘**Hidden by יהוה**’ or ‘**Treasured by יהוה**’.

As we consider the names that are given to us here, we can see a wonderful message being presented to us, as we consider that this picture of receiving gifts from the returning exiles, is a picture of the redeemed ones who bring gifts before our Master and present themselves, in complete submission to His rule and reign, with the offerings of gifts that celebrate His deliverance and His authority that is forever established!

It is our Master and Elohim, יְהוֹשִׁעַ **Messiah**, who has delivered us from the world, and we acknowledge that He is יהוה and that He is good and that we know Him and are known by Him, for it is He who heals us, for we are hidden in Him, as His treasure, for we are His treasured possession above all peoples!

The picture of receiving the gifts from these 3 returning exiles, can also be a powerful shadow picture of the gifts that were brought to our Master, by the Magi who came from the east and came to the house where the child was and presented the 3 gifts of gold, frankincense and myrrh, in an acknowledgment of the fulfilment of the child that would be born unto us, is Elohim, Saviour and King!

In our acknowledgement of who our Master and Elohim truly is, we need to come out of Babelon, so to speak, lest we share in her sins and are destroyed!  
We who have responded to the call to ‘**come out and be separate, so that He shall receive us**’, are able to come before Him and give an account of what we have done with what He has given us!

In many ways, this can also link up the image of the parable of the talents and our ability to properly present before Him, that which we have done, and can only be truly presented from a place of having come out of worldly ways and serving in set-apartness and truth!

In **verse 11**, Zekaryah is told to take the silver and the gold and make a crown and set it on the head of Yehoshua, son of Yehotsadaq.

These gifts of silver and gold are what he would have received from the 3 exiles who had come from Babelon. And when we consider what silver and gold means for us, from a prophetic Scriptural perspective, we can see the picture of the purity of the redeemed, as we come to learn through the design of the Tabernacle and its functions, that silver is symbolic of redemption, as silver is used in Scripture as redemption money.

It clearly represents and speaks of the price that יְהוֹשִׁעַ 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.

Gold is symbolic of the purity and richness of יהוֹשֻׁעַ and represents for us His supreme position and esteem as Elohim Most-High.  
Pure Gold speaks of His Mighty-like power that cannot be reproduced by man.

As we consider the silver and gold being brought here, we can identify the clear truth that in order to properly shine as lights in this world, we must be redeemed from the world, in order to serve our Master and Elohim, in complete set-apartness and Truth.

Zekaryah was told to make a crown to put on the head of Yehoshua the high priest, and what is worth noting is that in the Hebrew text, we see the word that is translated as 'crown' is actually written in the feminine plural absolute tense, and this highlights a powerful picture of the returning exiles bringing their 'crowns' and submitting to the authority of the Only One True High-Priest and King, as the remnant Bride of Messiah returns!

This picture of "the command to make crowns", is a clear prophecy of the authority of Messiah being firmly established, as all come to surrender before Him, as we know that every knee will bow and every tongue shall confess that יהוֹשֻׁעַ Messiah is Master and Elohim and acknowledge that all authority and rulership belong to Him alone!

With the picture of making crowns (plural) and putting them on the head of the high priest, we are able to see a clear prophecy of Messiah being firmly established as High Priest and King, forever, in the order of Malkitsedeq.

The plurality of crowns fits perfectly into the visions and revelation that Yoḥanan was given, in Hazon/Revelation:

**Hazon/Revelation 4:4** "And around the throne were twenty-four thrones, and on the thrones, I saw twenty-four elders sitting, dressed in white robes. And they had crowns of gold on their heads."

**Hazon/Revelation 4:9-11** "And when the living creatures give esteem and respect and thanks to Him who sits on the throne, who lives forever and ever, 10 the twenty-four elders fall down before Him who sits on the throne and bow before Him who lives forever and ever, and they cast their crowns before the throne, saying, 11 "You are worthy, O יהוה, to receive esteem and respect and power, for You have created all, and because of Your desire they are, and were created.""

As you will notice from the accounts given to us in **Hazon/Revelation 4**, is that the 24 elders cast their crowns before Him who sits on the throne!!!

This is a clear picture of the acknowledgment and confession that all authority belongs to Him who sits on the throne!

We again see the clear revelation of Him, who has all the crowns upon His Head, being the one who sits on the white horse, as seen in:

**Hazon/Revelation 19:11-13** “**And I saw the heaven opened, and there was a white horse. And He who sat on him was called Trustworthy and True, and in righteousness He judges and fights. 12 And His eyes were as a flame of fire, and on His head were many crowns, having a Name that had been written, which no one had perceived except Himself – 13 and having been dressed in a robe dipped in blood – and His Name is called: The Word of יהוה.**”

In this wonderful series of revelations, we are able to see the clear confirmation of prophecy, that the Trustworthy and True One who sits on the white horse, and has many crowns on His Head, is none other than יהושע Messiah, who is the Word of יהוה and He is יהוה our Saviour, Redeemer and King!

This witness of prophecy, is also declared in the instructions that were given to Zeḱaryah, when he was told to make crowns and put them on the head of Yehoshua the high priest.

This Yehoshua, in Zeḱaryah/Zechariah, is not the same Yehoshua that led Yisra’el into the Promised Land, as he was the son of Nun, whereas this Yehoshua, at the time of Zeḱaryah, was the son of Yehotsadaq, and he was the high priest that was serving at that time. Both of the lives of Yehoshua, son of Nun and Yehoshua, son of Yehotsadaq, are clear shadow pictures of our Master, Elohim and King, יהושע Messiah, who is our High Priest and King, who fights for us, intercedes for us and shall lead us into His Reign!

The Hebrew name יהוֹצַדָּק Yehotsadaq – Strong’s H3087 means, **‘YAHWEH is righteous’**, and further strengthens the clear message of our righteous Saviour and King.

In **Chapter 3**, Zeḱaryah is given his 4<sup>th</sup> vision, where he sees Yehoshua the high priest, being cleansed and clothed, having overcome Satan and removing the guilt of the people of Elohim, which was a clear shadow picture of the redemptive work of our Master, who knew no sin and became sin for us, so that, in Him, we might become the righteousness of Elohim.

And now here, after the 8<sup>th</sup> vision, we see with the instructions that were given for him to crown Yehoshua, the high priest, a clear establishment of prophetic announcement of the office of High Priest and King being made One in Messiah, and having His reign firmly established here on earth!!!

In **verse 12-15 of Chapter 6**, we take note of the words that Zeḱaryah was told to speak, and as part of this clear declaration of יהוה, that this prophet was commanded to speak to Yehoshua, we see the clear prophetic words of:

**“See, the Man whose Name is The Branch!”**

Part of this statement was spoken by Pilate, at the time of Messiah, when he had been beaten and a crown of thorns was placed upon His head, seen in:

**Yoḥanan/John 19:5** “**Then יהושע came outside, wearing the crown of thorns and the purple robe. And Pilate said to them, “See the Man!”**”

After having been flogged, robed in purple and having a crown of thorns put on His head and mocked, this statement was made, in a clear prophetic fulfilment of the Man who is the Branch... a clear declaration that this Man, יהושע, was the prophesied Branch that is the High Priest and King that will build the Hēkal of יהודה!

The Hebrew word that is translated as 'see' is הִנֵּה hinneh – Strong's H2009 which means, **'Lo! Behold! Look! See!'**, which is the prolonged form of the word הֵן hen – Strong's H2005, which is an interjection that demands attention and is mainly used to emphasise the information that follows.

This was a very clear declaration that was being made!

The **'order of Malkitsedeq'**, which is the set-apart and royal priesthood we have been called to, is firmly established by the coming of the Branch of Righteousness – that is Messiah – whose Name is the Branch!

The Hebrew word that is translated as 'Branch' is צֶמַח tsemah - Strong's H6780 which means, **'a sprout, growth, branch, shoot'** and comes from the primitive root verb צָמַח tsamah – Strong's H6779 meaning, **'to sprout, spring up, grow'**.

As we take a look at the use of the term צֶמַח tsemah - Strong's H6780 we are able to clearly recognise that this is a reference to יהושע Messiah.

This word is only used 12 times in Scripture, with 5 of those being a direct reference to Messiah who would come and save His people and establish His Righteous Reign here on earth!

**Yeshayahu/Isaiah 4:2 "In that day the Branch of יהודה shall be splendid and esteemed. And the fruit of the earth shall be excellent and comely for the escaped ones of Yisra'el."**

The Branch of יהודה is identified at the righteous King who would come from Dawid's line in Yirmeyahu, as well as being יהודה's Servant in Zekaryah/Zechariah 3:8, which is a clear prophetic link to Messiah and His Body.

**Zekaryah/Zechariah 3:8 "Now listen, Yehoshua the high priest, you and your companions who sit before you, for they are men of symbol. For look, I am bringing forth My Servant – the Branch."**

What יהודה was declaring here, was that a wondrous display of His power was yet to come as we see the promise of the Branch of righteousness that would come forth and in

**Zekaryah/Zechariah 6** we are given a powerful prophesy that declares that יהושע Messiah is The Branch!

The prophetic words of יהוה, given through Zeḱaryah, establish the clear announcement of יהושע Messiah being declared as High Priest and King, as we see what would typically be an abnormal situation in Yisra'el, as these two offices of High Priest and King, come from two different tribes and therefore, we see the prophetic announcement of the order of Malkitsedeq being boldly declared.

These two offices, of High Priest and King, can, and is, only fulfilled in יהושע Messiah, the Branch, who shall be a priest on His Throne and have the counsel of peace between them both!

The phrase or term that is translated as 'them both' is a reference to the two offices of High Priest and King, which was always officiated by two separate people from two different tribes, as a prophetic shadow picture of the True Righteous Branch and Head, יהושע Messiah!

Both offices of High Priest and King will be held by the One True and Trustworthy witness, יהושע Messiah!

In Zeḱaryah/Zechariah 6:14 we are told that the crowns are 'for a remembrance'! And the reason for this, was that the physical position of Yehoshua, son of Yehotsadaq, would not entail the office as king, during his time as high priest, but that these actions would be a clear prophetic reminder of what is to come, in order to establish the sure hope that we have in our Mighty Master and Elohim!

The Hebrew word that is translated as 'crown' is, as mentioned, written in the plural and represents the picture of 'crowns', which we have already discussed in depth.

These crowns that were prophetically put on the head of Yehoshua, would be a reminder to Hēlem, and to Tobiyah, and to Yedaayah, and to Hēn son of Tsephanyah.

What is worth taking note of here, is that there are alternative names that are given to Hēldai and to Yoshiyah.

Instead of the name Hēldai, we see the Hebrew name הֵלֵם Hēlem – Strong's H2494 being used, which means, '*strength, dream*' and instead of the name of Yoshiyah, son of Tsephanyah, we are given the name הֵן Hēn – Strong's H2581 which means, '*favour*'.

As we consider the visions and instructions of this chapter, we are able to see a powerful promise to those who have come out of Babelon, so to speak, find favour with Elohim and are strengthened in the revelation of His goodness and the knowledge of who He is!

Though we are in the world, we find our strength in the clear revelation of the Word of Elohim, as we are able to draw near to His throne of favour in our time of need, acknowledging that He is Good and we have the full assurance that we know that we know Him, when we guard His commands and give all authority to Him, as we submit as faithful ambassadors and servants of the Most-High Elohim!

These crowns of remembrance are to cause one to remain steadfast in being overcomers in Messiah, holding fast the boldness and the boasting of the expectation of Messiah, firm to the end!

May this short study on **Zekaryah/Zechariah 6** cause you to remember who it is that you are serving, and remember His Covenant that He has caused you to be grafted in to, by His own Blood, and let His everlasting authority be a continual remembrance to you, so that you do not look to the left or to the right, but are steadfast in meditating on His Torah day and night, especially as we hear the very clear woe being given to the proud crown of the drunkards of Ephrayim!

## Back to Yeshayahu/Isaiah 28

Having established a clear understanding of the authoritative crown of our Master and Elohim, we can be equipped to be on guard against the drunken ways of pride and corrupted worship, which causes one to fade as opposed to shine as true lights!

The Hebrew root word used for 'fading' is נָבֵל *nabel* – Strong's H5034 which means, *'to be senseless, foolish, to sink or drop down, crumble, fade away, wither, lose heart'* and the root word that is translated here in Yeshayahu/Isaiah 28:1 as 'flower' is צִיץ *tsits* – Strong's H6371 which means, *'flower, blossom, wings, shining thing (plate)'* and is also translated as 'plate' in reference to the 'plate of clean gold' that was on the turban of the high priest that had the inscription: 'SET-APARTNESS TO יְהוָה' (Shemoth/Exodus 28:36).

What we in fact can see, by this wording, is how this warning that was being given to Ephrayim, was as a result of the sin of pride, which had a fading effect of the need to be set-apart in righteousness, and the foolishness of sin that had caused many to lose heart and fade away from walking in the set-apart instructions of Elohim.

The same folly of pride and rebellion is still being seen today and many need to hear the severe woe being given here, as this woe is still very much alive today as it was back then and those who keep looking long at the mixed wine are headed for destruction!

A derivative of the word צִיץ *tsits* – Strong's H6371 which is translated as *'flower or plate'* is צִיצִית *tsitsith* – Strong's H6734 which we know means, *'tassel, fringe, lock'*, and we are told in Bemidbar/Numbers 15:38-39 that we are to make צִיצִית *tsitsith* on the corners of our garments and put a blue cord in the צִיצִית *tsitsith* – which is for the purpose of reminding us to remember all the commands of יְהוָה and do them and not follow after our own heart and eyes, after which we had previously went whoring!  
In other words, tsitsith help us to remember to keep our eyes on our Master and not allow the lust of the eyes and the pride of life cause one to look to the poisonous wine of whoring!

When we consider this, we are then further able to understand this severe ‘woe’ that is being given here in **Yeshayahu/Isaiah 28**.

Ephrayim had allowed their set-apartness unto יהוה to fade away, as they neglected to remember to hear, guard and do all His commands and instead walking humbly before Elohim, they went whoring after the lust of the flesh, lust of the eyes and the pride of life, which are not of Elohim but are of the world!

They had lost their ‘shine’, so to speak, as they were no longer being a light to the nations but had rather become just as dark as the nations – and this we must take heed to guard against! Our sign of set-apartness, is our obedience to His commands, and more specifically, it is in keeping His Sabbaths and all His Appointed Times, for when we neglect to do this – we are in danger of allowing the sign of set-apartness to fade away, which can cause many to crumble under the pressures of this life and the deceit of wealth that chokes out the Word!

This woe is to those who have become drunk by allowing the foolishness of rebellion becoming that which rules over them, as they submit to the intoxicating wine of the whore.

The Hebrew word that is translated as ‘splendid’ is תִּפְאָרֶת **tipharah** – **Strong’s H8597** which means, ‘**beauty, adornment, splendour**’, which is used to describe what the garments of Aharon and his sons were to be made for, as a reflection of the character of Elohim, by which He is described, and to which we are to ascribe the splendour of His Name, which is to be upon us as set-apart children of the Most-High.

The Hebrew root word that is translated as ‘comeliness’ is תְּשֻׁבִי **tsebi** – **Strong’s H6643** which means, ‘**beauty, honour**’, which once again describes that which we are called to represent, yet Ephrayim’s splendour and comeliness had faded due to pride and self:

**Shemu’el Bēt/2 Samuel 1:19** “**The splendour of Yisra’el is slain on your high places! How the mighty have fallen!**”

This was part of that which Dawid ordered to be taught to the children of Yehudah, called ‘The Bow’, after he lamented for the death of Sha’ul and Yehonathan.

How the mighty have fallen!

Pride has a way of puffing up self to a lofty position, set up only to fall and in Ėkrah we see the following verse:

**Ėkrah/Lamentations 5:16** “**The crown has fallen from our head. Woe to us, for we have sinned!**”

Sin and lawlessness will cause the crown of splendid comeliness to fall from our head – for which there is a great woe, and call to repentance!

In **Yeshayahu/Isaiah 28: 2** we see the emphasis being made on who is strong and potent – and it is the Master יהוה!

While the ISR has translated this as יהוה, the Hebrew renders it as אֲדֹנָי Adonai – Strong’s H136, which means, *‘Master’* and is used in Scripture as a clear title of יהוה, for whom we show all reverence.

This verse is one of the 134 passages where the Sopherim (scribes) altered the Name of יהוה to Adonai and the ISR Scriptures has restored the rightful use of the Name of יהוה, who is our Master and Elohim.

In describing His strength and potency, is a very clear and powerful picture of a woe of judgement that was being given to a rebellious people who had turned away from the Master and, in a sense, had brought His Name to nought, and therefore, in this woe we see how the all-powerful, strong and potent Master of ALL, will bring forth judgement upon the wicked, who are not marked by His Name, in set-apartness!

This same woe of judgement is being made abundantly clear to the proud and stubborn drunkards today, who are looking long at the mixed wine of the whore.

In this verse, we see the clear language of the destructive judgement that will be poured out by the hand of the Master.

The Hebrew word that is translated as ‘downpour’ is זֶרֶם zerem – Strong’s H2230 which means, *‘a storm, flood of rain, thunderstorm, downpour’*, and the root word that is translated as ‘hail’ is בָּרָד barad – Strong’s H1259 and is also used metaphorically in Scripture, in reference to the judgement of Elohim.

The Hebrew word that is translated as ‘destroying’ comes from the root word קָטַב qeteb - Strong’s H6986 which means, *‘destruction, sting’* and the Hebrew root word that is used here for ‘storm’ is שָׁעַר sa’ar – Strong’s H8178 which means, *‘storm, tempest, terror, horror’*.

Like a mighty flood of waters, so shall His ‘judgement of destructive terror’ be cast down to the earth! What is interesting to also take note of here, is that the Hebrew word that is used for ‘who casts down’ is הִינִיחַ hi’niyah and literally means, *‘He will cause to come down’*, as it is written in the ‘hiphil’ tense of the root word נִוַח nuah – Strong’s H5117 which means, *‘to rest, come to rest, cast down, set down, permit’*, and it is from this root word that we get the name of נֹחַ Noah - Strong’s H5146, who was the man who found favour in the eyes of יהוה, a righteous and perfect man in his generations and who walked with Elohim, doing all according to that which Elohim had commanded him.

Understanding this, helps us recognise this severe woe that is being given here in this text, as the impending judgement of Elohim is about to come down to earth, and our Master and King, יְהוֹשֻׁעַ Messiah, warned us that the last days will be as the days of Noah - where many will have faded from set-apartness and only the remnant righteous shall be delivered in the time of Ya’aqob’s trouble!

In **Hazon/Revelation 16:21** we are also told of how big the hailstones will be – each being a talent – which is the equivalent to being between 26-36 kg’s each!!!

A destructive judgement that will be so fierce that men will blaspheme Elohim for this destructive plague of hail.

**Yeshayahu/Isaiah 28: 3** further stresses that the crown of the drunken proud will be trodden underfoot!

This is a clear prophetic picture of the treading of the winepress in His wrath, which יהוה, by His own Arm, is coming to do:

**Yeshayahu/Isaiah 63:1-3** “Who is this coming from Edom, with garments of glowing colours from Botsrah, who is robed in splendour, striding forward in the greatness of His strength? “It is I who speak in righteousness, mighty to save.” 2 Why is there red on Your raiment, and Your garments like one who treads in the winepress? 3 “I have trodden the winepress alone, and from the peoples no one was with Me. And I trod them down in My displeasure, and I **trampled** them in My wrath. Their blood is sprinkled upon My garments, and I have defiled all My raiment.”

The Hebrew word that is translated as ‘trampled’ in **Yeshayahu/Isaiah 28:3** and **63:3** comes from the primitive root verb טָמַן ramas – Strong’s H7428 which means, ‘to trample, trample down, trodden, tread down’ and is a word that we see being used 19 times in Scripture and carries the clear warning of being trampled underfoot, which is the fate of those who do not have ears to hear and who are led astray through the mixed wine of whoring.

This word is used to describe Izebel who was trampled underfoot, as seen in:

**Melakim Bet/2 Kings 9:33** “And he said, “Throw her down.” And they threw her down, and some of her blood spattered on the wall and on the horses, and he **trampled her under foot.**”

Our Master יהוה is coming to trample under foot all who have been proud and rebellious! The proud drunkards shall be trampled underfoot by the coming wrath of Elohim!

**Verse 4** continues to describe the destruction of the crown of the proud and rebellious – for their splendid comeliness that is on their head will be eaten up, while the fruit of their deeds are in their hand!

In other words, destruction will come like a thief to those who are running after worthless matters, and those who think that they are eating of the fruit of their own hands, will be taken by surprise, when that which they think they have is swallowed up in their own greed and they will have nothing to show for themselves!

**Tehillah/Psalm 21:8-10** “Your hand reaches all Your enemies; Your right hand reaches those who hate You. 9 You make them as a furnace of fire in the time of Your presence; יהוה does swallow them up in His wrath, and fire does consume them. 10 You destroy their fruit from the earth, and their seed from among the sons of men.”

While we recognise the severity of this ‘woe’, we also see the promise that is given to the faithful remnant, who have not allowed the crown of the splendid comeliness, of set-apartness in יהוה, to fade – and that is: that יהוה of Hosts is to His remnant a crown of splendour and a head-dress of comeliness, a remnant who will meet our King face to face!!!

The word Hebrew word that is translated as ‘remnant’ is שְׂאֵר she’ar – Strong’s H7605 which means, *‘rest, residue, remnant, remainder, survivors’*.

What we come to recognise more and more as we walk in the commands of our Master, is that the remnant is only a ‘few’, and to us ‘few’, who hold fast to our King, we have and hold on to the hope of His sure promises in יהושע Messiah, who is coming soon to be with us forever!

**Yeshayahu/Isaiah 28:6** sticks out as a powerful witness for me, making it clear on how we are able to walk according to the Spirit, in the midst of a darkened and fading world!

Here, we are told that יהוה gives us, the faithful remnant, a spirit of right-ruling and He gives strength, to those who repent and turn back to Him and submit to His Kingdom authority.

### **A spirit of right-ruling to those who sit in right-ruling!!!**

The Hebrew word that is used here for ‘right-ruling’ is מִשְׁפָּט mishpat – Strong’s H4941

which means, *‘right-ruling or judgement’*, and the plural of this word is מִשְׁפָּטִים

**mishpatiym**, which is the name of the weekly Torah portion from **Shemoth/Exodus 21:1-**

**24:18**, which Yisra’el, after having heard יהוה speak the Ten Words, asked Mosheh to hear from יהוה all that they were to receive as instructions, and said that they would do all that he would come and speak to them.

These are the rulings, or further instructions, that Mosheh came to deliver to the nation of Yisra’el.

These expand further on the words that they heard יהוה speak, and they express the rules that are required for living as a righteous nation, that is completely set-apart unto Elohim.

These מִשְׁפָּטִים **mishpatiym** are what could be understood as the **‘legal procedures’** or firm ruling, which are non-negotiable – for this was how community would be ruled and how any issues that would arise would be dealt with, in a prescribed way that is just and fair.

These are what we could call the ‘social laws’, which clearly teach us how to get on with each other and how we are to behave and how we are to live according to how we have been created to be in יהושע.

Now, here in **Yeshayahu/Isaiah 28:6**, we are clearly told that יהוה gives a **‘spirit of right-ruling’** to him who **‘sits’** in right-ruling!

The Hebrew word for that is translated as ‘sits’ comes from the primitive root verb יָשַׁב **yashab** – Strong’s H3427 which means, ‘*sit, dwell, remain, abide, inhabit, sitting still*’, and a modern Hebrew word that is derived from this word, which is translated as ‘school’, is ‘yeshiva’.

To ‘sit’ or to be ‘sitting’, in the Hebraic mind-set, is an idiom for learning; and it is at the Master’s Feet that we come and sit and drink of His Pure and Clear Living Water and get great clarity and insight and strength to sojourn with joy!

What is being clearly expressed here is the fact that “**when you sit and learn His right-rulings, you receive the Spirit of His right-rulings**”.

This is very powerful indeed!

The idea of sitting in the Hebrew mind-set here is to learn, and not to simply sit and vegetate but rather sit and pay attention to the instructions of their teacher.

We come each Shabbat to ‘sit and learn’, while ‘resting’ from our weekly work and in doing so, we pay close attention to making sure that we hear, and properly guard what we hear, so that we can ‘do’ that which we are required to; and in doing that we begin to receive the spirit of His right-rulings and not the letter alone!!!

So many people who reject the need to guard the Sabbath and gather as a family for a proclaimed set-apart gathering, are never able to fully grasp the Spirit behind the letter, and in the process are never able to understand the life that the Spirit gives!

The Hebrew root word יָשַׁב **yashab** – Strong’s H3427 which means, ‘*sit, dwell, remain, abide, inhabit, sitting still*’, is rendered in the ancient pictographic script as:



**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!

**Shin - ש:**

This is the letter ‘shin’ which in the ancient script is pictured as ש, which is ‘**two front teeth**’ and carries the meaning of ‘**sharp or press, chew or devour**’; which is what the teeth do, and also speaks of the sharpened word that comes forth from the mouth as the teeth ‘**chew**’ or ‘**meditate**’ on the Truth, making what comes forth pure and sharp! It also carries the understanding of **consuming** or **destroying** – as teeth do to food.

Beyt - כ

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.

Looking at this word in the ancient script helps us understand further **'how'** we are to dwell as sojourners – for it is by the **'outstretched arm and hand of יהוה'** that we are able to sit and listen, meditate on, and guard to do, His Word, giving thanks to Him, as we are built up in Messiah, as the Dwelling Place of Elohim!

## OBEDIENCE (WORKS) TO THE WORD (COMMANDS) OF THE HOUSE

It is by our faithful obedience, in gathering as commanded, that we begin to experience the true spirit behind the Word, which gives us life and leads us in righteousness, and those who will not sit in right-ruling, will never be able to worship the Father in Spirit and Truth, for His Word and His Spirit work together, as they are One, working in unity to build His House – that is: us His Body.

**Ḥaggai/Haggai 2:4-5 “And now, be strong, Zerubbabel,’ declares יהוה. ‘And be strong, Yehoshua, son of Yehotsadaq, the high priest. And be strong, all you people of the land,’ declares יהוה, ‘and work. For I am with you,’ declares יהוה of hosts – 5 the Word that I covenanted with you when you came out of Mitsrayim, and My Spirit is remaining in your midst, do not fear!”**

יהוה has always given His Spirit to those who are faithful and obedient, in coming to sit and learn His ways, in order to guard and do them – and this is the promise that we have, as He gives us His Spirit, with greater wisdom and understanding, as we study His Word and walk in His ways!

He gives strength to those who turn back the battle at the gate – this is a call for repentance, as we know that the gate of a city represented the place/seat of authority where the judges would sit and rule.

We also know that Messiah tells us that the gate is narrow and the way is hard pressed, which leads to life, and there are few who find it; but those who turn back the battle at the narrow gate and repent from lawlessness and sin, shall find life and right-ruling and strength!

The Hebrew word that is translated as **'turn back'** comes from the root word שׁוּב **shub** – **Strong's H7725** which means, **'to turn back, return, repent, restore'**.

When true repentance and a turning back to יהוה occurs, then obedience is a natural response, to a changed attitude and mind, with the willingness to hear, guard and do what is instructed from the Torah of Elohim that strengthens us to stand firm!

In the ancient pictographic letters, the root word שׁוּב *shub* – Strong’s H7725 looks like this:



**Shin - שׁ:**

This is the letter ‘**shin**’ which in the ancient script is pictured as, , which is ‘**two front teeth**’ and carries the meaning of ‘**sharp or press, chew or devour**’; which is what the teeth do, and also speaks of the sharpened word that comes forth from the mouth, as the teeth ‘**chew**’ or ‘**meditate**’ on the Truth, making what comes forth pure and sharp! It also carries the understanding of **consuming** or **destroying** – as teeth do to food.

**Waw/Vav – ׀:**

This is the Hebrew letter ‘**waw**’ or ‘**vav**’ which in the ancient script is pictured as , which is a peg or ‘**tent peg**’, which was used for securing or tying down of 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**’.

**Beyt – בׁ:**

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.

When we understand the combination of these pictures, as rendering a **returning** or **recalling to mind**, we are able to recognise that the **teeth**, which speaks of a ‘**pressing**’, and the picture of the **peg** that **secures**, and the **house** which speaks of **dwelling**, we are able to understand this representing the following:

## THE WORD THAT SECURES THE HOUSE!

When we acknowledge the call to return to the true House of Elohim, we can also then recognise from this pictographic lettering, in terms of this word rendering ‘a return’, the following:

## THE SECURE DWELLING PLACE THAT IS TO BE RETURNED TO

This word, in the ancient form, can also represent for us the following:

## **RETURNING TO THE SECURE HOUSE WHERE WE ARE FED, AS WE MEDITATE ON THE WORD OF THE HOUSE**

True repentance can only be done when one returns to obeying the Word that secures us as His Set-Apart Dwelling Place.

So many people today, may claim to be a part of the House of Elohim, yet they continue in crookedness and simply reveal that they are being foolish and are building on sand and have not had their feet set upon the solid Rock of Deliverance, for they have not truly returned to Elohim and are still wearing their own crowns of the drunkenness of pride and rebellion.

Returning to Elohim involves an acknowledgment that one has been wrong, and this is sadly where so many continue to stumble in crookedness, so to speak, as they refuse to accept that the falsehood and futility of the traditions, that they have been religiously following, are indeed wrong and need to be repented of!

So many are not hearing the severe woe that is being given to the proud crown of the drunkards of Ephrayim and as a result, they are not humbling themselves before our Master, Elohim and King, יהושע Messiah.

In **Yeshayahu/Isaiah 28:7** we see the clear fact that the priests and prophets have also gone astray through wine and strong drink!

The Hebrew word that is translated as 'astray' comes from the root word שָׁגָה **shagah** – **Strong's H7686** which means '*to go astray, to err, to wander or stray, and to be intoxicated*'. **Mishlê/Proverbs 5:20** tells us that many are captivated by a strange woman, which is a result of turning away from the truth.

We are constantly warned in Scripture against those who lead astray through falsehood and vain teachings, and how they will even come masquerading as teachers of truth, yet they are savage wolves.

What we often need to ask ourselves, when looking intently in to the mirror of the Word and desiring to keep our path clean is, "**What am I seeking first?**" and "**Am I seeking יהוה with all my heart or has my seeking been a half-hearted effort that actually does not produce the proper fruit of righteousness?**"

In his earnest seeking of יהוה with his all the psalmist asks to be guarded against straying from the commands!

**Tehillah/Psalm 119:10** "**I have sought You with all my heart; let me not stray from Your commands!**"

The corrupted prophets and priests who are being captivated by the drunkenness of whoring are leading people astray, as they clearly do not how to discern between the clean and the unclean or the set-apart from the profane.

This picture of the priests and prophets drinking wine and strong drink, highlights a complete disregard for the Torah of Elohim, as we take note that at the time of the Tabernacle being set-apart for the first time, the two sons of Aharon were struck down for their strange fire that they brought before יהוה. After this, Aharon was clearly instructed that no priest should drink wine or strong drink when they are in service and herein, we are able to learn a clear practical lesson on why true set-apart believers are not to partake in wine or string drink... in other words: the true set-apart and royal priesthood of Messiah does not drink alcohol, for we are in a continual service unto Him, being a light that shines His Truth continually! Metaphorically, we are also able to identify that the strong drink and wine of whoring is a reference to 'drinking' what is not pure and is not the Living Waters of Life but rather, a mixed wormwood that is being promoted as acceptable.

There are many false teachers today, that are, as Sha'ul warned us about, tickling the ears of their hearers, with the deadly poison of the whore's cup of mixed wine, causing many to stumble in right-ruling, as a corrupted standard of man's compromised teachings has become that which is adhered to as opposed to the clear and perfect Torah of Elohim!

The Hebrew word that is translated as 'gone astray' in **Yeshayahu/Isaiah 28:7** comes from the root word תָּעָה ta'ah – Strong's H8582 which means, *'to err, deceived, go astray, misled, wander, wandered'* and is also used in:

**Tehillah/Psalm 95:10-11** *"For forty years I was grieved with that generation, and said, 'They are a people who go astray in their hearts, and they do not know My ways.' 11 "As I swore in My wrath, 'If they enter into My rest...'"*

This is a severe warning for us to take heed of, as what we see in Scripture is clear – if you go astray, you will not enter into the rest of Elohim, just as the rebellious generation in the Wilderness did not enter into the Promised Land.

Going astray, being misled, being rebellious and disobedient is what grieves our Elohim, and this we are severely warned against, in order that we are securely sealed in Him for the day of redemption that draws near!

Many people today, are as '**wandering sheep**' and have been '**led astray**', because they have neglected to delight themselves in the Torah of Elohim, as they have been led astray by the teaching of lawlessness that is given by the false ear ticklers who are continually taking them to new heights of depravity and sin, while excusing away their lawlessness, through an empty man-made standard of polluted worship that has multitudes following blindly!

In this chapter we are also given the image of the tables of the drunkards being covered with vomit, highlighting a sick and corrupt table that does not reflect the Table of our Master.

The Hebrew word that is used here for ‘table’ is שֻׁלְחָן *shulḥan* – Strong’s H7979 which certainly does mean ‘table’, yet what we see in Scripture, is that this word is also used in referring to a table that is spread with food.

This word is used to describe the showbread table in the tabernacle and temple, where the showbread was to be placed.

It is also used to describe the sovereigns table where a meal would be eaten with the sovereign!

The importance of the use of this word שֻׁלְחָן *shulḥan* – Strong’s H7979, is to invoke the picture of fellowship, shared by those seated at the table, such as the beautiful family scene that is described in:

**Tehillah/Psalm 128:3** “Let your wife be as a fruit-bearing vine within your house, Your sons like olive plants all around your table.”

While this word can denote for us a table of unity and is frequently used to refer to a sovereign’s table, we take note that this can reference to a ‘wrong’ table of fellowship, as described here in **Yeshayahu/Isaiah 28:8**, which is a table that is covered with vomit and filth. That is to say, that the wicked and rebellious drunkards also have a table of fellowship, of which we are not to be partakers of.

False worship can also be seen through the wrong or perverted use of the true table of the Master!

Scripture tells us of ‘the prophets of Asherah’, who ate at Izebel’s table (**Melakim Aleph/1 Kings 18:19**), which is a classic picture of a false table of worship and a corrupted fellowship! Look at the following verse:

**Yeshayahu/Isaiah 65:11** “But you are those who forsake יְהוָה, who forget My set-apart mountain, who prepare a table for Gad, and who fill a drink offering for Meni.”

This is a clear rebuke for abominable worship and falsified lifestyles that clearly forsake יְהוָה and His Covenant!

Forsaking יְהוָה and forgetting His set-apart mountain, speaks of neglecting His Word and His provision of deliverance and redemption and neglect the Pēsah/Passover of יְהוָה.

But what does ‘prepare a table for Gad and fill a drink offering for Meni’ mean?

At first glance, when having no insight into the original text, one can lose the stern warning contained for us today.

‘Gad’ was the name of one of the sons of Ya’aqob, but here, in this text, this is not who it is referring to and this verse is part of an end time prophecy, where יְהוָה warns of the great apostasy of His people.

It is well known and understood that ‘Gad’ was the name of a pagan deity, and so was Meni.

גַּד *Gad* – Strong’s H1408 means ‘fortune, good fortune’ and was a Babelonian deity of ‘fortune’, often interpreted as the Syrian or Kena’anite deity of ‘Good Luck’ – a sobering reality check for many of us who have often found ourselves saying these words to others, while we should rather be encouraging them in the strength of Messiah!

מְנִי Meni – Strong’s H4507 means ‘*award, fate or fortune*’ and was the name of a pagan deity of ‘*destiny*’ who was sadly, also worshipped by many Yehuḏi, while exiled in Babelon. Gad is often referred to, by many pagan definitions, as the Sun-deity and the name of Gad is applicable in it referring back to Nimrod, who was characterised by Semiramis (also Ishtar, Astarte, Easter), his wife, as being that of a Sun-deity. And while Gad, being referred to as the Sun-deity, Meni was, and still is, by many today, regarded as ‘The Lord Moon’. The ancient Egyptian view, renders Gad as the Sun-deity of fortune and Meni as the lunar goddess of fate.

What becomes clear, as we dig into the powerful words of Scripture, is that a ‘**prepared table**’ speaks of worship and fellowship, which can either be done in obedience and perfection of the Truth, having pure fellowship in the Body of the Master, or it can be done in abominable worship of falsified practices that have corrupted and perverted the truth for vain traditions and dogmas of man, which is a table that is full of vomit and filth.

When understanding this, the words of Sha’ul become very clear for us, when he says the following, in:

**Qorintiyim Aleph/ 1 Corinthians 10:21** “**You are not able to drink the cup of the Master and the cup of demons, you are not able to partake of the table of the Master and of the table of demons.**”

One cannot be partaking of the Feasts and Sabbaths of יהוה and still partake of false feasts of man, such as Christmas and Easter or any other abominable worship practice that involves a meal or feast of some sort!

In **Mishlĕ/Proverbs 9:2**, we are given the clear parable of how wisdom has slaughtered her meat and mixed her wine and prepared her table!

What this shows us, is that by the life, death and resurrection of our Master, we have His table being perfectly prepared for us to be partakers of and unless we eat of the flesh and drink of the blood of Messiah, which is to partake in His Pĕsaḥ Meal and drink of His Cup and Eat the Bread of His Body, we cannot have any part or fellowship in Him!

As sojourners here, we need not fear the threatening tables of the enemy, for יהוה has prepared His Table, in the midst of our enemies, and therefore we can partake of His Feasts with joy and confidence, without threat or fear of what the world may do!

**Tehillah/Psalm 23:5** “**You spread before me a table in the face of my enemies; You have anointed my head with oil; my cup runs over.**”

The importance of our need to sit and eat at the Master’s prepared table, which is collectively seen in the partaking of all His Sabbaths and Feasts, is vital for the life of the body and Bride of Messiah.

What Shelomoh is making clear in **Mishlĕ/Proverbs 9:2**, is that wisdom has prepared and made ready her table, teaching us that we need not look for another!

Sadly, we find that man, in his foolishness, developed vain traditions, in partaking in tables that have been prepared in falsehood and have not been set, or prepared, by the true and pure wisdom of Elohim!

So many are sitting at tables that are polluted with vomit and filth and they do not even know it, for their drunken state of pride causes them to revel in the depravity of lawlessness, while thinking that they are indeed serving the Master.

And herein we are able to recognise the clear woe that needs to be proclaimed today!

While there is more that we could dig into in this chapter, I wanted to bring a clear message of encouragement, in that. while we may be the remnant few – in our obedience to walking the narrow way, we are given the assurance of being strengthened and equipped to walk upright amidst a crooked generation and walk according to the Spirit.

At the same time, we must take heed to hear the warning – the **'WOE'** – against any form of pride or selfishness, so that we may continue to bear abundant fruit of righteousness and proclaim the Kingdom of our Messiah, lest we find ourselves on the wrong side of His coming Judgement!

May we share the same heart and spirit of eagerness as Sha'ul did and be able to also say:

**'it is woe to me if I do not bring the Good News!'**

By 'bringing the Good News, I mean living it, doing it, speaking it and proclaiming it – guarding His commands with our all – knowing that it is 'woe' to us if we do not!

As you look intently into the mirror of the Word of Elohim, are there any areas of pride and self that need to be let go of?

Or are there any areas in your life that has caused the splendid comeliness of total set-apartness to fade, due to compromised living standards that you have set up as being acceptable to live by, while it runs contrary to the Word?

And if there is – before you take too long to do what you know is right – then let the clear **'woe'** be a reminder to you to turn back to the Truth:

## **OY! HEAR THE WARNING!**

Now get those **צִיָּצִית** **tsitsith** on and remember to HEAR – GUARD – DO all the commands of our King – lest you forget and rebel and stagger like a drunkard!

Keep your eyes fixed on The Prince and Perfector of our belief and do not be led astray by the glistening cup of mixed wine that has many staggering in pride and rebellion, for we have a High Priest and King, who has called us to set-apartness and the guarding of a clean and set-apart table of Truth!

**יהוה** bless you and guard you; **יהוה** make His face shine upon you and show favour to you;

**יהוה** lift up His face upon you and give you shalom!

