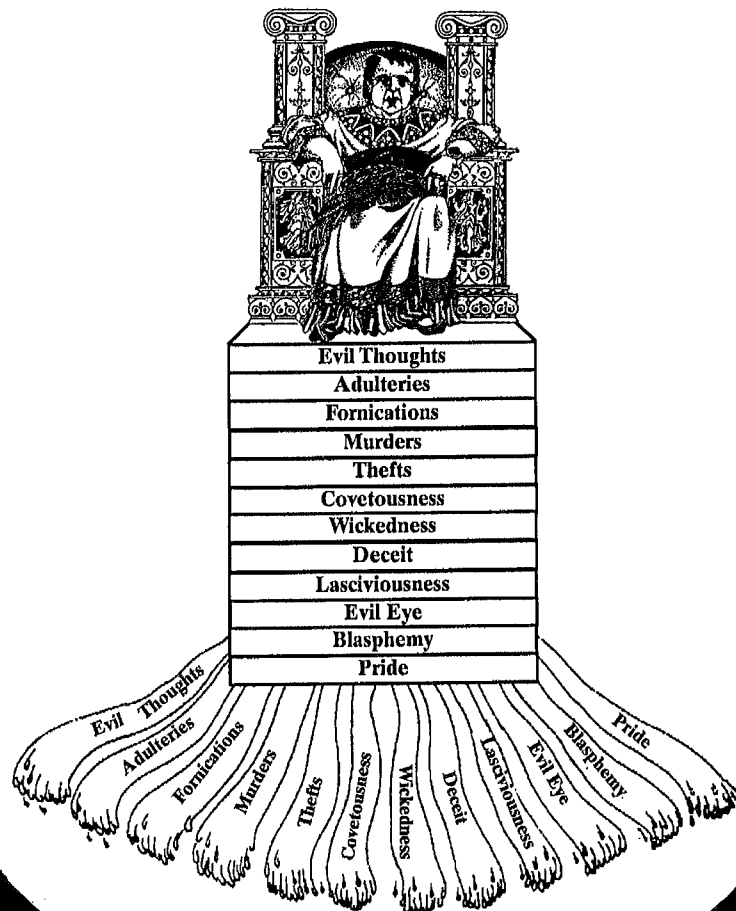
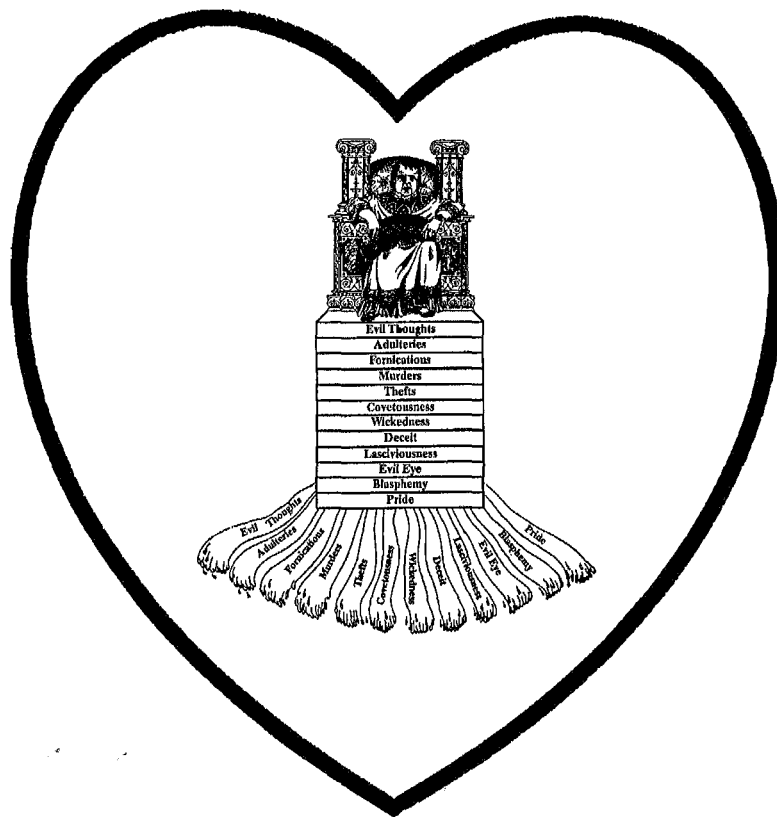


The Twelve Streams Of Foolishness From The Carnal Heart



B. R. Hicks

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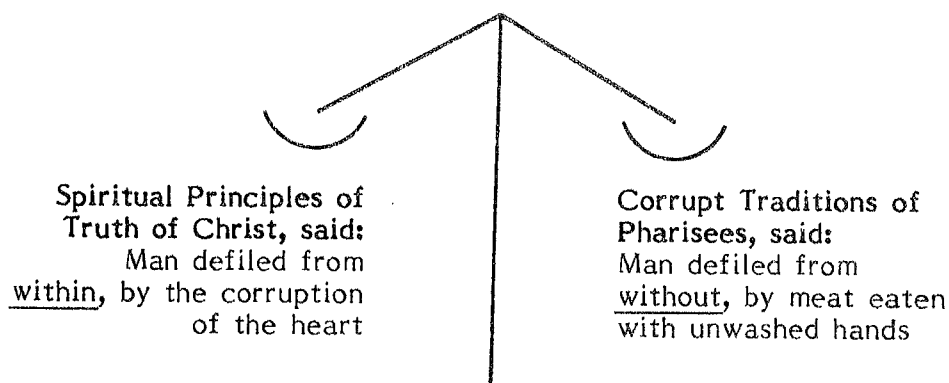


B. R. Hicks



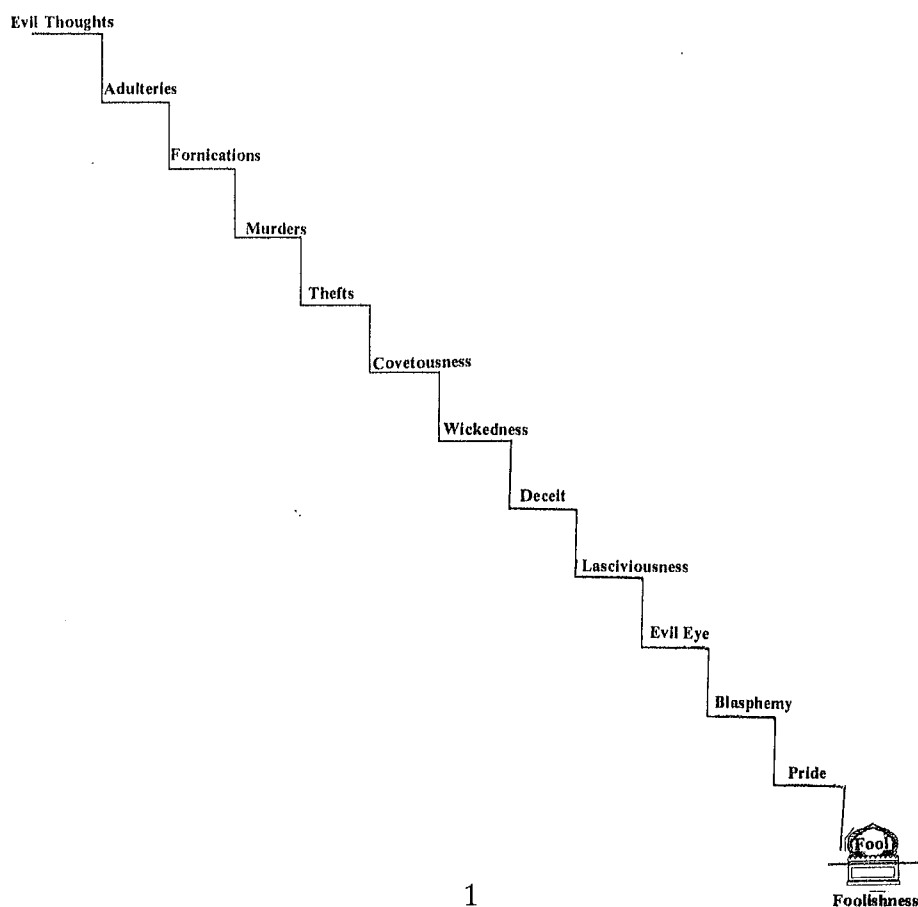
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In the seventh chapter of Mark, Jesus endeavours to cure the corrupt traditions of the Pharisees by sending His arrows of truth to their corrupt, mental images and false idol beliefs concerning how the ceremonial law was built. Therefore He spoke a comparative analysis publicly between the corrupt traditions of the Pharisees and the true spiritual principles of His Father.



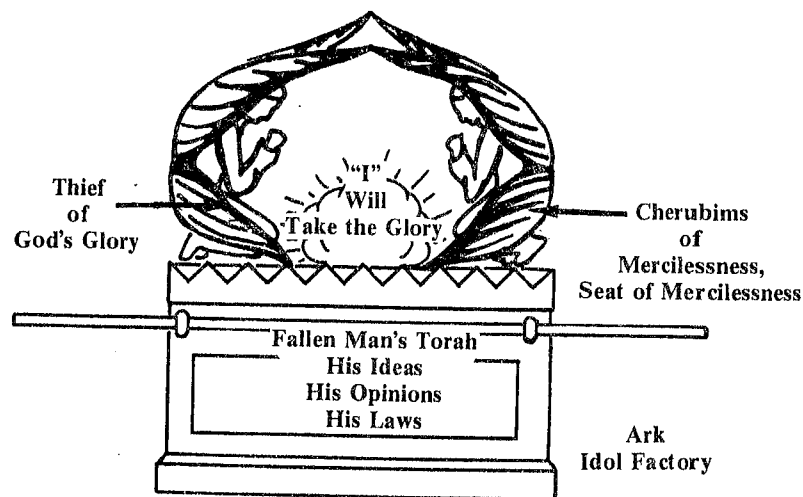
What man takes into his body from without passes through the digestive tract that God has created, and what is unfit for consumption is excreted and gone. But the corruption that breaks out and springs up out of man's heart defiles his thoughts, feelings, and actions. The sinful heart, with its wicked will, has power to defile the mind and the conscience. The wicked heart causes man to become guilty of breaking God's laws, therefore, becoming odious in God's sight. Consequently, it is our wicked thoughts, feelings, words, and actions that defile us from within, and not that which enters our body from without. Hence, we must learn how to deal with our inner corruptions of our carnal hearts by the Name of the LORD Jesus Christ and His precious lion-lamb blood.

Jesus showed the stairway down into the corrupt human heart.



On our spiritual education side, Jesus escorts the going-on believer down the stairway of corruption to allow him to have a look at the carnal heart. Then, on the moral development side, He takes man inside his throne, permitting him to see the confluent waters of the 12 degrees of corruption in the well-spring of the "old fool," whose waters flow out in 12 confluent streams.

The "idol" or the "fool" that sits on the throne of man's carnal heart is the "I will" that man has inherited from fallen Lucifer through Adam the first.



Lucifer corrupted his will in heaven by lifting himself up in pride, which caused God to cast him down to earth, where he corrupted man's will on earth, by crawling into it as a serpent.

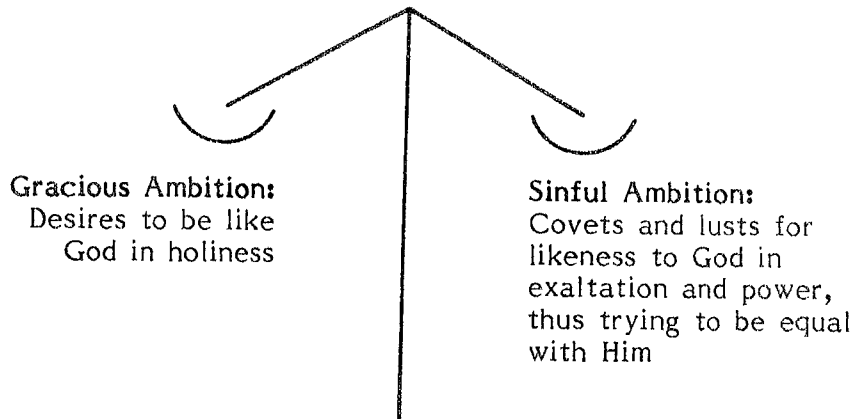
Lucifer corrupted his own will by choosing to say in his heart:

For thou hast said in thine heart, I will ascend into heaven,
I will exalt my throne above the stars of God: I will sit also
upon the mount of the congregation, in the sides of the
north: (Isaiah 14:13).

The pride and haughtiness of Lucifer's will caused him to say in his heart, "... I will ascend...I will exalt my throne...I will sit (and be like God)." It was the proud extravagancy of Lucifer's will that ripened him for ruin by God's fierce wrath and judgment. Lucifer's ingratitude and discontentment with the post of duty that God's Purposive Will had assigned to him, caused him to enter into competition with God and to struggle with Him for superiority. Thus, Lucifer, the creature, established his independence from the Sovereign Creator by foolishly endeavouring to be equal with Him and by taking his pomp and power to ascend up on high out of God's Master Plan and Purposive Will. He lifted himself up, by exalting himself as a supposed god, and by

setting his throne above the heavenly congregation. The newly-found vainglory of Lucifer's proud "I wills" was short-lived and enjoyed because God's wrath and anger cast him down to earth for his wicked folly and foolishness.

It is a great thing to have a gracious ambition to be like God in holiness. But, it is a sinful ambition to try to be like God by entering into competition with Him and by trying to make oneself equal with Him in His exalted power and Sovereignty.



Repentance and reformation through the blood of the LORD Jesus Christ, the fire of the Holy Ghost, and the waters of Christ's Name, death and life is the only way to obtain the holiness and the righteousness of God. Thus, one can become like God in His nature.

When Lucifer said, "I will ascend," he meant "I will be high, I will mount up, I will rise up, I will climb up, I will carry up, I will excel, I will carry up my light and cause a new type of day to dawn, a new light to shine forth." This is the "I will ascend" pride that the Serpent left in the wills of Adam male and female after he had crawled into their wills, causing them to fall into the rack and ruin of sin and to be cast out of the garden. Adam, the first, has passed this pride of "I will ascend," or the pride of revelation, on to the whole human race.

When Lucifer said, "I will exalt my throne," he meant, "I will put my ruling power on high, I will extol my power, I will be presumptuous and promote my throne above all others and I will be like God or I will be equal with Him in power." It is an unparalleled mystery how Lucifer could beget such foolish deception in his angelic will!

This is the "I will exalt" or the pride of redemption that the Serpent left in the wills of Adam male and female after he had crawled into their wills, and which they in turn passed on to the whole human race.

When Lucifer said, "I will sit," he meant, "I will sit down in satisfaction as a judge, as a potentate, and as a king, and I will dwell here, I will settle down and remain here, I will become married to this place." However, God in His almighty power cast him from his corrupt, vainglorious throne or seat down to earth. Fallen Lucifer, the Serpent, took his proud "I will sit" will of satisfaction, and left the corruption of it in the will of Adam male and female. After he had crawled into their wills, they were corrupted, and in turn they have corrupted the whole human race with their pride of satisfaction, their "I will sit."

The old fool, the "I will" of our carnal heart, mocks us, deceives us, and disappoints us, yet we go on following it until we learn better in our spiritual education and moral development. The old fool cheats and defrauds us of our time and of the real objects of value. We fritter our time away in useless, temporal things, and waste our energies on objects of little or no value, until we learn better by the wisdom and knowledge of God. If we fool away our youth, we will starve our old age. If we labour diligently in the wisdom and knowledge of God, we will feed our old age. By the grace of God, we can overcome the recklessness and the foolhardiness of our "I will," the inconsiderate fierceness of the old fool. The corrupt old fool, the "I will," is rash, reckless, daring, without sense or judgment, takes his own way.

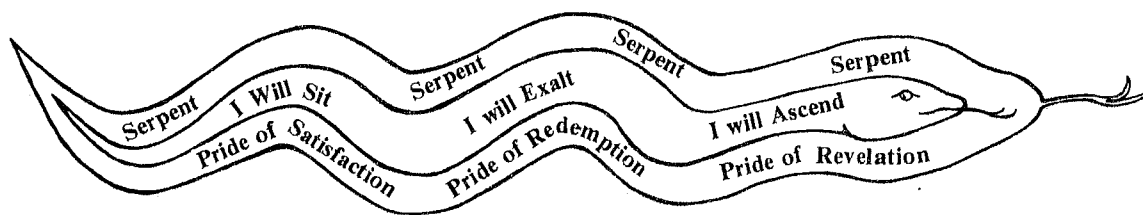
The old fool, the "I will," like Adam the first, ventures on his own way in defiance of the consequences. The old fool rushes rashly and madly forth from a love of its way and from want of thought, doing foolishly what he wants to do. The old fool, the "I will," leads us forth to run a fruitless race and to encounter unnecessary difficulties in order to have his own way. The old fool, the "I will," has no eternal design in his foolish plans, but rushes on in the satisfaction of his present violence and impetuosity.

The ardent temper of the "I will" does not admit any need of correction. The old fool is both deaf and blind to the perversion of both his will and his judgment. The old fool, the "I will," continually bears up self and constantly stultifies self, by excessive, proud flatteries of his idolatrous opinions and ideas.

The old fool, the "I will," is void of a sense of understanding of eternal things. Therefore, in his inimical nature, he is always reacting sinfully, wickedly, ridiculously, absurdly, and stupidly toward God's Master Plan and Purposive Will.

Jesus Christ came and died on a cross, providing a place where the big "I," the old fool with its false idolatrous image, can be crucified and can be resurrected and clothed in Christ's true image.

Fallen Man's Will



Thus, man's pride of revelation consists in idolatry, witchcraft, variance, emulation, seditions and heresies. The evil emotions that accompany these things are confusion, hopelessness, fenced in, panic, struggle, and disunity. Man's pride of redemption consists in hatred, wrath, strife, envy, murder. Man's pride of satisfaction consists in adultery, fornication, uncleanness, lasciviousness, drunkenness, and revelings. The Serpent left his noxious, proud poison in the wills of Adam male and female, which they passed on to the human race. But, Jesus Christ came and bruised the head of the Serpent with its noxious poison and saves all who come unto God by Him.

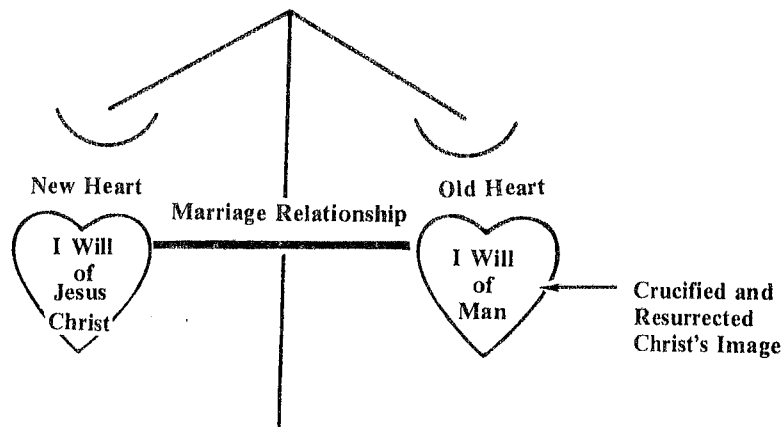
The LORD Jesus Christ desired to crucify the big "I will" in our hearts, so that we can be like Him, not only in our new heart, but also in our old heart. The apostle Paul taught a daily dying of the big "I".

I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily (I Corinthians 15:31).

The apostle experienced going to Calvary's cross daily for more crucifixion of his "I will." Then Paul testifies of his "I will" being crucified with Christ.

I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by faith of the Son of God, who loved me, and gave himself for me (Galatians 2:20).

Here is the account of the mysterious experience of a mature believer whose "I will" has been at last crucified with Christ.



Paul's human will was dead to the Serpent's noxious poison, dead to the world, and dead to the flesh, and dead to ruling and reigning over his life and the lives of others. Nevertheless, his "I" is alive, resurrected in the grace of Christ, and married to the "I will" of Christ Jesus.

This is God's Purposive Will for each one of us: to continue dying daily until we can say experientially with Paul "I am" crucified with Christ, nevertheless "I" live in His resurrected grace or gratitude for the will of God in everything.

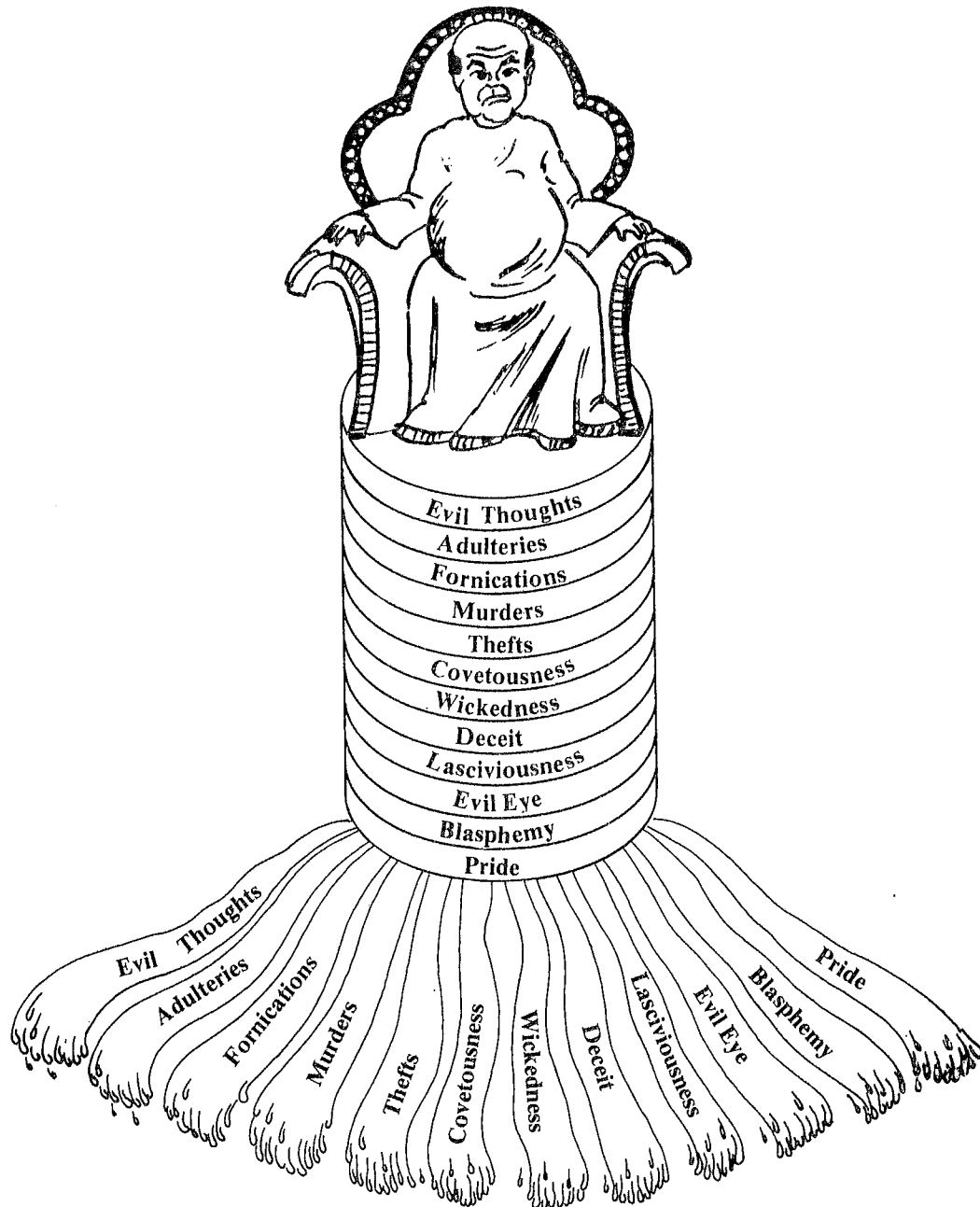
Jesus described the 13 steps down into the human heart, the last step being "foolishness," which is the description of the old fool, the "I will" that sits as a god upon the throne of man's heart until it is crucified by Christ.

For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: All these evil things come from within, and defile the man (Mark 7:21-23),.

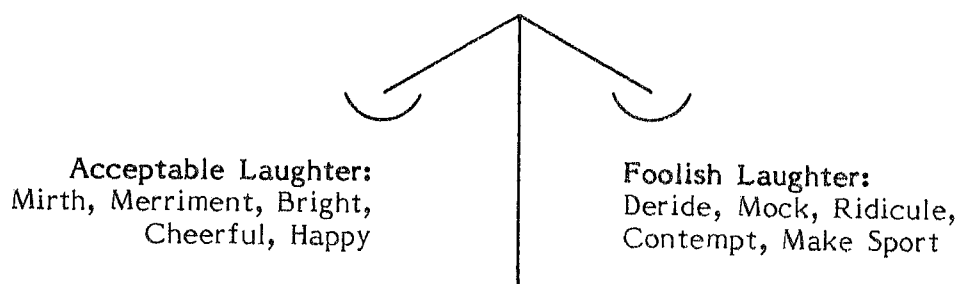
The old fool, the "I will" of self, is filled with pride and controlled by the foolish pride of revelation, the pride of redemption, and the pride of satisfaction. God made the self of man, and the "I will" of man for Himself. God's Purposive Will for man's self and for his "I will" is to fill them with His Word, His Spirit, and His Divine Will.

Man's fallen self has taken on the idol image of a foolish king, sitting on a throne, ruling independently of God, and in competition with God. This idol king is filled with his own "I wills" in opposition to God's divine Purposive Will. The revelation of foolishness in God's Word unveils the 12-fold waters of foolishness of the "idol king" and the 12 streams of foolishness that flow out from him, feeding all 12 corrupt streams.

THE OLD FOOL
IDOL KING
I Will Ascend
I Will Exalt
I Will Sit-Rule



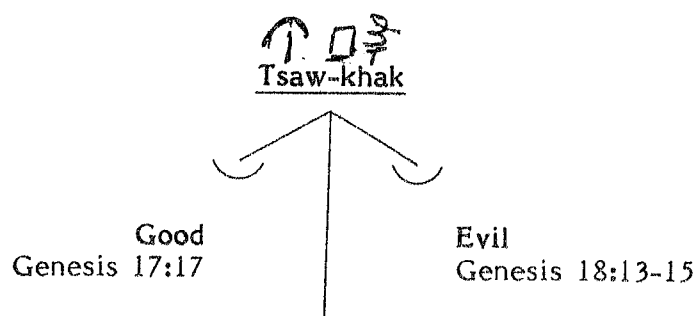
However, let us examine first the difference between foolish laughter that is acceptable to the flesh and the laughter that is acceptable to God.



Laughter, either good or evil, is an expression of pleasure and gratification by a brightening change in the countenance accompanied by a chuckling noise characteristic of the human species. Laughter is either acceptable to God because it is pure and holy laughter, or it is unacceptable to Him because it is foolish laughter. Acceptable laughter does good like a medicine for the soul and body.

A merry heart doeth good like a medicine: but a broken spirit drieth the bones (Proverbs 17:22).

A merry, happy, laughing, and rejoicing heart in Christ Jesus cures depression. Let us take three Hebrew words for laughing so that we can see how that laughing is either good or evil.

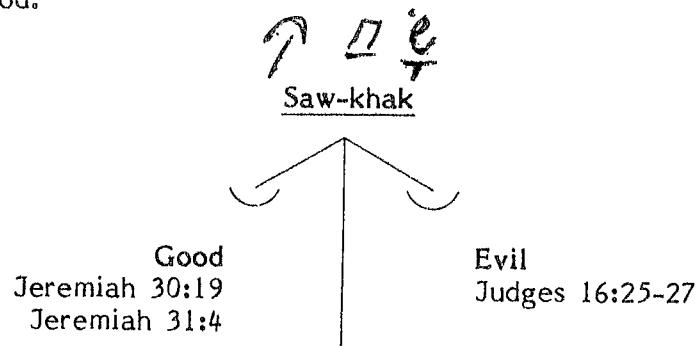


Tsaw-khak means to make a loud, joyous noise, to laugh merrily and heartily or to laugh in ridicule.

An example of this kind of evil laughter came from Sarah when she overheard the LORD tell Abraham that she would have a child when she was old. Then she had the brazen audacity to say to the LORD that she had not laughed. Sarah foolishly laughed in ridicule of God's omnipotent, divine power as the Sovereign one over their dead bodies. Sarah's laughing was a foolish, ridiculous act of ingratitude for the letter "hay 5" of the LORD's tetragrammaton Name that she and Abraham had already received which prepared them for God's almighty working power upon their dead bodies. Sarah's foolish,

ridiculing laughter was a blasphemous attack on the holy, faithful nature of His Name, and the supreme Sovereignty of His almighty power (Genesis 18:13-15).

However, on the other hand, Abraham fell on his face and laughed heartily and merrily in a loud, joyful, grateful laughter when he thought about Sarah and himself being parents when he was 100 years old and his wife was 90 years old. He laughed and rejoiced in the faithfulness of the LORD's nature and in the Sovereignty of His almighty power. Sarah's laughter was unacceptable to God, but Abraham's laughter was pleasing and acceptable to God.

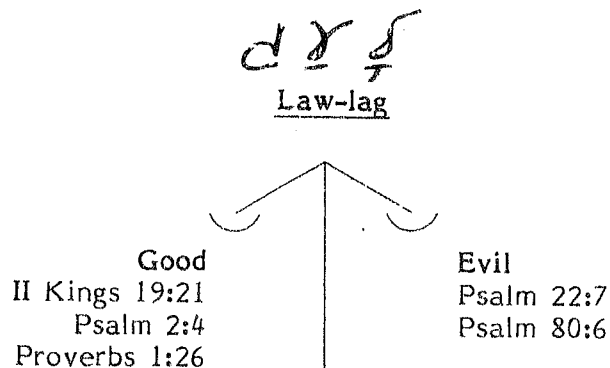


Saw-khak means to play, rejoice, to laugh in pleasure, or to laugh in detestation, laugh in scorn, make sporting laughter. An example of this kind of evil laughter came from the Philistines about Samson. God had used the Philistines to chastise Samson for the sinful abuse of his energies. They had captured Samson after he had foolishly allowed Delilah to cut off the locks of separation of his Nazarite vow. They had put out his eyes and had made him to grind at the mill like a beast. When the Philistines made a feast, they called for Samson, the man who had formerly possessed superhuman strength, but now was blind and feeble, so they could laugh, jeer, and ridicule him as a foreigner, a stranger, and an Israelite. Their laughter was so unacceptable to God that He returned His Sovereign almighty power upon Samson's newly grown locks of separation.

Then Samson, through God's almighty strength and power, pulled the supporting pillars from under the feast house, killing three thousand Philistines. God silenced their ridiculing laughter of a foreigner, a stranger, an Israelite, and a servant of God (Judges 16:25-27).

However, on the other side of the scales, God promises that Israel will laugh in rejoicing and merriment of heart when He brings them again from their captivity among the nations. They will gratefully laugh and rejoice in the faithful nature of the LORD's holy Name, and they will laugh with thanksgiving at the manifestation of the faithfulness of the LORD's supreme, Sovereign power in spite of their former unbelief and idolatrous ingratitude (Jeremiah 30:19, Jeremiah 31:4). God will again cause the nation of Israel to joyfully laugh and dance before Him.

The third Hebrew word for laughing is law-lag.



The greatest example of evil law-lag laughter was exhibited when Jesus hung upon the cross. The cruel crew on Galgotha's Hill opened their mouths wide in contemptuous laughter at Christ hanging upon the cross. They shook their heads and roared with laughter at the foolishness of the Crucified Way, the way of the cross as being powerless and ineffective (Psalm 22:7).

This type of laughter manifests itself at times from the old fool, the "I will." It laughs and ridicules the seemingly unnecessary need of going to the cross with small things which appear irrelevant and too insignificant to bother about.

Asaph also wrote about Israel's enemies who laughed in ridicule and scorn because of Israel's distress and suffering (Psalm 80:6). This evil laughter is unacceptable to God and punishable by Him.

However, on the other hand, there is a good and acceptable law-lag laughter to God. The daughter of Zion laughed to scorn, rab-sha-keh, the heathen Gentile who tried to allure, frighten, and intimidate Judah into submitting to his idolatrous rule and reign (II Kings 19:21). The LORD God, the enthroned one, sits in the heavens and laughs at sinful man's ungodly designs against His Master Plan and Purposive Will. When the almighty Father decides to intervene and to frustrate man's evil plots, man is helpless like the chaff before the wind. Therefore, what unparalleled foolishness for man to conspire to overthrow God and His eternal kingdom (Psalm 2:4).

They who have laughed and mocked at Christ, the Wisdom, the Torah of God, the Saviour of mankind, will also reap the laughter of the wisdom of God, the eternal Judge, in the day of the fool's calamity. We cannot laugh at wisdom's warnings without reaping wisdom's laughter at our calamities (Proverbs 1:26).

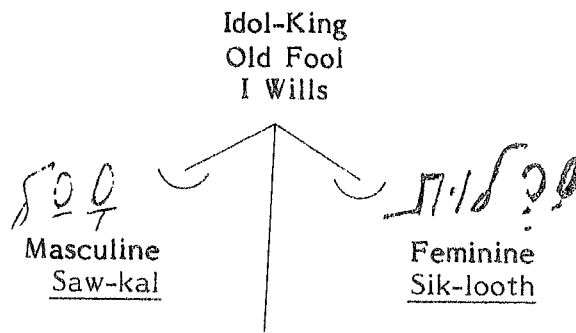
Thus, we can clearly see the laughter of the wise versus the laughter of fools. Let's believe God to deliver us from foolish laughter.

Let us look at foolishness in the Word of God that describes the "idol king," the old fool, the "I will," that has usurped Christ's rightful place as King of kings and LORD of Lords.

Let us look at the masculine and feminine words in Hebrew saw-kal and sik-looth which describe the foolishness of the idol king, the old fool, or the "I wills."

The Hebrew masculine word describing the old fool is saw-kal, meaning to be silly, to play the fool, to turn into a fool, to do foolishly, to make foolish, foolishness, to act foolishly, wickedly, and to frustrate.

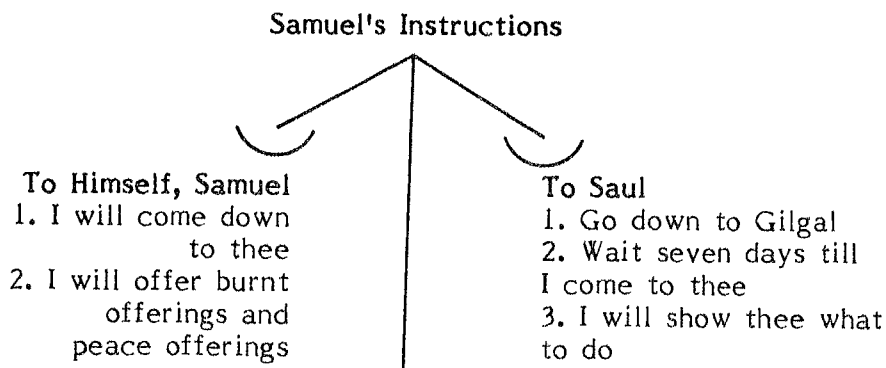
The feminine word, sik-looth, also describing silliness, folly, the old fool, the "I will," has a well-spring of death within itself. There are 12 levels of confluent waters within this well-spring which also flow out into 12 different streams.



Saul is a prime example of one who displayed the deceit of the old fool in his heart by acting very foolishly, saw-kal.

And Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commandment of the LORD thy God, which he commanded thee: for now would the LORD have established thy kingdom upon Israel for ever (I Samuel 13:13).

The prophet Samuel had instructed Saul to go down to Gilgal. Samuel had instructed Saul about what he was to do, and he had also informed Saul about what he himself would do.



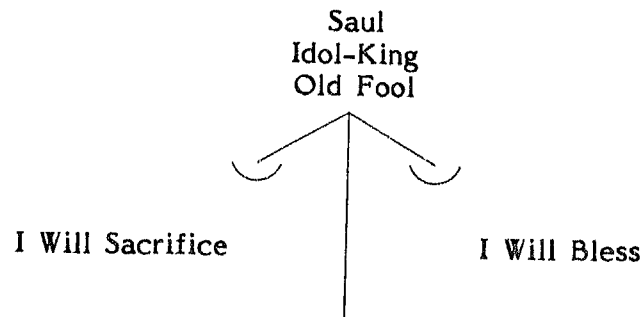
Saul went to Gilgal and waited seven days, but his foolish will, the "idol king" would not wait till the end of the seventh day, as Samuel had instructed. Saul lacked only two hours, at the most, waiting to the end of the time appointed by Samuel, when he rashly rushed forth in complete disobedience. Therefore, Saul lost his kingdom forever for two hours of impatient foolish ruling and reigning of the idol king, the old fool, the "I wills."

When Samuel did not appear at the moment that Saul thought he should, he said, "I will ascend to the office of priesthood, and I will exalt myself as a priest, and I will

sit in security and satisfaction afterwards." So Saul ordered that they should bring him the burnt offering and the peace offering so that he could offer them in Samuel's place as a prophet-priest of God. Thus he became guilty of Uzziah's presumptuous, foolish sin of intruding into the priesthood (II Chronicles 26:16).

Saul not only disobeyed the orders that Samuel had given to him to do, but he also intruded into the things that Samuel had promised him that he himself would do as a prophet-priest. Hence, Saul did not do what he was supposed to do, but he did what Samuel was supposed to do. Thus he disobeyed both positive and negative commands of the prophet.

After Saul had offered the whole burnt offering, and before he had had time to offer the peace offering, Samuel came! When Saul saw Samuel coming, he rushed forth to salute him or to bless him, as the word is in Hebrew. From Saul's proud will, he wanted Samuel to know he was now a brother priest and prophet and that he was coming to bless him, and not to be blessed by him.



The foolish pride of the idol king rendered him insensible to his poor, wretched, disobedient condition. He, who had nothing to give, imagined that he had the most to give to God (sacrifice) and to his servant (blessing). What unmatched blindness to think that one can bless God and man by the sacrifice of disobedience. The deceitful old fool in Saul completely changed the truth of his ugly disobedience into a beautiful image of sacrifice and blessing. So he not only had his ugly image of disobedience, but, he also changed the truth about it into a deceitful lie. Consequently, in God's eyes, it was an ill and idolatrous, ugly image.

Hence, when Samuel castigated Saul for his ugly disobedience, Saul covered his guilt by falsely accusing Samuel of being late, which he was not. Samuel had come on time. But Saul's impatient disobedience began sacrificing ahead of time. Suppose Samuel had been late, then it would have been his fault and Saul would not have lost the kingdom forever. Although Samuel had been late, it still would not have justified Saul's intrusion into the priesthood. Saul's proud will of the old fool justified itself for ascending to the throne, exalting itself, and enjoying its proud satisfaction. But it did not deliver him from God's just judgment of his dastardly deed.

All Saul had to do was to simply wait no more than two hours and he would have had a kingdom forever. Saul, for a few moments of passionate impatience, sold his natural and spiritual kingdom for the temporal pleasure of the old fool, the "I will." How pitifully sad!

Let us look at the 12-fold well-spring of foolishness in the old fool that feeds his 2-fold sinful nature.

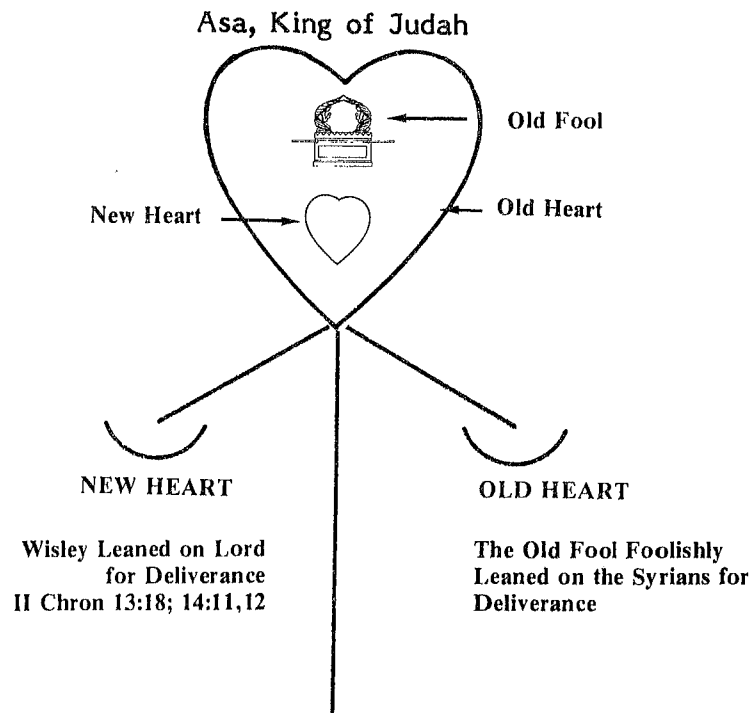
I. EVIL THOUGHTS

The first level of the confluent waters of foolishness in the well-spring that abides in the "old fool" that sits upon the throne of the carnal heart feeds the sinful nature of evil thoughts.

Asa allowed the old fool, the "I will," to feed his evil thoughts, making him to rely upon the arm of flesh instead of the arm of God.

For the eyes of the LORD run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him. Herein thou hast done foolishly: therefore from henceforth thou shalt have wars (II Chronicles 16:9).

Asa, king of Judah, also had a double-minded heart. Until the "old fool," the "I will," is dispossessed of the throne, the mind will be carnal and will continue to be double-minded.



God is very much displeased with His children when they refuse to trust Him and to lean wisely upon Him out of their new heart, and when they choose to foolishly lean on the arm of flesh out of the old heart.

Asa experienced God's present, powerful help against the Ethiopians and Lubim, a huge host of enemies, when he leaned wisely upon Him. Yet, when Baasha came against Asa, the old fool, the "I will," leaned on the Syrians instead of the LORD God. How deceitful and inimical is the old heart with its old king, the fool, saw-kal, the "I will"!

The many experiences that we have of God's goodness to us increase our guilt and blame when we, like Asa, turn to rely on the arm of flesh. How great is the fool who chooses to lean on the weak, broken arm of the creature instead of the strong, divine arm of the Creator. In our spiritual immaturity we trust in God when there is nothing or no one to turn to, and our needs drive us to Him; but when we have other ones and other things upon which we think we can rely, we forsake God. In our foolish understanding, we turn to them and lean upon them for support instead of the LORD.

However, when we grow up in our spiritual education, we love to make the wise choice to lean on the LORD Jesus Christ, although smiling friends be courting our trust to lean on them.

Asa, by following the "old fool" on the throne, lost forever his opportunity to check the growing greatness of the king of Syria. Those who will not deal with the "old fool" on the throne of the old heart, and put their confidence and trust in God, forfeit the restraining and protecting power of the atoning lion blood.

Asa did not repent of his foolishness, but was in a rage with God's prophet and seer who dared to show him his folly. Asa could not bear the prophet's exposure of his old fool upon the throne of his carnal heart. So in a rage, he cast God's prophet into a prison house!

Later, when God allowed Asa to be smitten with an exceedingly great and incurable disease in his feet, the "old fool" on the throne of his carnal heart still continued to cause him to rely on physicians for healing instead of the LORD! Thus poor Asa died, continuing to be guided by his old fool, the "I will."

II. ADULTERY

The second level of the confluent waters of foolishness in the well-spring that abides in the "old fool" that sits upon the throne of the carnal heart feeds the sinful nature of adultery.

The foolish human will often chooses persons for exaltation out of his partial affections when those persons have no merit at all. Such decisions are acts of folly.

Folly is set in great dignity, and the rich sit in low place
(Ecclesiastes 10:6).

The foolishness of the partial affections of the "old fool," the "I will," causes him to choose to enthrone an adulterous, foolish image or idol person in a place of exaltation and honour who does not deserve it according to his merit. It is folly to set a person who does not have the skills and knowledge, either naturally or spiritually, in the place of rulership. It is sinful, adulterous folly to set in great dignity and honour those who have followed the "old fool," shattering their health, their brains, and wasting their fortunes. It is a public crime to put such ones in a position of power and privilege of trust, while

the rich who have proved their wisdom and faithfulness in caring for their health and their wealth have been set in low positions. The rich who in their wisdom and faithfulness have guarded their health and their wealth would be above the temptations of bribery and extortion.

It is unparalleled foolishness when unfaithful, vicious men are advanced and exalted while men of trustworthiness are kept under. The wise man bore witness that he had seen sordid, servile servants riding in pomp and state while noble princes of royal birth who were capable of ruling a kingdom were forced to walk as servants--poor and despised.

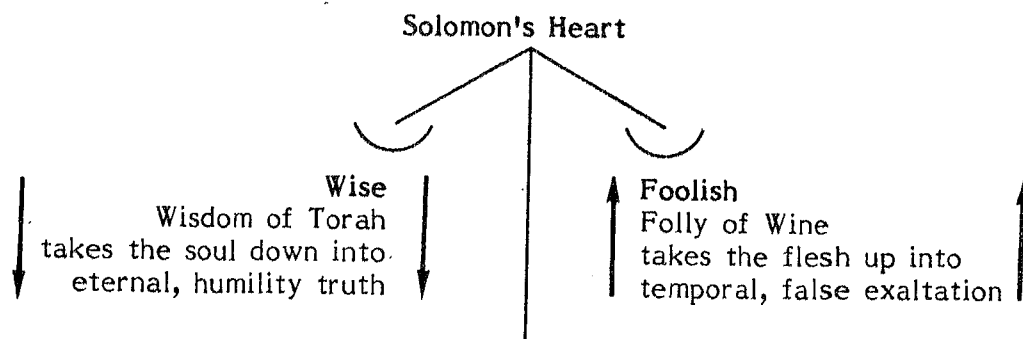
The foolishness of partial affections feeds the stream of adulteries.

III. FORNICATION

Fornication is the third level of the sinful, corrupt nature of the old fool and it is fed with the confluent waters of the well-spring that also dwells in the "old fool" that sits upon the throne of the carnal heart. Fornication is the giving of one's self to idol worship or to illegal sexual gratification.

I sought in mine heart to give myself unto wine, yet acquainting mine heart with wisdom; and to lay hold on folly, till I might see what was that good for the sons of men, which they should do under the heaven all the days of their life And I turned myself to behold wisdom, and madness, and folly: for what can the man do that cometh after the king? even that which hath been already done. Then I saw that wisdom excelleth folly, as far as light excelleth darkness (Ecclesiastes 2:3,12,13).

Solomon gave his heart for the dual purposes of both folly and wisdom.



Solomon gave himself to the sensual delights of gratifying his fleshly appetites by giving himself to the folly of wine. Solomon found that trying to fill his heart with both

wisdom and woe, diametrically different things, was folly. We cannot serve God and mammon. We cannot please the Spirit and the flesh at the same time.

Wine is a mocker because it lifts the flesh up into a temporal, false exaltation, promising to give great joy and satisfaction. Wine stirs up the lust of the flesh and looses the spirit of fornication.

Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder. Thine eyes shall behold strange women, and thine heart shall utter perverse things. Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast. They have stricken me, shalt thou say, and I was not sick; they have beaten me, and I felt it not: when shall I awake? I will seek it yet again (Proverbs 23:31-35).

We are not to be ruled over by the eye and the sense of taste. We are to allow wisdom to illuminate our minds and hearts, convicting us and convincing us that temporary, exalted delights of the flesh are harmful and hurtful, and they hinder the growth of wisdom in the heart. The "old fool," the "I will," is a deceitful guide that leads away from God's eternal wisdom. Therefore, we should make strong decisions against it. The folly of wine has many pernicious consequences. Wine, in the end, bites like a serpent, leaving its fatal poison in the body. The eyes grow red and unruly, lusting after strange women, feeding the stream of fornication in the heart. Wine is oil that causes the fires of lust and fornication to burn brightly in the heart and soul. Wine causes the heart and mind to become disoriented. So their giddy heads are tossed to and fro when they lie down to sleep as though they were sleeping on the rolling waves of the sea or upon the top of a mast.

Solomon discovered the folly of wine several years later and one thousand wives and concubines later. He laid hold on folly and found that it could not make him happy. Solomon discovered that the eternal love, joy, and peace of wisdom surpassed the temporal delights of the flesh as much as light is far superior to darkness.

The eternal pleasures of wisdom, God's only begotten Son of God, far surpass in ecstasy and delight the temporal, corrupt satisfaction of the created flesh.

Wisdom illuminates the heart with surpassing revelations of truth and the necessary light of direction for the government of one's spiritual education and moral development. But the folly of the old fool, the "I will," clouds and eclipses the mind, fills the heart with darkness and blinds the eyes, so that one is forced to stumble and stagger in the way of truth, ultimately wandering from it.

An enlightened heart and mind sees clearly the dangers to be avoided and the advantages to be obtained while the "old fool" walks in darkness, always bewildered, confused, and never knowing the way.

IV. MURDER

Murder is the fourth level of the sinful, corrupt nature of the old fool which is fed with the confluent waters of foolishness from the well-spring inside the old fool who sits on the throne of the carnal heart.

David suffered the murderous spirit of the old fool, the saw-kal, that dwelled in Saul's old, foolish heart. Saul was guilty of murder in his heart toward David. He was continually trying to take David's life. Saul killed those he suspected of helping David. Although Saul often repented, he always allowed this murderous desire to rise up again.

Then said Saul, I have sinned: return, my son David: for I will no more do thee harm, because my soul was precious in thine eyes this day: behold, I have played the fool, and have erred exceedingly (I Samuel 26:21).

Saul was continually playing the fool, 827, saw-kal. Saul's jealousy over David's killing of Goliath caused him to be so irritated and irrational as to persecute and pursue David continually.

David never marched out to fight Saul or seek his ruin; he merely sought to defend himself and prove to Saul that he was free from malice and harm.

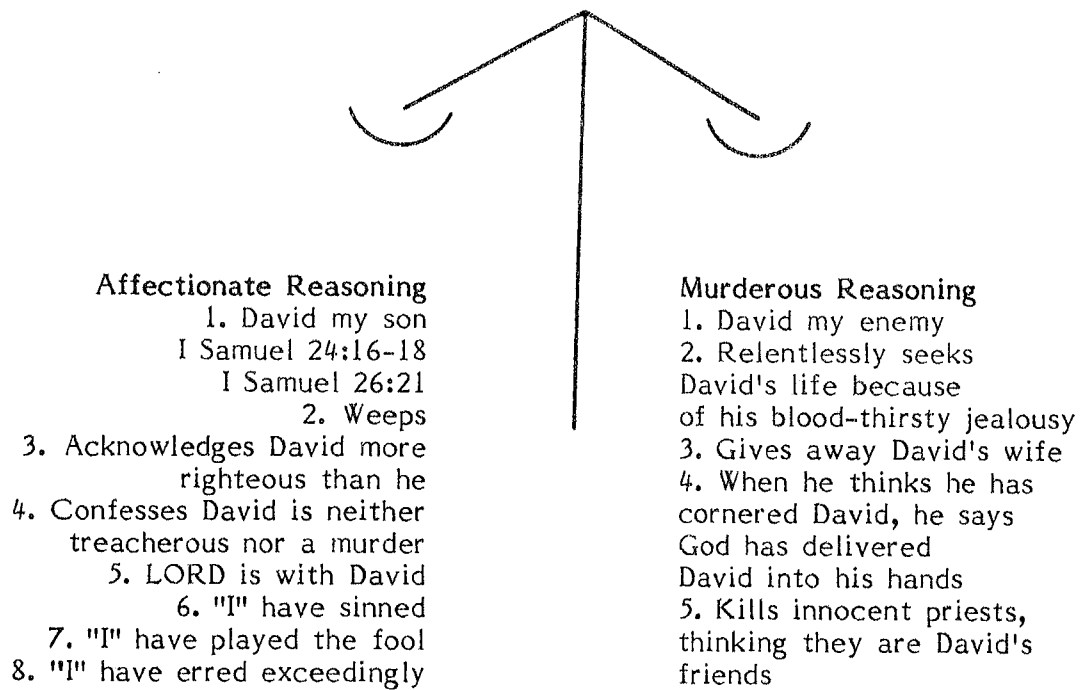
Saul, with an army of 3,000 men, was pursuing David in the wilderness of Ziph where David was hiding himself. When night came, David and Abishai boldly ventured into Saul's camp while Saul was sleeping and took his spear and cruse of water. No one in the camp awakened, neither Saul nor his bodyguard, because a deep sleep from the LORD had fallen upon them.

After David had gotten safely away with sufficient proof that he had been there, he cried to the people and to Abner concerning their lack of protection of the king. It was obvious that David could have killed Saul. The LORD helped David prove that he was not a murderer and that Saul was a "fool" to pursue David as a murderer.

Saul again proved himself to have been guided completely by the "I will," the old fool on the throne of his heart. As long as the old fool, the Serpent will, is on the throne of the heart, the mind is double in its thinking. Saul is a classic example.

On one side of the scales, Saul was always trying to murder David, calling him his enemy. But, on the other side of the scales, Saul spoke affectionately to David, calling him a son.

Saul's Double Mind



These are a few examples of Saul's double mindedness because of the "I will," the old fool that reigned on the throne of his heart, instead of the LORD God.

V. THEFTS

Thefts is the fifth level of the sinful, corrupt nature of the old fool that is fed with confluent waters of foolishness from the well-spring that abides in the "old fool" who sits upon the throne of the carnal heart.

The fool on the throne of the carnal heart fills the heart with thieves, causing it to steal one's allotted time in this world through specious, sinful living.

Be not over much wicked, neither be thou foolish: why
shouldst thou die before thy time? (Ecclesiastes 7:17).

When a sinner is overmuch wicked and foolish, he not only ceases to fear God, but he also ceases to fear the torments of hell. He also allows the old fool on the throne of his wicked heart to lead him in specious, sinful ways that destroy both his health and his wealth, and that expose him to public justice. Thus, he dies before his allotted time.

VI. COVETOUSNESS

Covetousness is the sixth level of the corrupt nature of the old fool that is fed with the confluent waters of foolishness from the well-spring that abides in the "old fool" who sits upon the throne of the carnal heart.

A greedy heart is filled with covetousness and is fed by the waters of foolishness from the old fool on the throne of the carnal heart. Therefore, the greedy heart hates dying and leaving the labours of his hands to others.

Therefore I hated life; because the work that is wrought under the sun is grievous unto me: for all is vanity and vexation of spirit. Yea, I hated all my labour which I had taken under the sun: because I should leave it unto the man that shall be after me. And who knoweth whether he shall be a wise man or a fool? yet shall he have rule over all my labour wherein I have laboured, and wherein I have shewed myself wise under the sun. This is also vanity (Ecclesiastes 2:17-19).

A man of business labours diligently in the vale of tears in this world to achieve success and to heap up goods; then he worries and frets whether his heir will be a wise man or a foolish man. This is a great concern to a man who has laboured in wisdom and knowledge and has sacrificed to amass a fortune. He knows not whether his heir will be wise and increase the fortune, therefore, have something to pass on to future heirs, or whether he will be a fool, ruled by the "old fool" on the throne of the old heart, and bring the family fortune to nothing.

Thus a foolish son can foolishly undo all the works that his father wisely did.

VII. WICKEDNESS

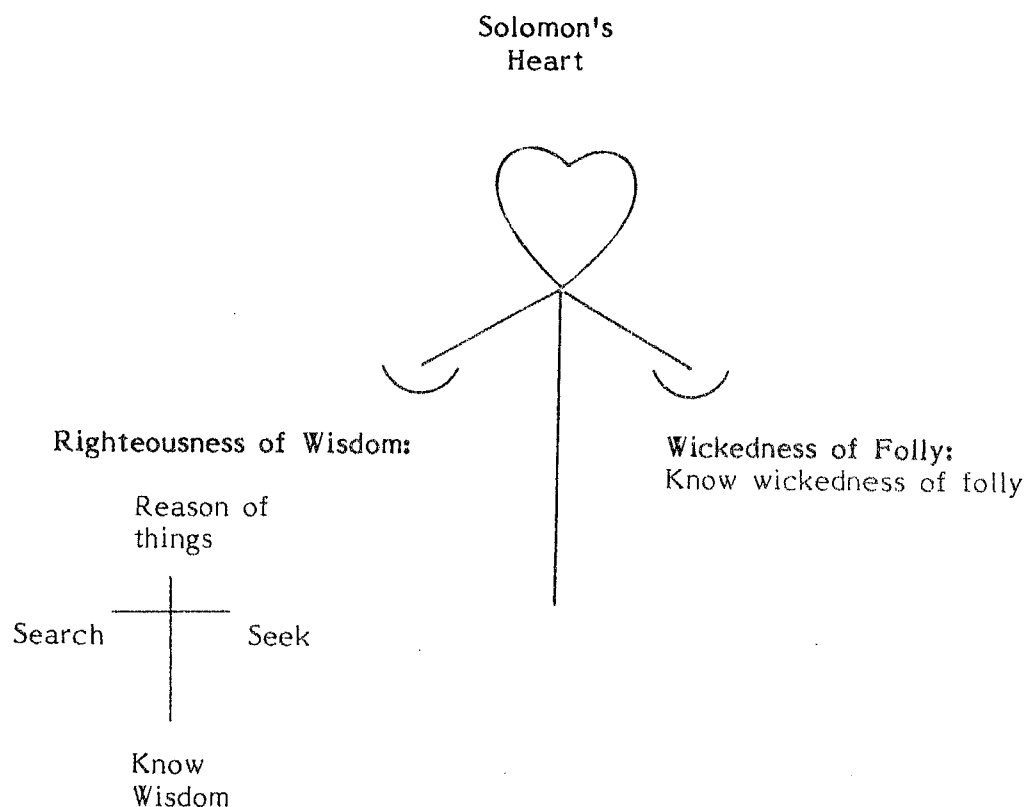
Wickedness is the seventh level of the corrupt nature of the old fool, which is fed with the confluent waters of foolishness from the well-spring that abides in the old fool who sits upon the throne of the carnal heart. The folly of the old fool is wicked. The beginning of his words are foolish wickedness and the end of them is wicked, mischievous madness.

I applied mine heart to know, and to search, and to seek out wisdom, and the reason of things, and to know the wickedness of folly, even of foolishness and madness: (Ecclesiastes 7:25).

Dead flies cause the ointment of the apothecary to send forth a stinking savour: so doth a little folly him that is in reputation for wisdom and honour (Ecclesiastes 10:1).

The beginning of the words of his mouth is foolishness: and the end of his talk is mischievous madness (Ecclesiastes 10:13).

Solomon continues applying his heart, seeking and searching out the diametrically different natures of wisdom and folly.



Solomon first set his heart to know wisdom, to ascertain wisdom by seeing it. Solomon wanted to know wisdom by observation, care, and recognition in order to see its instruction, designation and punishment for disobedience to it.

Solomon desired to know wisdom so that he could have a clear perception and understanding of it, so that he could be well informed in order to make a true comparative analysis between the righteousness of wisdom and the wickedness of folly. Solomon knew that through the awareness of wisdom, he could think morally right and perform deeds of righteousness.

Solomon also desired to search out wisdom, by exploring it round about in order to understand the wheel of its nature. He wanted to examine wisdom by looking through it in order to discover its concealed depths of understanding. Solomon desired to search out wisdom by testing and trying its powerful effectiveness in his moral development.

Solomon sought after wisdom in God's Torah. His strong determination and inclination toward wisdom caused him to bend his efforts toward it, aim at it, and to pursue it.

Solomon also studied the reason of all things. He wanted to be able to justify the motive and cause of all things. He wanted to think coherently and logically and to be able to draw inferences and conclusions about all things as a result of his findings of wisdom, which he did at the end of the book of Ecclesiastes. He discovered that the reason for the existence of all things under the sun is for the purpose of helping man to fear God and to keep His commandment.

Solomon also set out to know the wickedness of folly of the "old fool," the "I will." Wicked folly has many faces and many disguises with which it palliates itself as being righteous instead of sinful.

It is very hard to strip the wickedness of folly of its different cloaks and various coverings so that one can see its true nature and colours.

It is important to know the nature, cause, and malignity of the disease of the old fool's wicked folly in order to make proper repentance of it.

The apostle Paul was grateful for the divine law or wisdom of the Torah because it helped him to discover that the wickedness of the "I will" of the old fool was in opposition to the good will of God (Romans 7:7).

The old fool fills wilful sinners with the wickedness of folly, and the folly of wickedness.

God allowed Solomon to know both the righteousness of the wisdom and the wickedness of folly, and He recorded it as a part of His Word. Thus, mankind is informed about the wonderful nature of wisdom and he is forewarned about the shameful wicked nature of folly.

The wickedness of folly feeds the stream of wickedness that flows from the throne of the "old fool," the "I will."

VIII. DECEIT

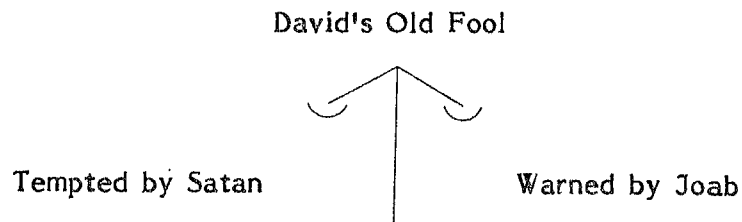
Deceit is the eighth level of the corrupt nature of the old fool which is fed with the confluent waters of foolishness, from the well-spring that dwells in the "old fool" that sits upon the throne of the carnal heart.

David suffered the deceit of his own fool, saw-kal, that coerced him to disobey God's Word by numbering the warriors of Israel.

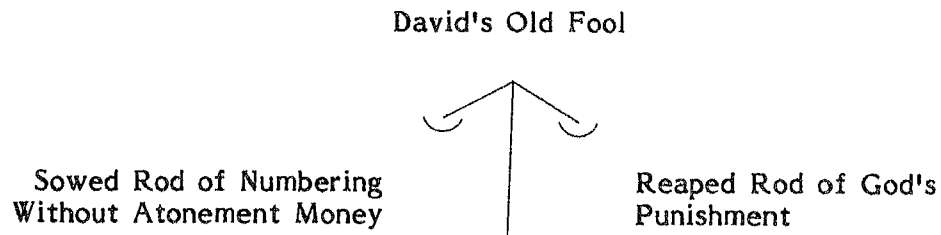
And David's heart smote him after that he had numbered the people. And David said unto the LORD, I have sinned greatly in that I have done: and now, I beseech thee, O LORD, take away the iniquity of thy servant; for I have done very foolishly (II Samuel 24:10).

And David said unto God, I have sinned greatly, because I have done this thing: but now, I beseech thee, do away the iniquity of thy servant; for I have done very foolishly (I Chronicles 21:8).

Satan stood up to tempt the old fool in David's heart to sin against God by numbering the men in Israel and by failing to take their atonement money that God had commanded in His Torah (Exodus 30:12-16). Joab, David's captain over his host, tried in vain to warn David, but he would not listen.



David sowed his proud rod of numbering without the atonement money and reaped God's rod of punishment.



God's rod of punishment drives out the foolishness that sits on the throne of the heart, the foolishness of the proud "I will." Joab was displeased with David; but, most of all, God was displeased. God's dearest children are sometimes ruled by the proud "old fool," saw-kal, while he remains enthroned upon the carnal heart.

When David saw God's displeasure with him by His smiting of Israel with a plague, he made a very penitent confession of his foolish "I will," and prayed earnestly for the LORD to pardon his sin. David admitted that he had sinned greatly and that he had done very foolishly. He entreated God to put away his iniquity or crooked foolishness.

Although God was angry with David, he cast himself on God's mercy as being the only wise path to deliverance.

IX. LASCIVIOUSNESS

Lasciviousness is the ninth level of the corrupt nature of the old fool that is fed with the confluent waters of foolishness from the well-spring that abides in the old fool that sits upon the throne of the carnal heart. The "old fool" is full of wanton compulsion to have the last word, and to multiply words.

A fool also is full of words: a man cannot tell what shall be;
and what shall be after him, who can tell him? (Ecclesiastes
10:14).

The "old fool," the "I will," is full of vain, empty words because his words are lacking in the weight and strength of wisdom and knowledge; he endeavours to make up for the lack of weight and strength by multiplying his words. He hopes by much repetition of his vain, empty words to gain recognition and regard.

The "old fool" is determined to have the last words which are the same as his first words, without wisdom and knowledge. Words, that are the most empty and vain, are the most repeated and the most clamorous.

The old fool projects his wicked, vainglorious boasting of his plots and plans for tomorrow, although he cannot tell what tomorrow holds or what will come after him.

God exhorts us, through the wise man, not to boast of tomorrow, seeing we know not what a day may bring forth (Proverbs 27:1).

God does not forbid us to prepare for tomorrow. But, He does forbid us to take tomorrow for granted, seeing we know not what part of God's Master Plan He is preparing for us in tomorrow's womb of time. God has wisely reserved to Himself the knowledge of tomorrow; therefore, it is great wickedness to boast of tomorrow.

The foolishness of vain, empty, boastful words feeds the stream of lasciviousness from the throne of the "old fool," the I will.

X. EVIL EYE

An evil eye is the tenth level of the corrupt nature of the old fool that is fed with the confluent waters of foolishness from the well-spring that abides in the old fool who sits upon the throne of the carnal heart.

The evil eye lives in darkness, and is blind to the almighty power of the Creator as the Judge and the Punisher.

Thus saith the LORD, thy redeemer, and he that formed thee from the womb, I am the LORD that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself; That frustrateth the tokens of the liars, and maketh diviners mad; that turneth wise men backward, and maketh their knowledge foolish; (Isaiah 44:24-25).

The redemption that God has wrought through His precious Son, the LORD Jesus Christ, assures us of all of His promised blessings for the future of overcoming the world, the flesh and the Devil. Christ has blotted out our clouds of transgressions and sins, and broken the yoke of bondage of the "I will".

The LORD Jesus Christ will do these things to the "old fool":

Christ will make foolish the
knowledge of the "old fool"

Christ will make
the "old fool," the
diviner, mad

Christ will turn
the "old fool" who
professes to be wise,
backward

Christ will frustrate the
lying tokens of the
"old fool"

The LORD Jesus Christ, the Creator, the Master and the Owner, will frustrate all the lying prophecies of our old fool, or "I will", or monarch, so that we may see his evil nature. Christ will allow our "I will" diviner to display his madness, anger, and vexation when he is exposed as a false god. When the "I will" sees his skills fail and the opposite happening to that which he had coveted and desired, he becomes furious and violent. Thus he is exposed as a false god.

Christ makes foolish the knowledge of our wills by allowing us to see the knowledge of His Purposive Will and by comparing the two. Because the "I will" of the old fool is at enmity with God's Purposive Will, He allows it to be made completely foolish, and the "old fool" to be taken in his own craftiness (I Corinthians 3:19).

XI. BLASPHEMY

Blasphemy is the eleventh level of the corrupt nature of the old fool which is fed with the confluent waters of foolishness from the well-spring that abides in the "old fool" who sits upon the throne of the carnal heart.

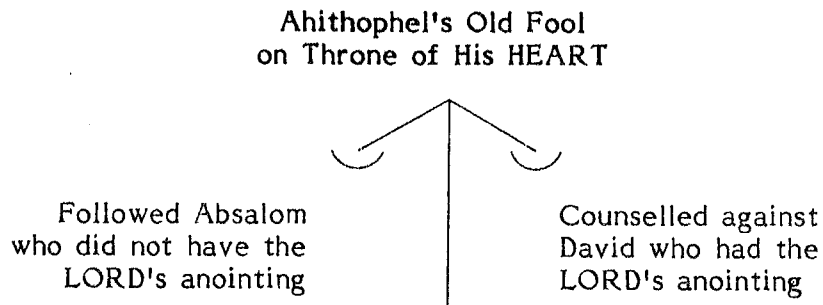
David also suffered the foolishness, saw-kal, or blasphemy of his traitorous friend Ahithophel.

And one told David, saying, Ahithophel is among the conspirators with Absalom. And David said, O LORD, I pray thee, turn the counsel of Ahithophel into foolishness (II Samuel 15:31).

Ahithophel was one of king David's wisest counsellors. However, when Absalom, king David's son, usurped his father's throne in Jerusalem, David fled to the wilderness. But Ahithophel remained with Absalom.

David perceived that Ahithophel had made Absalom's plot more threatening than all the others' put together. Ahithophel was an experienced politician and he was completely acquainted with David's counsels and affairs. David knew that if Ahithophel's counsel could be baffled, Absalom's conspiracy would be routed and cut off. Therefore, David lifted up his heart in prayer for Ahithophel's wisdom to be turned to foolishness, saw-kal.

David's prayer was short but fervent. David did not pray against Ahithophel's person, but against his counsel.



Consequently the sin of Ahithophel was against the LORD's anointing. The "I will" or old fool, the saw-kal, preferred to follow Absalom--a usurper and a trespasser without the anointing--than to follow David, God's anointed and chosen king. It matters not how great one's degree of wisdom is, if it is encased in the false image of the old fool, the saw-kal, it becomes an enemy of God and His anointed King, Christ Jesus. God is the enemy of the saw-kal because it is a false god or image, therefore, it has to come to naught. Thus, God caused Ahithophel's wise counsel that was encompassed with the false images of the big "I," the saw-kal, to come to naught. David had firm confidence and faith that God is the Owner and Master over all hearts and tongues and when He desires, He leads counsellors away spoiled and judges away as fools (Job 12:17).

Hence, God pleaded David's just and injured cause by turning Ahithophel's counsel into foolishness; and because Ahithophel chose to react in such proud, rash madness, he went home and hanged himself.

XII. PRIDE

Pride is the twelfth level of the corrupt nature of the old fool which is fed with the confluent waters of foolishness from the well-spring that dwells in the old fool who sits upon the throne of the carnal heart.

The foolishness of pride discovers itself in the thoughts, feelings, words, and actions of the carnal man until Christ crucifies it and cleanses it by the power of His cross and blood.

Yea also, when he that is a fool walketh by the way, his wisdom faileth him, and he saith to every one that he is a fool (Ecclesiastes 10:3).

The "old fool" proclaims his folly at every turn. He rules in pride, therefore, wisdom fails him as he walks by the way. The LORD is faithful to help one see the folly of the "old fool." However, the unrepentant heart is not ashamed of the folly of the "old fool" although it is constantly being uncovered because it is unable to be concealed. The foolishness of rejecting wisdom's instruction feeds the stream of pride that issues (out) from the old fool's throne.

I. EVIL THOUGHTS - FOOLISHNESS - so 1, TAW-FALE

I. EVIL THOUGHTS - FOOLISHNESS - - TAW-FALE

Taw-fale is the first stream of foolishness from the old fool that carries forth evil thoughts from the throne of the carnal heart.

The Hebrew word that is used to describe the foolishness, deceit, and enticement of evil thoughts is ~~אף~~ , taw-fale, meaning to smear, plaster, slime, lime, frivolity, foolish things, unsavoury, and untempered.

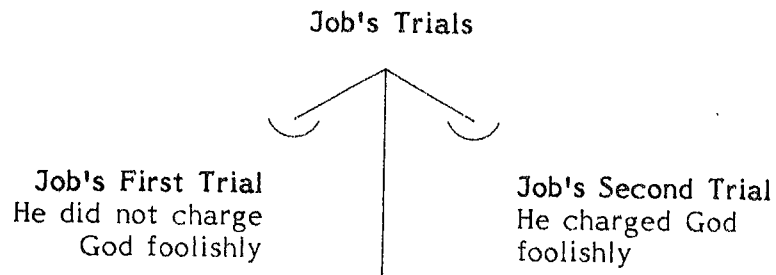
Evil thoughts are the bad, wicked quality of thoughts that break and destroy God's Master Plan and Purposive Will in one's own mind and heart, and in the minds and hearts of others. Foolish, evil thoughts are mischievous, deceitful, enticing, ravenous, and cruel. The old fool, the "I will," out of the evil treasure of his heart brings forth both evil things and evil thoughts (Matthew 12:35).

Evil thoughts are depraved and morally bad. They are diametrically opposed to truth thinking. Evil thoughts coerce man into doing shameful and disgraceful deeds. Evil thoughts from the "I will" are the parents of all depression, unhappiness, miserableness, wretchedness, and sadness in our feelings. Evil thoughts are the parental thoughts that lead us into false ways and paths which produce unfortunate results in our lives, for which we, in our diseased perception of reality, blame God, the Devil, and others. Foolish, evil thoughts, produce evil counsellors which lead hearts and souls into apostasy and defection from God. Foolish, evil thoughts cause one to become ill physically, emotionally, mentally, and spiritually. Foolish, evil thoughts cause one to behave in a corrupt, depraved, and ill-mannered way. Foolish, evil thoughts cause a person to maltreat and afflict others who have been good to him. Foolish, evil thoughts cause one to reproach, slander, and speak evil of others. Foolish, evil thoughts cause one to elongate and inflate his sufferings, distending and expanding them beyond normal proportions. Foolish, evil thoughts cause one to react to one's sufferings by trying to injure others, endeavouring to bring pain and suffering to them in hope of easing one's own pain. A nasty, corrupt disposition can always be traced back to foolish, evil thoughts.

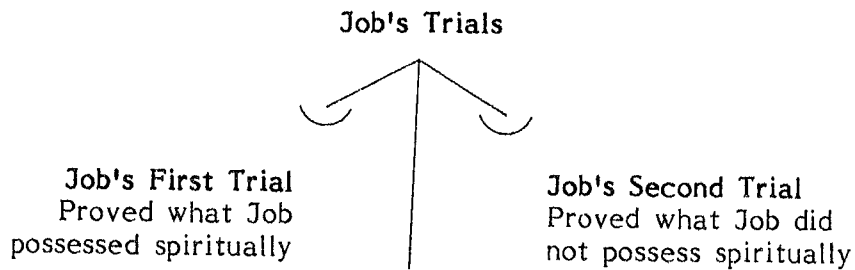
A. Job ruled over foolishness in his first trial.

In all this Job sinned not, nor charged God foolishly (Job 1:22).

Job came out of the first part of the test of affliction by Satan with flying colours. When God allowed Satan to try Job concerning his possessions, the loss of his wealth, and his children, Job sinned not by charging God foolishly or by thinking evil thoughts about Him. However, when God allowed Satan to touch Job's health, it loosed a level of deadly, evil thoughts from Job's old fool, his "I will," that foolishly charged God of unrighteousness and injustice in His dealings with him.



At the end of Job's first trial there was not the slightest element of rebellion and murmuring against God. He possessed unquestioning submission to God's Purposive Will in the midst of his suffering and grief over the loss of his wealth and his children. His beautiful attitude and gratitude proved that he was perfect as far as he had grown in his spiritual education and moral development. However, when God allowed Satan to put Job to the second test by touching Job's health with a dreadful disease, Job found a hidden stream of deadly evil thoughts overflowing from his "I will" that charged God foolishly as he continued suffering in his afflicted body. Job's evil thoughts expressed themselves with exaggerated enthusiasm, as he spoke effusively against God's just and righteous judgment. God's Purposive Will in allowing Job's two trials was to reveal what Job had gained in his spiritual education and moral development and what Job had not gained in his spiritual education and moral development.



Job's first trial proved what he possessed spiritually by reason of crucifixion of his flesh and his spiritual growth. The second trial proved what he did not possess spiritually and what he did not have crucified in the flesh of his old fool, the "I will." Job passed his first trial with heavenly applause. God was honoured and Satan was dishonoured. Thus God revealed that Satan had lied against Job by his accusation that Job served God only for the material blessings that He had bestowed upon him. Job emerged from his first trial with an honourable testimony, a constant gratitude, good conduct under his affliction, and God's smile of approval upon him. In the midst of his first trial, Job did not act amiss by foolishly attributing folly to God because of the stirring of his evil thoughts from within. He was able to praise and thank God for the wisdom of His Master Plan and His Purposive Will in allowing him to suffer the separation from his wealth and his children. It is so important under crosses and

sufferings to keep good thoughts about God's just and righteous judgments, so that we can enjoy sweet, grateful communion with Him.

However, Job ended his second test diametrically differently from the first. Instead of heavenly approval and applause, he received heavenly and earthly rebuke and reproof, both by God and man. Job's three friends addressed him in sharp, severe tones of disapproval. Elihu, God's daysman, mediator between Him and Job, spoke to Job with harsh, cutting reprimands concerning his foolish, evil thoughts about God's just, righteous judgment. The LORD appeared to Job in a whirlwind to rebuke him with unsparing, stern words for all his evil thoughts and foolish speaking against His holy, righteous management of the world, and of the affairs of Job's life. Job displayed his overflowing stream of evil thoughts by the dishonourable and foolish charges that he brought against God's justice and righteousness. Job continued with constant ingratitude toward God in his second trial. Job's conduct was evil and he behaved in an atrocious and outrageous manner during his second trial. Ultimately, God helped Job to see his foolish, evil thoughts, his atrocious attitude, and the outrageous conduct of his ingratitude of the old fool, the "I will." Subsequently, Job repented in sackcloth and ashes.

B. The food of foolishness, or evil thoughts, does not satisfy.

Can that which is unsavoury be eaten without salt? or is there any taste in the white of an egg? (Job 6:6).

Job was filled with a loathsome disease of evil thoughts within and leprous boils without. Job's leprous boils fed on his body without and his loathsome, foolish, evil thoughts fed his spirit and soul within. His foolish, evil thoughts had no satisfying savour for his soul. They were like vapid food that is without salt. They tasted like the white of an egg--repugnant and insipid.

Job found no food of comfort and satisfaction within his own bosom. Job's foolish, evil thoughts, because of the terror of his torture, complained and accused God one minute of shooting poison arrows into him in order to kill him. The next minute he poured out angry, complaining accusations against God because He did not kill him.

Job's Paradoxical Complaining

God, you are
trying to kill me

God, you are
permitting me to live

How could God be killing him and allowing him to live at the same time? Job's foolish, unsavoury and unsalted evil thoughts prophesied that his calamity and his sufferings weighed more than the sands of the sea. Job's evil, foolish thoughts caused

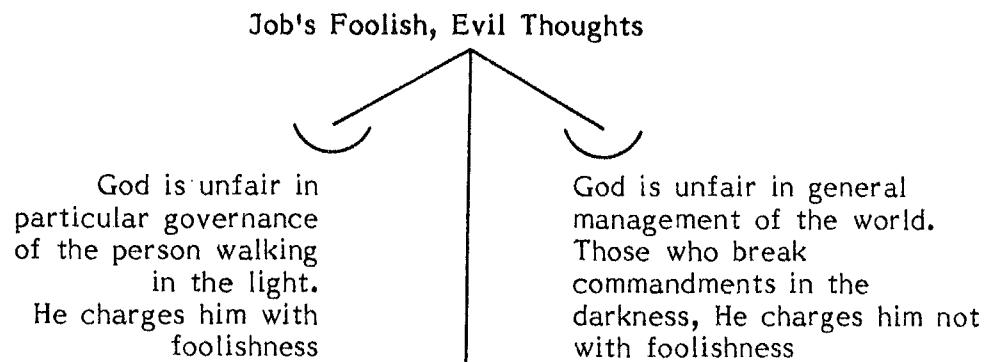
him to contend that God was his adversary, and that He had unjustly shot his arrows of outrageous misfortune into his body and soul. Job was unperceptive in his blindness that God was his righteous friend and his merciful and gracious Saviour Who was chastening and correcting his old fool, the proud "I will," by giving him an object lesson through his merited misery and affliction.

God had hoped that Job, through the dishonour and disrespect that he received from his fellow creatures, would see an object lesson of his dishonour and disrespect toward His Creator. When Job finally saw the light, he repented in sackcloth and ashes.

C. God is the supreme Sovereign Judge of all foolishness and folly of the old fool, the "I will."

Men groan from out of the city, and the soul of the wounded crieth out: yet God layeth not folly to them (Job 24:12).

Job in this chapter continues to allow his foolish, evil thoughts to gush forth in angry torrents against God's general management of the world and His particular governance of him. Let us look at Job's paradoxical foolish, evil thoughts.



Job foolishly accused God of not knowing how to manage either those walking in the light, or those walking in darkness.

Job looked into the world and enumerated the foolish evildoers that he saw walking in darkness and breaking God's commandments outwardly, "Thou shalt not kill, steal, commit adultery," and he saw them as rebellers against God, the Light of the world, and he foolishly thought, "God does neither impute foolishness to them, nor judge them for breaking His commandments." Yet Job, in his darkness, was guilty of breaking God's first and second commandments in his heart, which made him also guilty of all the other commandments (James 2:10).

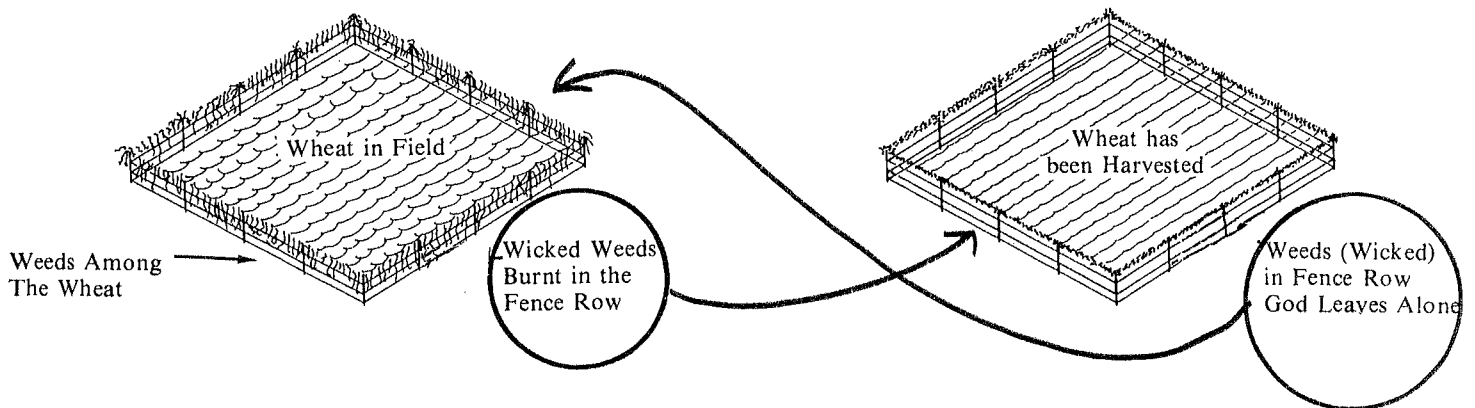
Job had pushed the LORD from the throne of his heart and he had stolen the throne of his heart from God. Job had not stolen from his fellow creature, but he had stolen from his divine Creator. Job had enthroned his big "I" in God's place. Job had looked without and had seen himself free from stealing from the creature. But he failed to look within to see how he was stealing from his Creator, which is the greatest of all thievery. Job had murdered God's privilege and right of ruling in his heart and over his life. Job was committing spiritual adultery by joining his thoughts, feelings, words, and deeds to the idolatrous big "I" instead of joining them to the LORD. Job coveted the glory of his good works instead of gratefully and joyfully giving God the glory for them.

Consequently, the righteous, faithful LORD imputed Job's sins of the old fool, the "I will" to him, chastening him in order to correct him. But Job was foolishly angry with God's kind management of his foolishness and evil thoughts. God's mercy had pushed back what Job deserved and His grace had brought Job what he did not deserve. Job, the law breaker, deserved destruction and death. But God's mercy and grace brought chastisement and correction with a double portion of blessing. Job, like every one else, wanted God to deal with the other person's foolishness and evil thoughts, but to let his alone. Job was angry because God was seemingly ignoring the wicked and picking on the righteous. Job was completely blind to the truth that God first takes the weeds of foolishness and evil thoughts out of His field of wheat during the growing season; then He deals with the foolishness and evil thoughts of the wicked weeds in the fence row during the winter season, when there are no good seeds to cultivate.

God's Spiritual Principle of Judging

FIRST
Weeds of evil
thoughts in His
children, His wheat
field in summer season

SECOND
Weeds of evil
thoughts of wicked
in the fence row
in winter season



page 36

It is now summer season for God's children, His fine wheat, the time for growth in their spiritual education and moral development. Therefore, God is concerned with the weeds of evil thoughts in them, chastening and correcting them first before He deals with the wicked. Later, in the winter, after God has harvested His wheat, He deals with the wicked weeds in the fence row.

After we allow the Name of the LORD Jesus Christ to circumcise our hearts, and after we allow the atoning lion blood of the Lamb to devour the idolatrous, false image of our big "I", our hearts begin to overflow with the exquisite, infinite gratitude of the Christ, the great "I am," as He sits enthroned upon the throne of our hearts. When Christ's living waters of gratitude proceed from the throne of our heart which has become the throne of God and the Lamb, our entire being feels neither need, nor compulsion, to do anything but offer living sacrifices of continual praise and thanksgiving for all things. Hence, we have a satisfying foretaste of the throne of God and the Lamb from the New Jerusalem with its gracious gratitude waters of life.

Thus, God is the supreme Sovereign Judge of the foolishness of evil thoughts. The LORD God is the Just Judge Who has made the decision that the judgment of foolish, evil thoughts must begin first with the house of God or His saved people (I Peter 4:17). Once the illuminating light of truth penetrates our foolish, darkened understanding, our

thoughts are changed from evil, foolish ones to good, grateful ones. It is such a thrill to know that we are chastened and corrected because of His infinite, divine love for us, which proves that we are a part of His "wheat field" and not a part of the "weedy fence row"!

The old fool, the self prophet, the "I will," is unable to discover its own iniquitous, evil thoughts.

Thy prophets have seen vain and foolish things for thee: and they have not discovered thine iniquity, to turn away thy captivity; but have seen for thee false burdens and causes of banishment (Lamentations 2:14).

Israel's false, foolish prophets had prophesied vain, foolish things for her. Consequently, they were responsible for the great calamity that had befallen Israel. Although God's true prophets were in the minority in comparison with the many false prophets, they faithfully warned Israel that if she did not repent and mend her idolatrous ways, then God would send the sword of famine and war upon her to chastise her, and to correct her from her idolatrous and defecting ways. However, the false, foolish prophets said, "...Ye shall not see the sword, neither shall ye have famine; but I will give you assured peace in this place." (Jeremiah 14:13). If the foolish prophets had also helped Israel to discover the iniquitous sins of foolish, idolatrous thoughts, and foretold the dire, evil consequences that would befall them for their idolatry, instead of encouraging them in vain, foolish, soothing security and false righteousness, the calamitous captivity could have been avoided. But the foolish prophets lulled the people to sleep with their foolish prophecies which they, in their darkness, wanted to hear and to believe.

The false prophets did not uncover Israel's iniquity of idolatrous foolishness. They never exposed and rebuked the people's sins, which would have brought them to repentance and to a fresh renewal of their relationship with God.

True Word prophets are always faithful to help God's people to discover their faults and to show them their iniquities, and their sins. Thus, those who are willing to listen and to hear are redeemed from calamitous captivity and ruin. But false, foolish prophets who have apostatized can neither reprove nor rebuke God's people without reproaching and reprovng themselves. Hence, if one does not have any interest in departing from one's own foolishness, one certainly will not have any interest in helping someone else to depart from his foolishness. However, God's true Word prophets have a sincere desire to depart from their own foolishness. Therefore, they are willing to assume their responsibility to warn God's people and also the wicked of His judgments that are certain to fall if the guilty fail to repent.

Even after the main captivity of Israel, the foolish prophets continued lulling the remnant of the people into a false sense of security and peace by saying their banishment into captivity was due to false burdens and erroneous reasons other than their foolish, evil thoughts of idolatry.

D. The foolish, evil thoughts of the fool, the "I will," are like "untempered mortar."

Because, even because they have seduced my people, saying, Peace; and there was no peace; and one built up a wall, and, lo, others daubed it with untempered mortar: Say unto them which daub it with untempered mortar, that it shall fall: there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend it (Ezekiel 13:10-11).

So will I break down the wall that ye have daubed with untempered mortar, and bring it down to the ground, so that the foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof: and ye shall know that I am the LORD (Ezekiel 13:14-15).

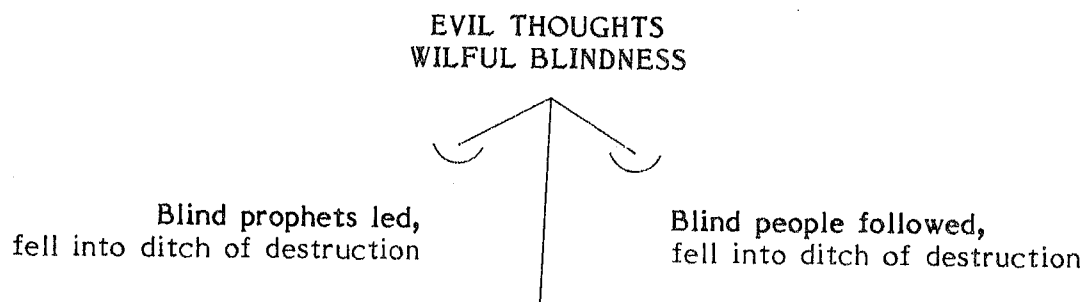
The Hebrew word for foolishness, taw-fale, is also translated here as "untempered mortar." Foolish, evil thoughts are "untempered mortar" that can never hold one's mental building together in peace, harmony, and contentment. God's true prophets had declared His judgments upon Israel, and their evil thoughts and sinful deeds that were responsible for these judgments. God also warned Israel concerning future judgments for Israel if she did not repent and mend her idolatrous ways. Ezekiel, a Word prophet, like Jeremiah the Word prophet, denounced the false prophet's foolish illusions of safety and peace. The false prophets were the originators of unfounded and misleading false hope and vain confidence.

The mouths of the false prophets were always full of their foolish, evil thoughts about the future. However, their forecast of the future was nothing but their own vain, evil thinking and their own wilful speaking. Although they said, "the LORD saith," their messages were not inspired by God but were evil, idolatrous creations of their old fool, the "I will," of their carnal heart. Their old fool, under the influence and power of fallen Lucifer, had shown them lying divinations which they presented to the people under the guise "the LORD saith." However, the events that God sent proved that their prophecies had proceeded out of the folly of their own evil thoughts and the fanciful, foolish hope of their own deluded minds. Nevertheless, Ezekiel, God's true Word prophet, was faithful to deliver to the people God's judgments from His Master Plan and Purposive Will. Ezekiel was faithful to give the truth to the impudent and idolatrous people of his generation. God told them that the wall of protection that the false prophets had built up through their false messages of safety, security, and peace would be broken down. All of their false prophecies could not prevent Israel from being overwhelmed by the disaster which God's Master Plan and Purposive Will had ordained for them. God's just and right judgments would surely befall all the people who had chosen to be deluded by the false prophets.

The false, flattering prophets had foolishly, out of their evil thoughts, offered the people the false bricks of peace and prosperity with which to build their wall of vain hope for protection. The people grabbed the false bricks of vain hope and false confidence concerning peace and prosperity and daubed them with the "untempered mortar" of their own foolish, evil thoughts in their silly and ridiculous efforts to build a

mental and spiritual wall of protection round about their minds and hearts. Then, in their diseased perception of reality, they imagined that they had a great wall of protection and security against the Chaldeans. They foolishly thought that they were at peace with God, and that His mercy would help them overcome the Chaldeans in the war. They impudently imagined that they would obtain an honourable peace, and that their land would be returned to a state of happy peace, tranquillity and prosperity. So, like the foolish man whose house fell because he had built it upon the sands, Israel's false wall fell before the Chaldeans. When God's stormy wrath, through the Chaldeans, reached its height, their wall of protection fell because it was built of the false, foolish bricks of their own evil thoughts and plastered together with the "untempered mortar" of their foolish, evil thoughts, their vain hope, and their wishful thinking.

The foolish, evil thoughts of the false, blind prophets led the foolish, evil thoughts of the blind people, so that they both fell into the ditch with their false wall of protection.



The false prophets were wilfully blind because God had allowed the flame of prophecy to burn brightly through His true prophets who declared clearly God's judgments from His Master Plan and Purposive Will. The people willingly and impudently chose the darkness of false prophecy in preference to the light of true prophecy. Thus, they, both false prophets and people, chose to put darkness for light and light for darkness.

Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! Woe unto them that are wise in their own eyes, and prudent in their own sight! (Isaiah 5:20-21).

God pronounces woe to those who wilfully confuse the standards of right and wrong. God announces great sorrow, grief, and misery for those who change the places of darkness and light, and bitter and sweet. God prophesies of the affliction and trouble that will come upon those who are filled with arrogance and conceit.

Let us not forget that the bricks and the "untempered mortar" of our evil thoughts, our vain hopes, and our wishful thinking will not stand the test of God's judgment fire.

II. ADULTERIES - FOOLISHNESS - 784 - BAW-AR

II. ADULTERIES - FOOLISHNESS - 78/A - BAW-AR

Baw-ar is the second stream of foolishness from the old fool that carries forth adulteries from the throne of the carnal heart.

The Hebrew word that is used to describe this second stream of foolishness is baw-ar, meaning: to become foolish, brutish hate, to consume by fire or eating, stupid, reproof, adultery, idolatrous images, waste. This class of foolishness reveals and feeds the spirit of adultery in the heart, both naturally and spiritually.

The foolish and the brutish hate reproof and instructive warnings against their idol images of adultery in their heart and life. The old fool, the "I will," hates to be reproofed of its idolatrous and adulterous images in its heart. After the "I will," the old fool, has been crucified with Christ and raised up by the resurrected Christ (Galatians 2:20), it loves to be reproofed and to be given instructive warnings concerning all new formations of idols, images, errors, and falsehoods in its heart that would lead astray from God's true image, Jesus Christ, and His Master Plan, and His Purposive Will.

A. The foolish, adulterous idolater is brutish, foolish and without knowledge.

The adulterous idolater is senseless and irrational, lacking ability to reason. The adulterous idolater is presently insensate, and unconscious of the sore consequences of his evil images in his heart. He is only concerned with satisfying his own animal urges and sensuality that have been stirred and provoked by his own wicked images and idols in his heart. The adulterous idolater is stupid; he will go to any degree of brutality and cruelty in order to obey the idol images of his carnal heart.

Every man is brutish [baw-ar] in his knowledge: every founder is confounded by the graven image: for his molten image is falsehood, and there is no breath in them (Jeremiah 10:14).

Every man is brutish [baw-ar] by his knowledge; every founder is confounded by the graven image: for his molten image is falsehood, and there is no breath in them (Jeremiah 51:17).

The old fool, the "I will" on the throne, creates its false, adulterous images and idols in the carnal heart in order to feed the stream of adultery in the human heart, both naturally and spiritually.

The foolish, brutish images and idols of the carnal heart are only falsehoods. These stupid and senseless images and idols are dead and lifeless, but they pretend to give the heart breath, life, and satisfaction, when in reality they are deceivers and cheaters.

Adulterous, false images do not even have the spirit of a beast that goes downward. They are dead, vain, false works of the old fool, the "I will." The false images and idols of the old fool are deceitful works of illusion that he uses to delude the soul of

man in order to continue his rule and reign upon his usurped throne. The foolish, brutish, senseless, and stupid old fool begets his own kind, by creating images and idols that are like unto himself which are foolish, brutish, senseless, and stupid. The foolish, brutish "I will" of carnal man does not like to consider even the knowledge of God's eternal power and Godhead in his will (Romans 1:21,22,28; I Corinthians 1:21; Jude 1:10). Thus, the "I will," the old fool, loves darkness rather than light, and has chosen to be ignorant and to remain without the light of knowledge. Therefore, it can proceed on in its own unrestrained, entangled, and confused way while all the time it is bewitching itself into believing that it has taken the best way.

And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God (John 3:19-21).

God's Light, Christ, came into the darkness of this world to help sinners discover their darkness and the bitterness of their sins. But they loved their black clouds of tradition, they loved the dark instructions of their blind guides, and they loved the darkness and death of their sacrifices of the shadows more than the light of Christ's gospel of truth, more than Christ the living example of light, and more than Christ's sacrifice, the true Lamb of God. They were wedded to their darkness, their sinful sickness, and their slavery to the flesh. Therefore, they hated the light and kept far away from it, lest it should reprove their evil deeds.

However, ultimately the powerlessness and ignorance of adulterous images and idols of man's carnal "I will," the old fool, will be manifested when God chooses to display His Sovereign Supremacy over all things.

B. Foolish shepherds are brutish when they forsake the LORD.

When God's shepherds turn from Him, they become cruel, merciless despots who rule over God's people by their own adulterous idol images.

For the pastors are become brutish [baw-ar], and have not sought the LORD: therefore they shall not prosper, and all their flocks shall be scattered (Jeremiah 10:21).

When the old fool, the "I will," feeds the heart with the death and darkness of its adulterous images and idols, it feels no necessity to inquire of the LORD for His light of knowledge and for His confirmation of the right way. Thus, the "I will" refuses to be governed and guided, and led by the light of the LORD's instructive truth. The foolish,

brutish shepherds do not prosper spiritually because they have ceased to seek God's light of knowledge of the truth. Therefore, there is no revealed Word for them to feed on or for their sheep to feed on so that they can flourish, grow, and become a spiritual, thriving success. Consequently, God is forced sooner or later to scatter the sheep from the brutish, foolish shepherd.

If a foolish shepherd cares not for the life of his own soul, he certainly will not care for the life of the soul of his sheep. Subsequently, the sheep will be scattered from him because he feeds neither his own soul, nor the souls of the sheep on the Word of life and light of the truth. The brutish shepherds do not take the LORD with them in all their ways. Consequently, the sheep are scattered and have to endure great sufferings as a result of the misguidance of their foolish, brutish shepherds.

C. Worldly counsellors are brutish (baw-ar) in their idolatrous and adulterous advice.

Surely the princes of Zoan are fools, the counsel of the wise counsellors of Pharaoh is become brutish: how say ye unto Pharaoh, I am the son of the wise, the son of ancient kings? (Isaiah 19:11).

Each of the foolish, brutish Egyptian counsellors boasted that he was a direct descendant of the priestly dynasties, who possessed the great idolatrous wisdom of Egypt. They professed to have inherited this so-called great wisdom from their wise forefathers. But God called the Egyptian counsellors' wisdom foolish, brutish, senseless, and stupid because they had led the hearts of the people after false idols and images. Therefore, the LORD of hosts had purposed to pour out His judgment upon them. Although God had warned them of His approaching judgment, they chose to remain blind, ignorant, and senseless concerning them. They were unable to foresee the ruin that God had planned for them because of their adulterous images and idols. With all their foolish, brutish wisdom and skill, they were unable to prevent God's appointed judgments and punishments.

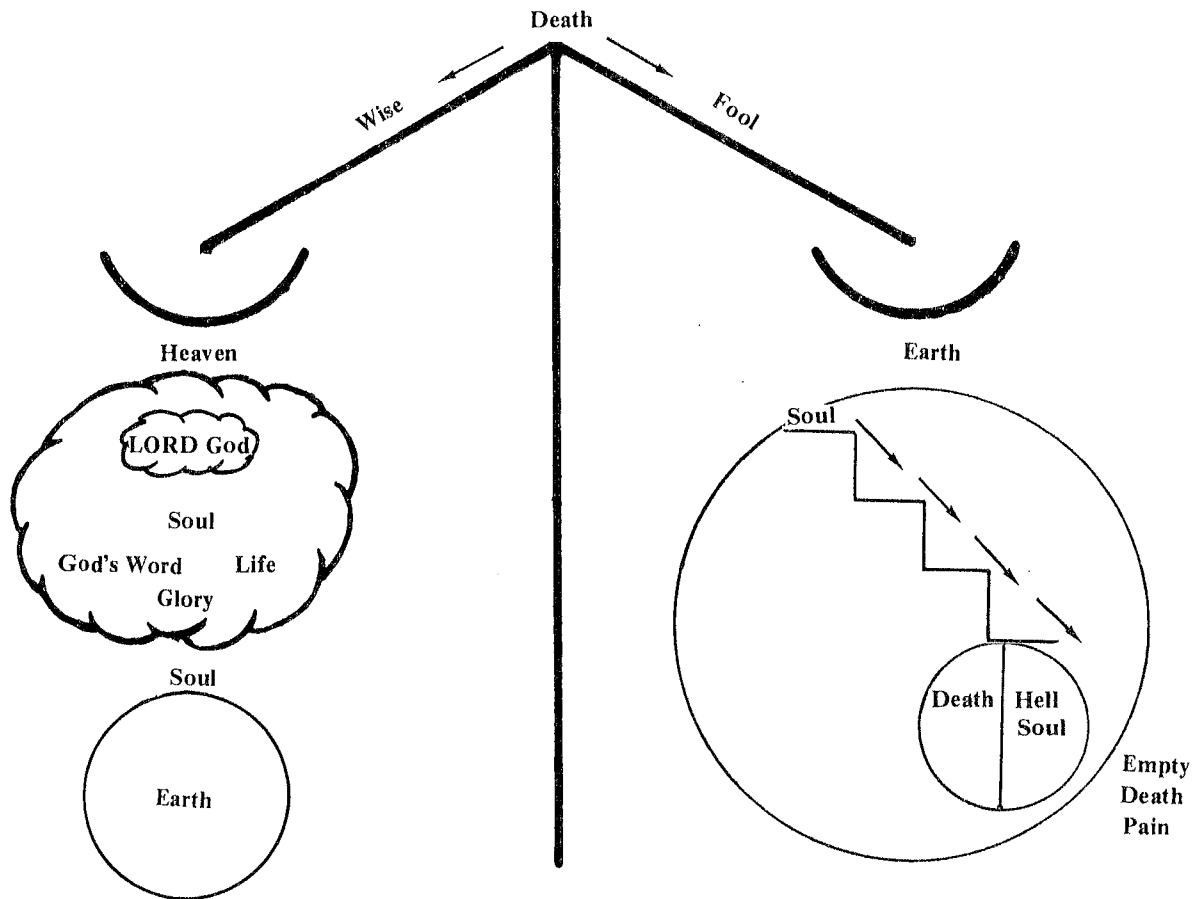
D. The foolish, brutish thinking about temporal things and temporal life.

The brutish old fool, the "I will," that rules and reigns on the throne of the carnal heart, exercises his mental faculties so as to form foolish ideas, so that he can arrive at a conclusion that will please and satisfy the big "I."

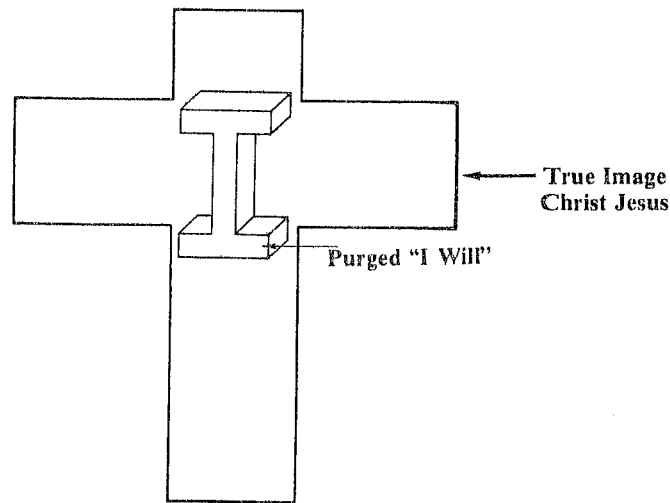
For he seeth that wise men die, likewise the fool and the brutish person perish, and leave their wealth to others. Their inward thought is, that their houses shall continue for ever, and their dwelling places to all generations; they call their lands after their own names (Psalm 49:10-11).

The brutish, foolish, senseless one, with all his wealth, cannot avoid being smitten by the stroke of death. Although he is aware that he cannot continue forever, he foolishly comforts himself that his temporal things, his temporal house, and his temporal name will continue on through his posterity forever. The brutish, foolish one, without Christ, dies and his soul descends into death and hell.

The wise also die, but they take their salvation, their gain of the stature of God's Word, and their good works, and they ascend into a greater degree of eternal life and the eternal, glorious presence of the LORD God. However, when the foolish, brutish soul dies, he leaves everything behind, regardless of his inner thoughts about temporal things.



The brutish fool descends into the destruction of death and hell where all of his idolatrous images and adulterous thoughts will be devoured by fire. Consequently, how much better it is for us to give our foolish, brutish thoughts, the wood, hay, and stubble of our "I will," to the Holy Ghost fire now and have our "I will" purged now so that it can take on the true image of Christ Jesus.



So foolish was I, and ignorant: I was as a beast before thee (Psalm 73:22).

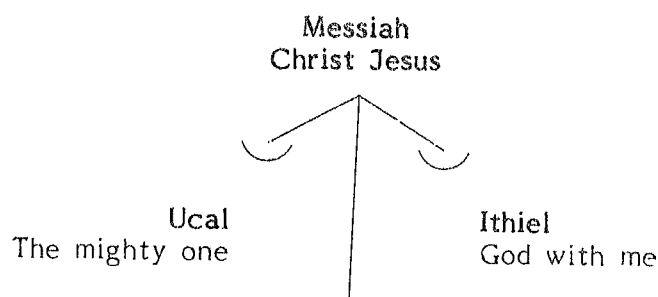
A brutish man knoweth not; neither doth a fool understand this (Psalm 92:6).

The Psalmist acknowledged that before the conversion of his brutish, foolish "I will," the old fool, he was grieved in his heart, he was pricked in his loins, and he was in a ferment after he had compared his sufferings and trials to the happiness and prosperity of the wicked. The foolish, brutish "I will"--until crucified with Christ--is sour, embittered, and complaining when it broods over others who appear to be getting by with their senselessness and stupidity and who are enjoying the temporal prosperity of this present, evil world. But after the Psalmist's will had been purged, and after he had emerged from the fiery test, filled with God's priceless, eternal wisdom, understanding, and knowledge, he looked back and saw in retrospect, how brutish, foolish, and ignorant he had been both in wanting to escape God's fiery purging and in comparing God's eternal work in him with the temporal prosperity of the wicked.

The words of Agur the son of Jakeh, even the prophecy: the man spake unto Ithiel, even unto Ithiel and Ucal, Surely I am more brutish [baw-ar] than any man, and have not the understanding of a man. I neither learned wisdom, nor have the knowledge of the holy. Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what is his name, and what is his son's name, if thou canst tell? (Proverbs 30:1-4).

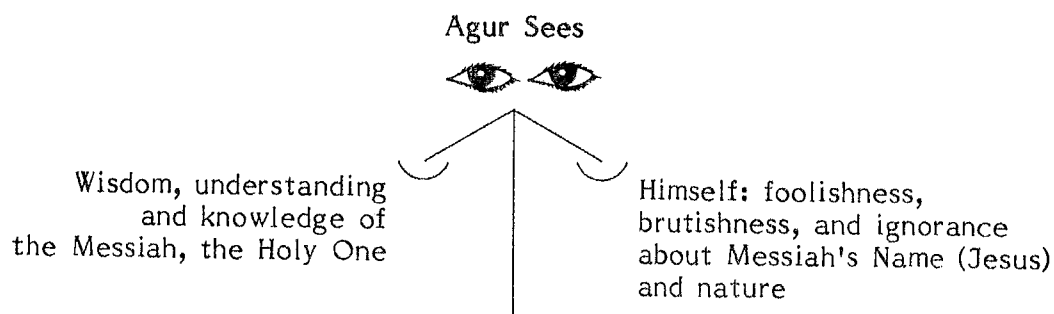
Since all Scripture is profitable, these four verses contain beautiful principles of spiritual truth whereby we can profit.

The Name Agur signifies "the collector" who had collected wisdom about the Messiah, the Christ. He speaks unto Ithiel and Ucal, who are prophetic pictures of the nature of the Messiah.



The name Ucal signifies the mighty one and is a picture of "mighty God" Who came down from heaven and took on a body or flesh in order to be the Redeemer of mankind. The name Ithiel signifies "God with me" and is a picture of Immanuel (Isaiah 9:6-7:14).

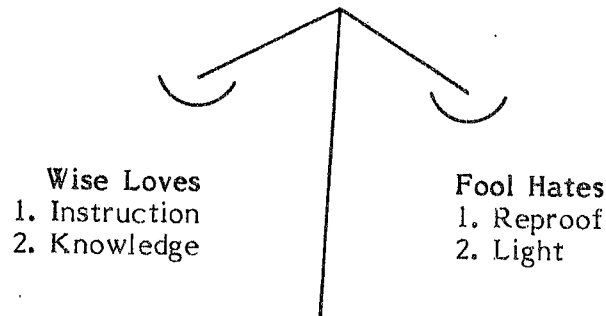
When Agur received a prophetic vision of the wisdom, understanding, and knowledge of the Messiah, the Holy One, the Resurrected One, he saw himself as a foolish, brutish one without knowledge and understanding.



Agur realized he knew nothing--neither about the descending humility of the crucified Christ, nor the ascending exaltation of the resurrected Christ. He was also aware of his ignorance of the Son's Name (Jesus). Hence, Agur concluded that without this knowledge of the Name and nature of the Messiah, the holy One, the Son of God, he was the most foolish and brutish of all men. This is a true revelation; seeing Jesus Christ, in His humility and exaltation, reveals our ignorance and darkness. The holiness and righteousness of Christ's wisdom, understanding, and knowledge reveal the corrupt nature of our "I will," unveiling its foolishness, its weakness, its deficiency, and its brutishness.

E. The foolish and brutish nature, of the idolatrous, and the adulterous, hates reproof.

The foolish, brutish nature of the old fool, the "I will," is filled with deep thinkings and strong feelings of great dislike for truthful reproof. The "I will" has vehement dislike and great contempt for anyone who expresses disapproval of his thinkings, opinions, and ideas. If the "I will" is thwarted, censured, or rebuffed, he responds with intense hatred. The foolish, brutish "I will" hates reproof because it does not want to give up its idolatrous and adulterous idols and images.



The wise, converted "I will" has intense fondness and deep devotion for God's instructive Word, which increases his lessons in his spiritual education. The wise "I will" loves God's enlightening knowledge that governs, guides, and directs him in his moral development.

However, the unconverted, uncrucified "I will" has a profound hatred for the light of reproof and knowledge that enables the heart to recognize and to distinguish between good and evil, right and wrong, or the idolatrous and adulterous big "I" and the true image or "I" of Jesus Christ.

The progress, improvement, and growth in one's spiritual education and moral development depend on one's willingness to submit to discipline and correction of one's foolish, brutish "I will." A foolish, brutish "I will" is a will that overrules the spiritual Purposive Will of God in order to follow its senseless and sensual animal instincts. In order to grow in grace and knowledge, one must be willing to accept criticism of one's conduct, and to benefit from it, regardless of whom God uses to bring the criticism.

However, until one has given the big "I" over to be crucified with Christ, and to be clothed with Christ and to be ruled over by Christ, the big "I" feels naked and afraid although it has inherited the idolatrous and adulterous fig leaf covering from Adam the first. Consequently, the big "I" has an horrific fear of being stripped naked. Therefore, it seeks in its foolish and brutish way to defend itself, by justifying itself, and by using its idolatrous and adulterous images to excuse itself for its errors and faults.

But the wise in heart loves to be corrected and to be delivered from even the slightest breath of air that would taint his relationship with the LORD Jesus Christ, the heavenly Bridegroom.

III. FORNICATION - FOOLISHNESS - ḥāṭā - NAW-BAWL

III. FORNICATION - FOOLISHNESS - סאָפּ - NAW-BAWL

Naw-bawl is the third corrupt stream of foolishness that flows out from the old fool, the "I will," that carries forth fornications from the throne of the carnal heart. Fornication includes all sinful, sexual acts, all unlawful sexual intercourse of unmarried persons, incontinence, lewdness, and unlawful unions, both naturally and spiritually.

The Hebrew word for foolishness or folly that brings forth fornication is סאָפּ, or naw-bawl, meaning to be stupid, wicked, and vile. Naw-bawl designates the same conception in various spheres, ruin, rubbish, withering of leaves, weakening of forces, death of animal life, death of moral forces in general. Naw-bawl signifies something that was previously healthy and strong going to ruin. Hence, fornication is folly, or naw-bawl, an act showing complete moral degeneration, a disgraceful act. Fornication is a completely unworthy act for oneself. Fornication is a foolish act that treats the body as unworthy and worth nothing.

The body is created by God, and for Him. Therefore, it is important and priceless to God. The body is a part of man's trinity, since he is a spirit, soul, and body. The body is of such worth to God that Jesus Christ died for it so that He could raise it from the dead. Hence, God's Purposive Will is that the body be wholly sanctified unto God, and that it be kept from fornication.

For this is the will of God, even your sanctification, that ye should abstain from fornication: (I Thessalonians 4:3).

The lion-lamb blood of Jesus Christ is well able to purify the body and to set it apart unto the LORD. The LORD Jesus Christ is able to consecrate the body and make it productive of spiritual blessings by becoming a holy vessel to bear the Word of God.

Fornication includes all types of idolatry and profaneness. Fornication is an act of irreverence and contempt for God's creative work of the body. Fornication is debasing and putting to improper use the vessel that He has created. Fornication is an act showing total disregard for God's sacred Purposive Will.

But thou didst trust in thine own beauty, and playedst the harlot because of thy renown, and pouredst out thy fornications on every one that passed by; his it was (Ezekiel 16:15).

The nation of Israel, as a beautiful, spiritual Bride of God, was aware of her loveliness and renown. Israel's spiritual pride in her "I will" caused her to beget idolatrous, fornicating images in her heart. Consequently, she defected from her beautiful spiritual marriage union with the LORD. Thus, she ceased her dependence upon the LORD God, her husband, for the satisfaction of her heart, and turned to strange gods and idols for the satisfaction of her spiritual heart. Hence, she acquired many strange lovers and admirers who bestowed lavish gifts upon her because she had accepted their strange gods

and idols. Thus, Israel forsook the true image of truth in the Torah, the worship of her true God, for idolatrous, false gods, and for the carnal satisfaction of fornicating with her strange lovers and admirers. Israel's fornication and idolatry were not casual and sporadic experiences, but they were persistent and perpetual. She lusted and longed for every man and idol that passed her way.

A fornicator is a profane person who is irreverent toward God and holy things, speaking and acting lightly and contemptuously about sacred things. A fornicator is impious and blasphemous. A fornicator is a profane person who neglects the interior and exterior parts of God's divine, spiritual truths.

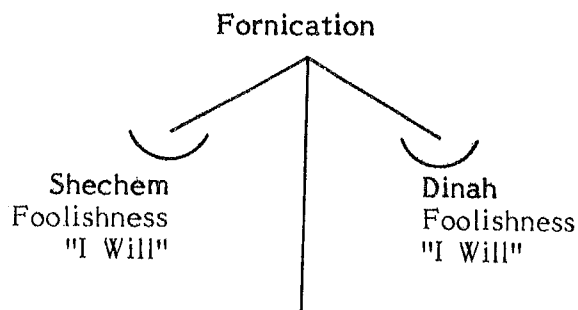
Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright (Hebrews 12:16).

Esau polluted and profaned his soul by turning his impatient energy to improper use. He misused and abused his birthright privilege by selling it for one morsel of red pottage.

Let us look at some examples and truth about the foolishness that produces fornication.

A. Shechem wrought folly in Israel by committing fornication with Dinah, Jacob's daughter.

Jacob-Israel's contact with heathen nations revealed the foolish fornicating stream from the throne of the old fool, the "I will." The foolishness of Dinah's "I will" and the foolishness of Shechem's "I will" joined together, producing fornication in Israel's family.



Jacob's weak, defenseless family learned from its first encounter and clash with other nations that their only safety lay in the continual recognition of the spiritual nobility of their great, high moral calling. If the whole family succumbed to fornication with other nations, they would soon cease to exist.

God's separation was the origin of their very existence as a nation when He took Abraham out of the land of Chaldea and separated him unto Canaan's land. Separation

was the secret of the maintenance of Abraham's existence, as revealed through his separation from Lot and from Ishmael. Thus, the continuance and maintenance of Jacob-Israel's family depended on their recognition of God's principle of spiritual separation from all others who were not ordained heirs of Canaan's land.

And the sons of Jacob came out of the field when they heard it: and the men were grieved, and they were very wroth, because he had wrought folly in Israel in lying with Jacob's daughter; which thing ought not to be done (Genesis 34:7).

Shechem had disgraced Israel by violating Dinah's virginity. He had disregarded and killed Dinah's moral high calling before God, and before the world.

Shechem would not have treated the girls in his own community in such a foolish manner. Yet, he dared to defile part of God's spiritual Bride by such vile, foolish, and fornicating behaviour.

B. God's Word forbids fornication.

But if this thing be true, and the tokens of virginity be not found for the damsel: Then they shall bring out the damsel to the door of her father's house, and the men of her city shall stone her with stones that she die: because she hath wrought folly in Israel, to play the whore in her father's house: so shalt thou put evil away from among you (Deuteronomy 22:20-21).

If a father could not produce evidence to prove the virginity of his newly-married daughter to refute the evil accusation of her husband, she was brought forth out of the husband's house to the entrance of the father's house and the whole city stoned her for her infamous act. The young, foolish wife was brought to the door of her father's house for the purpose of having a finger of accusation pointed to the bringing up that she had received in her father's house. The whole city stoned her to signify their detestation of the folly of fornications and the putting away of it in Israel.

C. Israel committed spiritual fornication in the wilderness by leaving her espoused Bridegroom, the LORD God, the Rock of Truth, to be joined in an idolatrous union with false gods.

Do ye thus requite the LORD, O foolish people and unwise? is not he thy father that hath bought thee? hath he not made thee, and established thee? (Deuteronomy 32:6).

They have moved me to jealousy with that which is not God; they have provoked me to anger with their vanities; and I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation (Deuteronomy 32:21).

The generation that came out of Egypt was a generation that obstinately persisted in crookedness, foolish fornication, and idolatry, which brought about their defection from God. Nevertheless, instead of justly blaming themselves, they unjustly accused God of letting them down by not showing His protective presence in their midst.

They complained unfairly about God's chastenings, and angrily sighed under the sufferings that God allowed to befall them because of their foolish idols and spiritual fornication. They complained dishonestly and they falsely accused God of always changing, therefore, they could not depend on Him. So, for this reason, they turned to other gods, or rocks, on which they could depend. However, He is the Rock, the firm, immutable, changeless God Who is always the same and He is the only one upon Whom we can depend.

Every moment that He makes us suffer is founded in His perfect justice and equity just as much as His pleasurable blessings are. However, when we foolishly and profanely wrestle and struggle against God's Master Plan and Purposive Will for us, we feel a change in relationship with God. Then our unconverted "I will", like Israel, foolishly complains and feels things aren't fair or right. However, it is not God Who changes. It is we who have changed, by degenerating ourselves with our foolish obstinacy, moral deterioration, and profaneness in some form. So, instead of falsely accusing God by asking why did you do this, let us allow the big, collective letters of "what did I do" hover over our minds in order to rightfully discover where we have changed in our relationship with God. Remember, naw-bawl foolishness and fornication will dry up the plant of life in our soul, denying it the production of mature, ripe fruit.

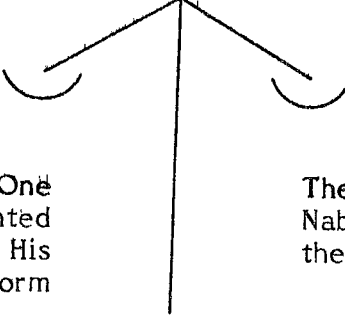
God has given us His Word almost without measure for the purpose of bringing forth the seeds of light and life in our hearts. His purpose for these seeds is that they grow up into maturity, bringing forth the fruit of knowledge, and the deeds of truth. But, when we become naw-bawl, foolish, our plants wither and dry up before they can bud and blossom and come to fruition. The LORD Jesus Christ is the Saviour of our souls, the Maintainer of our existence and the Owner and Master of our entire being. Therefore He is able as Saviour to arrange all our wants and wishes so that they bring glory and honour to Him by lifting up His holy Name. The LORD God, as Owner and Master, is sufficiently competent to control our internal and external forces in order to bring forth His Master Plan in our hearts and lives. So, why should He not govern us according to His Purposive Will?

- D. The naw-bawl spirit of folly in the stream of fornication from the old fool, does not recognize the anointed King when he comes in a humility form.

Let not my lord, I pray thee, regard this man of Belial, even Nabal: for as his name is, so is he; Nabal is his name, and

folly is with him: but I thine handmaid saw not the young men of my lord, whom thou didst send (I Samuel 25:25).

This story is a contrast of diametrically different characters.



The Poor One
David, God's Anointed
King, Still in His
Humility Form

The Rich One
Nabal, naw-bawl,
the Foolish One

David, the poor shepherd boy, had been anointed by Samuel the prophet as God's chosen king. However, God had not yet brought David to the throne of exaltation and power over Israel. David still remained in his humility stage of growth as a king and, because of this, he had to continually flee Saul's murderous jealousy and envy. David had fled from Saul with his men and they had encamped near the foolish Nabal's sheep shearers.

David and his men had been exceedingly good to Nabal by protecting his sheep shearers, and his possessions. Then, when David and his men were hungry, they sent and requested food from Nabal. However, Nabal's reply to David was churlish and insulting. Nabal flew upon David and his men with reproachful words, like the flight of a bird of prey swooping down upon its victim. Nabal's own men testified to him of David's kindness and protection toward them but their kind and generous words left no impression on Nabal's foolish, hard heart.

David, in his anger, vowed to direct his vengeance on Nabal and his house. When Abigail heard of Nabal's foolish selfishness toward David and his men, she hastened to take food to them and pleaded with David to not carry out his oath. She promised David that she would assume the full responsibility of his broken vow of vengeance if he would not carry out his vow. She assured David that Nabal, or naw-bawl, was insensible both to the claims of God and to the claims of mankind. She explained Nabal's base, foolish nature to David and begged him to excuse Nabal. Nabal was foolish, therefore, unable to harm David, God's anointed humility king, who listened to Abigail. Consequently, David desisted from his revengeful thoughts and did not wreak his vengeance on Nabal. A short time later, the LORD required Nabal's life and he died in his own foolishness.

David almost allowed Nabal's foolishness to stir up his own foolishness, to the point of killing innocent people. Nabal's foolishness could not harm David, but David's foolishness would have harmed himself. Remember, the other person's foolishness cannot harm you. But, if you allow their foolishness to coerce you to react foolishly, your own foolishness will destroy you and bring you to ruin.

- E. Achan troubled his own soul and wrought folly in Israel by committing spiritual fornication at the victory at Jericho by taking of the things that were devoted to God.

And it shall be, that he that is taken with the accursed thing shall be burnt with fire, he and all that he hath: because he hath transgressed the covenant of the LORD, and because he hath wrought folly in Israel (Joshua 7:15).

Achan wrought a scandalous act of immorality by stealing some of God's "first fruits" in Canaan's land. Achan foolishly profaned the Name of the LORD and His covenant by taking some of the "firstfruits" of victory in Canaan's land, which belonged to the LORD. It is a foolish thing for one to withhold one's firstfruits from the LORD. Joshua was crying and looking to God to find the reason why they had lost the next battle in possessing the land. The LORD told Joshua to stand up and look for the trouble in Israel and not to look for the trouble in Him. Israel could not win the battle at Ai with the foolish, spiritual fornication of Achan's folly and profaneness in her midst.

- F. The folly of fornication is found in Israel.

And the man, the master of the house, went out unto them, and said' unto them, Nay, my brethren, nay, I pray you, do not so wickedly; seeing that this man is come into mine house, do not this folly. Behold, here is my daughter a maiden, and his concubine; them I will bring out now, and humble ye them, and do with them what seemeth good unto you: but unto this man do not so vile a thing. But the men would not hearken to him: so the man took his concubine, and brought her forth unto them; and they knew her, and abused her all the night until the morning: and when the day began to spring, they let her go (Judges 19:23-25).

And I took my concubine, and cut her in pieces, and sent her throughout all the country of the inheritance of Israel: for they have committed lewdness and folly in Israel (Judges 20:6).

And we will take ten men of an hundred throughout all the tribes of Israel, and an hundred of a thousand, and a thousand out of ten thousand, to fetch victual for the people, that they may do, when they come to Gibeah of Benjamin, according to all the folly that they have wrought in Israel (Judges 20:10).

A Levite had taken a woman as his concubine wife, and she deserted him, playing the harlot, by returning to her home. The Levite, after a season, went to fetch his wife home again. The Levite's father-in-law beseeched him to be his guest. So the Levite remained for the night and the next day he took his concubine and began his journey back to his home. He turned aside to lodge in Gibeah of Benjamin where he was invited to lodge by an old man of the city, and as they were making their hearts merry, base fellows, or "the sons of worthlessness," beset the house round about, beating upon the door with unseemly eagerness to know (in fornication) the Levite who had come into the house. These Benjaminites were addicted to the folly of perversion. The man of the house gave the Levite's concubine to these foolish, brute beasts who abused her all night until she died the next morning. The Levite cut up the abused body of his concubine wife into 12 parts and he sent the misused parts of his concubine to the 12 tribes of Israel to arouse horror and indignation in each tribe against such fornicating folly, lewdness, and wantonness in Israel.

Consequently, all the men of Israel were knit together as one man and went up to fight Benjamin, ultimately giving a death-dealing blow to 18,000 men in the tribe of Benjamin.

G. Abner died as a foolish fornicator would die.

And the king lamented over Abner, and said, Died Abner as a fool dieth? (II Samuel 3:33).

Abner was a first cousin of Saul, and a faithful and distinguished general of his armies. However, in due season, Abner killed Joab's brother Asahel. From that day forward, Joab was filled with revenge and waited for the opportunity to slay Abner.

Later, Abner went forth from the city of refuge in answer to Joab's call. Abner was safe from the avenger of blood as long as he remained within the walls of the city of refuge. But Abner, like a fool, left the protective walls of the city of refuge and Joab slew him. So Abner died like a fool just outside the gate of Hebron, the city of refuge. Thus, Abner died like a fool just outside the gate of safety, just outside the walls of life. Foolishness always leads the blind soul outside the gate of safety and the walls of life.

H. Amnon, king David's son, foolishly forced his sister in fornication.

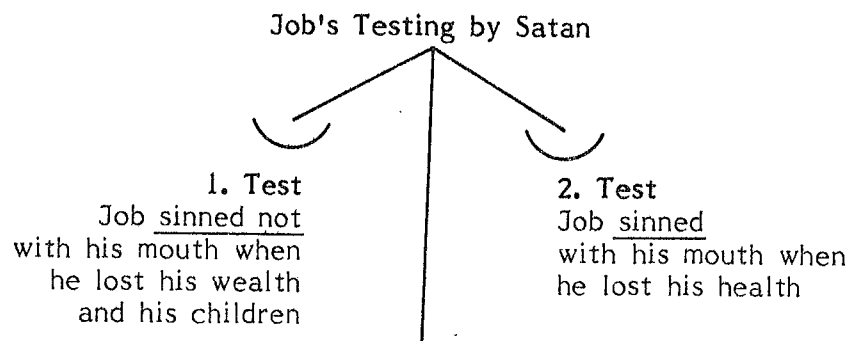
And she answered him, Nay, my brother, do not force me; for no such thing ought to be done in Israel: do not thou this folly. And I, whither shall I cause my shame to go? and as for thee, thou shalt be as one of the fools in Israel. Now therefore, I pray thee, speak unto the king; for he will not withhold me from thee (II Samuel 13:12-13).

After Tamar had been foolishly humbled in fornication by her base, wanton brother, she wept in disgrace. Tamar had tried to appeal to Amnon's conscience concerning the fornicating deed he asked her to do, on the basis of both its sinfulness before God, and its shameful consequences to them before man. But Amnon's old fool, the "I will," was filled with such wantonness, and he was such a profligate man that he rejected Tamar's rational pleadings, and continued to pursue his sinful and shameful act.

- I. Job's wife spoke foolishly to Job to curse God and die because of his suffering and loss.

But he said unto her, Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips (Job 2:10).

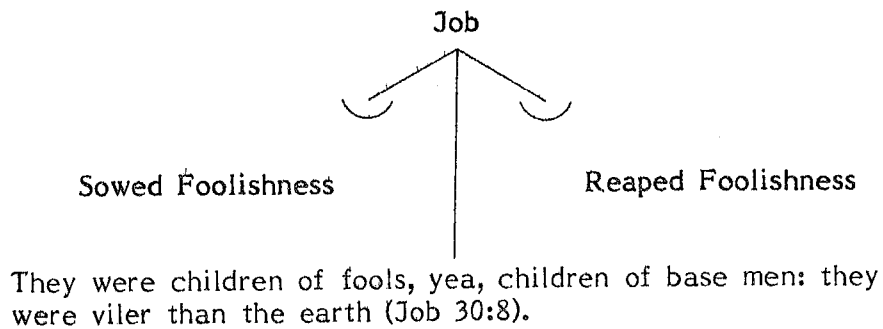
Job's wife was a naw-bawl, not weak intellectually, but one who was deficient morally and spiritually. Therefore, she murmured and complained and falsely accused God's righteous governance of their lives. Job at this point of his spiritual testing did not allow the foolishness of his own heart to overflow, but controlled his tongue. Job did not join his heart to profane, fornicating, false idols and images of accusation against God's headship during his first test by Satan. However, during his second test by Satan, he falsely accused God, just as his wife had done.



During Job's first test at the hands of Satan, he sinned not with his mouth, because his spiritual man had sufficient stature to control the foolishness of his "I will" in his carnal heart. However, during Job's second test at the hands of Satan, he did not have sufficient spiritual stature to control the foolishness of his "I will." Consequently, Job's foolish, false accusations against God's headship gushed forth from his leprous corruption in the big "I."

God allowed Satan to test Job with sufferings and afflictions in order to prove what Job had acquired in his spiritual stature and what he had not yet acquired.

- J. Job sowed foolishness toward God with his foolish prophecy and he reaped the foolishness of men.

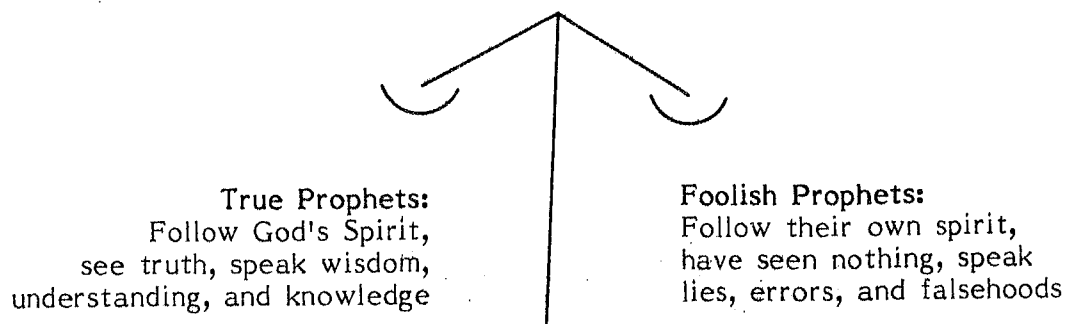


Job sowed foolishness toward God by prophesying that God was unfair and unjust in His chastening and correction of him.

God allowed Job to reap the folly that he had sowed against God's headship through the foolish, contemptuous scorn of demoralized wretches who were outcast in the land. Job had foolishly accused and scorned God's holy headship, so God gave Job an instructive object lesson by sending poor, demoralized wretches into the land to accuse him and to scorn him. God desired that Job see himself, his corrupt big "I" as a poor, demoralized wretch accusing and scorning His holy headship as the poor, demoralized wretches in the land were scorning him. These poor, foolish creatures, who had no form of esteem for any man, were sent to display their folly before Job as he had displayed his folly before God.

Job foolishly prophesied how unprofitable it was to serve God just because he did not believe that God was chastising him in perfect justice and equity. However, Job ultimately saw his folly and repented in sackcloth and ashes.

Ezekiel also warned foolish prophets who speak not the truth and put their errors and falsehoods in impudent opposition against God's truth.



Thus saith the Lord GOD; Woe unto the foolish prophets, that follow their own spirit, and have seen nothing! (Ezekiel 13:3).

The foolish (naw-bawl) prophets are vile ones without spiritual perception. They are victims of self-deception of the old fool, the "I will." They have never seen the fulness of God's Master Plan. They have not experienced the ecstasy and delight of His Purposive Will. Nevertheless, they set themselves up as great prophets and judges to foolishly criticise God's government of the universe and His management of His creatures.

K. The fool says in his heart there is no God, while all the time, he knows there is.

The fool hath said in his heart, There is no God. They are corrupt, they have done abominable works, there is none that doeth good (Psalm 14:1).

The old fool, the "I will," on the throne of the carnal heart, is a vile creature preferring to foolishly defile itself with an unholy union with evil rather than joining in a holy union with good. The naw-bawl, the old fool, of a certain class of sinners deceives itself on one side of the scales by saying, "there is no God" Who observes human conduct, while on the other side of the scales, there are those who deceive themselves by saying God does not distinguish between the virtuous believer and the vicious unbeliever. However, the naw-bawl, the old fool, of a saint, knows that God observes human conduct, and that He distinguishes between believers and unbelievers; but he thinks that God's infinite mercy and divine grace will let him get by.

L. David prays not to be the reproach of the foolish.

Deliver me from all my transgressions: make me not the reproach of the foolish (Psalm 39:8).

David prayed to be delivered from his transgressions, which were the sources of his physical and mental pain. He also prays to be delivered from the reproach of the base, vile fools who think "there is no God." He did not want to be the object of the taunts of such degraded persons, which he knew that he would be if they saw no proof of God's divine helps in his life.

M. Fools disquiet the earth.

For three things the earth is disquieted, and for four which it cannot bear: For a servant when he reigneth; and a fool when he is filled with meat; (Proverbs 30:21-22).

The earth totters and trembles under the intolerable burden of fools. When a slave becomes a king, he puts intolerable burdens upon the earth by his insensible, cruel, foolish pride. We have seen this kind of object lesson in our present generation. When a foolish slave becomes a ruler, he, like Hitler, kills all who oppose his foolish plots and plans. Likewise, the fool that is filled with food becomes such an intolerable weight upon the earth, he causes the earth to quake and shake by his cruel, foolish pride.

N. Gain of dishonest riches begets a fool in the end.

As the partridge sitteth on eggs, and hatcheth them not; so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool (Jeremiah 17:11).

The fool who enriches himself by unjust means shall have as little enjoyment of his wealth as a partridge who is robbed of her eggs before she has time to brood on them and hatch them. One is a fool to give oneself up to temporal gain which death will snatch away from one, and neglect the divine treasures of truth in God's Word, which are an eternal possession.

IV. TONGUE MURDER - FOOLISHNESS - 8 11 12 - EV-EEL

IV. TONGUE MURDER - FOOLISHNESS - 811/16 - EV-EEL

Ev-eel is the fourth corrupt stream of foolishness that flows out from the old fool, the "I will," that carries forth murder from the throne of the carnal heart.

Ev-eel means: to be perverse, silly, fool, foolish. Murder consists of the unlawful and malicious taking of another person's life, reputation, privilege or hope and faith. The old fool, the "I will," is capable of mercilessly and barbarously destroying anything or anyone that challenges his desires and plans. The old fool uses tongue murder as one of his vicious instruments to satisfy his evil nature and to gain his wicked way.

The ev-eel fool is known by his mouth, which reveals his nature as a perverse, silly fool. The ev-eel resents God's dealings with him, consequently, he incurs more afflictions and sufferings in order to be corrected from his foolish ways.

A. The end of a fool--wrath kills a fool.

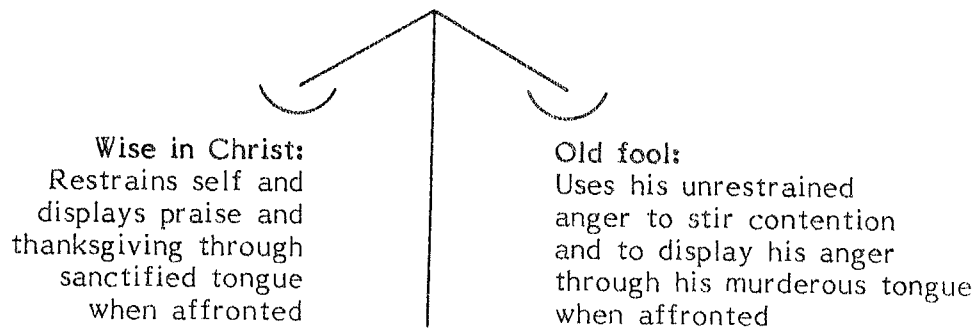
For wrath killeth the foolish man, and envy slayeth the silly one. I have seen the foolish taking root: but suddenly I cursed his habitation (Job 5:2-3).

A fool always displays anger against God's dealings in his life. Anger and envy or rage and jealousy cause the "old fool" to murmur about his situations and circumstances, and to accuse God of being unjust and unfair. Hence, he prolongs his sufferings, as Job, because he refuses to humble himself and repent. If he persists in his foolish stubbornness and rebellion, he brings more and more calamities upon himself. When the "I will" learns to remain in silent surrender, God turns His mercy upon him and delivers him from his sufferings and calamities. Remember, anger and envy lead to death.

A fool's wrath is presently known: but a prudent man covereth shame (Proverbs 12:16).

A fool's wrath is known by his murderous tongue, and by his actions that he carries out in intense anger for punishment and vengeance.

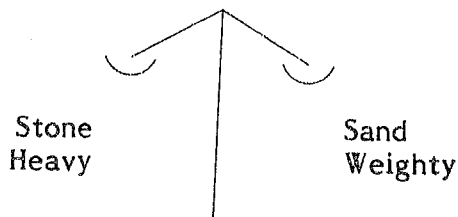
The old fool, the "I will," is always ready to return an angry reply with his murderous tongue to anyone who has vexed and affronted him. The old fool always pours his vexations and irritations out through his murderous tongue. In his angry heart, he is always stirring up strife and contention which he constantly pours on others through his murderous tongue. The old fool has no desire to restrain his pride of redemption when he is defiantly confronted and offended. However, the righteous soul uses Christ's lion, atoning blood to restrain the "I will" and to disregard insults and affronts.



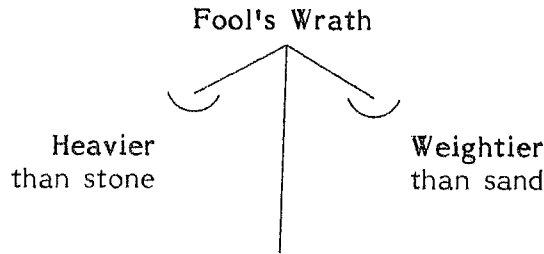
The wise conceals his hurt when he is offended and puts the affront and the offense under the precious blood of Christ. But the old fool makes his hurt and his offense known through his murderous tongue.

A stone is heavy, and the sand weighty; but a fool's wrath is heavier than them both (Proverbs 27:3).

When the old fool's anger is provoked and when his unrestrained vexation is vented upon others, it is heavier than stone and weightier than sand.



A stone is heavy, or of great density, quantity, and intensity. Sand is weighty or is a unit, a mass, a quantity, an amount of heaviness. But, a fool's wrath is heavier than both stone and sand.



A fool's wrath presses down like a stone on his spirit, soul, and mind and it also presses down the spirit, soul, and mind of others. A fool's wrath exerts heavy influence upon himself and others. The fool's wrath is burdensome and weighty, like sand upon his senses and the senses of others. Wrath is very oppressive and depressive to the spirit of man and to the Spirit of God.

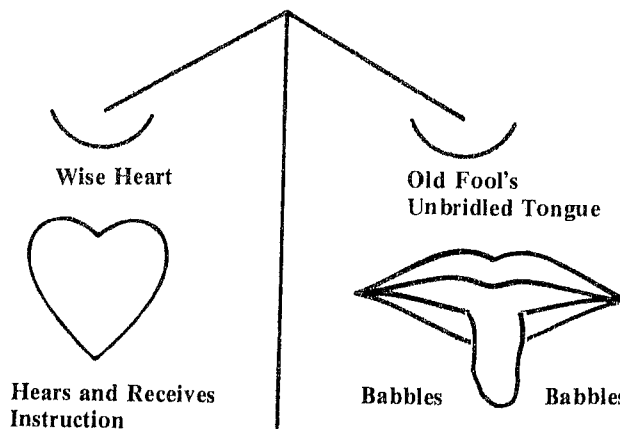
B. Fool falls in the end.

The wise in heart will receive commandments: but a prating fool shall fall (Proverbs 10:8).

He that winketh with the eye causeth sorrow: but a prating fool shall fall (Proverbs 10:10).

Wise men lay up knowledge: but the mouth of the foolish is near destruction (Proverbs 10:14).

The lips of the righteous feed many: but fools die for want of wisdom (Proverbs 10:21).



The wise heart accepts instruction and receives God's commandments which regulate and order his life according to God's will. A wise heart is always aware of its limitations and is always willing to learn. But the old fool has prating, foolish lips and is constantly indulging in senseless, frivolous talk. He is forever babbling to be funny, to be the center of attraction, and to entertain. He tries to impress every one with his wisdom, as though he has nothing more to learn. Thus, the old fool babbles his way to wrack and ruin, coming to a calamitous end. An unbridled tongue injures both its possessor and others. The babbling, prating tongue devours and destroys itself as well as others.

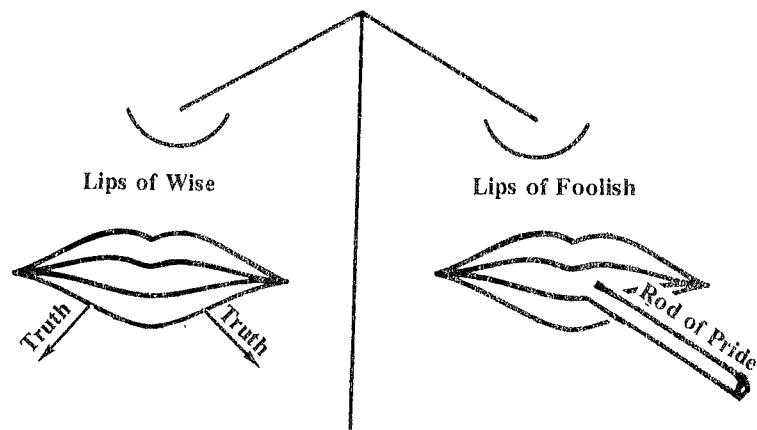
The wise heart always conceals the knowledge that God has given it and that it has learned, until God's time and season to make it known. On the other hand, the old fool continually babbles and blurts out statements that are harmful both to himself and to others.

The tongue of the "old fool" is a rod of deadly pride, creating haughty speech, which is always getting him into trouble.

The lips of the wise are always speaking the Word, but the foolish die for lack of spiritual nourishment for themselves. Therefore, they are also without living instruction of wisdom and the light of knowledge to give to others.

In the mouth of the foolish is a rod of pride: but the lips of the wise shall preserve them (Proverbs 14:3).

Fools make a mock at sin: but among the righteous there is favour (Proverbs 14:9).



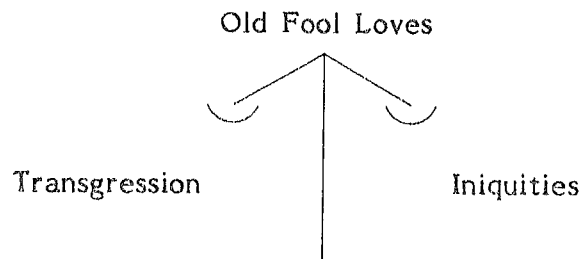
The lips of the wise are always speaking the truth of God's Word which is ever enlightening his mind and the minds of others. Thus, the wise heart is preserved through its life-giving instruction of God's wisdom and knowledge flowing out through its own lips. Hence, the lips of truth of the wise preserve him from harm and injury.

The "old fool" makes a mock of sin and guilt. The great fellowship between fools consists in their mockery of sin and guilt. The great fellowship between the upright consists in their gratitude and thanksgiving for God's forgiveness of their sin and guilt.

C. The discipline of fools--fools are afflicted.

Fools because of their transgression, and because of their iniquities, are afflicted (Psalm 107:17).

The old fool rejects the discipline of wisdom, preferring his own sinful and iniquitous way which leads him to the afflictions that accompany disobedience.



The old fool loves to transgress God's laws of restraint. He hates all restraints that prevent him from going beyond and stepping over God's wishes and also the desires of others. The old fool prefers the injustice, wickedness, and crookedness of his iniquities rather than the justice, holiness, and straitness of Christ's righteousness. The foolish bring the classes of suffering and affliction upon themselves that God has appointed for disobedience.

The foolish man unresistingly follows the strange woman of pride to his own destruction as an animal that goes with silent subjection to the slaughter, completely unaware that he is on his way to the death chamber. Likewise, the fool goes silently, submissively, and ignorantly to the fetters of chastisement and correction that God has appointed unto him as a punishment for his foolish way.

D. The nature of fools.

1. Fools despise wisdom and discipline.

When the old fool is presented with wisdom from God's Word, by His servants, he looks down upon it with contemptuous and disdainful scorn. The old fool is haughty and arrogant, considering Christ's humility wisdom beneath his grandiose ideas, opinions, plots, and plans. Therefore, he reacts with vehement disapproval against anyone who suggests that he humble himself, and with disdainful hate against all who are contrary to him.

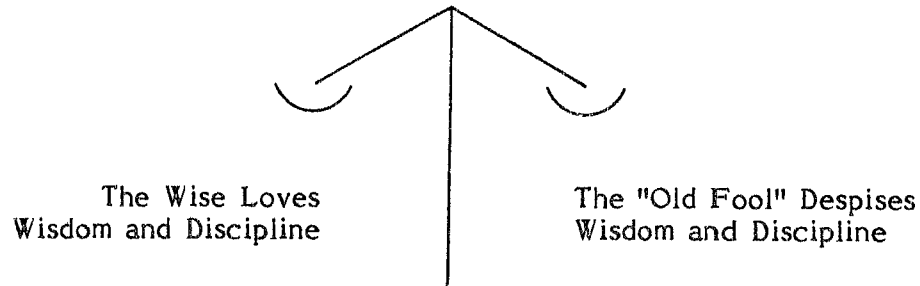
The fear of the LORD is the beginning of knowledge: but fools despise wisdom and instruction (Proverbs 1:7).

The old fool hates all forms of discipline that would help him to learn orderliness in his conduct, develop self-control, acquire holy character, and to serve God with more efficiency.

The LORD God is the Creator, Owner, and Master of all creation. Therefore, He has all legal right to discipline, to chastise, to correct, and to punish the disobedient. It is impossible for man to understand his place in God's Master Plan and Purposive Will

without God's wisdom and discipline which teach him how to humble himself before God, and how to fearfully approach unto Him.

One's submissiveness to God's Purposive Will is expressed through a loving, reverential awe and not fleshly, slavish dread. Fear is the starting point toward one's goal in one's spiritual education and in one's moral development. The wise heart and the crucified "I will" love the wisdom and the discipline of Christ which are constant helps in attaining the goal, the prize, of being in the Bride of the LORD Jesus Christ. But the "old fool" despises wisdom and discipline of the Father, the Son, and the Holy Ghost.



The "old fool" despises, looks down with contempt and scorn upon wisdom. He does not believe that it is a necessary treasure for enlightening the heart. The foolish one has a strong disdain of, and dislike for, discipline and correction that would help him to abandon faults, failures, and mistakes. The old fool has no desire to change from wrong to right, and to mend the errors of his ways.

Wisdom is too high for a fool: he openeth not his mouth in the gate (Proverbs 24:7).

Wisdom is too high or beyond the reach of a fool because he has no desire to pay the price to obtain it. Wisdom is found on the cross on top of Calvary's hill.

But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory (I Corinthians 2:7-8).

Wisdom, Christ in flesh, was crucified on the cross for the salvation of all flesh that is willing to climb, by faith, the high hill of Calvary and bow in humility and supplication before wisdom and His cross. However, the old fool has no desire to climb Calvary's hill of faith to the cross in order to find wisdom and salvation. Therefore, he will not sit in the gate to open his mouth with the wise.

The mouth is joined to its well-spring, the heart. Consequently, whichever class of water, bitter or sweet, that is in the heart will overflow through the mouth. Since the

old fool has nothing but the bitter waters of death, he cannot sit in the gate with the wise. The mouth of the wise overflows with the living, sweet waters of wisdom. But the mouth of the old fool overflows with the deadly, bitter waters of foolishness. Therefore, the tongue of the fool can only destroy and murder all that it touches with its deadly, bitter waters.

2. Fool is wise in his own eyes.

The old fool thinks and feels that he has great ability to judge and to deal with persons and situations based on his so-called "broad range" of knowledge, experience, and understanding.

The way of a fool is right in his own eyes: but he that hearkeneth unto counsel is wise (Proverbs 12:15).

The fool is so corruptly wise in his own eyes and so proudly self-opinionated that he feels a violent compulsion to reject the advice and wisdom of the wise. The fool thinks and feels that his way is right in accordance with fact, reason, and his own set of standards. The fool thinks and feels that his way is correct, suitable, most convenient and favourable. It is a profound mystery to the old fool why everyone is so blind to his wonderful way.

Though thou shouldest bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him (Proverbs 27:22).

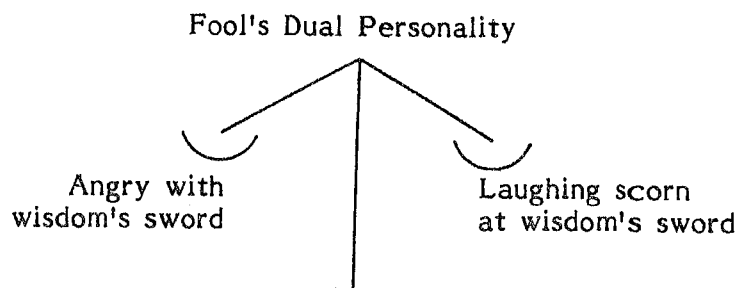
The nature of the fool is so set and fixed that though he be set in the company of wise men, he will still remain a fool. Likewise, in the natural, no amount of beating in the mortar will force groats to change their nature to that of fine wheat or flour. After the grinding of the groats with the wheat, the groats are always distinguishable from the wheat. Moreover, when the fool is pounded, crushed, and pulverized by wisdom in the midst of the wise, he still remains a fool.

3. The fool knows no inner rest.

The old fool knows no inner peace of mind, no emotional calm and tranquillity because he has no freedom from fear of judgment and punishment. He has no relief from his awareness that his inimical nature is in total opposition to God's holy, divine nature.

If a wise man contendeth with a foolish man, whether he rage or laugh, there is no rest (Proverbs 29:9).

When the wise man strives and struggles to present wisdom to the foolish man, he is either angry with wisdom or laughing at wisdom. When wisdom's sword of truth cuts into the ignorance of the old fool, he becomes inflamed, sore, wild, and stormy, or he becomes filled with laughing scorn, ridicule, and amusement.



The old fool always seeks to cover his weakness, error, and faults by either blustering anger, or by ridiculing laughter. The old fool is either seriously angry or laughing foolishly in a hopeless endeavour to cover up his guilt. Consequently, he never has inner peace.

E. The old fool is worldly-wise to do evil.

The old fool is filled with the serpentine wisdom of fallen Lucifer. Consequently, he is able to treacherously twist and turn people and things in order to accomplish his evil deeds.

For my people is foolish, they have not known me; they are
sottish children, and they have none understanding: they are
wise to do evil, but to do good they have no knowledge
(Jeremiah 4:22).

The LORD renders a verdict concerning His people. They are sinful and they refuse to be cured of their foolishness. They are foolish because they have cast off their Owner and Master. These foolish, murderous tongues killed the LORD's rightful authority over them. Thus they refused to know Him and to submit to Him, but confessed and acknowledged strange idols and false gods as their owners and masters. God called them sottish children, stupid, and senseless, and without understanding. God said they were wise, cunning, and deceitful in their abilities to plot evil and to do mischief. However, they were without the light of divine knowledge to discern God's Purposive Will so that they could do good.

F. The "old fool" with his worldly serpentine wisdom has to ultimately bow in servitude to the divine wisdom of the wise heart.

He that troubleth his own house shall inherit the wind: and the fool shall be servant to the wise of heart (Proverbs 11:29).

Because the fool is a miser, he troubles his family by denying them the necessities of life, for the purpose of hoarding his money. He toils hard and long to accumulate money, leaving it to those who will inherit his money, and being wise in heart and more sensible than he, will spend it more liberally. Thus, he becomes a servant to the wise.

V. THEFTS - FOOLISHNESS - 8A7 - NAW-BALE

V. THEFTS - FOOLISHNESS - - NAW-BALE

The fifth stream of foolishness that flows out of the old fool is the foolishness of "theft."

The word theft means the act of stealing or thieving. Theft is the intentional and clandestine taking away of the property of another from its legitimate place of deposit. The thief steals with the knowledge that it is another's and with the belief that the rightful owner would not consent to its removal, and with the intention of never restoring it to the rightful owner. God gave a law concerning stolen things.

If the theft be certainly found in his hand alive, whether it be ox, or ass, or sheep; he shall restore double (Exodus 22:4).

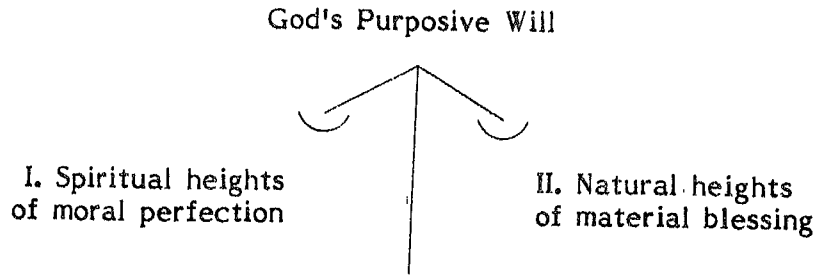
God demanded that double restitution be made for the stealing of living things. This law applied to any living ox, ass, or sheep, whether the thief actually took it with his hands or whether the animal had run into his yard and he had shut it in in order to keep it.

A guilty thief was required to pay double for keeping living, stolen things in his possession. The Hebrew word that describes the foolishness of stealing is נָאָה, naw-bale, meaning to faint, to be foolish, morally wicked, to despise, to disgrace, dishonour, lightly esteem, fade away, vile, wither.

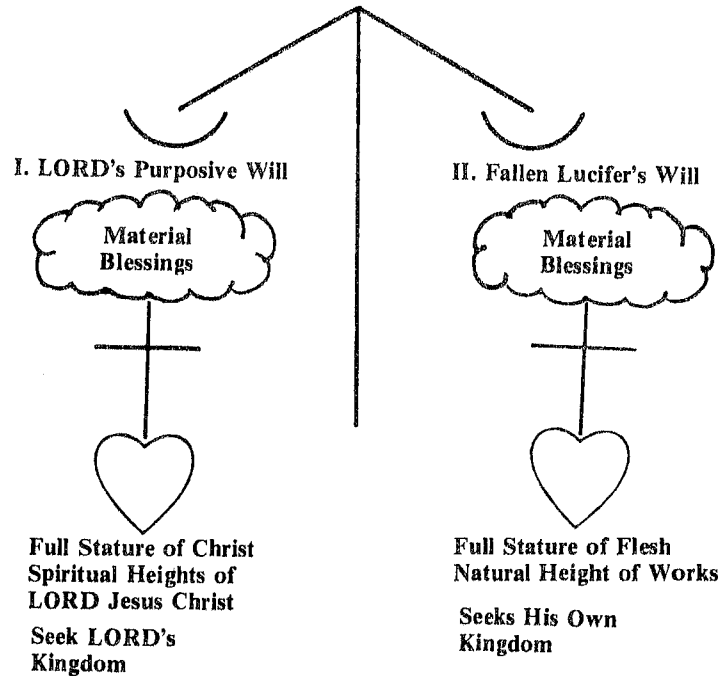
A. The foolish, naw-bale, forsakes God's glory by leaving the place of a humble servant and by stealing God's glory to clothe his "old fool" and to exalt his "I will" upon the throne of his carnal heart. Thus, the big "I" steals the glory and honour from its rightful owner and keeps it for itself.

But Jeshurun waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered with fatness; then he forsook God which made him, and lightly esteemed the Rock of his salvation (Deuteronomy 32:15).

Jeshurun is a special name that God uses for His espoused Bride, Israel, to designate her moral high calling, to walk in straight paths and to never deviate from the humility way of passive and active obedience. God's Purposive Will for Israel was for her to ascend to the dual heights of His high calling which were the spiritual heights of moral perfection, and the natural heights of material blessings.



There are two ways to gain material blessings. One way is from God's will and the other is from fallen Lucifer's will.



Jesus commanded man to seek the spiritual kingdom of God first, promising that He (God) would add all the material blessings.

But seek ye first the kingdom of God, and his righteousness;
and all these things shall be added unto you (Matthew 6:33).

Man is to seek and search after the eternal, spiritual stature of Christ and then God will add the temporal, material blessings. Man should seek God's kingdom, the LORD Jesus Christ, and His grace and glory for his joy, comfort, and happiness. Hence, when God gives material blessings, they will be supported by the LORD Jesus Christ, Who upholds them up in the perfect will of God.

Who being the brightness of his glory, and the express image of His person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; (Hebrews 1:3).

It is the ministry of the LORD Jesus Christ, the Word, to uphold all things by His power, including material blessings. Consequently, the stature of Christ is between the heart and the material blessings. So the heart is always filled with the true image, and the true image supports all material blessings in the will of God.

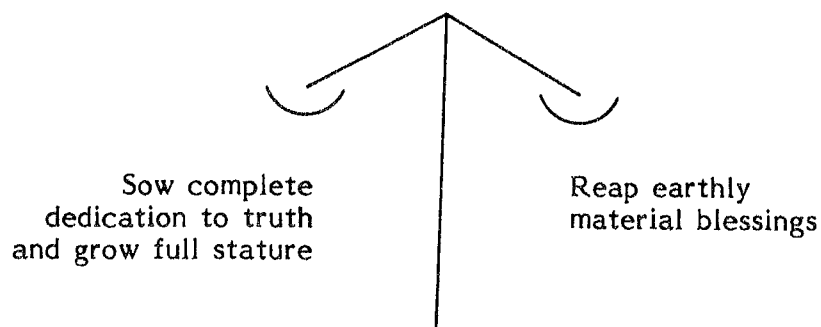
However, the opposite is true on fallen Lucifer's side of the scales. The carnal heart is attached to its own stature of flesh, which in turn is attached to its own acquisitions, its material blessings. Hence, the material blessings are supported by the heart which is filled with false images and by the flesh with its idolatrous work. This is why it is idolatrous seduction to preach material prosperity without giving the true image or stature of the LORD Jesus Christ for its support.

Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth (III John 1:2).

The Holy Spirit, through the apostle, established the same divine, spiritual principle for prosperity or material blessings. John's desire for the saints was that their material prosperity would be in proportion to the spiritual growth and prosperity of Christ in the soul, "as thy soul prospereth."

If we place material prosperity on any image but Christ's, we steal His God-given right to uphold all things.

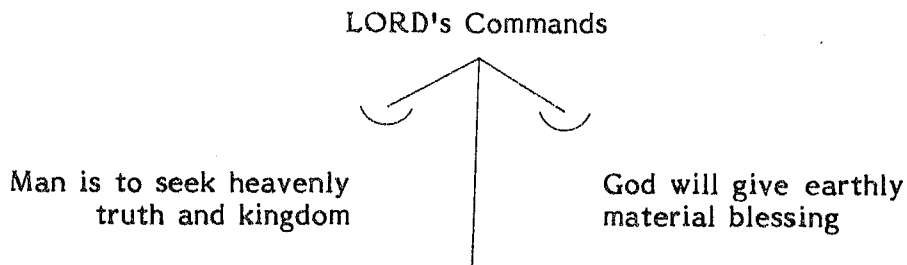
God's Purposive Will, through Israel, was to teach the world about the true order for material blessings and prosperity. By her illuminating example, God wanted to show how a heart devoted entirely to the wisdom, understanding, and knowledge of His truth, His Torah, would reap the earthly material blessings upon the true image of truth. However, when Israel defected from the true God to serve false gods, God proved that He was a jealous God, by taking away her material blessings that had been gained by the images and idols of her heart and works.



The highest degree of wisdom, understanding, and knowledge is a full stature of morality in one's spiritual education and moral development, which begets the highest degree of temporal material blessings. The highest degree of material blessings is that which has been appointed by God whether great or small to accompany the stature of Christ.

When earthly material, and earthly enjoyments are ruled over by the LORD Jesus Christ, He turns them to spiritual achievements and moral deeds for His honour and His glory. But, when God's Jeshurun-bride gets an abundance of material things on earth while she is still governed by the old fool on the throne of the carnal heart, she waxes fat and kicks the Rock in scornful rebellion.

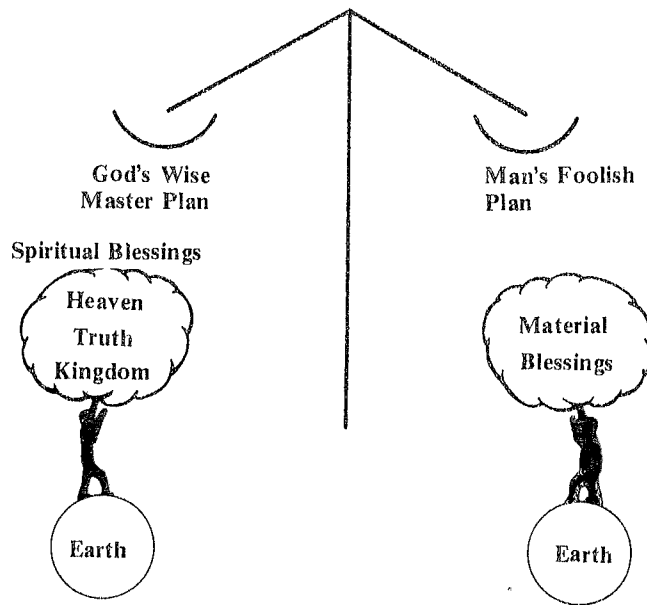
Thus, she fails in her espoused bridal relationship with God, and her moral mission on earth. Israel, like many today, did not heed the voice of God Who said, "But seek ye first the kingdom of God,..." If we seek God's kingdom first, He will give us all the earthly material blessings that are needful for us and our moral mission on earth.



When foolish man steals God's order and God's ministry and begins seeking material blessings instead of the truth and the kingdom, he becomes scornful of the headship of the Rock Who, according to his false images and idols, is holding him down. When man begins to seek prosperity first, he feeds his body instead of his soul; so his body grows fat, corpulent, and obese, and he sinks, and his soul grows lean, ultimately withering and drying. Hence, he sought abundant material things out of order and gained them out of order. Subsequently, when he had gained them, he had neither the full stature of Christ nor the "I will" of Christ to uphold them and to rule over them.

Consequently, the old fool, the "I will," in his material abundance, starves his spiritual soul and feeds his body until it is overcome with fat, and sinks. When Israel became fat, she rejected and scorned all spiritual laws of truth concerning the heavenly kingdom and rejected the headship of the Rock because God the Rock would not condone her idolatrous, foolish ideas. Therefore, she contemptuously walked away from the Rock and His support for her material blessings.

Israel lightly esteemed the Rock by foolishly thinking it was better for her to steal God's place and give herself earthly things, and to steal Christ's place and to support her material prosperity than to be ruled over by the headship of the Rock. Israel esteemed it better to lift up her hands to support her earthly material things here below, than to lift up her hands to lay hold of the truth and the kingdom above. Israel chose to use her hands to support her material blessings instead of using them to gain spiritual blessings of truth.



When Israel lost her vision of her high moral calling, she scornfully considered God's wise Master Plan as something "old-fashioned," an "antiquated point of view," and an "out-of-date" thing that one must get the victory over. Israel's silly reasoning made her foolishly think and feel that she had achieved great freedom and happiness, when she felt the presence of material things in her hands, and her own self firmly fixed as their support. Thus, she felt secure and independent with her material blessings, so she continued feeding her fat body.

Likewise today, when people pervert God's order by stealing God's place of giving material things, and leave their place of seeking spiritual things, they also begin to lightly esteem the Rock, and to scorn God's Master Plan of separation and holiness as being old-fashioned, out-of-date, and something to be overcome and to be put away. In their blind foolishness, they are so thrilled and delighted with their newly-found earthly freedom, material blessings, and earthly happiness, that they forget completely the liberty of God's Spirit, His spiritual blessings, and the spiritual joy and happiness they once knew in the Word. The foolish believe that one should never reach up above until things have fallen down, and the bottom has fallen out of everything, and there is nothing else to hold on to. How precious and priceless is the soul that desires to reach up above for truth when things are going well with it.

What illuminating joy and gratitude fills the heart of Christ's Bride who has had the big "I" crucified with Christ and has had the big "I" clothed with Christ. The Bride knows that God's Master Plan and Purposive Will are eternally "up-to-date" and of the "newest divine fashion," giving the greatest freedom and happiness to the heart and soul, both now and forever more.

The LORD assures the person, who seeks His Torah first, who delights in the law, who concentrates his mind upon understanding the law, that he shall be like a tree. The person who loves the revealed will of God, who finds meditation in God's Word an exquisite delight, not an irksome burden, shall become a spiritual tree of life.

This spiritual tree draws its vitalizing moisture from the constant source of Christ's blood, and the waters of His Name, death, and life. The godly man or tree always derives his life, strength, and purpose from the unfailing, eternal Spirit and Word of God. Thus, when this tree is buffeted by the winds of trouble, he comes through with unshaken resolve and without the loss of his leaves and fruit.

The leaf signifies the glory of the tree. God promises that the leaf or glory of our spiritual tree will not wither or become foolish because the glory of our spiritual tree is the resurrected glory of the Christ, which can never fade or perish. It is this true glory that will clothe the big "I" after it has been crucified with Christ. The glory that has clothed the crucified big "I" will never let us be put to shame or be made foolish. We will ultimately succeed in our undertakings because His glory does neither fade nor become foolish, empowering us to overcome all opposition which would deter us from His Purposive Will.

B. The resurrection glory of Christ defeats all of His enemies.

The strangers shall fade [naw-bale] away, and be afraid out of their close places (Psalm 18:45).

All of Christ's enemies will fade away like withering plants that have been stripped of their foolish, temporal glory causing them to lose their vigor and strength. Christ's enemies, in the midst of their fading, foolish glory, will be forced to bow before His eternal glory like a shriveled plant.

C. The LORD's command to those who have behaved like a fool, naw-bale.

If thou hast done foolishly in lifting up thyself, or if thou hast thought evil, lay thine hand upon thy mouth (Proverbs 30:32).

If we have lifted up ourselves, either in proud conceit or in revengeful opposition, we must lay our hand upon our mouth. If we have done foolishly and stolen God's place and position, we must cover our foolish, justifying mouth and repent. If we have stolen God's glory and used it to exalt ourselves against God and others by our haughtiness and insolence, we must cover our mouth and repent. Our proud haughtiness and insolence bear witness of our thievery. We must humble our proud selves and lie in the dust before God, like a withered plant, and repent in sackcloth and ashes. When Job discovered his thievery of God's glory, he laid his hand upon his mouth and repented of his foolish thinking, speaking, and acting (Job 40:4).

It is evil to allow the old fool, the "I will," to think evil, but it is a worse wickedness to speak the evil, for that implies our evil wilfulness to also infect others with our evil disease of foolishness.

D. Temporal glory is a foolish, fading flower.

Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading [naw-bale] flower, which are on the head of the fat valleys of them that are overcome with wine! (Isaiah 28:1).

And the glorious beauty, which is on the head of the fat valley, shall be a fading [naw-bale] flower, and as the hasty fruit before the summer; which when he that looketh upon it seeth, while it is yet in his hand he eateth it up (Isaiah 28:4).

The city of Samaria was set on the summit of a low hill, rising from the midst of a very fertile valley (I Kings 16:24). God calls Samaria's circle of towers around her fair city a "crown of pride." Samaria was the crown of pride to the northern kingdom of Israel, or Ephraim.

God likened Samaria, the beautiful city, to the head of a drunkard encircled with a garland of fading, naw-bale, flowers. Samaria's foolish towers will be like a garland of fading flowers before the pestilential wind and the destructive tempest of the Assyrian army, God's appointed agent of destruction. Samaria's crown of pride, her foolish towers, will fail and fall like a fading, falling flower. The Assyrians will greedily snatch down Ephraim's crown of pride wherein dwelt her idols, which were Samaria's foolish towers, and tread them underfoot as easily as one would tread underfoot a fading flower.

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Ephraim looked below to her fat valleys of material blessings, and she looked above to her foolish towers of proud strength, then foolishly clothed herself with her idolatrous thoughts and stolen glory, delighting and glorifying in her unconquerable strength. Therefore, she concluded that she was an invincible kingdom and city. But the God Whose Name is jealous came through His appointed agent, the Assyrians, and smashed their idols and retrieved His stolen glory. God allowed the Assyrians to devour Samaria as quickly as one would devour a summer fruit. Thus Ephraim's crown of foolish pride and her stolen glory disappeared as quickly as a foolish, fading flower and a summer fruit.

E. The foolish one can appeal to God's mercy not to allow his foolishness to disgrace (naw-bale) God's throne.

Jeremiah, the Word prophet by faith, confessed the sinful, idolatrous foolishness of Judah and Zion and begged God for His great Name's sake not to abhor them. Although God's hand of judgment had been heavy on Judah, Jeremiah pleaded that His gracious heart and His merciful mind would not be alienated from them. Jeremiah admitted that they had been odious to God, but he pleaded for God's mercy and grace not to abhor them.

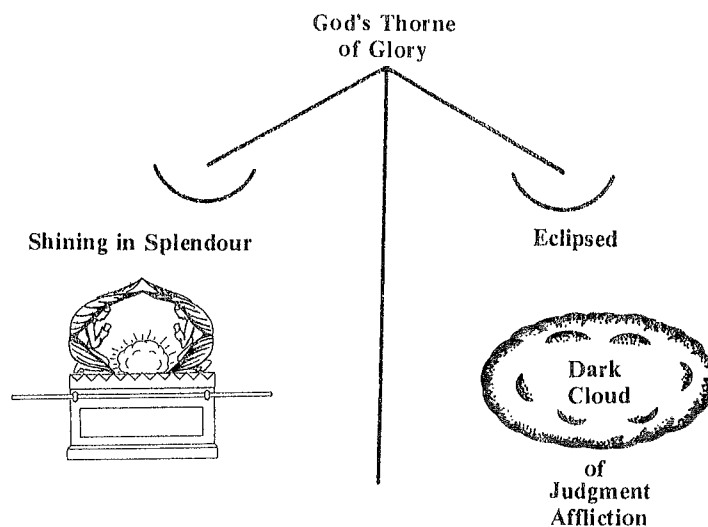
Do not abhor us, for thy name's sake, do not disgrace the throne of thy glory: remember, break not thy covenant with us (Jeremiah 14:21).

Jeremiah besought God not to abhor them, for the sake of the honour of His sanctuary. If God abhorred them it would disgrace, naw-bale, His throne. God's high and holy throne through Israel had been the joy of the whole earth in Solomon's day. If God allowed Israel to remain in captivity, it would make His throne appear powerless before the world. Therefore, Jeremiah besought God to let not that which had been a joy in the whole earth continue to be a foolish thing, a hissing, and an astonishment in the whole earth.

Jeremiah pleaded with God not to let his throne appear foolish because the heathen people would think that the gods of the Chaldeans were more powerful than the Almighty Sovereign of Israel.

However, man does not have to plead with God for Him to protect His throne of glory from appearing foolish. Our whole duty to God is to praise and glorify Him in gratitude, knowing that if He allows one dark cloud of judgment to momentarily eclipse the brightness of His throne of glory in our lives, He will in due season allow His throne of glory to again burst forth in shining brilliance and splendour.

Job is a classic example of this beautiful spiritual principle of truth of how God allows the dark clouds of affliction to hide the brilliance and splendour of His glory for a season.



When God allows the dark clouds of judgment and affliction to cover His throne of glory, it appears to us, as it did to Job, that we have been cast into eternal darkness. Job's foolish thinking also assumed that God was his enemy and that he had been set in darkness forever. But true maturity in one's spiritual education and moral development displays itself in the same degree of gratitude through the dark clouds of judgment and affliction as it does through the bright, shining splendour of His glory. Remember, the throne of His glory was there all the time!

Foolishness steals away the honour and respect in the home, both naturally and spiritually, so that a foolish son dishonours and despises naw-bale the father.

For the son dishonoureth the father, the daughter riseth up against her mother, the daughter in law against her mother in law; a man's enemies are the men of his own house (Micah 7:6).

Micah, the Word prophet, under the anointing of God's Spirit, wrote scolding rebukes and fierce denunciations concerning the people's sin of disloyalty to God and to one another in their very own families.

The son despises and dishonours naw-bale his very own father, and the daughter and daughter-in-law rises up in despicable rebellion against the parental authority of the mother.

These corrupt children were abusive to their parents, by stealing away the parental authority and rebelling against their parents. Thus, the wise and prudent parents were forced to keep silent while their foolish children walked by their own worldly

wisdom, despising and dishonouring their parents. It is a day of unparalleled evil when true wisdom has to keep silent, while foolishness fills the air with its clamorous, garrulous nonsense.

It is a day of shame and disgrace when children threaten their parents with bad language, and are rude and ill-mannered toward them. It is a crime against God and the home when children plot and scheme to do mischief to their parents. It is a sorrow to Christ, and a grief to the Holy Spirit, when a home's worst enemies and betrayers are within its own walls, whether naturally or spiritually.

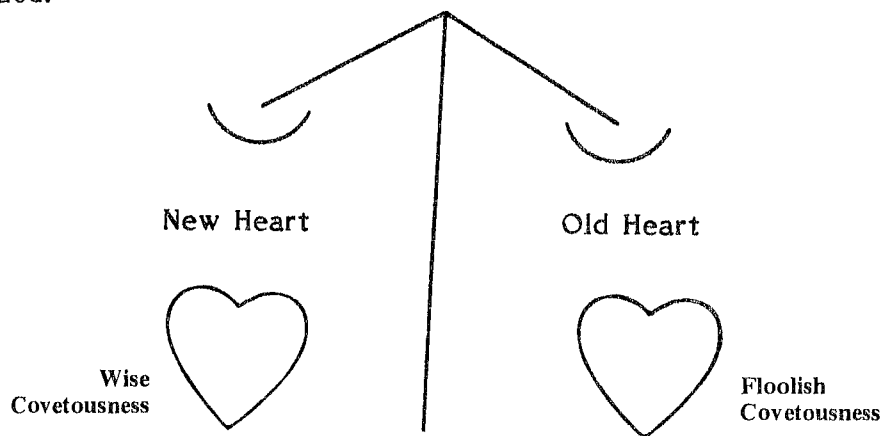
Good children do not steal parental authority, either naturally or spiritually. They study to learn wisdom, understanding, and knowledge from their parents. They seek ways to express their gratitude to their parents for all of God's bountiful goodness that they have received through their parents.

VI. COVETOUSNESS - FOOLISHNESS - 170 - PETH-EE

VI. COVETOUSNESS - FOOLISHNESS - פֶּתֶה - PETH-EE

The sixth stream of foolishness out of the throne of the old fool is the stream of covetousness.

The old fool, the corrupt "I will," of the carnal heart is covetous, eager and desirous to obtain what God has forbidden in His Word, His Master Plan, and His Purposive Will. The foolish "I will" of man inordinately desires and longs for that which God has prohibited for man to seek after, or to possess, or to long after. The "I will," the old fool, is most covetously ready to take its own proud way instead of the humility way of the cross. However, there is a holy coveting and longing in the spiritual man for the things of God.



The apostle exhorted the Corinthian church to covet the best gifts (I Corinthians 12:31). God desires that we have holy covetousness for His virtue and for His gifts from both our new heart and our old heart. Therefore, He has created the new heart with holy covetousness, and He desires to crucify the foolish covetousness in the old heart, and to fill the old heart with holy covetousness. Thus, the holy desires of both the old heart and the new heart can become **one** as the waters of confluent streams.

However, until the old heart with the old fool, the "I will," is crucified with Christ, it is eagerly desirous and anxious to gain and possess things that are forbidden by God. The cruel, corrupt "I will" of the carnal heart is always foolishly covetous of fresh prey.

The proud "I will" is always excessively eager for position, power, and privilege. Covetousness expresses an illicit desire after objects for gratification. Covetousness has a desire for what is not one's own, whether it be money, other property, or anything else of a desirable kind. The love of appropriation is an innate characteristic in carnal man, that of accumulating or wanting to accumulate outside of God's will. This constitutes covetousness and shows itself among the first indications of our inherited corrupt character. The covetous heart seeks to add to what it has by sacrificing both himself and others in order to increase what he already has.

The Hebrew word for the class of foolishness that feeds the stream of covetousness is פֶּתֶה, peth-ee, meaning silly, foolish, simple, seducible, delude, allure, deceive, entice, flatter, and persuade.

A. The LORD's testimonies make the simple, the foolish covetous one, wise.

The law of the LORD is perfect, converting the soul: the testimony of the LORD is sure, making wise the simple (Psalm 19:7).

The law, the Torah, gives illuminating instruction and divine direction for the soul, hence converting, restraining and feeding it until it grows into Christ's image and likeness. God's Torah refreshes and reforms man's spirit. God's Torah satisfies the insatiable hunger of the heart, and comforts it in distress. God's testimonies in His Torah are sure, steadfast, and reliable to govern and guide the will of man into the LORD's will. God's Torah heals the simple, peth-ee, the foolishness of covetousness. The carnal heart was conceived in iniquity, therefore it is simple, foolish and always uncertain of itself. Moreover, the carnal heart with its old fool, the "I will," needs the instruction, discipline, and correction of God's Torah.

B. The LORD's love and care of the simple, the foolish covetous one.

1. LORD preserves the simple, the foolish.

The LORD preserves and protects the foolish heart by keeping it from danger, harm, and injury until it can be brought out of darkness into the LORD's marvelous light.

The LORD preserveth the simple: I was brought low, and he helped me (Psalm 116:6).

David found the LORD God was merciful and gracious, and that, in His compassion, He preserves the simple, the foolish, covetous one so that he can repent and be restored to the LORD's perfect will.

The LORD's manifold mercies and great grace preserve us and keep us safe and secure from injury, harm, and loss until we can see our simpleness or foolishness and repent. Christ's divine compassion defends and guards us from hurt and destruction, giving us an opportunity to hear His truth, to be converted and to be healed of our simpleness and foolishness.

2. LORD gives light to the simple.

The entrance of thy words giveth light; it giveth understanding unto the simple (Psalm 119:130).

God's Word gives light to the simple, the foolish one living in the darkness of His covetousness. The illuminating light of truth enlightens the understanding so that it can help the old fool, the "I will," to give up its foolish stream of corrupt covetousness, exchanging it for holy covetousness to apprehend the prize of being in the Bride.

3. God's wisdom gives subtilty to the simple.

To give subtilty to the simple, to the young man knowledge and discretion (Proverbs 1:4).

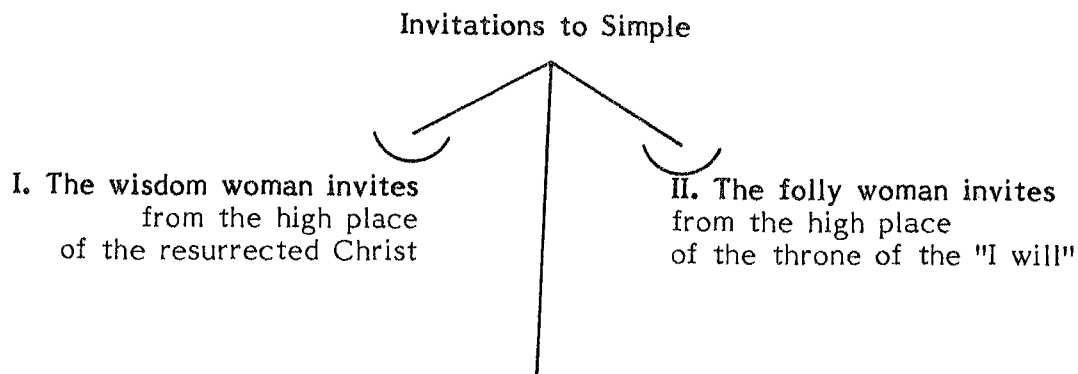
God in His merciful compassion, through His wisdom, gives subtilty to the simple. Wisdom gives prudence to the simple, the foolish one. The simple, foolish one is wide open and susceptible to the influence of both good and evil. The simple one is open not only to its own foolishness within, but also to the foolishness of others without. However, God, in His omnipotent power, can also open the heart of the simple, foolish one to the wisdom of His Word. The wisdom of God's Word will give the simple, foolish one subtilty, shrewdness, and prudence, so that the "I will" can wisely choose against the craftiness and misleading of the Serpent. Wisdom and prudence of God's Word is a safeguard against being led astray.

4. Wisdom also gives life and understanding to the simple, the foolish.

Whoso is simple, let him turn in hither: as for him that wanteth understanding, she saith to him, (Proverbs 9:4).

Forsake the foolish, and live; and go in the way of understanding (Proverbs 9:6).

This chapter summarizes the two invitations extended to simpletons--one by wisdom and one by folly.



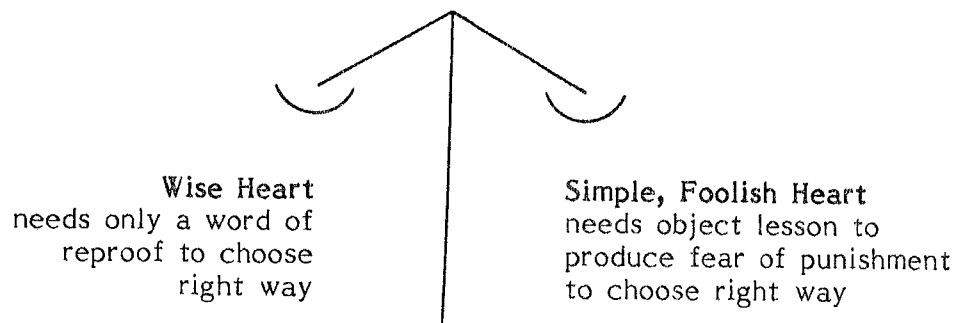
The wisdom woman offers life, but the folly woman offers fleshly enjoyment, saying nothing about the death that she leads her guest into. These two hostesses offer a diametrically different feast table. The first one offers life on her table and the second one offers death on her table.

Wisdom calls to the simple, the foolish, thoughtless one, who lacks understanding but is willing to turn in hither to her feast table and learn of life. Wisdom counsels the simple one to forsake all foolishness and live, forsake the thoughtless, unintelligent ones who do not want to learn understanding. The understanding of wisdom gives life. The foolishness of folly gives death. The folly woman gives her invitation within the carnal heart, but wisdom has to call from without.

5. God, in His loving kindness and His tender mercy teaches the simple or foolish through object lessons.

Smite a scorner, and the simple will beware; and reprove one that hath understanding, and he will understand knowledge (Proverbs 19:25).

The simpleton, the foolish one, learns understanding and prudence by God's giving him an object lesson of how the mocker and the scorner suffer for their wickedness in following the folly woman into the house of death. The simpleton, the foolish one, needs the fear of punishment as a powerful deterrent in order to choose the right way. But, the wise one who has understanding needs only a word of reproof in order to choose the right way.



Thus, the wise heart chooses reproof because it desires to please God. The simple one accepts the object lesson and also serves God because he is afraid of being punished by God.

My Hebrew teacher, a rabbi, used to say, concerning this principle, that God teaches "the wise man with a hint, but the fool with a fist."

God punishes blasphemers and scorers who have hardened their hearts beyond all hope of reformation, with such severe and sharp penalties that the simpleton, the foolish, may beware and for fear of punishment choose to turn into the right way. However, God gives the wise heart, that has gained understanding, discipline, correction, and education through admonishment and reproof. Hence he is able to make the right choice.

When the scorner is punished, the simple is made wise: and
when the wise is instructed, he receiveth knowledge
(Proverbs 21:11).

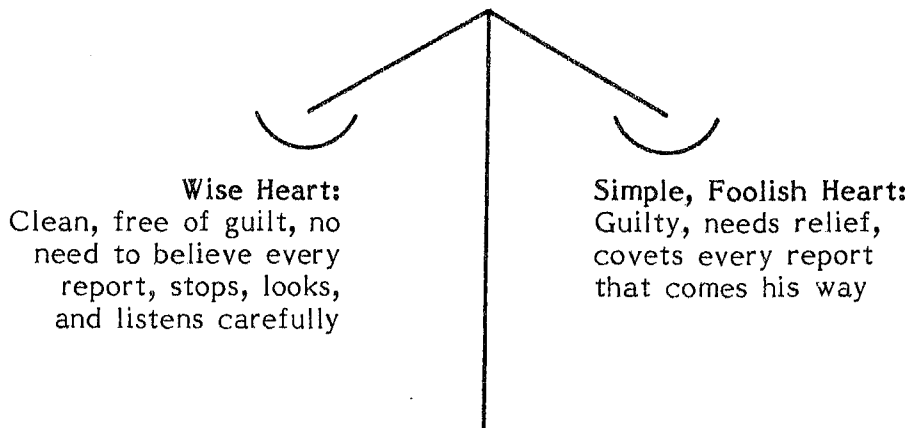
If we watch God's dealings with the foolish and the wise, we learn how to fear punishment as a result of choosing the wrong way and we learn how to willingly choose instruction for wisdom's and knowledge's sake.

C. The simpleton, the foolish, covetous heart believes every false word spoken to him.

The simple believeth every word: but the prudent man
looketh well to his going (Proverbs 14:15).

The old fool, the "I will", in the carnal heart loves to believe every false report because he desires and covets to gain evil news about someone else, since he uses this news to ease the subconscious guilt of his big "I".

Remember, all men are liars in comparison with God, Whose Word we can believe with implicit faith, because He cannot lie; He is truth!



The simple, foolish one is deficient in discernment because he has no understanding. Therefore his guilt makes him excessively trustful and believing of every false word that comes to him because he uses them as a cathartic for his guilt. But this causes him only to fall into more trouble with God.

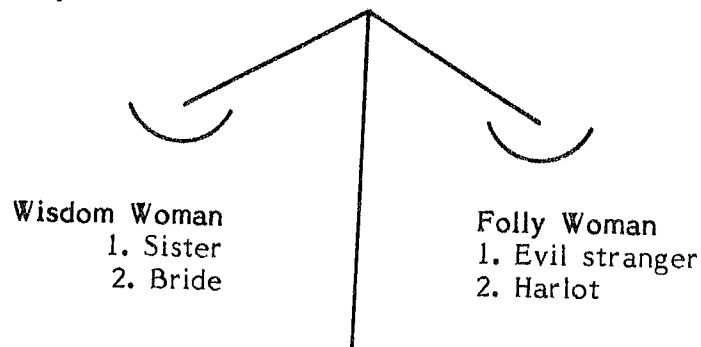
The wise heart who has been cleansed with the atoning blood of Christ, feels no need to covet every word that comes its way, for it has the eternal Word of life for its comfort, support, and satisfaction.

- D. The simpleton, the foolish one, covets fellowship and union with the folly woman, the strange woman of pride.

And beheld among the simple ones, I discerned among the youths, a young man void of understanding, Passing through the street near her corner; and he went the way to her house, (Proverbs 7:7-8)

God's Word is like the apple or the pupil of the eye. If the pupil remains undamaged, the eye will minister sight. Likewise, if God's Word remains undamaged by our disobedience, it will give us spiritual light and sight.

Therefore, we should guard and protect it with (our) utmost care. Hence we should call the wisdom woman our near kinsman, our sister. God personifies His wisdom, His Torah, as a beautiful woman to be courted and wooed in marriage. We should covet her nearness as a sister, we should have a oneness of relationship with her as a Bride. Thus we will be protected against dangerous enticements and covetings of the strange woman of pride, the folly woman.



The wise man looked through his wisdom and he saw the simpleton, the foolish, thoughtless one coveting the evil stranger, the harlot stranger of pride, and turning into her house of death, in order to gratify his lust.

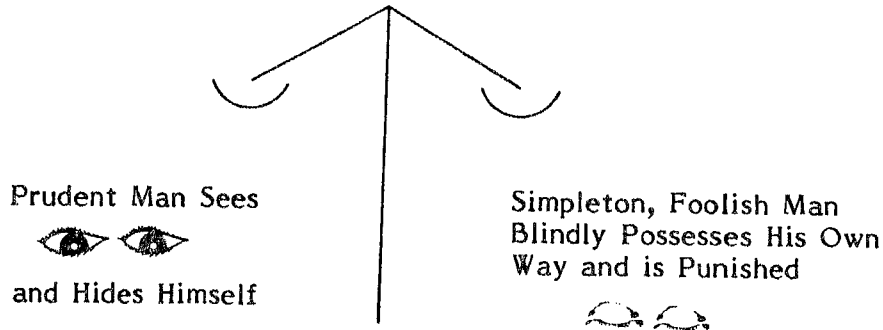
Whoso is simple, let him turn in hither: and as for him that wanteth understanding, she saith to him, (Proverbs 9:16).

When the carnal old fool, the "I will" of the heart, covets the seductive imagery of the strange woman of pride and her attractiveness, which is forbidden by God, he will turn into her house of death like an ox going to the slaughter.

E. The simpleton, the foolish one, learns understanding the hard way.

A prudent man foreseeeth the evil, and hideth himself: but the simple pass on, and are punished (Proverbs 22:3).

A prudent man avoids danger and the resulting punishment. The simpleton, the foolish one, covets the unknown and rushes rashly into danger and punishment.



The wise, prudent heart sees the danger of disobeying God, therefore, he takes precaution by hiding himself, covering himself with the Christ's lion blood of the Lamb, the atoning blood, and by staying in the Purposive Will of God. However, the simpleton, the foolish one, continues coveting his own way, blind to both the dangers and the punishment that are lurking in the way of his disobedience.

F. Violent man entices or fools the simpleton.

My son, if sinners entice thee, consent thou not (Proverbs 1:10).

If a foolish one who is habitually addicted to the crime of covetously following his own way, endeavours to entice or to fool you into joining him with the promise of great reward, you must not consent to his foolishness.

A violent man enticeth [peth-ee] his neighbour, and leadeth him into the way that is not good (Proverbs 16:29).

One must feed on the Word of wisdom, and allow the LORD Jesus Christ to crucify the old fool, the "I will," of the carnal human heart, in order not to be enticed or fooled by someone else's old fool.

- G. The corrupt "I will" deceives or fools the carnal heart into creating false images and following false gods.

Take heed to yourselves, that your heart be not deceived, [peth-ee] and ye turn aside, and serve other gods, and worship them; And then the LORD's wrath be kindled against you, and he shut up the heaven, that there be no rain, and that the land yield not her fruit; and lest ye perish quickly from off the good land which the LORD giveth you (Deuteronomy 11:16-17).

Israel's prosperity in Canaan's land was entirely dependent on her acquiring the truth in her heart and in her moral behaviour. God's gracious material blessings depended solely on Israel's spiritual study, obedience, and submissiveness to the Torah. Therefore, she was under responsibility to guard the "I will" and stay under God's influencing power of His wisdom and knowledge of the Torah, so as to not be deceived or fooled into coveting false gods and following them, hence estranging herself from God and His moral high-calling for her.

God wants to cleanse the heart with His atoning blood of the Lion-Lamb so that it does not remain open to giving place either to inner seduction or outer seduction of the old fool. The slightest deviation from the God of truth leads to the submitting of our hearts and minds to the influence of the old fool's erroneous conceptions.

Nevertheless they did flatter [peth-ee] him with their mouth, and they lied unto him with their tongues (Psalm 78:36).

The foolish Israelites flattered and beguiled God with their mouth in hopes of fooling Him with their outward demonstration of regret and repentance upon their return to Him. What an unparalleled insult to God's omniscience! They foolishly thought that God could not look down into their hearts and see their insincerity. These foolish, flattering ones were not prompted to return to God by a sincere motive in their hearts. They thought they could deceive and fool God with their foolish words of flattery when they returned to Him, while their hearts in reality were far from Him. It is the heart that determines one's conduct. Therefore the Almighty, Merciful, and Gracious God demands the heart. God does not demand that we bring to Him a clean heart. He asks us just to give Him our heart, then He cleanses it and sanctifies it, so that we can have true regret and repentance and so that we can speak sincere words of love and loyalty to Him without speaking lies.

H. A silly, foolish, and covetous heart leans on the world instead of God.

Ephraim also is like a silly dove without heart: they call to Egypt, they go to Assyria (Hosea 7:11).

God told Ephraim that he was like a silly, foolish dove which flies hither and thither leaning and resting on any branch that suits its fancy, only to be caught ultimately in the hunter's trap.

Likewise, Ephraim foolishly flitted from the Assyrian tree to the Egyptian tree in hopes of finding security and rest within its branches. But God told Ephraim that He would follow him and spread His net over him and bring him down into it as the fowls of heaven are caught in a net. God promised to bring upon him the very fate of destruction that he thought he would escape by his foolishly devised plots and foolish plans of joining Assyria and Egypt. The foolish heart of Ephraim coveted to lean on Egypt and Assyria, which brought him to ruin and destruction. Although Ephraim, the silly dove, flew to Assyria and Egypt for protection, she was caught in God's net of destruction.

I. A silly, foolish heart is enticed or fooled by another silly heart.

And it came to pass on the seventh day, that they said unto Samson's wife, Entice [peth-ee] thy husband, that he may declare unto us the riddle, lest we burn thee and thy father's house with fire: have ye called us to take that we have? is it not so? (Judges 14:15).

Samson had propounded a riddle to the Philistines, and when they could not discern the meaning of his riddle, they warned Samson's Philistine wife that if she did not entice or fool Samson into giving her the answer to the riddle, they would burn her and her father's house with fire. Consequently, Samson's wife fooled Samson's foolish heart into giving her the answer. The Torah commands that if a man entices or fools a young woman into giving her body to him, he should take her to be his wife.

And if a man entice [peth-ee] a maid that is not betrothed, and lie with her, he shall surely endow her to be his wife (Exodus 22:16).

If a man foolishly covets the body of a young, unmarried girl and lies with her, he is under obligation to marry her according to God's Word.

J. Saints are not to be envious of an evil man's mischief or foolishness.

For their heart studieth destruction, and their lips talk of mischief [peth-ee] (Proverbs 24:2).

He that deviseth to do evil shall be called a mischievous person (Proverbs 24:8).

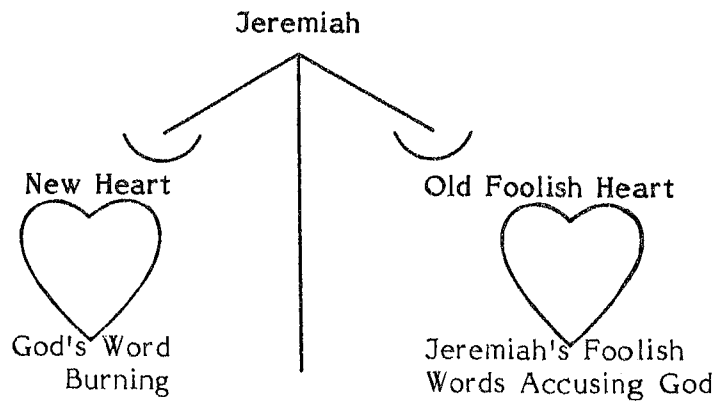
Wisdom commands us to shun foolish evildoers and not to be envious of their wealth which they have gained by their foolish lawlessness. A mischievous person is

foolish and the covetous owner of foolish mischiefs. A foolish person is filled with his covetous plots, plans, and schemes. Sin is the scheming of covetous folly.

K. The prophet Jeremiah's encounter with the foolishness of his own heart.

O LORD, thou hast deceived [peth-ee] me, and I was deceived [peth-ee]: thou art stronger than I, and hast prevailed: I am in derision daily, every one mocketh me. For since I spake, I cried out, I cried violence and spoil; because the word of the LORD was made a reproach unto me, and a derision, daily. Then I said, I will not make mention of him, nor speak any more in his name. But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay. For I heard the defaming of many, fear on every side. Report, say they, and we will report it. All my familiars watched for my halting, saying, Peradventure he will be enticed, and we shall prevail against him, and we shall take our revenge on him (Jeremiah 20:7-10).

These verses give us a view of Jeremiah's struggle between his foolish, carnal heart and the wise heart of his new man.

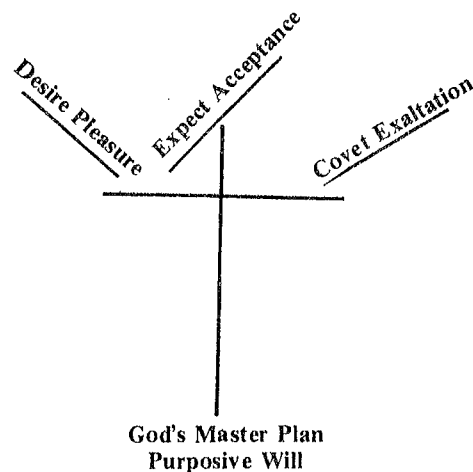


Jeremiah accused God of deceiving him or fooling him by calling him to be a prophet. Jeremiah complained that he was ridiculed, mocked, laughed at, and held in derision because God fooled him or deceived him. It was Jeremiah's preaching of God's prophetic Word that brought all his suffering and shame. Therefore Jeremiah, in the darkness of his foolish, covetous heart, accused God of deceiving or fooling him because he was having to suffer for truth's sake. Because Jeremiah was foolishly coveting and

expecting exaltation as a result of his great, prophetic ministry, he foolishly and falsely accused God.

Jeremiah's message caused him to receive humiliation by the people's rejection of his message, instead of exaltation by their reception of it. Thus, his motive in preaching at this point in his spiritual education and moral development was not for the truth's sake, but for pleasure's sake. Consequently, when Jeremiah did not receive a pleasurable reception for truth's sake, he was overwhelmed with anger at the pain of rejection. Hence he accused God of fooling or deceiving him. However, when God called Jeremiah to be a prophet, He discussed neither the pleasure nor the pain of his ministry.

If we covet, with holy covetousness, the Purposive Will of God and His precious truth, we will be humbly and gratefully happy whether we be accepted or rejected. We must allow the LORD Jesus Christ to circumcise and to cleanse our hearts of our corrupt covetousness and foolish expectations which join themselves to God's Master Plan and Purposive Will and then, when God denies them their gratification, manifest themselves in foolish accusations against God.



Thus we corrupt God's Master Plan and Purposive Will by allowing our perverted, covetous, and foolish expectations to attach themselves to them.

L. The LORD's punishment for foolish, covetous prophets.

For every one of the house of Israel, or of the stranger that sojourneth in Israel, which separateth himself from me, and setteth up his idols in his heart, and putteth the stumblingblock of his iniquity before his face, and cometh to a prophet to enquire of him concerning me; I the LORD will answer him by myself: And I will set my face against that man, and will make him a sign and a proverb, and I will cut him off from the midst of my people; and ye shall know that I am the LORD. And if the prophet be deceived when he

hath spoken a thing, I the LORD have deceived [peth-ee, fool] that prophet, and I will stretch out my hand upon him, and will destroy him from the midst of my people Israel (Ezekiel 14:7-9).

God, through Ezekiel, told Israel that because she had set up idols in her heart, loving them, and because she was wedded to them, and worshiped them, He would send her foolish prophets to prophesy idol lies to her. Thus He would fool her because she rejected the truth and wanted to be fooled.

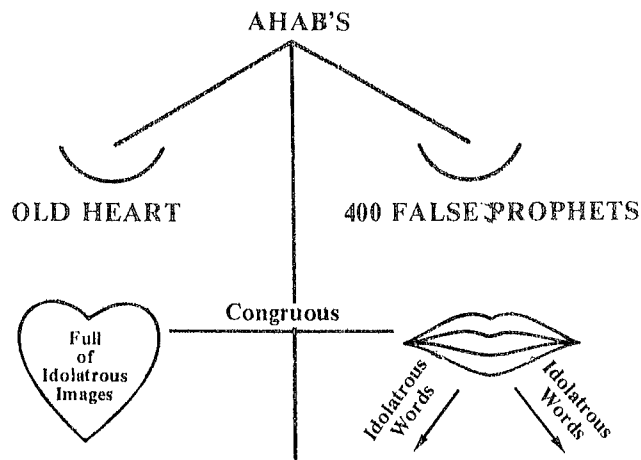
Hence the LORD enticed and fooled the false prophets so that when they presented their idolatrous prophetic oracles, they coincided with the idolatrous desires of the old fool, the "I will," in their carnal hearts. Consequently they loved the foolish prophesies of the false prophets because they were congruous with the foolish, idolatrous desires of the old fool in their carnal hearts.

Thus God purposed that His exemplary punishment of them would act as a deterrent to other foolish hearts that were desiring to go in the ways of idolatry. This class of God's exemplary punishment is seen in I Kings 22:20-22.

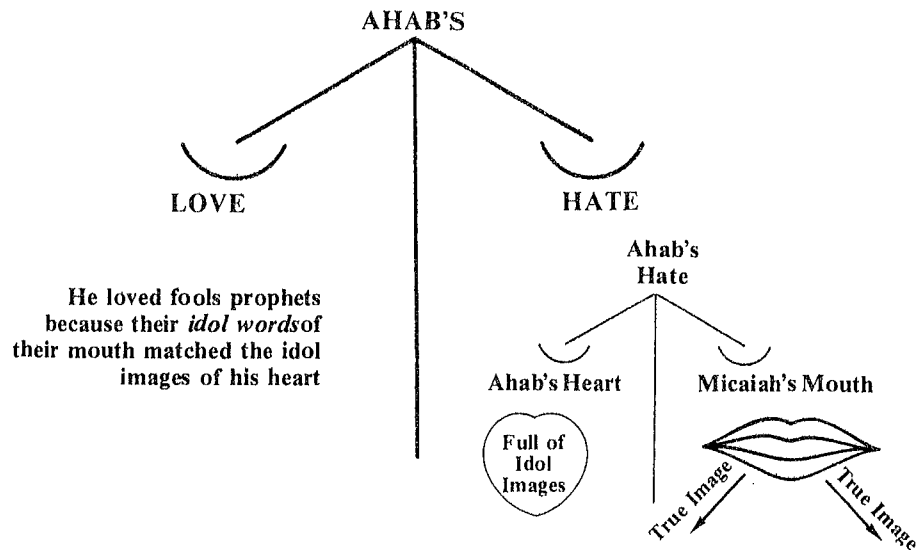
And the LORD said, Who shall persuade Ahab, that he may go up and fall at Ramoth-gilead? And one said on this manner, and another said on that manner. And there came forth a spirit, and stood before the LORD, and said, I will persuade him. And the LORD said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him, and prevail also: go forth, and do so (I Kings 22:20-22).

Ahab, the foolish idolater, who was filled with wicked covetousness, was king of Israel. He sent for Jehoshaphat, the king of Judah, to come up to help him in his planned military expedition against Ramoth-gilead.

Jehoshaphat requested that they inquire of the LORD concerning the upcoming battle. Ahab gathered four hundred of his foolish, false prophets together to prophesy to him concerning the will of the LORD. They said, because God had enticed or fooled them by a lying spirit, "Go up to Ramoth-gilead, and prosper: for the LORD shall deliver it into the king's hand."



The idolatrous words of the prophets matched the idolatrous images of Ahab's heart, therefore Ahab loved them. Jehoshaphat said, "Isn't there another prophet here, that we might inquire of the LORD by him?" Ahab responded that there was a Micaiah; but he hated him because he always prophesied evil concerning him.



Ahab hated Micaiah with a cruel vehemence because Micaiah's mouth did not match Ahab's heart. However, Ahab reluctantly sent for Micaiah and inquired if they should go to battle or if they should forbear. Micaiah repeated sarcastically the same message of the false prophets. Then Ahab adjured Micaiah to speak nothing but the truth. So Micaiah told of the lost victory that would come at Ramoth-gilead if they went up to battle, and how he had seen, in a vision, the LORD in heaven sending a lying spirit to entice, to fool, and to persuade Ahab to go up to Ramoth-gilead and to fall in death.

Ahab's anger rose up against Micaiah for speaking the truth, and he cast him into prison.

Although the LORD punished Ahab's sin of covetous idolatry with lying words or idol words of the 400 false prophets, He graciously warned Ahab through Micaiah, one true prophet. Thus God warned him of what He had done and offered him a final opportunity to accept the truth and be saved from death or to reject the truth and die. Ahab rejected the truth and deliberately proceeded to go up to battle at Ramoth-gilead and was killed. The old fool, the "I will," preferred to believe a lie and die rather than to believe the truth and live.

God has recorded this exemplary punishment of Ahab in His Word so that all may be warned. If one sows covetous idolatry, one will reap lying idol words sent by God through an evil spirit to entice or to fool one as a punishment for one's sin.

VII. WICKEDNESS - FOOLISHNESS - So'o - KEH-SEL

VII. WICKEDNESS - FOOLISHNESS - - KEH-SEL

Keh-sel is the seventh stream of foolishness of the old fool meaning to be fat, silly, and foolish. Keh-sel also feeds the stream of wickedness.

The foolish, wicked one is evil, both in principle and practice--deviating from the divine law--is addicted to evil and vice. The wicked are sinful, immoral, wrong, and iniquitous. The wicked encompass everything that is contrary to the moral law. The foolish, wicked ones are mischievous, prone and disposed to be roguish. The wicked are hurtful, pernicious, and cursed. The primary error of the wicked is that they condemn God (Psalm 10:13).

The foolish wicked plot and carry out evil projects (Psalms 9:16;11:2). The LORD is far off from the foolish, wicked ones (Proverbs 15:29). The LORD is angry with the foolish, wicked ones every day (Psalm 7:11). At the last day, the wicked shall be severed from the just and cast into a furnace of fire (Matthew 13:49,50).

The foolish wicked are corrupt and live in a state of depravity and departure from the divine law. The tents of the wicked appear beautiful and pleasant on the outside, but inside they are abominably ugly and unpleasant.

The foolish hope of the hypocrite, the pretender, shall be cut off.

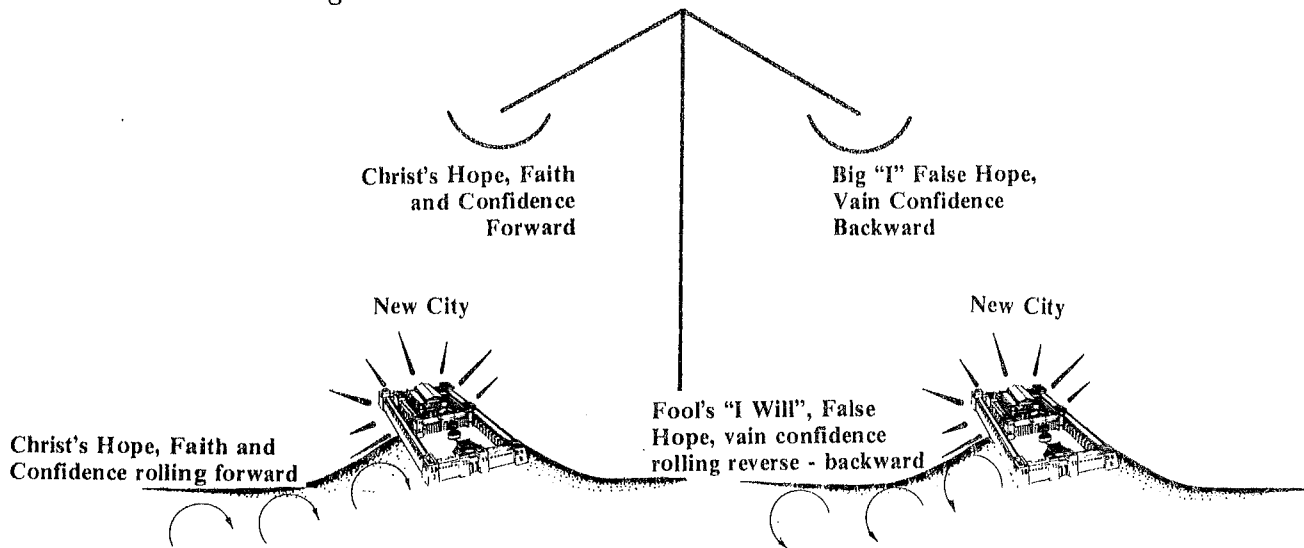
So are the paths of all that forget God; and the hypocrite's hope [keh-sel] shall perish: Whose hope shall be cut off, and whose trust shall be a spider's web (Job 8:13-14).

The hypocrite, the wicked pretender, may flourish and grow like the grass, but his flourishing prosperity and foolish hope is but for a moment. When God withdraws the sunshine of His blessing, the wicked pretender quickly withers as the grass. The word for hope is also keh-sel, meaning foolish hope. The hope of the hypocrite is his foolishness which is like a spider's web, so fragile and weak. His vain hope will not support him when God withdraws the sunshine of His blessing and sends the dark thunder clouds and the fiery lightnings of His wrath and anger. The hypocrite, like the spider, weaves his own spider silk out of his own bowels of foolishness and vain hope. He spins his hope and confidence with his own threads of conceited merit and foolish independence. Instead of the hypocrite's allowing God to sanctify and to cleanse his bowels of all silliness and foolishness, and to fill them with the wisdom and knowledge of truth, so that he can spin strong cords of faith and hope in the LORD, he prefers to use his own fragile substance of foolishness with which to spin his vain hope.

The old fool on the throne of the carnal heart is a hypocrite. He, like the spider, spins his own webs of deceitful opinions, theories, ideas, and false gods, and, like the spider, wraps himself in his own webs to defend himself against the truth. The old fool, the "I will," loves his webs; wraps himself in them; calls them his homes; rests in them; leans upon them; trusts in them; holds them fast and will not let them go. The foolish, wicked one also seeks to lure others into his fine webs of vain hope.

The foolish, wicked one fattens his heart with pride. The "I will" delights himself in his outward prosperity, exalts himself in his palace house of false hope, fortifies himself in his web castle of vanity, while flattering himself, with his great wisdom and

knowledge, that he is still a passenger on the train bound for the New City which has Christ's wisdom aboard. He is blind to the fact that he has switched from the forward faith, hope, and confidence of Christ, the new man, to the reverse, false hope and vain confidence of the big "I will."



We cannot roll forward toward the New City and backward at the same time. Therefore, it depends on which substance we choose from which heart as to whether we roll forward to the New City or backward. If we choose Christ's wisdom, we roll forward, if we choose the foolishness of our "I will", we roll backward. God has given us the power of choice. Therefore, we can spin true hope and confidence that will take us forward or we can spin false hope and vain confidence that will take us backward.

The hope and confidence that carnal believers have in their prosperity and worldliness will fail them while they are leaning upon them for security, safety, and happiness. Job was blind to his reverse wheel of vain hope and false confidence in a previous chapter. Job clearly established that his hope and confidence was in the big "I" and "me." After God had given Job material blessings, he leaned with false confidence on his big "I" and "me" as though they were the origin of his material blessings. When God removed Job's material blessings because He was no longer the support of them, Job became very angry with God.

If I have made gold my hope, or have said to the fine gold,
Thou art my confidence; (Job 31:24).

Job pretends to have taken no delight in his former possessions and not to have leaned upon them for support, but his thoughts from his foolish "I" and "me" in Chapter 29 tells us differently.

Job's whole complaint against God consisted in his anger at not being allowed to remain in his previous state of blessing. He preferred to remain in his former state than to go through the necessary crucifixion and suffering to crucify his Big "I," or the old fool, so that he could grow and increase in God. Job's big "I" had to be revealed and crucified so that he could step into a higher and deeper relationship with God by giving Him His rightful place on the throne of his heart.

Let's look at Job's big "I" and "me" in the 29th Chapter of Job.

- A. Job's pride longed for the pleasure, ease, and reputation that he formerly had had, and poured out his wicked, wishful thinking by saying, "When I washed my steps with butter, and the rock poured me out rivers of oil."

He longed for his plentiful estate and his dairy that abounded so much in prosperity that he foolishly takes the glory by saying "I" washed my steps with butter. His olive yards were so fruitful that they appeared like a giant rock pouring forth rivers of oil. Job again foolishly gave his olive yards, the creation, credit for pouring their streams of golden oil unto his "me." Thus, Job ignorantly gave credit to his "I," the creature, and to the other creation for his former blessings. Job leaned upon the creation for his natural blessings and prosperity instead of leaning upon the Creator.

- B. Job continues the testimony of his big "I" by saying when "I" went through the city, when "I" prepared "my" seat in the street, the young men saw "me."

1. The young men hid.
2. The aged stood up in honour of me.
3. The princes stopped talking to hear my wisdom.
4. The nobles, too, held their peace and stopped talking.

Job longed to return to the honour and power he had had in his city and among his people. His foolish heart was more set on his exaltation of former days than to discover his pride and foolishness in his present affliction. He longed for the former honour when people stood in awe of him. Job's foolish "I" was more concerned about receiving reverence and honour from the creation than he was about giving reverence and honour to God for His just chastisements upon him.

- C. Job witnessed about the former days when the ear heard "me," it blessed "me." When the eye saw "me," it gave witness to "me." There are four "me's" in one short verse.

Job's foolish "I" was more interested in people's hearing his wisdom and seeing him than he was in hearing God's wisdom and seeing the LORD's Purposive Will in his afflictions. Until the LORD clothes our big "I," we do not really see Him.

D. Job declared "I" delivered the poor man and the fatherless, and those that had none to help when they cried unto "me." He never once said God's mercy and grace enabled "me" to do this or that.

E. Job magnified himself by saying the blessing of those who were ready to perish came upon "me."

Job's foolish big "I" was in love with his ministry. Yet, in spite of all of his redemption of others, he was blind to God's redemption of his foolish "I," "me," "my," and "mine." Furthermore, Job said, "I caused the widow's heart to sing for joy." Job's wicked, foolish boasting, flowing from the old fool on the throne of his carnal heart, was the reason for all of God's afflicting blows upon him. In Job's proud, blind state, he never mentioned the mercy of God's Master Plan and the grace of His Purposive Will as the enabling power that had helped him to do all these great and good things.

F. Job continued his grandiose picture of conceit: "I put on righteousness, and it clothed me."

Job did not express gratitude to God for Christ's righteousness which is by faith. Later Elihu, a type of Christ the mediator, rebuked Job for making himself righteous and God unrighteous (Job 34:5, Job 40:8).

G. Job foolishly bragged about the sight he had given to the blind: "I was eyes to the blind."

Job delighted in his ability to give natural sight to a creature by helping him to walk down a street. But, he was completely unaware of his foolish ignorance and spiritual blindness in his afflicted state. Job rejoiced because a natural creature had accepted the light of his eyesight, but he was vehemently angry and rejected the light of God's eyesight Who was trying to help him walk down the street of humility. Job was exceedingly blind spiritually concerning his need to receive spiritual light and sight from his Creator and his Redeemer.

H. Job foolishly gloated over being feet to the lame, "Feet was I to the lame."

Job helped the lame to find their way in the darkness, but, in his proud, wicked foolishness, he refused to submit to the Creator's strength to help him find his way down the street of humility which Job's pride had clothed in darkness, preventing him to see how or where to step. When Job found himself a spiritual cripple and unable to walk upright through the darkness of his affliction, he accused the Creator of being unjust and unholy.

I. Job foolishly flattered himself as being a good father to the poor, "I was a father to the poor."

Although he thought of himself as being a good father to the poor in the natural, he thought wicked and evil thoughts concerning the gracious goodness of the heavenly Father in the midst of his poverty, in the spiritual.

J. Job foolishly prided himself on being a good judge in matters pertaining to his fellow creatures.

"The cause which I knew not I searched out." Job prided himself on diligently inquiring after all the facts, patiently and impartially listening to both sides of a story in order to see all colours in the proper order so that he could render just and right judgment. Yet, when God sent corrective chastening affliction upon Job, he immediately began to foolishly and wickedly accuse God of being unfair and unjust, without listening to God's side of the story Who had purposed to unveil Job's old fool on the throne, the big "I will." God allowed the fires of affliction to keep burning brighter and higher in Job's losses and afflictions until there was no mistaking who was on the throne of Job's heart. The big "I" flowed so profusely out of Job's complaining mouth that it was obvious who was ruling both his heart and his mouth.

K. Job foolishly proclaimed how he had dealt with the wicked.

I brake the jaws of the wicked, and plucked the spoil out of his teeth." Job, like Jehu, was zealous to foolishly deal with the wicked sin of others while he foolishly ignored his own wicked sin. Job had broken the jaws of the wicked by taking away their power to do wickedly. Job humbled them, and mortified them, in order to curb their wicked insolence, and plucked the spoil out of their teeth, giving it back to its rightful owner and master.

Yet, when God justly broke Job's jaws of power and authority in order to recover the spoil of His glory from between his teeth, Job was viciously angry and unjustly accused God of unrighteousness.

When Job stole God's glory and honour and gave it to his "old fool," the "I will," God broke Job's jaws by taking His glory and honour from between Job's teeth. But Job highly resented that God, the righteous Judge, rightly did the same thing to him that he had rightly done to others.

L. Job foolishly boasted in his self conceit about his tomorrow, his future.

"I said, I shall die in my nest, and I shall multiply my days as the sand." Job had made himself a warm, comfortable nest and vainly hoped that his nest was high above the darts of death and that he would multiply his days. Job never said the LORD willing I will live long or if it is in the LORD's Master Plan for me, I will live long. But, he spoke as though he were the owner and master of his life.

M. Job magnified his glory as being fresh in him as though it were everlasting.

"My glory was fresh in me." Job gloated as though he had power to preserve his glory and prevent it from withering and being removed from him. Job never once said to God be the glory in the midst of his blessings and prosperity, much less in his affliction.

God was duty-bound to show Job that He was the Owner and the Master and that to Him alone belongs the glory.

N. Job announced loudly that his bow had been renewed in his hand.

"My bow was renewed in my hand." Job foolishly thought that he had power to protect himself and to assail those who annoyed him. Therefore he had little fear of insults from anyone. But God showed Job his powerlessness in a matter of moments, as it were. The Sabeans stole his oxen, the fire from heaven burned up his sheep, the Chaldeans stole his camels, and killed his servants, and a wilderness wind blew and pulled down his house, killing his children, and then Job's body was attacked with some leprous plague. Thus God proved that neither Job's bow, nor Job's hand was able to deliver him and to protect him from His afflicting blows upon him.

However, when God raised His bow and sent His arrows of affliction at the enemy of pride in Job's carnal heart, to deliver him and to protect him from complete ruin, Job was exceedingly angry and falsely accused God.

O. Job gloried in the power of his words and his speech.

Unto me men gave ear, and waited, and kept silence at my counsel. After my words they spake not again; and my speech dropped upon them. And they waited for me as for the rain; and they opened their mouth wide as for the latter rain. If I laughed on them, they believed it not; and the light of my countenance they cast not down. I chose out their way, and sat chief, and dwelt as a king in the army, as one that comforteth the mourners (Job 29:21-25).

Job had been the oracle for the whole country. His wisdom was consulted as an oracle. He was the darling of his country. He had the affection of all his neighbours. They welcomed his counsel like the dry earth welcomes the rain on a hot, dusty day. If Job laughed or smiled upon them, it was such a blessing that they believed it not for joy.

Job was foolishly concerned about having his words received like rain upon the hearts of other creatures while he had little desire for his Creator's words of humility wisdom to fall like rain upon his dry, thirsty, and sick heart.

P. Job exulted that he was a king in the midst of his fellow creatures.

I chose out their way, and sat chief, and dwelt as a king in the army, as one that comforteth the mourners (Job 29:25).

Job foolishly enjoyed the high position as a king among his people. He chose their way, and they all submitted themselves to his command, although he was just a creature like them. Yet, Job, as a creature, resented and refused in the beginning of his affliction to submit himself to the Creator, the King of kings, and to allow Him to choose His humility way for him.

The 29th chapter of Job is a wicked display of Job's foolish boasting about his relationship with the creature and his blindness to the obvious loss of his special relationship with his Creator. God's faithful mercy and redeeming grace pursued Job until he was brought to the light and repented.

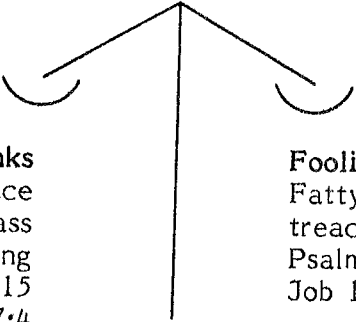
The Psalmist also experienced God's faithful mercy and grace in His chastening and correcting blows upon him.

I am troubled; I am bowed down greatly; I go mourning all the day long. For my loins are filled with a loathsome disease: and there is no soundness in my flesh (Psalm 38:6-7).

The Psalmist was bent and bowed with pain. The Hebrew word, keh-sel, or foolishness is also translated loins. David's loins of foolishness had filled him with a loathsome disease. He was troubled in his mind and his conscience and he was pained in his soul, and he had no rest in his spirit, because his loins of foolishness had filled him with a loathsome disease.

Although David was a great saint and a great king, he had been overcome by the foolishness of his loins and had slain Uriah, his loyal servant and friend, and had stolen his wife, his one ewe lamb, Bathsheba. God's holy aim for the loins is to crucify the stream of wicked foolishness from the old fool that fills them, so that they can be filled with the wisdom and knowledge of Christ. Thus they can be offered as a holy sacrifice to God through sharing His truth with others.

Man's loins are filled with either the unholy, fatty zeal of foolishness or the holy, fatty zeal of wisdom.



Wise Flanks
Fatty zeal of peace
offering and trespass
offering
Leviticus 3:4,10,15
Leviticus 7:4

Foolish Loins
Fatty zeal of wicked,
treacherous disloyalty
Psalm 38:7
Job 15:27

The fat (keh-sel) from the flanks or the loins of the peace offering was removed and burnt upon the fire as a sweet smelling savour unto the LORD. This peace offering was a type and picture of our LORD Jesus Christ. There was no foolishness in Christ's flanks or loins, only the pure fat or holy zeal of truth. The fat (keh-sel) also from the trespass offering was removed and burnt upon the altar for a sacrifice unto the LORD.

All fatty zeal of the crucified, sanctified loins belongs unto the LORD and to the fire of His sanctuary.

But fatty, foolish zeal from the wicked loins of the old fool will always offer itself upon self's altar of wicked, treacherous disloyalty.

Job provoked God to anger with his fatty, wicked zeal.

For he stretcheth out his hand against God, and strengtheneth himself against the Almighty. He runneth upon him, even on his neck, upon the thick bosses of his bucklers: Because he covereth his face with his fatness, and maketh collops of fat on his flanks (Job 15:25-27).

Job had stretched out his hands in scorn against God. He had proudly imagined that through his own might and power he had gained his wealth. It was his foolish arrogance that was his undoing. Job, like a warrior, had stiffened his haughty neck and used his fatty zeal to make an assault upon God concerning His governance and guidance of him and His management of the world. The Spirit compares Job's bones to bucklers and his fat and muscles to the thick bosses. Job runneth against His Creator with his haughty neck, his buckler bones, on the bosses of his fat and muscles, provoking the LORD to anger.

Job had covered his face with gluttonous fatness, and, in his blindness and foolish spiritual insensibleness, fights against God instead of using his fatty zeal to offer sacrifices of praise and thanksgiving to God.

God in His great wisdom removed Job's possessions that He had given him, while Job, in his gross ingratitude, failed to remember how he had gotten them and from whom they had come. God sent a leprous plague on Job by the hand of Satan and then patiently waited until Job's warriors, his haughty, stiff neck, his fat, and his muscles withered away, and then mercifully and graciously sent Elihu, the mediator, to explain to Job his foolish, wicked problem. Finally, Job saw himself, the big "I," and repented in sackcloth and ashes.

However, posterity never learns from the foolishness and death of its forefathers. Man's posterity always approves of their wicked opposition to God.

This their way is their folly: yet their posterity approve their sayings. Selah (Psalm 49:13).

It is wicked to be foolishly self-confident and to be conceitedly independent of God. All those that find pleasure in their hearts and mouths, by doing the same things as their forefathers, will also meet with their same fate. If we adopt the same attitude of our foolish predecessors, we may expect to share their same chastening and correction.

VIII. DECEIT - FOOLISHNESS - ἡ δολικία - IV-VEH-LETH

VIII. DECEIT - FOOLISHNESS - IV-VEH-LETH - IV-VEH-LETH

The eighth stream that flows out from the throne of the old fool in the carnal heart is iv-veh-leth, meaning folly, silliness, and foolishness.

The iv-veh-leth river from the fool, the "I will," feeds the river of deceit. Thus the heart and mind are governed by foolishness, folly, silliness, and deceit apart from the LORD Jesus Christ. God's boundless, unlimited, and infinite knowledge enables Him to know and see all of man's foolishness.

A. God knows and sees the foolish.

The infinity of God's knowledge allows Him to have a clear perception and a firm mental understanding of every thought, feeling, and deed of foolishness.

1. The LORD allows the foolish to beget wounds and stink.

My wounds stink and are corrupt because of my foolishness
(Psalm 38:5).

The Psalmist was afflicted with a serious physical condition. His wounds had festered and grown foul because they had been neglected and untended. Therefore they emitted a strong, unpleasant smell. Their stench was offensive and abhorrent. After much searching of heart, he arrived at the conclusion that his suffering was an effect of his sinful and deceitful foolishness.

The Psalmist realized that his heart contained sinful, mortal wounds, and that he had not given them care and attention by confessing them and by repenting of them. A slight sore that is neglected in the natural may have fatal consequences. Likewise, a slight sin left uncared for by confession and by repentance can have eternal, fatal consequences. God called the Psalmist's attention to his internal condition of sinful foolishness through the external object lessons of his festering wounds. His wounds were noisome, they stank, they emitted a foul odor, causing him to be an object of horror among his friends and acquaintances. His wounds were corrupt, that is, they festered and continued to generate poison. Foolishness is a spirit of madness that deceives one into transgressing God's Torah, making him a repulsive, stinking object of abhorrence before God.

2. God sees clearly man's foolishness.

O God, thou knowest my foolishness; and my sins are not hid
from thee (Psalm 69:5).

God knows the corruption of our fallen, human nature, and the foolishness that is bound up in our hearts. All sin has its origin in our foolishness in some form. Our most

secret, foolish thoughts and heart sins are not hidden from God. A genuine penitent knows that he cannot prosper by covering his sin. Therefore, it is great wisdom to confess our sins because they stand naked before God. All sin stands naked and exposed before the face of God and are never cast behind His back until they are confessed, repented of, and pardoned.

The Psalmist acknowledged that God knew his deceitful folly, therefore his trials and sufferings were God's just punishments for his sins.

We contract guilt, not only by the deeds of foolishness, but also by the thoughts of foolishness.

The thought of foolishness is sin: and the scorner is an abomination to men (Proverbs 24:9).

The first stirring of sin is in the heart, and is offensive to God.

The thought of foolishness is the harmful planning and plotting against God, oneself, and others, which is sin. Thus, sinful acts are the effects of deceitful, foolish scheming. Not only malicious, unclean, and proud thoughts defile the heart, but also thoughtless words and deeds. When vain, foolish thoughts of deceit lodge in the heart, they defile it (Jeremiah 4:14).

B. The nature of foolishness.

The inborn, innate disposition and character of foolishness is silly and imprudent. Consequently, every thought and deed of foolishness is unwise and full of nonsense.

1. Foolishness leads astray.

The unwise thoughts and irrational conduct of foolishness leads the heart astray from God. Foolishness of the big "I" deceives the heart and leads it astray from the LORD God, the Owner and the Master.

He shall die without instruction; and in the greatness of his folly he shall go astray (Proverbs 5:23).

Man's deceitful folly drives him from one misdeed to another in search of satisfaction, prosperity, and happiness until he ends in wrack and ruin. Man's deceitful foolishness is like the net of the sea which takes the fish captive. The net of deceitful foolishness ultimately takes the thoughts of the heart and soul captive and the words and deeds of the body.

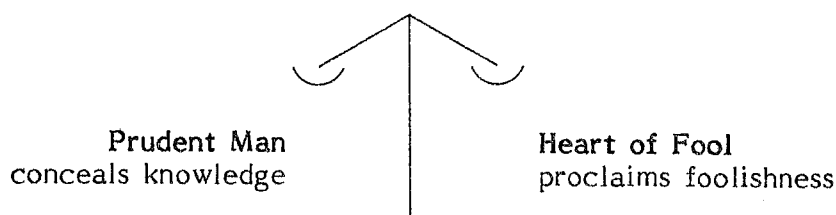
Deceitful thoughts of folly are also like the web of a small spider, entangling the flies that dart by. Likewise, the folly spider seizes the thoughts of the heart and soul in order to entangle them and feed upon them. Deceitful folly in the end is also like a strong cart rope, dragging the heart and soul from the straight and narrow way, into its

crooked and broad way by its deeds of foolishness. The strong cart rope of deceitful folly leads the heart and soul astray from the way of life and leads them into the paths of death. Deceitful folly is so great that it causes man to totter and to reel like a drunk man, pursuing an evil course without a properly planned line of moral conduct, but staggering on until he reaches a premature grave, dying for lack of wisdom's instruction.

2. The heart of fools proclaims foolishness.

Although prudent man is filled with knowledge that edifies others, he withholds it until God's appointed time to proclaim it. But the heart of a fool is constantly proclaiming its foolishness to the destruction of others.

A prudent man concealeth knowledge: but the heart of fools proclaimeth foolishness (Proverbs 12:23).



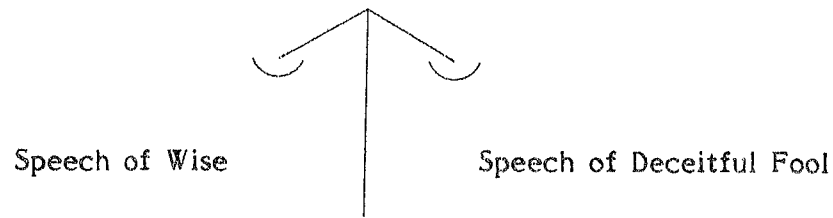
It is the nature of deceitful folly to rush into situations where one needs to be cautious, and to proudly proclaim its foolish knowledge. Then, when man's hasty proclamation of his foolishness has gotten man into trouble, causing him to be despised, he feels sorry for himself and becomes angry with others because they have rejected the knowledge of his deceitful folly.

But the wise man keeps his knowledge and wisdom concealed in his heart until the LORD's Purposive Will brings it forth. Thus he receives honour and appreciation from other wise hearts.

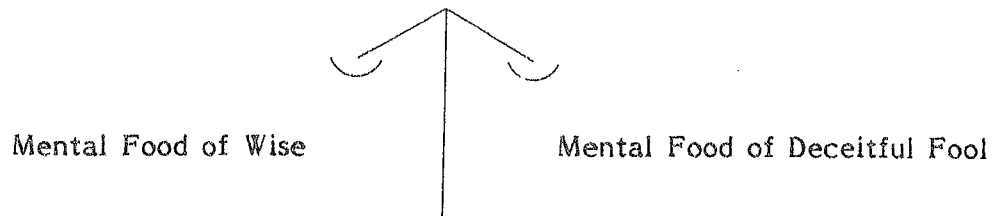
God draws many contrasts between the wise and the foolish in order that many may see, through comparative analysis, that it is much better to choose to follow in the footsteps of the wise.

The tongue of the wise useth knowledge aright: but the mouth of fools poureth out foolishness (Proverbs 15:2).

The heart of him that hath understanding seeketh knowledge: but the mouth of fools feedeth on foolishness (Proverbs 15:14).



The speech of the wise is adorned with knowledge which illuminates the minds and hearts of its listeners. But the mouth or the speech of the deceitful fool pours out foolishness, filling the hearts and minds of his listeners with darkness and despair.



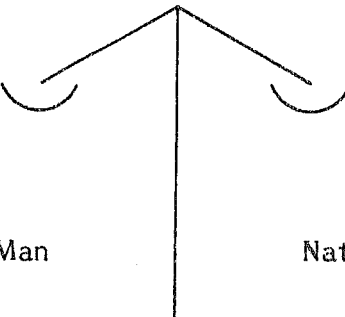
The understanding heart of the wise hungers and thirsts after true knowledge of God's Word. The wise-hearted are thrilled and delighted in their pursuit of knowledge and their finding of it. True knowledge always creates a craving in wise hearts for more and more of it.

However, the deceitful fool is like a satiated cow: he lies down after feeding and ruminates on his deceitful folly which kills all desire in his heart for God's moral high calling. Deceitful folly also destroys all thirst for the wisdom and knowledge that helps the heart attain God's moral high calling.

3. The deceitful fool lays up folly.

The deceitful fool stores up folly as though it were a rare treasure. Therefore he acts impetuously in grave situations, displaying his lack of prudence. But the wise man deals prudently by taking forethought in grave situations, considering the consequences of his choices, both in thought and deed.

Every prudent man dealeth with knowledge: but a fool layeth open his folly (Proverbs 13:16).



Nature of Wise Man

Nature of Deceitful Fool

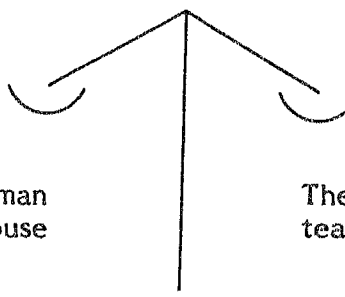
The characteristic of a wise man is that he deals with knowledge which causes him to take forethought in grave situations and circumstances; he weighs the circumstances and consciously decides, by the gracious headship of God on the proper course of action. The wise man acts with knowledge according to God's Master Plan and Purposive Will. Hence he is consciously guided and directed in the right course by God's knowledge.

But the deceitful fool has no knowledge of God's Master Plan and Purposive Will, so he spreads out and unfolds his deceitful folly, acting impetuously and with unrestraint in grave situations and circumstances.

4. The deceitful fool tears down.

The welfare of the home and the prosperity of the household depends upon the wisdom of the woman. But the foolish woman brings the welfare of the home to ruin, and overthrows the prosperity of the household.

Every wise woman buildeth her house: but the foolish plucketh it down with her hands (Proverbs 14:1).



The wise woman
builds her house

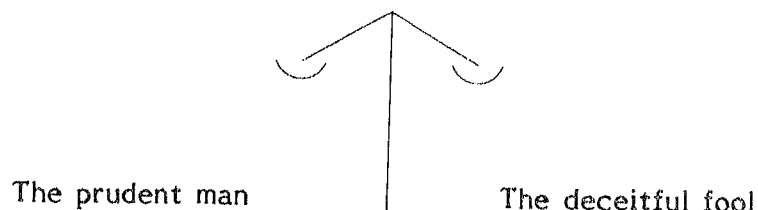
The foolish woman
tears down her house

The wise woman builds her house both naturally and spiritually by bringing children to birth, by training them up in the wisdom, understanding, and knowledge of the LORD and by controlling the economy of her house. The welfare of the whole house depends on the strength and capacity of the wise woman. The increasing prosperity of the household depends on the wise woman, the mother of the household. However, the deceitful, foolish woman tears down, plucks down, and overthrows her house by her ignorance, by her slothfulness, and by her lack of concern for her household.

5. The folly of the fool's deceit.

The prudent man looks well to his way. He observes carefully the paths that are set before him, and, by God's gracious headship, chooses the right way. But the deceitful fool, out of his folly, chooses the way that he thinks will bring him the most carnal gratification.

The wisdom of the prudent is to understand his way: but the folly of fools is deceit (Proverbs 14:8).



The prudent man is full of God's wisdom which enables him to understand, to know, and to choose the right way.

The prudent man weighs his steps, and does not stumble blindly down life's highway. His wisdom and understanding empower him to discern the right way in the midst of various paths.

However, the deceitful fool is filled with folly. Therefore he is constantly being misdirected, misled, and never finds the right way. The deceit and folly of the fool constantly cause him to err from the right way.

6. The angry nature of the fool.

The nature of a fool is to beget hasty anger which leads to folly.

He that is soon angry dealeth foolishly: and a man of wicked devices is hated (Proverbs 14:17).

Let a bear robbed of her whelps meet a man, rather than a fool in his folly (Proverbs 17:12).

The "old fool" fills the heart and mind with anger, causing it to overflow like a boiling pot, destroying and marring itself, both on the inside and the outside. Thus, unrestrained anger and wrath are the overflowing of foolish deceit. It is self-destructive. It leads to deceitful folly and deliberate malice, provoking hatred within and without.

A deceitful fool is a dangerous animal to encounter. It is better to meet a mother bear bereft of her young (as vicious as she may be) than to meet a fool in his deceitful folly.

7. A deceitful fool will not wait to hear.

A deceitful fool is uneasy, restless, and fretful when others are speaking, consequently he never understands the import of what is being said.

He that answereth a matter before he heareth it, it is folly and shame unto him (Proverbs 18:13).

The deceit of the fool prevents him from patiently waiting to hear a complete matter and understanding its import before passing his judgment. The deceitful fool cannot wait to give his answer on a matter which brings him shame and confusion because he has never listened to the subject matter that has been discussed. His actions declare his lack of wisdom. The deceitful folly of the fool constrains him to answer before he has heard, and to interrupt in the midst of another's speech. However, a wise man listens to the whole matter before he answers, and he does not break in on the speech of another.

8. The deceitful fool, in his folly, frets against the LORD.

The deceitful fool is irritated and vexed with the LORD because he fails and falls in his own perverted way.

The foolishness of man perverteth his way: and his heart fretteth against the LORD (Proverbs 19:3).

The deceitful foolishness of the "fool" causes him to pervert his way, to ruin his affairs, and to fail completely. Then, in his deceitful folly, he frets, he becomes sullen, and he blames God for his failure. The deceitful fool harbors up a grievance against God for his failure when in reality the cause lies in his own deceitful folly.

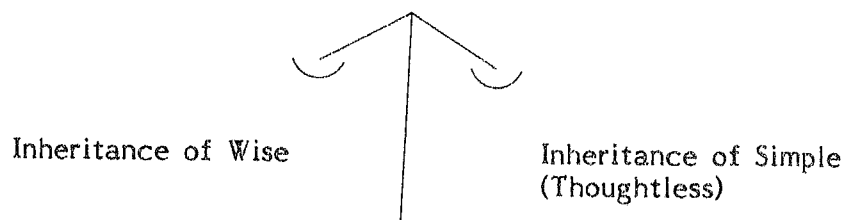
C. The inheritance of the deceitful fool and his folly.

The thoughtless inherit folly for their possession. But the wise inherit a crown of knowledge and riches.

The simple inherit folly: but the prudent are crowned with knowledge (Proverbs 14:18).

The crown of the wise is their riches: but the foolishness of fools is folly (Proverbs 14:24).

He that is slow to wrath is of great understanding: but he that is hasty of spirit exalteth folly (Proverbs 14:29).



The simple inherit folly because they are thoughtless. They prefer to choose foolishness and folly instead of wisdom and knowledge for their portion of inheritance in life. The wise man also has an inheritance, but he prefers God's knowledge and wisdom for a crown to his head. God's wisdom and knowledge adorn the head of the wise man. They bring Him honour, and rule and guide his feet so he can stride forward in his spiritual education and moral development.

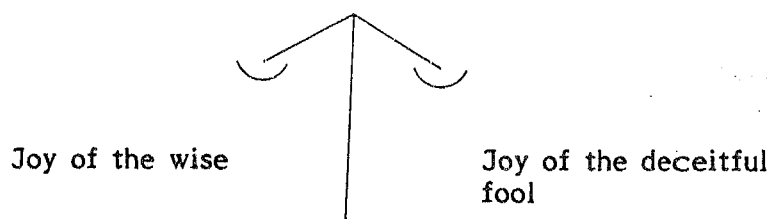
The wise man considers his crown of wisdom and knowledge as his eternal wealth which everyone should desire and strive after. If the wise man gains worldly riches, his crown of knowledge helps him to use it for God's glory and for his good.

However, the deceitful fool is crowned with folly. Therefore, when he obtains riches, he uses them to dishonour God and to destroy himself, and to ruin others. Thus, nothing good can be expected of the deceitful fool, the "I will," because his acts are always and will always be crowned with foolishness and ruled by folly.

The wise man is of great understanding, therefore he is slow to anger. Thus, he saves himself troubles of mind and injuries to his body. He is always a peacemaker because he always debases and crucifies his folly by the grace of God. But the deceitful old fool exalts folly to be his governor and guide through his hasty spirit and quick temper. Thus, the deceitful fool always inherits folly and shame.

D. Folly is a joy to the deceitful fool.

Folly is joy to him that is destitute of wisdom: but a man of understanding walketh uprightly (Proverbs 15:21).



When a heart is filled with foolishness, it is without the wisdom and the ability to discern between good and evil. Therefore it takes great delight and joy in choosing evil and deceitful folly, which brings him to shame and ruin.

But the heart of the wise man is filled with wisdom, understanding, and knowledge, which causes him to delight and to rejoice in choosing the way that is morally right, and straight, and narrow. Thus, the wise man strides onward and upward in God's moral high-calling.

E. God's deliverance for deceitful foolishness.

Deceitful folly is woven into the fabric of our carnal nature. Therefore, it is an inward inclination to think, to speak, and to act foolishly. Foolishness entered the heart when it was shaped in iniquity and conceived in sin. Foolishness is bound in the heart. It is tied with a true lover's knot--foolishness and the heart are wedded and have become "one flesh." Correction by almighty God is necessary to break this lover's knot. It cannot be broken with gentleness, but with great strictness and severity. Consequently, we must welcome God's rod of correction which is the only force sufficient to break the lover's knot between foolishness and the carnal heart.

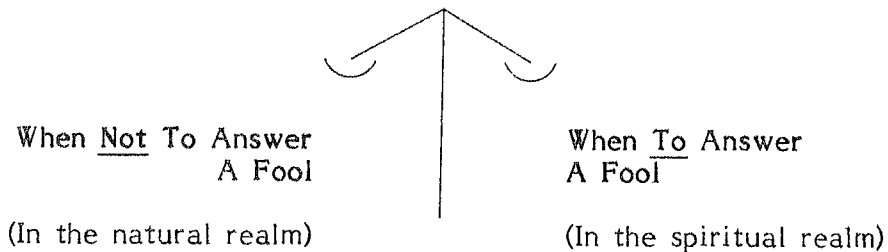
Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him (Proverbs 22:15).

We have inherited the "old fool," the "I will," and his folly and foolishness from Adam the first. But the LORD Jesus Christ, the second Adam, has come to deliver us by His rod of correction from the lover's knot that binds deceitful foolishness and the carnal heart together in an unholy wedlock.

Foolishness, or deceitful delinquency, is bound up in the heart of the child, but God's flogging rod of correction will drive it out when one accepts God's rod of correction. A Greek poet once said, "He who is not flogged is not educated."

F. Paradoxical answers for the foolish.

Answer not a fool according to his folly, lest thou also be like unto him. Answer a fool according to his folly, lest he be wise in his own conceit (Proverbs 26:4-5).



If a wise man answers a deceitful fool concerning his foolish opinions on secular subjects in the natural, he debases and degrades himself, by descending to the level of the fool. It is useless to exchange recriminations with a deceitful fool, when they can be politely ignored.

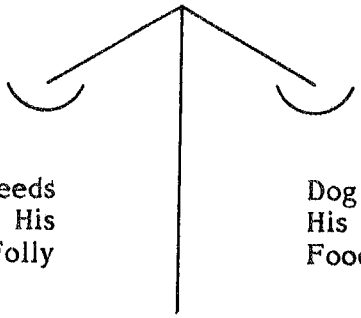
However, when a deceitful fool is putting down God's truth by his blasphemous, deceitful, and erroneous opinions, the wise man must refute them, and answer in defence of the truth.

If the wise man answers not in the spiritual to defend the truth, the deceitful fool will feel that his so-called wisdom is confirmed in his own eyes.

G. The choice of the deceitful fool.

As a dog returneth to his vomit, so a fool returneth to his folly (Proverbs 26:11).

The choice of the deceitful fool is like that of a senseless dog.



Deceitful Fool Feeds
Again On His
Indigestible Folly

Dog Feeds Again On
His Vomit, Indigestible
Food

Because a dog is senseless and without rational reason, he returns to his vomit, his indigestible food, and he will eat again what his stomach had previously rejected. Therefore he will suffer and become sick all over again.

Likewise, a deceived fool, in the same manner, returns to his folly, feeding on the same mistakes and errors that had previously caused him to suffer and to become sick. The senseless and irrational fool repeatedly injures and harms himself by repeating his same foolish mistakes.

IX. LASCIVIOUSNESS - FOOLISHNESS - - KES-EEL-OOTH

IX. LASCIVIOUSNESS - FOOLISHNESS - ת.ל.ס.ו.? - KES-EEL-OOTH

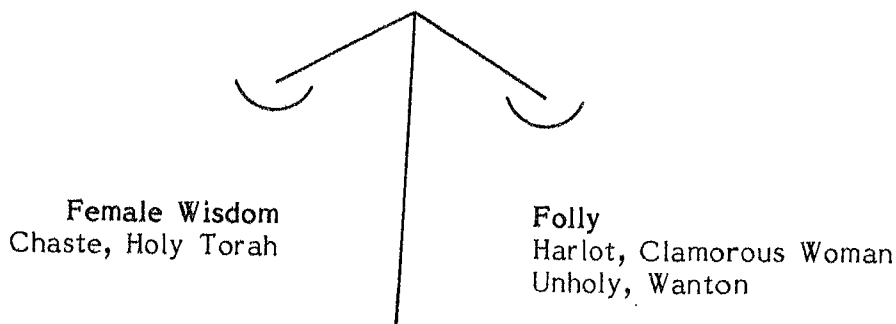
The ninth stream that flows from the throne of the old fool in the carnal heart is kes-eel-ooth, meaning silly, foolishness, and folly. The ninth river of foolishness feeds the river of lasciviousness.

The foolishness of the old fool excites his mind with thoughts that he will find sensual gratification outside the "El Shadday" fence of the Owner and the Master. The foolishness of the old fool feeds the lewd, lustful desires of the carnal heart. Because Adam the first fell into iniquity and sin, all human beings have become a lascivious race. The lascivious music and the wanton song in the carnal heart charms and bewitches the heart so that it feels no fear of God. The wanton speeches and lascivious phrases that flow out of man's corrupt mouth reveal the confluent streams of foolishness and lasciviousness in the carnal heart. God's Word personifies the union of foolishness and lasciviousness as the "folly woman."

The folly woman (kes-eel-ooth) is riotous. She is thoughtless, and knoweth nothing.

A foolish woman is clamorous: she is simple, and knoweth nothing. For she sitteth at the door of her house, on a seat in the high places of the city, To call passengers who go right on their ways: Whoso is simple, let him turn in hither: and as for him that wanteth understanding, she saith to him, Stolen waters are sweet, and bread eaten in secret is pleasant. But he knoweth not that the dead are there; and that her guests are in the depths of hell (Proverbs 9:13-18).

This verse denotes a strumpet or harlot in antithesis to the chaste female wisdom or Torah.



The holy wisdom of God's Torah calls to a virtuous life. But the clamorous woman, the foolish, wanton harlot seduces to debauchery. The folly woman is riotous, noisy, and entirely without restraint or safeguard. The folly woman is reckless and heedless of consequences. The folly woman clamors constantly after carnal, sensual pleasure. The folly woman is the great enemy to all wisdom's virtue, and the great

wanton couturiere (dressmaker) of all vice. She defiles and debauches the soul, and extinguishes all sparks of conviction in the spirit. She is simple and loves to dwell in ignorance. She feeds the stream of lasciviousness from the throne of the old fool, the "I will," in the carnal heart.

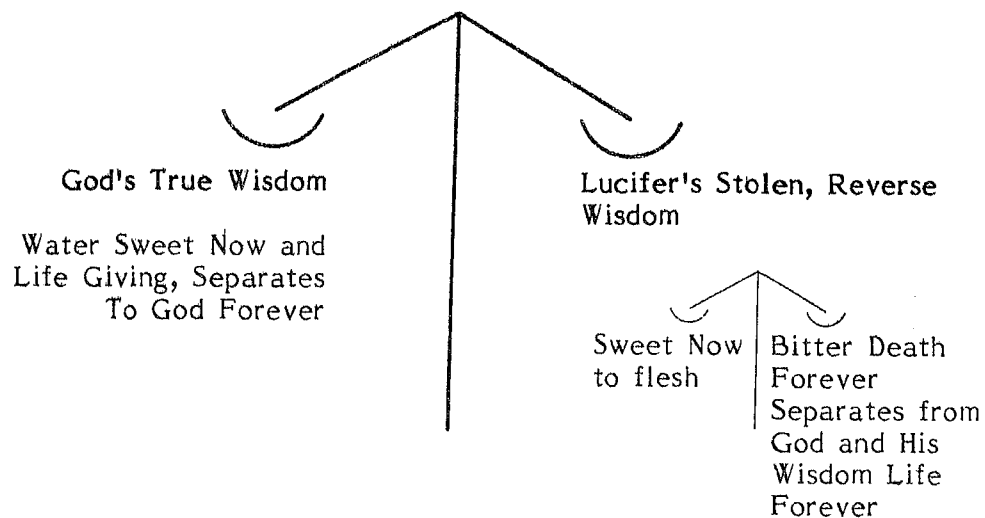
When the folly woman rules and reigns in the soul, she drives knowledge and wisdom into the channels of forgetfulness in the mind, so that all truth is lost and forgotten in the mind. The folly woman entices with her wantonness in a noisy, loud outcry in order to lead poor souls into her chambers of darkness. She is vehement in her continued pursuit of souls. The folly woman imitates the cries of wisdom in the gates and the high places of the city, persuading souls to walk in her way of seeming virtue and truth.

The folly woman sits in her door to watch for her prey to entice them into the way of vice and error. She is unlike Abraham, who sat in his door to do good. She sits on a seat, a throne, in the high places of her proud heart, writing her own Torah. Then she makes her laws of immorality known by deceiving poor souls. With her so-called power and authority, she liberates them from the ruling authority, duties, and obligations of wisdom's laws of morality.

The passengers that are on wisdom's train, racing toward the prize, the Bride, the New City, are much sought after by the folly woman. She calls after them to urge them, to tempt them, and to allure them to get off the train whose tracks extend through the separated, narrow, and crucified way of Jesus Christ. However, the New City-bound passengers ignore the folly woman's cries and continue right on their way without indulging in the folly woman's unlawful pleasures of the world, the flesh, and the Devil. The folly woman uses her seductive imagery to suggest the attractiveness of the forbidden things in wisdom's Torah. The folly woman clamorously calls after wisdom's passengers, hoping to allure them to create false images and gods in their thoughts which will coerce them to get off the New City-bound train.

The folly woman persecutes the passengers on the New City-bound train by calling them simple, thoughtless, and lacking in understanding to deny themselves the pleasurable satisfaction of the world. She promises them, if they will attend her school of folly, that they will be cured of wisdom's restraints, and crucifixions of the flesh. They will have freedom to be themselves, freedom and right to decide what is best for them, and freedom to be their own person.

The folly woman has nothing to offer the students in her school but stolen, reverse wisdom and knowledge that can only be used for sweet and pleasant tastes of the temporal present. Stolen waters of reverse wisdom taste sweet for the moment, but later their true nature is manifested as the bitter waters of eternal death and separation from God.



One has to be a complete fool, and to indulge in great folly in order not to rationally reason that it is far better to drink God's sweet wisdom water now and to have eternal life both presently and forevermore. The sweet waters of wisdom's life separate from all forms of Lucifer's corrupt death, and they separate the soul unto God's incorruptible life, both now and eternally. Lucifer's stolen, reverse water of wisdom appears to taste sweet to the flesh for a moment, but it separates from all forms of life, and it separates unto bitter death forever.

Stolen waters are sweet for the moment and bread eaten in secret is pleasant but their end is bitter death forever. Lucifer's stolen, reverse bread of knowledge is pleasant to the carnal heart, and it produces an agreeable effect on the carnal mind and satisfies the sensuality of the flesh. It gives enjoyment and pleasure to the foolish soul. It is gratifying and satisfying to the desires and wishes of the old fool, the "I will." Lucifer makes his stolen waters and bread seem to be right and acceptable to the hungry and thirsty soul.

Lucifer has stocked abundantly the folly woman's pantry with stolen, reverse, pleasant bread. The folly woman publishes the deceitful lie that her prohibited bread of lustful knowledge is more delightful and satisfying than God's holy and loving bread of eternal wisdom and knowledge.

All that follow the folly woman are foolish simpletons. They neither know mentally, nor are aware consciously, that a day of reckoning must follow all those who partake of the folly woman's sweet, stolen waters and her pleasant, stolen bread. Sweet, stolen waters are the bitter waters of death and the pleasant, stolen bread is the disagreeable burnt bread of hell fire.

God's description of wisdom and folly has been painted in graphic, colorful hues in His Word. Wisdom shows the gate and the way to God's moral high-calling, the prize, the New City. God's Word also reveals how the folly woman leads the poor, blind souls through her gate of lasciviousness, and on her way of voluptuous lust with her mischievous madness. God's Word reveals that beyond the temporal gate of lasciviousness

and beyond the temporal way of voluptuous lust, lies the world of eternal death and hell which is full of ghosts, fears, and dreads that haunt transgressors about their foolishness in the past. Nevertheless, those who follow the folly woman are now already perishing in guilt, and perishing in deathly fear, and perishing in hellish dread of the judgment. However, the eternal perishing of foolish ones will be much more awesome in the world to come, if there is no repentance and godly sorrow over their foolish, dastardly deeds. Stolen waters and stolen bread can only be drunk and eaten in bold contempt and impudent defiance of God's law, His Torah, and His wisdom.

The foolish soul can drink and eat from the folly woman's table, only after it has broken through the fence of God's restraining commands. Sweetness and pleasantness were the Serpent's bait to Adam male and female in the garden. They soon discovered that what they had eaten so sweetly and pleasantly in secret was in reality the bitterness of death and the disagreeableness of hell. Those who live in pleasure are dead in trespasses and sins. Remorseless sin is remediless sin.

No words can be added to wisdom's warnings against the awfulness of the strange woman's folly and the stream of lasciviousness, the waters of lust from the old fool, and his carnal throne.

God forbids his saints to turn and follow the woman of folly.

I will hear what God the LORD will speak: for he will speak peace unto his people, and to his saints: but let them not turn again to folly (Psalm 85:8).

The thoughts and feelings of God's saints, His Bride, who had returned to Canaan's land from the Babylonian captivity, are vividly mirrored in this Psalm. When they were confronted with the awesome scenes of desolation in Jerusalem, and the almost impossible task of reconstruction, their hearts sank into deep depression. They cried and prayed unto the LORD from their pit of despair, asking the LORD to withdraw His anger from Jerusalem and Israel, which had been the destructive force that had caused the national disaster. Without the removal of God's anger toward them, they could not look forward to the future with hope and confidence that all would be well. The LORD answered their prayer with life-giving assurance that all would be well, if they turned not back again after the folly woman in their lustful lasciviousness for idol worship.

The Psalmist listened for God's answer to the supplication of His saints. God, the almighty One, the all-powerful One, is not limited in fulfilling His Purposive Will for His saints. The LORD, the Merciful and Gracious One, pushes back what man deserves and gives him what he does not deserve when he cries unto Him. The Merciful and Gracious LORD promised Israel peace and prosperity on the condition that she would not lapse back into the error of following the idolatrous folly woman who had led them to the deathly national disaster in the first place.

In order for the Psalmist to hear the voice of the LORD speaking to His saints, he had to allow the LORD to do a work in his own soul first. The Psalmist had to have his griefs, fears, and depression washed away so that he could wait in humble, peaceful silence. God's message of peace can be received only by a peaceful heart. God always has a message of peace for His saints, His Bride, who have been separated from the Babylonian captivity of confusion, and who are passively and actively submissive to Him. God always has words of comfort and assurance for His Bride who has willingly accepted His sanctifying grace and who wilfully devotes herself to His glory. Although the LORD's Bride may find herself in a place of depression because of fightings without, and fears within, the Merciful and Gracious Bridegroom, the LORD Jesus Christ, in His almighty power, always speaks peace. When the Bride cries unto the LORD, He speaks inward peace and assurance to her which brings joy and gladness to her heart. Then, together, in peace, they face the fightings, battles, and struggles without. A peaceful heart receives the LORD's speakings with humility, gratitude, and appreciation.

The LORD God cautions His saints to not turn again after idolatrous folly. Peace within, and victory without, are the beautiful hereditary possessions and fruit of those who turn from sin. It is a great peril, and egregious folly to turn back to sin after God has turned one from it, and after He has given him peace and joy.

The apostle Paul also warned the saints in the early church to flee from the clamorous folly woman.

Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you (Ephesians 4:31-32).

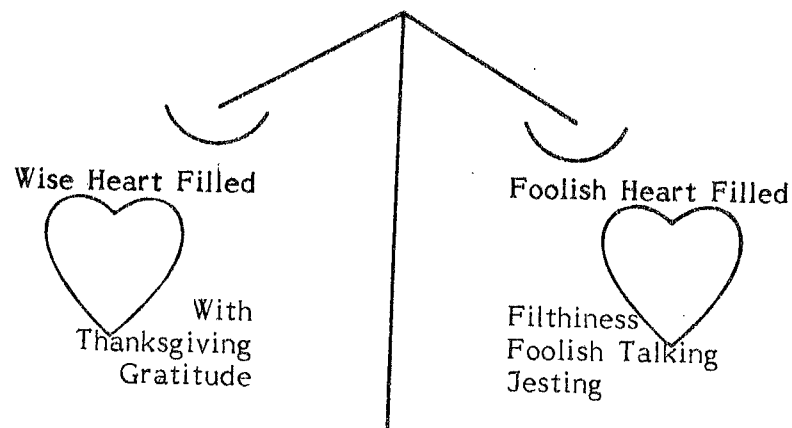
Paul exhorted the Ephesians to put off the old man, the old fool, the "I will," which is corrupt with deceitful lust, and to put on the new man, which is Christ, Who is righteous, holy, and peaceful. We are to put off bitterness, wrath, anger, and the "clamorous woman" who stirs bitter displeasure inwardly and violent resentment outwardly against others. The clamorous woman manifests herself by noisy and loud threatenings, and intemperate, immodest, warning speeches.

The clamorous woman uses the evil of bitterness, wrath, and anger, to redeem her "I will" by her clamorous, evil-speaking tongue. The clamorous woman reviles, rails, and reproaches all those who oppose the old fool, the "I will," in her carnal heart.

Since our Bridegroom, Jesus Christ, has redeemed us through His mercy and grace, He expects us to use His same redemptive fruits of mercy and peace to minister to others by being gracious, tender-hearted, and forgiving toward others.

The apostle Paul also commanded that the saints put off foolish talking and jesting and to put on thanksgiving.

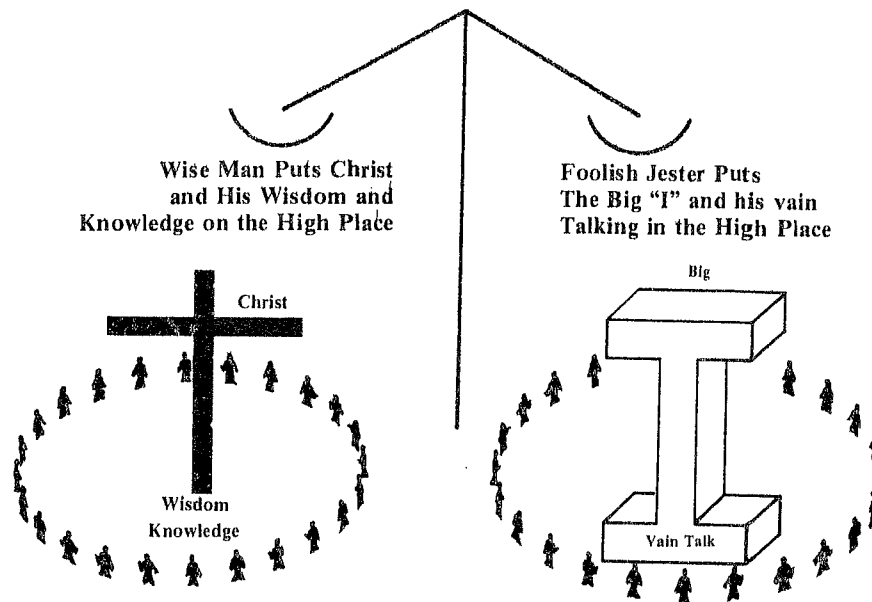
Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks (Ephesians 5:4).



God forbids all filthiness of the flesh, all wanton gestures of body language, and all lascivious behaviour that would provoke sinful thoughts and desires in the hearts of others. The LORD also forbids foolish talking, which includes all talking that does not edify the hearers, and all talking that misuses time and wastes energy. Vain, foolish conversations and discourses betray the presence of the folly woman in the heart, whose wanton purpose is to lead souls away from the eternal, sweet waters of wisdom and the eternal satisfying bread of knowledge.

God's Word also forbids jesting to abide in the carnal heart. Jestering is seemingly pleasant, harmless, innocent, and inoffensive conversation. But it is harmful and offensive to God because it does not redeem the time; it wastes the opportunity of planting good seeds in the ears of the listeners; it robs God of receiving gratitude and steals His glory. Thus these foolish jesting conversations pollute and poison the minds and hearts of the hearers. The foolish "jester" robs Christ and His wisdom and knowledge of the place of

preeminence in a conversation while the "foolish jester" steals the high place for the "old fool," the "I will."



God's Master Plan and Purposive Will for His Bride is neither the mirth of obscene humor, nor profane foolish wit now, or in the New City, but rather the giving of thanks. Foolish jesting is very unsuitable to the vocation, the profession, and the character of the Bride.

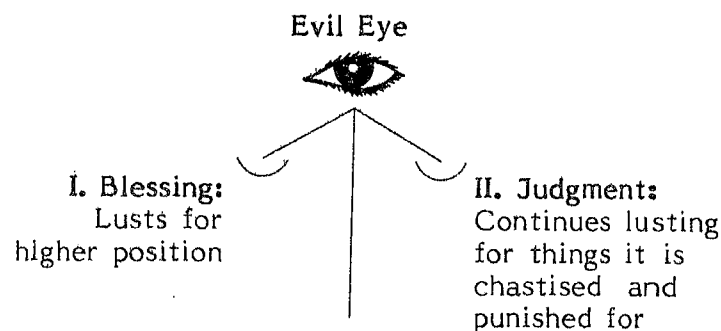
Gratitude and thanksgiving for the "lion's atonement blood" of the LORD Jesus Christ changes the mirth of idle foolishness and vain jesting into joy and rejoicing in God's Spirit. Hence, we can live continually with a merry heart in Christ Jesus. The Bride keeps her heart joyful and happy by gratefully remembering the LORD's graciousness and goodness unto her, and by praising His holy Name for His mercy and grace. This will be part of the ministry of the Bride in the New City, to teach others outside the New City of Christ's mercy and grace, and to lead all creation in a universal hallelujah chorus. There will be no foolish talking and vain jesting in the New City. Reasoning from this fact, it is imperative wisdom for us to put off these things now, if we are going to remain as passengers aboard the New City-bound train. If we do not heed wisdom's warnings, we will get off the New City-bound train and we will follow the folly woman into nothingness.

X. EVIL EYE - FOOLISHNESS - 816¹T - YAW-AL

X. EVIL EYE - FOOLISHNESS - שקט - YAW-AL

The tenth stream of foolishness out of the old fool's throne in the carnal heart is yaw-ál, meaning to be slack, to be foolish, to dote, to do foolishly.

This foolishness in the old heart, the "I will," feeds the stream of the evil eye, causing it to see folly as the proper way either in the midst of God's blessings, or in the midst of God's judgments.



A. The lust of the evil eye in the midst of blessing.

And Aaron said unto Moses, Alas, my lord, I beseech thee, lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned (Numbers 12:11).

God had bestowed great honour on Aaron and Miriam. Aaron was made a high priest and joint leader of the Israelites with Moses and Miriam (Micah 6:4). Miriam was given the gift of prophecy on the victorious banks of the Red Sea, and she also was given leadership of the Israelites with Moses and Aaron. Nevertheless, the evil eye in Aaron and Miriam refused to recognize that God had honoured Moses above them. They quarreled and complained between themselves because they thought Moses had monopolized all the governmental power over Israel. They did not deny that God had spoken by Moses but their evil eye made them to wrongfully imagine that their position as leaders in government of Israel was just as great as Moses'. Although God had highly distinguished Moses from them in many ways, they refused to see it. They were determined by their lustful eye to make themselves equal in power and authority with Moses. The lustful, evil eye in the carnal heart is never satisfied with its good preferment as long as there remains another person more preferred than he.

The LORD heard these evil accusations against His servant Moses and He assumed the responsibility of defending him. Moses had always been quick to defend God's honour, so God is now quick to defend Moses' honour.

God rebuked Aaron and Miriam and Miriam was smitten with leprosy. Thus God made them to know that, great as they were they were, in no way equal to Moses. Moses

had needed a veil to hide the glory of the Word upon him, but Miriam needs a veil to hide the shame of her leprosy because of the foolish lust of her evil eye.

Aaron confesses his own sin of foolishness, and his sister's sin of foolishness. Aaron's confession was sincere because he speaks respectfully to Moses, calling him lord, when before he had spoken disrespectfully. Aaron now takes reproach upon himself whereas before he had heaped reproaches on Moses. People sin and do foolishly when they speak evil and revile the good servants of God who are exercising their authority according to God's Purposive Will. Aaron and Miriam repented by "unsaying" that which they had said.

When Miriam praised God in the dance she was placed at the head of the congregation with the gift of prophecy; but, when she spoke against God's servant, she was expelled out of the camp as a filthy tail, full of leprosy, until she repented sufficiently to be brought in again.

- B. The lust of the evil eye joined to the foolishness from the old heart continues lusting even in the midst of God's judgments.

Surely the princes of Zoan are fools, the counsel of the wise counsellors of Pharaoh is become brutish: how say ye unto Pharaoh, I am the son of the wise, the son of ancient kings? (Isaiah 19:11).

The princes of Zoan are become fools, the princes of Noph are deceived; they have also seduced Egypt, even they that are the stay of the tribes thereof (Isaiah 19:13).

The false, wise men of Egypt boasted of their great wisdom inherited from their ancestors. Thus they continued in the idol worship of their ancestors and in their own false prophecies until they filled up the cup of God's wrath against them. Their evil eye never ceased feeding on the foolishness of their old, carnal heart which constantly led them in their wicked way in spite of God's judgments upon them.

The LORD, through His prophet, proclaimed the foolish, brutish nature of the Egyptian wise men. He sarcastically appealed to their evil eye to look and see what He had purposed to do unto them in judgment, since they professed to have such great spiritual wisdom and vision. If they could see into the spirit-world as well as they had boasted that they could, then it would be easy for them to behold the judgment that God had stored up for them.

How sad to see that man's foolish, carnal heart so frequently profits not, either from God's blessings, or from His judgments.

O LORD, are not thine eyes upon the truth? thou hast stricken them, but they have not grieved; thou hast consumed them, but they have refused to receive correction: they have made their faces harder than a rock; they have

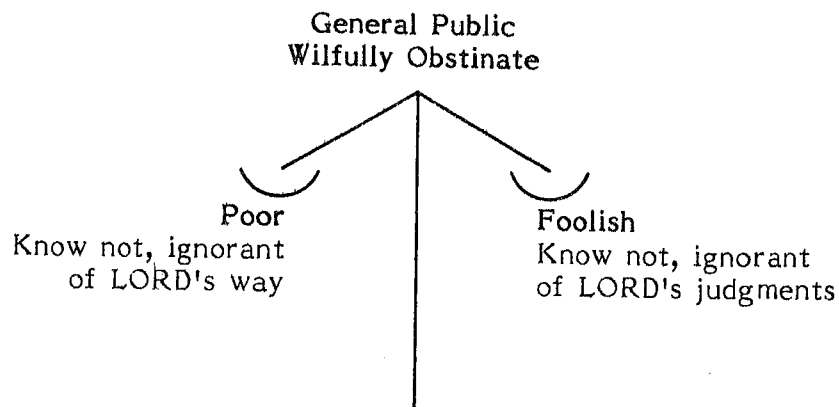
refused to return. Therefore I said, Surely these are poor;
they are foolish: for they know not the way of the LORD,
nor the judgment of their God (Jeremiah 5:3-4).

God challenged the prophet to run to and fro in Jerusalem and try to see one honest man who executed judgment and sought truth. If there were one, he would not dare to appear in public in the streets or broad ways because of the inimical attitude of the general public. God appealed to the prophet's eyes to look for an honest man, and then the prophet appealed to God's eyes to look upon the obstinacy and the foolishness of the "I will" of the people, which was harder than rock, in spite of God's judgment upon them. God had stricken and smitten them with afflictions but they had not grieved with godly sorrow and repentance. They had continued to follow the lust of their evil eye in spite of God's chastening punishment upon them. Their evil eye had refused to look and see the sin and guilt which had brought God's judgment upon them.

God went even further, consuming them and correcting them with more severity, but their evil eye refused to see God's rod of correction in the midst of their sufferings and afflictions. Therefore they rejected God's rod of correction and refused to accept it. Their foolish "I will" purposed to out-suffer God's divine sentence and to out-brave the execution of His judgment by making their faces harder than a rock.

What unparalleled foolishness of the evil eye to imagine that the hardness of the rock of their creature faces could endure longer than the hardness of God's rock of punishment.

God often called to His people in the midst of His judgments but their foolish "I will" refused to return. They obstinately willed to go backward, although it was wrong, rather than choose to go forward toward the LORD, although this was the right thing to do. Surely these were poor, foolish, and blind ones who followed the lust of their evil eye.



Their wilful ignorance of the LORD's Word made them ignorant of the LORD's way of righteousness. Their wilful ignorance was without excuse before the LORD. Therefore he sent His judgments as punishments upon them for their sins.

Their foolish hearts continued to know not because they chose to be wilfully ignorant of the purpose and reason for the LORD's judgments upon them. All they had to do in order to know the LORD's way and the LORD's judgment was to humble themselves and to inquire of the LORD. He would have revealed their sins to them, which were the reasons for God's judgment and punishment upon them.

How sad when God's people follow the old fool in their carnal heart and feed their evil eye on the darkness of foolishness rather than to wilfully choose to walk in the light. How pitiful to see them walking in the way of darkness in preference to walking in the way of light and truth.

Subsequently, God's punishment of Judah had no enduring value for him, because despite the fact that he was smitten, stricken, and afflicted, he refused to repent.

A sword is upon the liars; and they shall dote [shall become foolish]: a sword is upon her mighty men; and they shall be dismayed (Jeremiah 50:36).

The order of these verses is most noteworthy: the princes, wise men, and diviners in Babylon were the first to fall under God's judgment when Babylon's cup of iniquity was filled up. The liars, the foolish boasters, the diviners, the princes, and the wise men were those who nourished the spirit of encouragement and the spirit of high morale of the people. These are imponderable essentials in time of war in order for a nation to experience success. Therefore, when these lying leaders fell under God's judgments, it was impossible for the nation of Babylon to be successful. Consequently, Babylon fell to the Medes and Persians.

The lying soothsayers, astrologers, princes, and wise men cheated the people with their false prognostications of peace and prosperity. Hence, God sent a sword upon these liars, or boasters, and they became fools or were exposed as foolish ones because they had assured Babylon of permanent domination over the nations. They were made fools when God's sword came because of their false prophesying of peace and prosperity. As they fell under God's sword of judgment, it proved their prophesies of peace, prosperity, and security all lies. When God's sword touched the spirits of the mighty men, they became dismayed and their will to fight and to obtain the victory was destroyed. The mighty men were filled with such fear, discouragement, apprehension, and alarm that they behaved like foolish, weak children. Subsequently, the demoralization of Babylon's army followed, and they lost the victory to the Medes and Persians.

There was no evil eye in Babylon that could show the nation how to escape from under God's sword of judgment. How much better to call on the LORD Jesus Christ and ask Him to circumcise our hearts with His holy Name, and ask Him to crucify our big "I" at Calvary's cross and to cleanse our 12 corrupt streams with the lion blood of the Lamb.

The 12 streams are corrupt because they issue out of the corrupt well-spring of the old fool upon the throne of the carnal heart. Either we can destroy our evil eye by

the lion-blood of the Lamb, or our evil eye will destroy us. Someone has rightfully said, "Good has one enemy and that is evil. But evil has two enemies, and that is good and itself."

The evil eye is a huge blot of darkness in the carnal heart until the Sun of Righteousness rises with healing in His wings.

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XI. BLASPHEMY - FOOLISHNESS - ש'קוץ - KES-EEL

The eleventh stream from the old fool in the carnal heart is kes-eel, meaning to be fat, stupid, silly, foolish, folly, and brutish. This class of foolishness feeds the stream of blasphemy in the carnal heart.

A. The hatred of blasphemous fools.

The blasphemous fool feels an exceedingly great dislike and detestation for Christ's humility wisdom and knowledge.

1. Hatred for moral knowledge.

The blasphemous fool hates moral knowledge because it restrains and convicts him of his rash, reckless ignorance.

Wisdom in the Book of Proverbs is the voice of the Torah who delivers her proclamation to all fools, urging and pleading with them to repent and to reform their way. Wisdom, in the Book of Proverbs, denounces the fools who blasphemously and scornfully reject her pleas for repentance and reform.

How long, ye simple ones, will ye love simplicity? and the scorners delight in their scorning, and fools hate knowledge? (Proverbs 1:22).

Wisdom asks the simple ones or the thoughtless ones how long will ye love thoughtlessness? Wisdom inquires of the scorners, who mock at moral principles, and wilfully ignore them in their thoughts and their conduct, how long they will continue to delight in their scorning. Wisdom demands of the fools, the insensible ones, who hate knowledge of moral truth, how long they will continue in their hatred for God's knowledge of righteousness.

Go from the presence of a foolish man, when thou perceivest not in him the lips of knowledge (Proverbs 14:7).

It is important not to make an intimate friend and not to spend much time with such a one that hates moral knowledge, because his lips never utter the kind of wisdom that is worth listening to.

2. The hatred of the fool makes the departure from evil an abomination to him.

The desire accomplished is sweet to the soul: but it is abomination to fools to depart from evil (Proverbs 13:19).

When a spiritual goal and desire has been achieved and obtained by a wise man, it is sweet and satisfying. When a soul has embraced God's Purposive Will and has seen a goal and desire fulfilled, a work accomplished, it feels a total delight and satisfaction. However, if that soul is in love with the LORD as the Owner and Master, it is passively and actively willing to leave the accomplishment, the work, in order to move on to a higher realm of work and accomplishment in God's Purposive Will.

But the fool who has taken his own immoral way to fulfill his wishes and his desires finds it an abomination or hateful thing to leave his idols of sweet satisfaction and pleasure that he has found in his works and accomplishments.

B. Scornful, blasphemous fools are falsely secure.

For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them (Proverbs 1:32).

The simple, the thoughtless, are slain by their own waywardness. When the simple ones turn from the LORD and apostatize from His truth, they are slain by their own way of death. Likewise, the fool that builds his house or works on an immoral foundation is slain by his own house when it falls. In the beginning, the fool feels confident and safe because of the quietness, the ease, and the well-being that exists in his mind in the time of prosperity. However, the fool's feelings of confidence and security exist only before the rains come, the floods come, and the winds blow and beat upon his house and his foundation. God's rains, floods, and winds test the house and foundation of the fool, which fall, killing him in the process.

The house and foundation of the blasphemous fool fall because he scorns the idea of always having to dig through the sands to find the Rock. He considers it unnecessary to build every thought, every word, or every deed upon the Rock. But his blasphemous, false confidence destroys him by preventing him from building all things upon the Rock.

C. God's reward to fools.

The great God that formed all things both rewardeth the fool, and rewardeth transgressors (Proverbs 26:10).

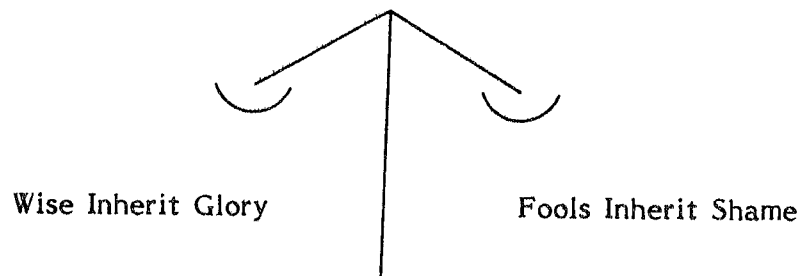
The almighty God, Who created all things in the beginning, still governs His creation in His infinite, divine wisdom, rendering to every man according to His works.

The great God of all things rewards both the fool and the transgressor. Almighty God rewards the fool with few stripes who sinned through ignorance, who knew not the LORD's Purposive Will. However, He rewards the transgressor with many stripes, who

knew his LORD's Purposive Will, and would not do it, therefore presumptuously sinned with a high hand against God.

1. God rewards the fool with shame.

The wise shall inherit glory: but shame shall be the promotion of fools (Proverbs 3:35).



The wise acquire wisdom; consequently they inherit the glory with which wisdom is clothed. The wise have received grace, therefore they inherit the glory that goes with the grace (Psalm 84:11). The wise are honoured both by God and by the wise of their generation. But the scornful fool that gives himself to following the "I will," carries away shame as the allotted portion of his inheritance. The blasphemous fool earns the contempt of God, and ultimately a degraded status among men.

2. The fool is rewarded by God with stripes on his back.

Judgments are prepared for scorers, and stripes for the back of fools (Proverbs 19:29).

Foolish scorers may escape the evil penalties of man's punishment, but they cannot escape God's divine punishment and judgment.

God rewards the blasphemous fool with stripes on his back in hopes of turning him from his evil way. God sends situations and circumstances that are blows and strokes to break the back or the will of the foolish one in hopes of turning him from the error of his way. The LORD's purpose for striking down, hammering down, and smiting our corrupt "I will," is to conquer it and to bend it in subjection to His eternal perfect will.

3. The LORD also rewards the fool with a rod of correction.

A whip for the horse, a bridle for the ass, and a rod for the fool's back (Proverbs 26:3).

God compares the fool to a horse and to an ass. Man is so foolish, so stubborn, so unreasonable, and so unruly that God must govern him with force and fear like a dumb animal. Although a horse is broken, he needs a whip of force and fear to keep him going in the desired direction and at the right speed of his master's Purposive Will. The ass needs a bridle to guide him, to control him, and to check him from turning aside out of his owner's desired way.

The stream of blasphemous foolishness from the old fool, the "I will," in the carnal heart, rebels against coming under the guidance of God's Master Plan, and the restraint of His Purposive Will. Consequently God is forced to control him with the bridle of restraint, and with (the) severe rebukes through people and circumstances. God makes the blasphemous fool to smart for what he has done amiss, through harsh sufferings and bitter trials. God's desire is to restrain the old fool from offending more, and to deliver him from his corrupt, ignorant nature, and to fill him with the wisdom, understanding, and knowledge of God.

D. The LORD commands the fool to understand and repent.

O ye simple, understand wisdom: and, ye fools, be ye of an understanding heart (Proverbs 8:5).

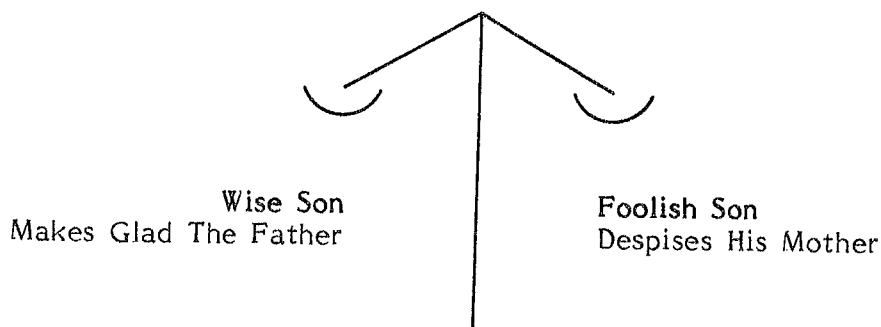
Wisdom cries to the sons of men because she desires to make them wise. God's Word of wisdom and light cries unto and shines into every man born into this world, so they are without excuse before God (John 1:9).

God is not partial with His wisdom. It is for all kinds, the foolish, the fallen, and the sinful. Wisdom is willing to enroll any one in her school as a scholar, regardless of his spiritual learning disabilities. The most simple, unlearned heart will become an understanding heart in wisdom's school of humility truth.

E. The works of the blasphemous fool.

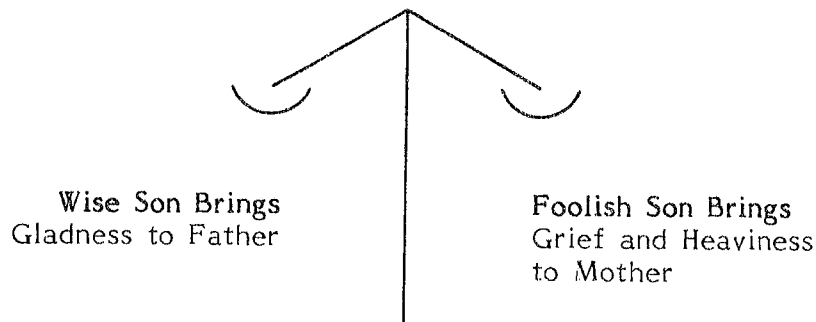
1. A fool brings great suffering to his parents, both naturally and spiritually.
A foolish son despises his mother.

A wise son maketh a glad father: but a foolish man despiseth his mother (Proverbs 15:20).



A wise son brings joy and gladness to his parents. A foolish son despises his mother's authority in the home. He looks down with blasphemous contempt on the rules and regulations of his mother in the home. The foolish son's despising is a strong, emotional, rebellious response to his mother's authority. His blasphemous looking down with contempt upon his mother's authority is a display of rebellion against God's Word. The foolish son feels disregard, dislike, and repugnance for his mother's authority because she has power to tell him what to do. Through his despicable and ungrateful attitude, he brings great sorrow to his mother's heart.

The proverbs of Solomon. A wise son maketh a glad father: but a foolish son is the heaviness of his mother (Proverbs 10:1).



The wise son gladly receives the training of wisdom and knowledge given to him by his parents. Therefore he behaves himself piously and discreetly toward his parents as a grateful compensation for all their care and pain to educate him. Thus he brings gladness, joy, and pleasure to his father. However, the foolish son despises all of his exposure to the wisdom and knowledge of God's truth through his parents, prefers his own evil, foolish way. He, through the display of ingratitude toward God and his parents, is continually bringing heaviness, grief, sorrow, and a spirit of depression upon his mother's heart.

A foolish son is a grief to his father, and bitterness to her that bare him (Proverbs 17:25).

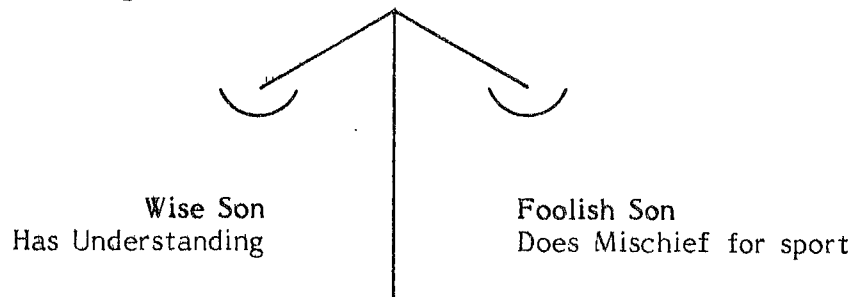
A foolish son is a burden and affliction to both parents. A foolish son blasphemes the authority of his father. His blasphemous, ungrateful attitude brings sorrow and bitterness to the tender, caring heart of the mother. Thus the parents become companion sufferers over a foolish son. The mother is ever consoling the anger of the father over his abused authority and the father is ever comforting the aching heart of the mother.

A foolish son is the calamity of his father: and the contentions of a wife are a continual dropping (Proverbs 19:13).

A blasphemous, foolish son is the calamity and affliction of his father. A foolish son rejects God's wisdom and knowledge of truth, preferring to live in his own lewd, loose, and unrestrained way. A foolish son is the disgrace and ruin of his family, making his father wish that he had never been born.

2. A blasphemous, foolish son makes sport of mischief.

It is as sport to a fool to do mischief: but a man of understanding hath wisdom (Proverbs 10:23).



A wise and understanding son departs from mischief and chooses to be separated from it by the powerful lion's blood of the Lamb.

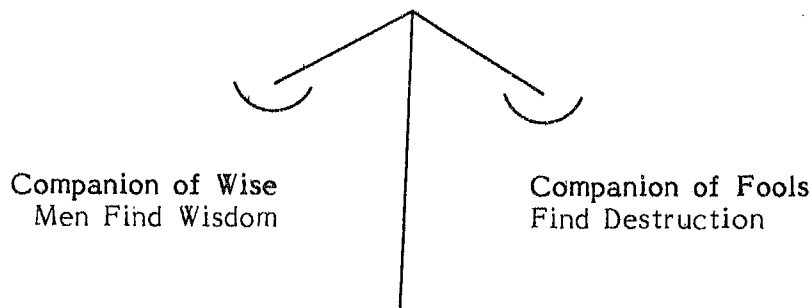
The foolish son is exceedingly wilful. It affords great laughter and pleasure to him to do mischief. His foolish mischief is his laughing, pleasurable sport. His mischief is the darling of his soul. The foolish son takes great delight in using his mental powers and energies to think up harmful, injurious tricks on others. The foolish son has a disposition and tendency to annoy and vex others with his playful tricks. He is so blind and unlearned and without understanding that he knows not that he is blaspheming, scorning, and abusing his God-given energies and time in so-called harmless, playful teasing.

He knows not that his actions or conduct is displeasing to God. The foolish son is glad when a sermon is finished so that he can be free to take up his foolish mischief again in which he finds his real amusement and satisfaction. Mischief is the fool's moral superficiality that enables him to delight in his sin; he has no sense, conviction, or realization of the sinfulness of his mischief.

The fool's mischief can become such a part of his foolish "I will," and can become such a normal part of his joyful activity, that his old heart is senseless to the conviction of God's Spirit and Word.

3. The works of a fool are to destroy those who walk with him.

He that walketh with wise men shall be wise: but a companion of fools shall be destroyed (Proverbs 13:20).



One is always influenced and affected by one's association with others. The kind of effects always depends on whether one's companions are wise or foolish.

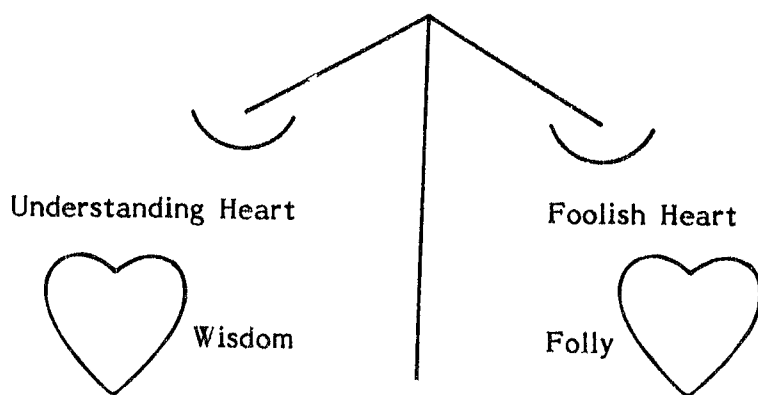
When you are with the wise, learn to humble yourself, to listen, and to drink in their words with thirst, so that you can be influenced and affected by Christ's wisdom. If one desires to be wise, one must seek Christ, and one must select for one's companions those who are wise in Christ Jesus, so that one can receive profitable instruction from them.

The foolish heart chooses fools for his companions, therefore the few good thoughts and desires that he does have will be torn down and demolished. The small desires that the foolish one had for change and reform will be brought to an end by the wrecking and ruining influence of his foolish companions.

Thus his desire for wisdom and knowledge of God's truth will be totally defeated, crushed, and done away with. You can know a person by the companions that he keeps.

4. Fools are quick to make known their inner heart.

Wisdom resteth in the heart of him that hath understanding:
but that which is in the midst of fools is made known
(Proverbs 14:33).



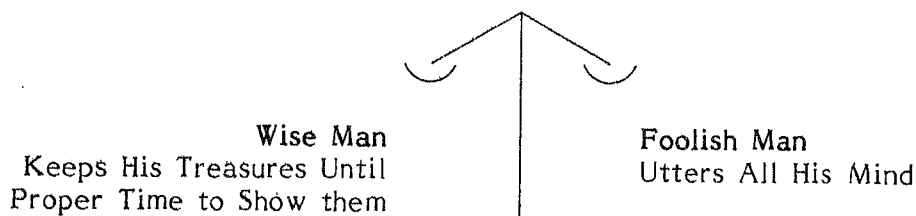
The wise has hidden the treasures of God's wisdom in his heart, not for the purpose of boasting of them and making them known, but for the purpose of allowing them to rest in his heart so that he can feed on them, digest them, and allow them to become a part of his being. The wise heart feels no need to advertise his wisdom and to proclaim its advantages in order to be accepted. The wise heart allows wisdom to enter into his spiritual education and rest there, and settle in his moral development so that he can make it known through his actions and deeds.

The wise in heart does not unseasonably talk of his wisdom, nor make a big noise with it. But the foolish one, whose heart is filled with folly and the wrong motive, is open and ostentatious with his folly.

If fools have received a little knowledge, they mingle it with folly, take every foreign occasion to stand up head and shoulders above every one else in order to speak senselessly. The foolish one takes every opportunity to be forward in showing the inner folly of his heart.

A fool always utters all the folly of his mind.

A fool uttereth all his mind: but a wise man keepeth it in till afterwards (Proverbs 29:11).

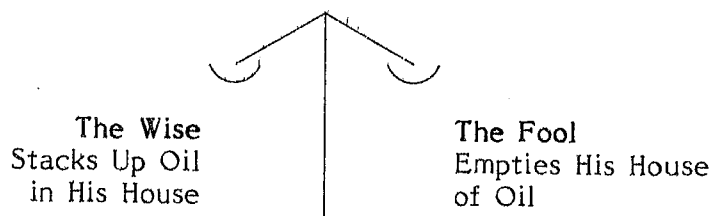


The fool always utters all his mind. He tells everything he has heard and knows. He cannot keep counsel. His mouth speaks instantly all of his thoughts. Therefore, when he is provoked, he is quick to utter his angry thoughts, thinking he has never said enough, much less feel conviction about what he has already said.

The wise man keeps his thoughts of wisdom until the proper time for them to be uttered. He waits for God's Purposive Will in order to speak and discourse upon the wisdom in his heart.

5. The works of a foolish son consist, also, in his spend-thrift ways.

There is a treasure to be desired and oil in the dwelling of the wise; but a foolish man spendeth it up (Proverbs 21:20).



The wise son regulates his expenses according to his income, and lays up an extra supply of treasures in his house, particularly oil, which was one of the staple commodities of Canaan's land (Deuteronomy 8:8). Oil was needed for light to see, for heat to warm, and for the cooking of food, and was a picture of the Spirit of God. The wise virgins stored up an extra supply of oil, so they had sufficient light to make it into the marriage of the Lamb. It is better to have an older house with plenty of oil than a

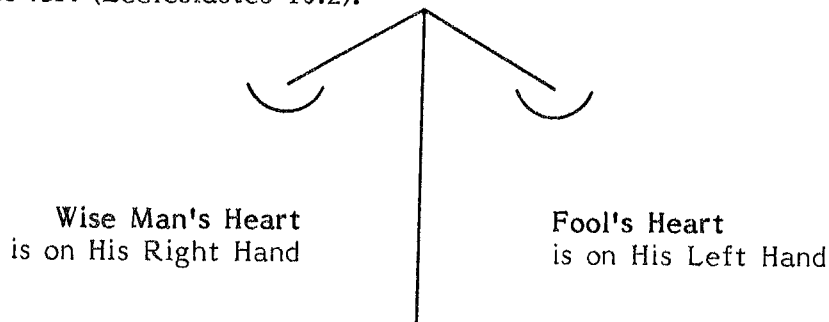
new one without oil. God blesses the houses of the wise and they are always replenished with oil.

But the foolish son misuses his income and spends beyond his income upon the lust of his flesh. Thus he empties out the stockpiles of his house, consuming them upon his present lusts of the flesh.

His wretched management, his fleshly lust, and his lack of concern in making preparation for the future, coerce him to hastily spend his stockpile for the future. Likewise, the foolish virgins took no thought for their future. They did not store up an extra supply of oil, consequently, they did not have sufficient oil to light their lamps so that they could find the door to the marriage supper of the Lamb (Matthew 25:1-12).

6. The works of the fool are to put his heart at his left hand.

A wise man's heart is at his right hand; but a fool's heart at his left (Ecclesiastes 10:2).



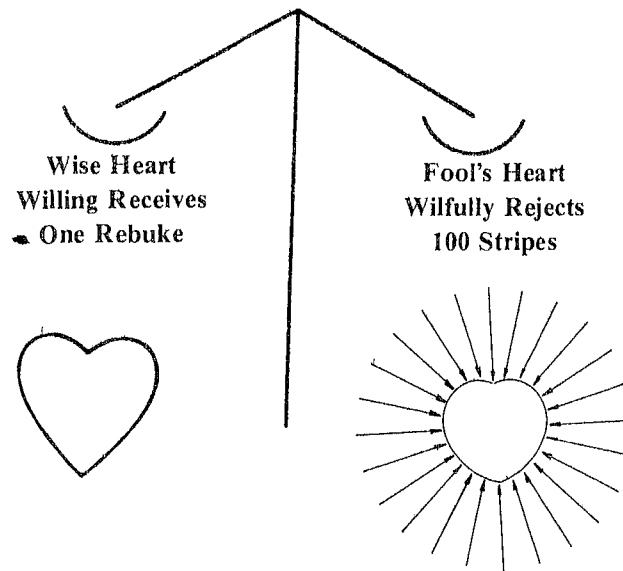
The wise man's heart is in union with his right hand. When there is work to be done by the right hand, he puts his heart into it so that his right hand always performs with skill and dexterity the work that is assigned to it. His wise heart supplies the counsel and encouragement that the right hand needs in order to get the job done.

But the fool's heart is at his left hand. So, when there is work to be done, his right hand has no union with the heart for counsel and encouragement to do a good job. Thus the fool goes about his work clumsily, without heart, and without zeal to get the job done. Therefore he is soon discouraged and at his wits' end, and at a loss as to how to continue the job. Consequently, the foolish one is always beginning works and never finishing them.

F. The nature of a fool is always seen in every facet of his life.

1. A fool has a wilfully obstinate disposition.

A reproof entereth more into a wise man than an hundred stripes into a fool (Proverbs 17:10).



The wise heart willingly heeds correction but the fool's heart wilfully and obstinately rejects correction. One rebuke descends deeper into an understanding heart than 100 stripes or strikings into the foolish heart.

The heart is the place where the foundation for all character is laid. Hence, the heart is the essential place for all our spiritual education and moral development. Here the fine exalted character of the wise, who always listen in order to receive rebuke, is in sharp contrast to the foolish, debased, thick-skinned, impenetrable, and unimpressionable heart of a fool who always rejects both rebukes and stripes.

2. A fool's heart has no place for wisdom, understanding, and knowledge. It is inaccessible to him.

Wherefore is there a price in the hand of a fool to get wisdom, seeing he hath no heart to it? (Proverbs 17:16).

A person's desire for something is evidenced by his willingness to pay the full price for it. A wise heart is willing to lay aside blasphemous foolishness and to wait on God, to fast, and to pray in asking, intercession, and travailing prayer in order to receive the wisdom, understanding, and knowledge of God's Word. He is willing for the LORD to crucify the carnality of his old heart, thereby creating a larger place for wisdom to abide and to increase.

But the foolish heart is not willing to sacrifice his time and energy to study and pray in order to gain wisdom. He is not willing to submit his flesh to the knife of the sanctuary, in order for Christ to crucify it and to create a place within his carnal heart for wisdom to dwell. He does not have an eager longing for wisdom to be laid in his heart as the foundation of good character and as a spiritual quality in a clean mind.

A fool hath no delight in understanding, but that his heart
may discover itself (Proverbs 18:2).

The fool has no desire to possess understanding which will help him distinguish between the real and unreal, truth and error, or right and wrong. He has no wish to receive and to possess the mind of Christ. He is consumed with a passion to disclose his own conceited mind, and to bare his own proud, personal opinions although they are conceived out of his own foolish stupidity.

However, in his foolish ignorance, he always esteems his views as unquestionably right. It is a waste of time to give words of wisdom to this kind of heart.

Speak not in the ears of a fool: for he will despise the wisdom of thy words (Proverbs 23:9).

When a wise person tries to correct the disposition of a fool, he will be treated with blasphemous contempt. A fool may grasp with some degree of clarity the wisdom that may be given to him; however, he will neither appreciate it nor guard it in either his mind or his heart. He will quickly discard wisdom as being too burdensome and heavy to be bothered with.

The motive of a fool's mouth is always to be a babbler. If a wise person is speaking words of wisdom, he never hears the wisdom because his foolish mind is always plotting and scheming about what to babble about next.

3. The fool's mouth.

A fool's lips enter into contention, and his mouth calleth for strokes. A fool's mouth is his destruction, and his lips are the snare of his soul (Proverbs 18:6-7).

The foolish and slanderous talk of a fool always leads to contention and to strife. The fool's mouth invites God's anger and His strokes to fall upon him. His slanderous mouth invites his offended fellowman also to give him blows. His mouth is his ruin.

Better is the poor that walketh in his integrity, than he that is perverse in his lips, and is a fool (Proverbs 19:1).

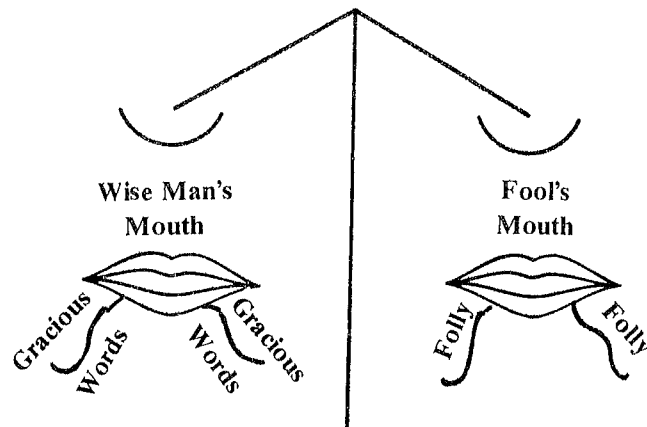
It is better to remain poor, to be contented, and to keep one's integrity than to use a slanderous, perverted mouth to gain riches in order to escape from poverty, and remain a fool. One is a fool to imagine one can use dishonest and evil methods and manners to gain prosperity and still grow in grace and knowledge of the LORD and Saviour Jesus Christ.

For a dream cometh through the multitude of business; and a fool's voice is known by multitude of words (Ecclesiastes 5:3).

Confused, frightful, and perplexed dreams which disturb the sleep are evidences of too many foolish words in the course of the day's business.

The fool who knows least, always talks the most. He always has a multitude of words with which to fill the air.

The words of a wise man's mouth are gracious; but the lips of a fool will swallow up himself. The beginning of the words of his mouth is foolishness: and the end of his talk is mischievous madness (Ecclesiastes 10:12-13).



A fool speaks incessantly and to no purpose. The mischievous madness of his words expose the folly of his foolish heart. A fool's own mischievous madness will swallow him up, bringing him to reproach and to ruin. Adonijah foolishly spoke against his own life (I Kings 2:23). Many souls have been destroyed by their own tongues. The words of a fool flow from the foolishness in his heart. Thus, the stream of foolish blasphemy increases until it rises and reaches the level of mischievous madness.

4. A fool is untrustworthy.

He that sendeth a message by the hand of a fool cutteth off the feet, and drinketh damage. The legs of the lame are not

equal: so is a parable in the mouth of fools. As he that bindeth a stone in a sling, so is he that giveth honour to a fool (Proverbs 26:6-8).

It is useless to send a message by a fool because he will distort and deliver it in a most incorrect manner. Thus he will cut off the feet or the purpose of the sender. The recipient of the incorrect message may assume that it is correct and may violently harm the sender.

A parable of wisdom is as useless to the heart of a fool as the paralyzed legs of a cripple are useless to his body. A parable of wisdom in the mouth of a fool is a blasphemous jest. It is like binding a stone in the sling of an inexperienced slinger. Someone will be injured and harmed. The nature of a fool is untrustworthy.

5. It is the nature of a fool to refuse admonishment.

Better is a poor and a wise child than an old and foolish king, who will no more be admonished (Ecclesiastes 4:13).

An old king or leader, if he be foolish, refuses to be admonished by his junior counsellors. This puts the king and his people in a very dangerous position because his counsellors dare not contradict him. Therefore he is left to his own foolish governance and guidance.

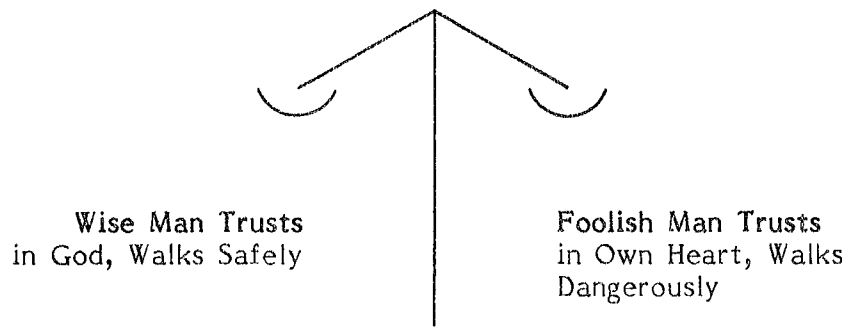
6. It is the nature of a fool to carry anger in his bosom, and who can carry fire in his bosom without being burned?

Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools (Ecclesiastes 7:9).

A fool is hasty in his expectations; and, when he cannot govern delays, he is angry because he cannot enjoy immediate satisfaction. A wise heart is not quick to anger in order to redeem affronts, injuries, and slights. A wise man will not allow anger to abide long in his bosom. He will confess it, repent of it, and have it washed away by the Lamb's blood. But a fool enjoys anger resting in his bosom, so that he can nourish it and cherish it until all his senses are burned and charred by it.

G. A fool trusts in his own heart.

He that trusteth in his own heart is a fool: but whoso walketh wisely, he shall be delivered (Proverbs 28:26).

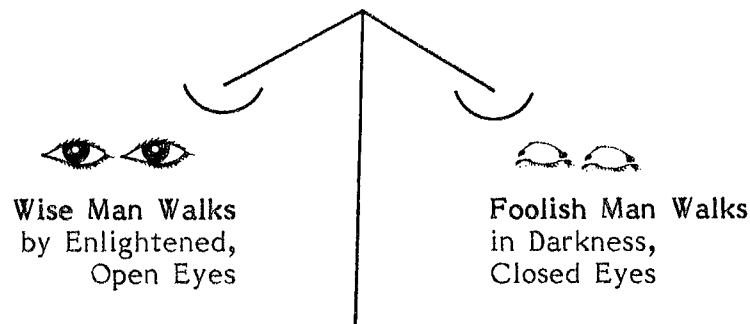


A fool relies and leans on his own understanding. He refuses to be guided by competent teachers and wise advisers. He refuses the sincere principles of wisdom and he chooses to follow his own foolish judgments. Consequently, he falls into one dangerous pit after the other.

However, the wise man walks according to the divine wisdom of God's will, thereby escaping the dangerous pitfalls in the way.

H. A fool walks in darkness.

The wise man's eyes are in his head; but the fool walketh in darkness: and I myself perceived also that one event happeneth to them all (Ecclesiastes 2:14).



Although natural death occurs, both to the wise and to the foolish, yet the wise man walks through this world with eyes that have been opened and enlightened by Christ, the wisdom of God. But the foolish man loves darkness, therefore he refuses to permit Christ to open his eyes to the light of truth. Hence he is left to stumble through this world in darkness and to fall into many pits in the way.

I. A blasphemous fool folds his hands and eats his own flesh.

The fool foldeth his hands together, and eateth his own flesh (Ecclesiastes 4:5).

A fool folds his hands to keep them warm because he refuses to warm them by labouring. The fool lives the life of the dog. His soul enjoys its ease, but his body suffers hunger. His stomach feeds on itself out of ravenous hunger for lack of food. Idleness is a sin with its own punishment.

J. A fool sacrifices in God's house.

Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil (Ecclesiastes 5:1).

The fool uses the best of his time, his energy, and his goods for himself and brings the torn, the lame, and the sick as a sacrifice to God. This is an abomination to God and completely unacceptable to Him (Malachi 1:6-8).

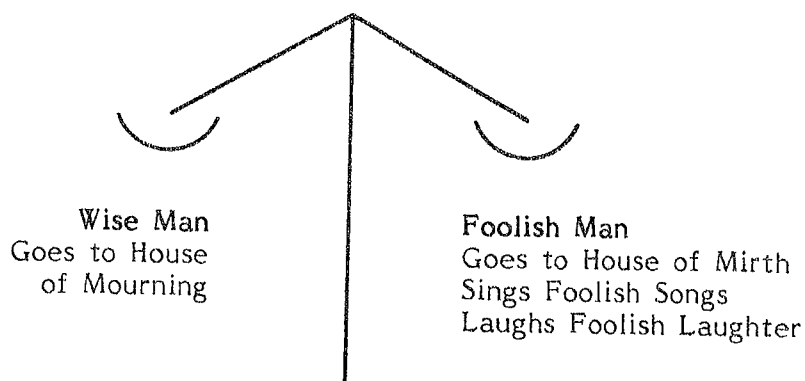
K. Fools vow and never pay their vows.

When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed. Better is it that thou shouldest not vow, than that thou shouldest vow and not pay (Ecclesiastes 5:4-5).

A vow is the bond of the soul (Numbers 30:2) by which we obligate ourselves to God to perform. We are to pay our vows in full and not keep back any of the price, as Ananias and Saphira did. When we break our vows, we play the blasphemous fool with God as if we were wise enough to outsmart God. God will not be mocked. He will require our broken vows. The breaking of a vow is treachery and perjury. It is lying to God. We must not suffer our mouths to make a fool of us, as Herod's rash vow caused him to cut off John the Baptist's head.

L. A fool lives in the house of mirth.

The heart of the wise is in the house of mourning; but the heart of fools is in the house of mirth. It is better to hear the rebuke of the wise, than for a man to hear the song of fools. For as the crackling of thorns under a pot, so is the laughter of the fool: this also is vanity (Ecclesiastes 7:4-6).



The wise man lives in the house of mourning, in repentance and godly sorrow, for his own spiritual needs, for his faults, for his failure, and for his sins. He also mourns in sympathy with the needs of others.

The heart of the fool is his house of mirth. He is always singing foolish, merry songs, always meditating on merry jokes, merry stories, merry tricks, and merry jesters. He is never serious and sorrowful, either about his present condition or his future condition. His foolish songs and laughter are blasphemous affronts to the suffering, crucified Christ. The fool's silly songs and laughter, like burning thorns, blaze up with a great crackling, flashing noise but soon are reduced to ashes and scattered into oblivion. But the tears and mourning of the wise purchase for them an exceedingly far greater weight of wisdom and eternal glory which they can share both now and forevermore. The tears of Christ's wise Bride are bottled up, and are used by God to form the jasper glory around the New City.

XII. PRIDE - FOOLISHNESS - ᄇᄇᄇ - HAW-LAL

XII. PRIDE - FOOLISHNESS - - HAW-LAL

The 12th stream of foolishness that flows out from the old fool's throne in the carnal heart is haw-lal, meaning to be mad, stupid, and foolish.

When haw-lal praise is in reverse it is a mad praising or proud boasting and lifting up of the creature instead of the Creator.

The stream of pride is fed by the old fool, the "I will," of the carnal heart. The old fool feeds the stream of pride by his corrupt, proud boastings, praisings, gloryings, and commendations of the flesh and the world. The waters from the stream of pride nourish all the thoughts, feelings, and actions of the carnal man. Haw-lal praise, when it is offered to God by His people, is holy and acceptable to Him.

God intended that man's capacity for haw-lal praise roll forward and upward to Him in true worship and adoration, giving Him all the honour and glory for all things. However, when Adam the first fell into sin, he turned the wheel of wise praise (haw-lal) into reverse, corrupting it into foolish praise. Thus, the wise praise (haw-lal) that was created to praise the Creator was turned into foolish praise and used to praise the creature, and the creation.

When man uses this corrupt praise (foolish haw-lal), offering it to the creature and the creation, it is sinful and an idolatrous act. Hence it is a great offense, and an abomination to God.

When the wise wheel of haw-lal praise is rolling forward in praise and celebration to the Creator, Redeemer, Owner, and Master, it is holy, pleasing, and acceptable to God. When the wheel of praise is ruled over by the "old fool," the "I will," in the carnal heart, it is continually in reverse. For that reason, it is continually offering proud, foolish praise to everything but God. It is constantly commending, boasting, and glorying in the creature and the creation instead of glorying and boasting in the Creator.

A. God's mercy delivers from the foolish commendation of the creature.

The princes also of Pharaoh saw her, and commended her before Pharaoh: and the woman was taken into Pharaoh's house (Genesis 12:15).

And the LORD plagued Pharaoh and his house with great plagues because of Sarai Abram's wife (Genesis 12:17).

Abraham and Sarah went to Egypt to sojourn there because of the grievous famine in Canaan's land. It was a custom in those days to protect young virgins, more than married women, against the prevailing immorality. For this reason Abram asked Sarai to say that she was his sister, instead of saying she was his half-sister, which, she indeed was. Hence, if the Egyptians saw that she was accompanied by her brother, and, therefore, surely a virgin girl, they would try to protect her, and try to gain favour with Abraham instead of killing him.

When the princes of Pharaoh saw the beautiful Sarai, they proudly praised (haw-lal) her to Pharaoh, who took Sarai into the palace. The king protected Sarai,

thinking she was a virgin, and he showed much favour to Abram in order to gain his good will.

The Egyptians were great idolators, so it was easy for them to take their reverse wheel of praise (haw-lal) and use it to commend or proudly boast of the creature instead of the Creator. However, in spite of the foolishness of the creatures, God, in His mercy to His creatures, delivered them all. God sent great plagues upon Pharaoh and his house in order to deliver Sarai from the foolish haw-lal praise of the princes. God always sends plagues our way in order to deliver us from the things we have praised instead of the Creator.

B. God judges the foolish praises or commendations of judges.

He leadeth counsellors away spoiled, and maketh the judges fools (Job 12:17).

God faithfully judges man according to what he has sown. When counsellors have sinned by stripping others of their rightful possessions and by using the power of their foolish knowledge to harm others, God also strips them by His almighty power, and by His divine wisdom and knowledge.

Likewise, when judges render foolish, false verdicts and judgments in praise of creatures, God also causes them to reap their foolish commendations by becoming fools before others. If a judge uses his superior attainments of knowledge to foolishly praise injustice, God will ultimately lead him away with folly, and confuse him by justly swallowing up his wisdom and knowledge. Thus, if a judge sows corrupt haw-lal praise to injustice in favour of the creature, he reaps God's just judgment.

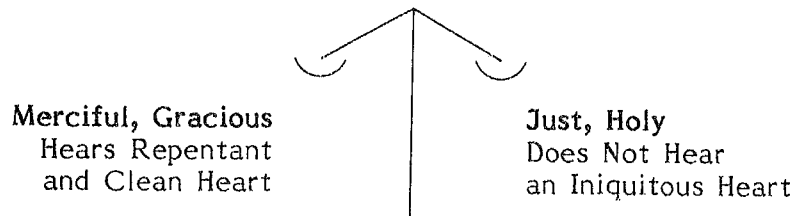
C. Proud, mad, foolish boasters shall not stand before the LORD.

The foolish shall not stand in thy sight: thou hatest all workers of iniquity (Psalm 5:5).

God will not suffer a foolish, proud boaster to draw nigh to His presence, because he has given to the creature the praise that rightfully belongs to the Creator. God possesses a holy duality which enables Him to be both Merciful and Gracious, and Just and Holy.

God's Merciful and Gracious nature permits Him to hear the cries of repentant hearts and His Gracious nature permits Him to forgive and cleanse them. However, God's just and holy nature prevents Him from allowing unrepentant and iniquitous hearts from drawing nigh to Him.

GOD'S DUALITY



The LORD is just and holy in His government of the unrepentant, iniquitous hearts. Therefore the foolish, proud boasters or corrupt creature praisers shall not stand in His sight. They shall not enjoy the smile of His Merciful and Gracious presence upon them. They shall enjoy neither the privilege of serving and attending unto Him, nor the blessing of being acquitted by Him in the day of judgment. The foolish workers of iniquity speak praises and boastings to the creature and creation that are deceitful lies because the LORD, the Creator, is the only One Who is worthy of praise and boastings.

Foolish glorying and boasting is sin. Sinners are fools of their own making by giving their glorying and praising to the creature instead of the Creator.

- D. In the beginning, the Psalmist envies the prosperity of the foolish, arrogant boasters and praisers of creatures until he learns their end.**

For I was envious at the foolish, when I saw the prosperity of the wicked (Psalm 73:3).

The Psalmist felt envy and jealousy rise up in his heart when he compared his poor beginning in his world with the prosperous beginning of the proud praisers in this world. When the Psalmist saw the temporal, outward prosperity of the wicked that had come to them as a result of their proud praising, their over-bearing boasting, and their offensive flattery, he felt discontentment and ill-will because of their worldly advantages and possessions. However, when he compared his eternal end with their eternal end, it sanctified his mind and heart of such foolish envy.

How much greater is the reward of eternal prosperity for the soul that feeds on the riches of God's grace and truth, giving humble, grateful praise to the LORD, His Creator and Redeemer, than the reward of temporal prosperity for the soul that feeds on the flattering lies of praises to the creature and from the creature.

- E. Proud boasters are praisers of their own strength.**

I said unto the fools, Deal not foolishly: and to the wicked,
Lift not up the horn: (Psalm 75:4).

Asaph warned the fools not to praise or boast foolishly. He exhorted them not to be arrogant like horned animals, tossing their horned heads defiantly, boasting in proud confidence of their strength.

The old fool, the "I will," feeds the stream of pride in the heart with his proud boasting thoughts: "I can do it better. I am stronger. I would never do that. I can judge better. I am smarter," etc. Thus the old fool takes for himself the glory and the praise that belong to God. Whatever strengths one may possess come from God, and not from the big "I".

F. The wicked praise and boast of their heart's desire.

For the wicked boasteth [haw-lal] of his heart's desire, and blesseth the covetous, whom the LORD abhorreth (Psalm 10:3).

The wicked arrogantly and proudly boast of their heart's desire, although they know it will take evil means and methods to attain their desire. They pursue their goal with open defiance and even boast of, or praise, their deceitful, clever ways of attaining their goal.

G. The arrogant, proud buyer boasts of, and praises, his deceitful tricks in buying.

It is naught, it is naught, saith the buyer: but when he is gone his way, then he boasteth (Proverbs 20:14).

The proud boaster vilifies and blasphemes the commodities of others so he can trick the seller into selling cheaply. It is one thing to bargain over the price and it is another thing to vilify a person's merchandise by saying it is nothing, it is bad.

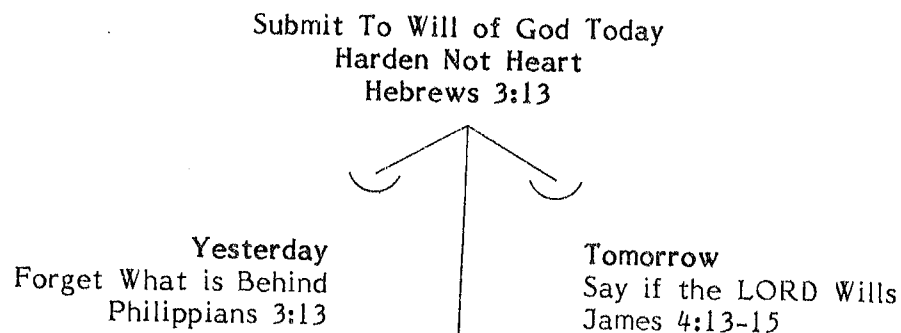
The proud buyer goes his way, arrogantly boasting because his powerful will prevailed in the business deal. He is very proud of his persuasive tricks!

H. The foolish, arrogant boaster praises himself for what he thinks he will do tomorrow.

Boast [haw-lal] not thyself of to morrow; for thou knowest not what a day may bring forth (Proverbs 27:1).

The wise man admonishes the foolish to neither praise themselves regarding tomorrow, nor to speak in self-praise concerning what may be going to happen tomorrow or what they intend and hope they can do tomorrow. Since one is ignorant concerning what will happen today, how much less can one know either what will happen tomorrow,

or what one can do tomorrow. We must not foolishly boast (haw-lal) about the future. We must not presume on time to come, since we cannot control either our existence, or the events and circumstances of life. There is a difference between preparing for tomorrow and presuming on tomorrow. We must be in submission to the will of God for yesterday, today, tomorrow, and forever.



The most we can do about yesterday is to forget it and put it under God's mercy, and under Christ's justifying blood. The greatest thing that we can do today is to humble ourselves and to repent, thereby keeping our hearts clean and pliable before the LORD. The only thing that we can do about tomorrow is to cast ourselves upon the mercy and grace of God's Purposive Will for us, and wait for His governance and guidance to be revealed before our eyes.

- I. Oppression reveals the reverse mad praises of the old fool, the "I will," of the carnal heart.

Surely oppression maketh a wise man mad [haw-lal]; and a gift destroyeth the heart (Ecclesiastes 7:7).

Even a wise man, who has not had his big "I" crucified with Christ, will display his mad, boastful praises, when he is subjected to the deep pressures of long oppression.

Even a wise man, when he has been long burdened down with the weights of problems, worries, physical sufferings and mental stress and strain, will display foolish boastings by saying, "I will not take this any more. I will do such and such. I will not put up with it," etc.

The atonement blood of the Lion-Lamb out of the tribe of Judah, is the only powerful force that can restrain the unrestrained passions and boastings of the old fool, the "I will." The foolish, mad praisings and boastings of the "I will" are an unlawful and dishonourable means of relieving one's self instead of going to the blood of the LORD Jesus Christ for relief. We have been so accustomed to the wheel of boasting's (haw-lal) rolling in reverse when we find ourselves subjected to unreasonable hardships. The rolling of our reverse wheel happens so automatically and it feels so normal that we conclude it is a normal way to act, and a normal way to feel. However, when we so desire, the atonement blood, the "lion blood of the Lamb," will rend, tear, and cut the sinful cords of the "I will" that pulls our wheel of praise in reverse. The atonement blood will release the wheel of praise from its reverse rolling, so that it can move forward, giving the LORD praise and thanksgiving in everything.

J. God instructs us to glory, praise or boast in Him and not in other things.

Thus saith the LORD, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the LORD which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the LORD (Jeremiah 9:23-24).

The LORD instructs us that neither wisdom and strength, nor wealth is a reason for allowing our wheel to roll in reverse praise of them. The only just and right movement of our wheel of praise is a forward rolling in praise to God. We owe God praise for His salvation, and for the understanding of His spiritual stature. We are under obligation to praise God for His wisdom which shows us how to practice justice, mercy, and righteousness in our moral development. Without the knowledge of God's salvation, human wisdom is futile and powerless to produce holy works of righteousness. Therefore we are not to glory in our human might but we are to praise and glorify the LORD for the moral strength of His "lion blood" that enables us to withstand temptation and to perform deeds of love and truth. The LORD, the mighty One, is the only One Who can subdue our reverse wheel of boasting and glorying in the creature and the creation.

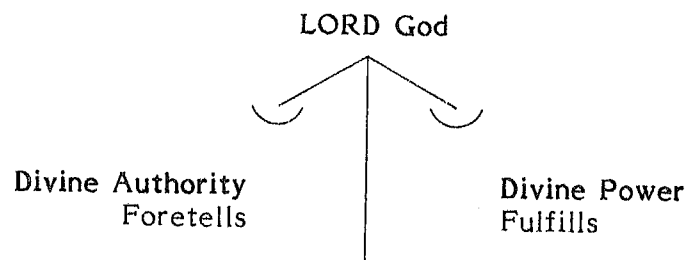
We are not to glory or boast in material wealth for it can deliver us neither from our present fate nor our eternal fate. Material treasures are temporal and will soon pass away and are powerless either to deliver us, or to purchase divine treasures of truth for us. Therefore they are inferior and they are not to be compared with God's eternal, superior treasures of truth. Thus, after we have acquired the LORD's Spirit of wisdom and knowledge, it is easy to offer our "I will" to be crucified with Christ and to be

resurrected with Christ. Then Christ in His merciful lovingkindness, holy justice, and eternal righteousness will fill, will clothe, and will control our big "I".

K. The LORD judges the foolish, proud boaster by allowing him to reap what he has sowed.

For thus saith the LORD God of Israel unto me; Take the wine cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it. And they shall drink, and be moved, and be mad, because of the sword that I will send among them (Jeremiah 25:15-16).

God commanded Jeremiah to take the cup of His wrath and to prophesy the universal desolation that was to come upon the known world in that day through the hand of Nebuchadnezzar. The nation must drink from the cup of God's fury. The terrors of war would make them frantic and would make them act as mad (haw-lal) men. God made it known to Israel and to the nations that they would reap their proud boastings in their strength through Nebuchadnezzar's proud boasting sword that would be irresistibly strong and implacably cruel. What God foretells by His divine authority, He fulfills by His divine power.



Many people did not learn their spiritual lessons either through God's foretelling them about the universal desolation, or through His fulfillment of it. The nations, like many people today, were merely moved to continue in their mad, foolish boasting even though they were chastened by God through the mad, foolish boaster, Nebuchadnezzar.

Come up, ye horses; and rage [haw-lal], ye chariots; and let the mighty men come forth; the Ethiopians and the Libyans, that handle the shield; and the Lydians, that handle and bend the bow (Jeremiah 46:9).

God challenged Egypt and all her confederate troops, neighbours, and allies to strengthen themselves with all their arts and skills, and to display their proud, boastful strength by driving their horses and chariots in a raging (haw-lal) or boastful manner and see if they could prevent the universal desolation that He had foretold. God again foretold them that their raging boastful strength would be all in vain.

God praised His own infinite strength that would fight against them, shamefully defeating their finite strength, despite their raging, proud boasting of it.

If God be for us, who can be against us?

What shall we then say to these things? If God be for us, who can be against us? (Romans 8:31).

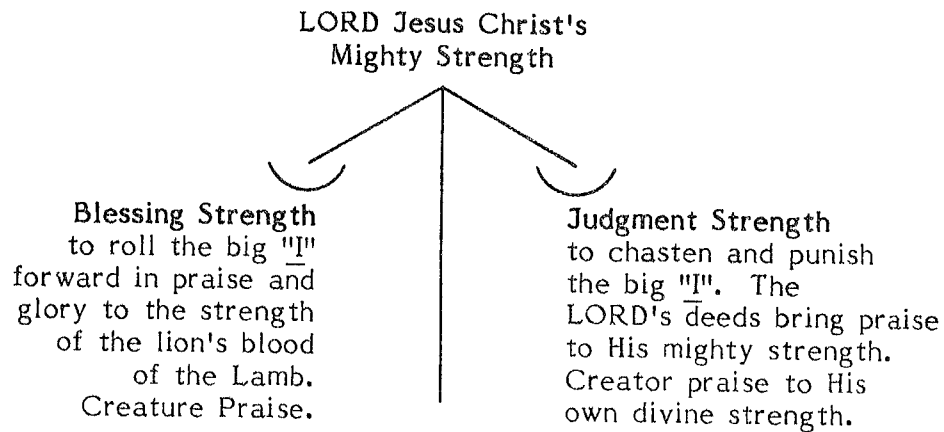
Wherefore gloriest thou in the valleys, thy flowing valley, O backsliding daughter? that trusted in her treasures, saying, Who shall come unto me? Behold, I will bring a fear upon thee, saith the Lord God of hosts, from all those that be about thee; and ye shall be driven out every man right forth; and none shall gather up him that wandereth (Jeremiah 49:4-5).

The Ammorites had magnified themselves against the borders of the tribe of Gad on the other side of Jordan. They illegally encroached upon the rightful possessions of Gad. The Ammorites and their idol god, Milcom, took over the cities and land of the Gadites.

The Ammorites gloried and boasted in their valleys that flowed with good things. They gloried and boasted in the strength of their valleys that were surrounded by mountains, making them completely inaccessible to their enemies, they thought. They gloried in the treasures and products of their valleys. In their proud conceit and boasting, they flattered themselves into believing they would never be disturbed in their peace and joy. God's foretold desolation was like a fiction story.

They defied God to judge them. They were boastful, proud, voluptuous, and falsely secure. They were backslidden from the doctrine of their forefather, righteous Lot. They had turned away from the true God to follow after their idols.

God's holy wrath and righteous justice visited this wicked generation of Ammorites with the equity of His judgments, to the praise of His mighty strength. Hence, if we do not use the blessed strength of the "lion blood" of the Lamb to conquer our reverse wheels of praise that roll backward, and allow Jesus Christ to roll it forward in praise and glory to God and the Lamb, the LORD will chastise us and punish us to the glory and praise of His mighty strength.



The LORD will have glory and praise. If the creature fails to render proper praise and glory to the mighty strength of the Creator, the Creator Himself is forced to move in powerful deeds of chastening and punishment to bring glory and praise to His mighty strength.

L. Babylon was mad in glorying and praising their foolish idols.

A drought is upon her waters; and they shall be dried up:
for it is the land of graven images, and they are mad
(haw-lal) upon their idols (Jeremiah 50:38).

God chastised Israel for her idolatry and sent a remnant of them, called the good figs, to Babylon so that they could witness against Babylon's idolatry. However, after seven years, the Babylonians were still dishonouring and wronging God, by robbing Him of His glory and praise and by giving His glory and praise which was due Him alone to their dumb idols.

All the land of Babylon was filled with their grotesque idols. They were mad (haw-lal) upon them, that is they gloried, praised, and boasted in them. They cared not for the cost to create their idols and maintain them. They drew not back from any pain or suffering that they had to go through in order to praise, worship, and adore them. They were never wearied in their hearts and minds with paying honour and respect to them.

Thus, God in His holy wrath and mighty strength justified the praise of His strength by sending a sword upon Babylon's inhabitants, her mighty men, her horses and chariots, and her treasures. God, the Creator, will not be mocked. He will either have praise and glory from His creatures for His mighty strength or He will assume responsibility to create praise and glory to His mighty strength by his mighty, powerful deeds.

We have one of two choices: either to roll forward with our wheel of praise and enjoy the blessing praise of God, or roll backward and suffer the judgment praise of God.