

TWO EAGLES AND A TWIG – A LESSON ON ENDURING DISCIPLINE AND BEING ROOTED IN LOVE!

Yehezqěl/Ezekiel 17

18th of the 5th month 2021/2022

Shalom, favour and greeting to you in the Name of our Master and Saviour יהושע
Messiah!

**Hoshĕa/Hosea 12:10 “And I have spoken to the prophets, and have increased visions.
And through the prophets I gave parables.”**

These were words that יהוה spoke to a rebellious backslidden people – speaking in parables through the prophets.

When asked by His disciples why He spoke to the crowds in parables, יהושע told them the following, in:

Mattithyahu/Matthew 13:13 “Because of this I speak to them in parables, because seeing they do not see, and hearing they do not hear, nor do they understand.”

In this message, I want to go straight into a clear parable and riddle that Yehezqěl was told to speak to the house of Yisra’ĕl, in order to bring some clarity and understanding as to what is being written, and present some powerful lessons that can be learned from these words; in a message called,

**“TWO EAGLES AND A TWIG – A LESSON ON ENDURING DISCIPLINE –
AND BEING ROOTED IN LOVE!”**

Please read **Yehezqěl/Ezekiel 17**

This chapter is introduced as being a word that Yehezqěl received from יהוה, that he was to put forth as a riddle and speak, as a parable, to the house of Yisra’ĕl.

The Hebrew text that is translated as ‘put forth a riddle and speak a parable’ is written as follows:

חִידָה וּמִשָּׁל מִשָּׁל
ḥud ḥiydah um’shool mashal

יהוה was telling Yehezqěl that he was to be the one who would relay the riddle and be the speaker of the parable, to a backsliding people.

The Hebrew word that is translated as ‘put forth’ is הָדַד *hud* – Strong’s H2330 and is a primitive root verb which means, ‘*put forth, propose, propound (offer for display or discussion) a riddle*’ and it is the denominative verb for the word used for ‘riddle’, which is הִידָהּ *hiydah* – Strong’s H2420 which means, ‘*a riddle, enigmatic, perplexing saying or question, difficult question*’.

In other words, it is a saying or question that is intricately involved like a puzzle that needs to be carefully thought through.

The Hebrew word that is translated as ‘speak’ is וּמְשָׁל *um’shol* which comes from the root word מָשַׁל *mashal* – Strong’s H4911 which means, ‘*to use a proverb, speak in parables or sentences of poetry*’ and is the denominative verb of the root word that is used for ‘parable’, which is the noun מִשְׁלָּה *mashal* – Strong’s H4912 which means, ‘*a proverb, parable, a byword*’ which, in its primitive root form, means, ‘*to compare, to represent, be like*’.

The Greek word that is also translated as ‘parable, parables’ is παραβολή *parabolē* - Strong’s G3850 which means, ‘*a placing beside, comparison, parable, proverb, symbol, type*’, and is used 50 times in 48 verses in the Renewed Writings and comes from the two root words:

- 1) παρά *para* – Strong’s G3844 which is used as a primitive participle meaning, ‘*from besides, by the side of, by, besides, near*’, and
- 2) βάλλω *ballō* – Strong’s G906 which means, ‘*to throw or cast*’.

The reason for me highlighting these root words that are translated as ‘parable, parables, figures of speech’, is to simply show how we are able to begin understanding, more clearly, the words of our Master, יְהוֹשֻׁעַ *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.

When we look at the pictograph of the Hebrew word for ‘proverbs’ - מִשְׁלֵי *Mishlē*, we are able to clearly see the powerful work of redemption that our Master has brought us, through His Blood, as we see this word being depicted in the ancient script as follows:



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 then, that this letter also represents **'water'**, we are able to see how this can render for us the meaning of **'washing'** or **'cleansing'**.


Shin - ש:



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.


Lamed - ל:



The ancient script has this letter as , and is pictured as a **'shepherd's staff'**, can give the meaning of **'to or toward'** and can represent that which pushes or pulls a flock in a direction, and can speak of **authority** or a yoke that is used to lead and guide, as well as the ability to bring back by Authority.

Yod - י:



The ancient script has this letter as  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!

When we consider this pictograph for the word that means ‘parables’, we are able to recognise the following, being declared:

CLEANSED BY THE WASHING OF THE WORD OF THE SHEPHERD’S WORK OF REDEMPTION

Our Master and Good Shepherd, came to cleanse us, through the washing of His Word, coming in the flesh, revealing to us the arm of יְהוָה, which is given to us in order to know the secrets of the reign of Elohim, for the light is for those that are in The House!

A ‘**riddle**’ is often a saying or expression that, at first sight, is hard to understand and can be presented as a puzzling question that is posed as a problem to be solved through diligent searching.

A **riddle** is a statement or saying that hides the truth that it imparts – in other words: a ‘**riddle**’ hides the very truth that it wants to communicate with you and therefore, causes you to look a little closer and work it out for yourself.

A ‘**parable**’ may do the same thing, yet the difference is that, as already mentioned, 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 that is 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.

Therefore, to sum it up: a ‘**riddle**’ hides the truth in order to get you to dig and try to work it out; while a ‘**parable**’ actually declares the Truth in a manner in which you should be able to understand, by shining a light upon it – and here in this chapter, we have both!!!

There is a clear shining of light on this truth as well as a riddle that, at first, seems to be holding something back, while it is actually presenting a great mystery.

Mishlê/Proverbs 25:2 “It is the esteem of Elohim to hide a matter, and the esteem of sovereigns to search out a matter.”

When we come across wonderful chapters like this, we must not just fly through it in ignorance, thinking that it is too difficult to understand; but rather, as a royal set-apart priesthood, we must search it out and learn great life lessons from the very powerful riddles and parables that are beautifully presented within the Word of Elohim!

So, in this message I want to briefly explain what Yehezqël is speaking about, and who he is referring to in these words, and be able to learn from these words; as they are certainly words that can teach us very practical lessons for us today.

While I may only briefly explain this chapter's outline and shed some light on events that are mentioned here, my hope is that you will use this message as a tool to help you in digging further into this, as well as other seemingly difficult passages in Scripture – and as you dig, find the great treasure that is hidden within the living words of Elohim – words that are to be searched out!

Ok then, let us get right to it:

In this chapter, we see some imagery being used, and in understanding what a riddle and parable is, we can therefore clearly recognise that there are certain images being ascribed to various people, places or things, and are not necessarily the actual object of the image being used – for example: an eagle that is being made mention of is not a physical eagle, nor is a tree a physical tree etc.

They are used as metaphoric symbols that relay a clear message being given to a rebellious and hard of hearing people, outlining a powerful fulfilment of a promise given by יהוה, based on His Covenants of Promise that He alone restored in His own Blood.

In a nutshell, we see as the outline of this great combination of a riddle and parable, the imagery of **2 eagles, a cedar tree, and a twig** – so what is this all about?

Here Yehezqel gives forth a parable and explains it, intertwined with rhetoric questions that are set out in a riddle format, giving the hearers of these words the clear answers.

In **verse 3**, we see the first image of a **'great eagle'** with large wings of long pinions, covered with feathers.

This is further explained, in **verse 12**, as being the king of Babelon, which here was referring to king Nebukadnettsar.

What we must remember here, is that in the Hebraic mind-set this picture of this **'great eagle'** would have set the tone of pointing to something that may be unclean; as the eagle is the first bird that we are told not to eat of, and in fact, are to be abominable to us, as written in:

Wayyiqra/Leviticus 11:13 “And these you do abominate among the birds, they are not eaten, they are an abomination: the eagle, and the vulture, and the black vulture”

This **'great eagle'** had long and large wings, and was rich in his many coloured feathers – and this speaks of how the reign of Nebukadnettsar had power over most of the world – and the various colours of feathers, speaks of the many peoples, differing in languages, manners and customs, which were united together under the sceptre (rule) of Nebukadnettsar!

The Hebrew word that is used here for **'many colours'** is רִקְמָה **riqmah** – Strong's H7553 which means, **'variegated stuff, embroidered, needle work'**, and comes from the root רָקַם **raqam** – Strong's H7551 which means, **'to variegate, embroider, skilfully wrought'**.

To **variegate** means *'to diversify in external appearance'*!

This can speak of putting on a variety of masks and not being true to who you are, but **'putting on a show or display'** to appease others and pictures for us a type of **'hypocrisy'**!

One of the kings of Midyan, that was killed with Bil'am, had the name **רַעֲמֵ** **Reqem** – **Strong's H7552** which means, *'having many colours'* and is derived from this word **רַעֲמֵ** **raqam** – **Strong's H7551**.

So, Nebukadnetzar, **the great eagle**, comes to Lebanon and took the top of **the cedar**, plucking the topmost of its young twigs and brought it to the land of traders and merchants!

Once again, this reference to Lebanon, is not the physical place of Lebanon, but is, as we see in **verse 12**, referring to Yerushalayim – why then Lebanon?

The **'cedar of Lebanon'**, in Scripture, is often used as a reference to Yisra'el and Yerushalayim, where the royal palace was built, and was so rich in the cedar wood that Shelomoh acquired from Lebanon.

The **'cedar tree'** that is being referred to here, is the **'House of Yisra'el'** or more specifically, it gives reference to the royal house/line of Dawid.

In other words, it refers to the family tree of King Dawid!

Understanding this, gives us better insight as to who it was that Nebukadnetzar came and plucked off.

The topmost of its young twigs represents the youngest, or current leader, in the royal line – and this is clearly referring to Yehoyakin, the son of Yehoyaqim.

Yehoyaqim was set up as king by the sovereign of Mitsrayim, who had changed his name from Elyaqim to Yehoyaqim, after setting aside Yehoyaqim's brother, Yeho'ahaz, from being king over Yehudah and took him to Mitsrayim, as seen in:

Dibre haYamim Bet/2 Chronicles 36:2-6 "Yeho'ahaz was twenty-three years old when he began to reign, and he reigned three months in Yerushalayim. 3 And the sovereign of Mitsrayim turned him aside in Yerushalayim, and imposed on the land a levy of one hundred talents of silver and a talent of gold. 4 And the sovereign of Mitsrayim made his brother Elyaqim sovereign over Yehudah and Yerushalayim, and changed his name to Yehoyaqim. And Neko took Yeho'ahaz his brother and brought him to Mitsrayim. 5 Yehoyaqim was twenty-five years old when he began to reign, and he reigned eleven years in Yerushalayim. And he did evil in the eyes of יהוה his Elohim. 6 Nebukadnetzar sovereign of Babel came up against him, and bound him in bronze shackles to take him away to Babel."

Now, while Yehoyaqim was taken to Babel, we see that the young tender twig being referred to here, is his young wicked son, who began to reign:

Dibre haYamim Bet/2 Chronicles 36:9-10 “**Yehoyāqin was eight years old when he began to reign, and he reigned in Yerushalayim three months and ten days. And he did evil in the eyes of יהוה. 10 And at the turn of the year Sovereign Nebūkadnetstsar sent and brought him to Babel, with the valuable utensils from the House of יהוה, and made Tsīdqiyaḥu, Yehoyāqim’s brother, sovereign over Yehuḏah and Yerushalayim.**”

Melaḳim Bet/2 Kings 24 also records these events and there, we see that Yehoyāqin is translated as being 18 years old, as the root word used in both accounts can render 8 or eighteen – the fact of the matter, is that he was a young king who only ruled for 3 months and 10 days, before being taken by force into Babelon, along with all the royalty, and the rich, the craftsmen and the strong of the land, leaving only the poor in it:

Melaḳim Bet/2 Kings 24:14 “**And he exiled all Yerushalayim, and all the officers and all the mighty brave men – ten thousand exiles – and all the craftsmen and smiths. None remained except the poorest people of the land.**”

Here, in Yeḥezqēl/Ezekiel, we see that after the king of Babelon did this, he took some of the seed (the poor of the land) and planted it in a field (left them in Yerushalayim), and he set Tsīdqiyaḥu, Yehoyāqin’s uncle, as king of Yehuḏah in Yerushalayim.

This was the ‘**replanted tree**’ that Nebūkadnetstsar planted and made a covenant with one of the royal seed, as described in **verse 13**.

Tsīdqiyaḥu rebelled against Nebūkadnetstsar, and aligned himself with Pharaoh of Mitsrayim – and so, we see here two groups of people: one who had been taken into captivity in Babelon and one who were left behind, where a wicked king was set up over them, and had rebelled.

יהוה tells Yirmeyahu, in a vision, that these two groups were like two baskets of figs – one ripe and one rotten:

Yirmeyahu/Jeremiah24:1 “**יהוה showed me, and look, there were two baskets of figs set before the Hēkal of יהוה, after Nebūkadnetstsar sovereign of Babel had exiled Yeḳonyahu son of Yehoyāqim, sovereign of Yehuḏah, and the heads of Yehuḏah with the craftsmen and smiths, from Yerushalayim, and had brought them to Babel.**”

Yirmeyahu/Jeremiah24:5 “**Thus said יהוה, the Elohim of Yisra’ēl, ‘Like these good figs, so do I acknowledge the exiles of Yehuḏah, whom I have sent out of this place for their own good, into the land of the Chaldeans.’**”

Yirmeyahu/Jeremiah24:8 “**And as the spoilt figs that could not be eaten because they are so spoilt,’ for thus said יהוה, ‘so do I give up Tsīdqiyaḥu, the sovereign of Yehuḏah, his heads, the rest of Yerushalayim who remain in this land, and those who dwell in the land of Mitsrayim.’**”

Ok, by now you are hopefully getting the picture!

Tsidqiyahu breaks the oath that was made with Nebukadnetzar, who had set him up to reign, and turns to Mitsrayim in the hope of aligning himself with Pharaoh, in an attempt to overthrow Nebukadnetzar; and in the process becomes the 'rotten basket of figs' being spoken of in **Yirmeyahu/Jeremiah 24!**

Yirmeyahu had warned both those who were exiled to Babelon, as well as those who were left in Yerushalayim, to not listen to the falsehood of Tsidqiyahu and the false prophets.

To those in Babel, he told to remain for the 70 years according to the word of Elohim; and those who were under the leadership of Tsidqiyahu, he clearly warned not to go to Mitsrayim and they refused to listen, declaring their allegiance to the abominable sun-worship of the sovereignty of the heavens!

The exile into Babelon was as a result of their disobedience and was a measure of disciplining from יהוה, which He forewarned them about in **Debarim/Deuteronomy 28** (go and read!)

As a result of Tsidqiyahu's allegiance to Mitsrayim, Yerushalayim was besieged and destroyed

Dibre haYamim Bet/2 Chronicles 36:12-13 "And he did evil in the eyes of יהוה his Elohim. He did not humble himself before Yirmeyahu the prophet, who spoke from the mouth of יהוה. 13 And he also rebelled against Sovereign Nebukadnetzar, who had made him swear by Elohim, but he stiffened his neck and hardened his heart against turning to יהוה Elohim of Yisra'el."

The city was besieged in the 9th year of Tsidqiyahu's reign and was besieged until the 11th year of his reign, when the scarcity of food became so great that there was a breach in the wall and the city was captured and destroyed.

Tsidqiyahu's sons were slaughtered before his eyes, and then his eyes were put out, and he was bound and taken to Babel!

Tsidqiyahu did not do what the Torah instructs us to do as parents, as commanded in **Debarim/Deuteronomy 6**, where he should have impressed upon his sons, the Torah, when they stand up, sit down, walk along the way etc.; and as a result of this, his sons did not walk in the Torah and faced the consequences of this, being slaughtered right before their father's eyes, as a witness against him; and then, in having his own eyes taken out, we see the clear truth of how he would never be able to 'see' the Truth of deliverance of יהוה, but instead was made blind, bound and taken to Babelon!

Here, in **Yehezqël/Ezekiel 17:22-24** we see a great promise amidst a very wicked and rebellious period – and that was: despite the wickedness of the kings that had led a rebellion against the Covenants of יהוה, and despite there not being much left of the ‘cedar tree’, יהוה said that He Himself would take of the top of the highest cedar, being a reference to the Head, and would pluck off a ‘tender one’ and plant it on a high mountain in Yisra’ël, and it would become a big cedar.

The Hebrew word for **cedar** is עֵרֶץ **erez** – **Strong’s H730** which comes from the primitive root that means, **‘firm, strong’**.

And this **‘firm and strong’** cedar would give enough shade and dwelling for birds of every sort and every tree of the field shall know that יהוה has brought down the high tree and exalted the low tree!

This is a clear reference to Messiah and the establishment of His reign - where every nation will know that He is יהוה!

And while he used Nebukadnetzar as a means of discipline, he would bring his reign low and firmly establish the true reign of Elohim here on earth.

The other powerful picture that we see from this, is how יהוה takes from the same ‘cedar tree’, a young tender twig and plants it in the heights of Yisra’ël.

This clearly reveals how His Covenant, despite being broken by rebellious man, is renewed in Messiah.

There is no ‘replacement’ of Yisra’ël – for the Covenants of Promise are still in place, through the Blood of Messiah, who as a tender twig that was plucked and planted, in order to bring back life to a decaying tree, that had been affected by sin and lawlessness:

Yeshayahu/Isaiah 53:1-5 “Who has believed our report? And to whom was the arm of יהוה revealed? 2 For He grew up before Him as a tender plant, and as a root out of dry ground. He has no form or splendour that we should look upon Him, nor appearance that we should desire Him – 3 despised and rejected by men, a man of pains and knowing sickness. And as one from whom the face is hidden, being despised, and we did not consider Him. 4 Truly, He has borne our sicknesses and carried our pains. Yet we reckoned Him stricken, smitten by Elohim, and afflicted. 5 But He was pierced for our transgressions, He was crushed for our crookednesses. The chastisement for our peace was upon Him, and by His stripes we are healed.”

In **Tehillah/Psalm 92** Dawid tells us that the righteous will grow like the cedars of Lebanon. It is a strong and firm tree and a cedar tree is, in itself, a wonderful illustration of bringing us a picture of a person who is טוב **tob** (good) and fully functional in Messiah.

They have been known to grow up to 12 meters in circumference!

The roots grow down extremely deep and wrap around rocks for anchorage, and grow upwards in heights of up to 45 meters!!!

The fragrance of a cedar tree acts as a great defence against being attacked by insects and pests and it is **'knot' free and rot resistant**, and is also known for their longevity and are **perennial evergreen trees**.

Cedar, as we know, is used in Scripture for the process of the cleaning of a leper.

It is used in the Red Heifer sacrifice.

Shelomoh used cedar wood to build the Temple.

The cedar speaks of us being strong and trustworthy in Messiah and being the fragrance of Messiah, which to some will be death and to others life.

It also speaks of trusting in יהוה and obeying the command of יהושע Messiah, to not worry!

The cedar also represents for us **'storing up treasure in heaven where moth and rust do not destroy'** and so, as we do the good works that have been prepared in advance for us (obedience to the commands) we repel the need to store up the fleshly desires, that are like pests that cause rot!

I firmly believe that the upright pole/stake that Messiah was nailed to, would have been of cedar wood, as this would have perfectly fulfilled the requirements of the red heifer sacrifice as well as the cleansing of the leper, where Messiah satisfied the punishment for our sins through His Blood.

And when that wooden (cedar) pole was 'planted in the ground and His blood was shed and being poured out on the ground, I believe that, in a manner of speaking, the 'dry tree' was revived and received renewed life by the Blood of Messiah; and all who look upon Him and call on His Name, being grafted into the royal cedar tree and vine, shall be delivered and equipped to bear the fruit of righteousness, by walking in the clear command (Torah) of Elohim.

What we can glean from this chapter is very clear: endure discipline by being 'rooted' in love – that is: to be rooted in Messiah, by being diligent in hearing, guarding and doing all He commands.

Many times, we see how so many people today are unable to endure discipline:

Iyob/Job 5:17 "Look, blessed is the man whom Eloah does reprove, so do not despise the discipline of the Almighty"

Mishlĕ/Proverbs 1:7 "The fear of יהוה is the beginning of knowledge; fools despise wisdom and discipline."

Ib'rim/Hebrews 12:7-8 "If you endure discipline, Elohim is treating you as sons. For what son is there whom a father does not discipline? 8 But if you are without discipline, of which all have become sharers, then you are illegitimate and not sons."

The Greek word that is translated as 'endure' is ὑπομένω hupomenō – Strong's G5278 which means, **'to stay behind, to await, endure'**, which comes from the two words:

1) ὑπό hupo – Strong’s G5259 which means ‘*under, in subjection to*’, and
2) μένω menō – Strong’s G3306 and means, ‘*to stay, abide, remain, stand*’ – this word is the word used in Yoḥanan/John 15 where we are told to ‘*stay in, remain in*’ Messiah! Proper endurance in the Master calls for us to ‘*stay in*’ Him and ‘*be in subjection to*’ Him, by guarding His commands!

The Greek word that is translated as ‘discipline’ is the verb παιδεία paideia – Strong’s G3809 which means, ‘*the repairing of a child, training, discipline*’, which comes from the word παιδεύω paideuō – Strong’s G3811 which means, ‘*to train children, to chasten, instruct, correct, discipline, correcting, educating*’.

The word παιδεία paideia – Strong’s G3809 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 Bět/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.**”

To the lukewarm assembly, יהושע יהושע says the following, where we see the word παιδεύω paideuō – Strong’s G3811 which means, ‘*to train children, to chasten, instruct, correct, discipline, correcting, educating*’ being translated as ‘discipline’, in: **Ḥazon/revelation 3:19** “**As many as I love, I reprove and discipline. So be ardent and repent.**”

In this great riddle and parable, we see the clear reason for the discipline of יהוה יהוה – the discipline was needed as a result of rebellion and lawlessness! And while under the discipline of the Father, many rebelled even more, being unable to endure and were destroyed.

יהוה יהוה gives us the assurance of His great love, as a Father who disciplines us for a while, after which we will see how it will yield the peaceable fruit of righteousness, by those who are trained by it!

So, while we are in the world, we must remember that we are not of the world and should therefore not put our trust in man or in the world and its systems, but put complete trust in יהוה יהוה alone.

Yirmeyahu/Jeremiah 17:5 “**Thus said יהוה יהוה, “Cursed is the man who trusts in man and makes flesh his arm, and whose heart turns away from יהוה יהוה.”**”

We are, in a manner of speaking, still in an exiled state, due to rebellion and sin, yet if we endure this time of sojourning, with fervent faith, keeping our eyes fixed on our Master and the sure and promised hope of our King's return, then we shall remain confident on knowing that He is coming and taking us back to where we belong!

This is not a time to be rebelling against יהוה in any way, but rather, it is the time to be completely committed in being steadfast and being rooted and grounded in the love of Messiah, having been grafted in to the True root and Head of the vine and cedar tree – that is: יהושע Messiah, who is both the root and head of Yisra'el – the body of Messiah, which we are!

Yeshayahu/Isaiah 31:1 “Woe to those who go down to Mitsrayim for help, and rely on horses, who trust in chariots because they are many, and in horsemen because they are very strong, but who do not look to the Set-apart One of Yisra'el, nor seek יהוה!”

Woe to you and cursed are you, if you trust in the flesh – the 'Arm' that we are to look to is the 'ARM of יהוה' – which is יהושע Messiah!!!

While there is still much to speak about, regarding the two eagles and the twig, I simply want us to recognise the effect of rebellion; and the call to righteousness in Messiah, and let us recognise that we must trust in, rely upon and call on the Name of יהוה, and not look to the 'eagles' of the world!

Tehillah/Psalm 121:1-2 “I lift up my eyes to the hills; where does my help come from? 2 My help comes from יהוה, Maker of the heavens and earth.”

The clear message of this riddle and parable, is that all throughout the disciplining of יהוה, to a rebellious House, there is always the extending of a branch of hope in Messiah (The Arm of יהוה), who has worked a deliverance for us!

The choice is whether we take hold of Him and walk in His ways, being rooted in the Tree of Life and receive the promise of His sure Word and flourish under the nourishment that He extends to His own; or, turn to the world and face the reality of a destruction that is promised to those who forsake Him – for יהוה has spoken and shall do it!

Let us be wise builders that are firmly rooted in the Master and Rock of our Deliverance and let His Word bring about the necessary discipline that will cause us to bear the abundant fruit of righteousness!

This riddle and parable does remind us to not be fools that despise the Master's discipline, but rather walk in the fear of Elohim, guarding to do all that HE has commanded us to, for then we shall be firmly planted in Him!

Mishlê/Proverbs 1:7 “The fear of יהוה is the beginning of knowledge; fools despise wisdom and discipline.”

The Hebrew word used for ‘despise’, here in **Mishlê/Proverbs 1:7**, is בוז buz – **Strong’s H936** which means, *‘to despise, scorn, hold in contempt, hold as insignificant’*.

From this definition we are able to clearly see how foolish the ‘lawless’ are, for they are those who hold the lie that Torah is insignificant and of no longer use!!!

Fools have no true fear of יהוה as they despise that which has come forth from His mouth and in doing so reject the disciplining of His Word and do not recognise that discipline may certainly seem unpleasant at the time, and often very grievous, but afterward it yields the peaceable fruit of righteousness to those who have been trained by it.

Fools refuse to be trained by the discipline of יהוה, and will never be able to bear true fruit of obedience, which is our righteousness.

TWO EAGLES AND A TWIG – A LESSON ON ENDURING DISCIPLINE AND BEING ROOTED IN LOVE!

In recognising the lessons that we can learn on accepting or refusing discipline, I want to highlight the Hebrew root word that is typically used for discipline.

The Hebrew word that is typically used for ‘discipline’, is מוסר musar – **Strong’s H4148** which means, *‘discipline, chastening, correction, reproof, punishment, warning’*.

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

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

The word מוסר musar – **Strong’s H4148** is used 50 times in Scripture, and of those 50 times, we see it being used in **Mishlê/Proverbs** 30 times, hence our clear understanding of how **Mishlê/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 יהוה, and sadly, there are many people today who claim to love Elohim and claim to be followers of the Master, and will even recite many verses that are 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 that is used here for ‘instruction’ is מוסר musar – Strong’s H4148! In other words, many will talk the talk, yet hate the walk, or rather hate the needed discipline that is 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!

At the beginning of **Mishlě/Proverbs** we are told straight up, in **Mishlě/Proverbs 1:2-3**, that these proverbs of Shelomoh are for knowing wisdom and discipline, and for receiving the discipline of wisdom, and in **Mishlě/Proverbs 1:7**, as already mentioned, we are told that fools despise wisdom and discipline!

In closing, I want to make mention of two powerful chapters that are clear in the call to righteousness and trust in the “twig” that was planted and become a great tree!

Please read **Hoshěa/Hosea 14 & Tehillah/Psalm 1**

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!