



*Shepherds need to know the Biblical Meaning of “ Restrain “ “Nakedness”
“Vision” “Leadership” “Covering” & “Crafty”*

Part Two of Three

By Barbara L. Klika, MSW, Personal Life Coach, Undershepherd
& Janell Schroeder, B.B.A., Elder

www.set-apart-ministries.org

July, 2009

So Aaron[Aharon] said, "Do not let the anger of my lord become hot. You know the people, that they are set on evil. For they said to me, "Make us gods that shall go before us; as for this Moses[Moshe], the man who brought us out of the land of Egypt, we do not know what has become of him." And I said to them, "Whoever has any gold, let them break it off." So they gave it to me, and I cast it in the fire, and this calf came out."

*Now when Moshe saw that the people were **unrestrained** (for Aharon **had not restrained them**, to their shame among their enemies), --"*

Exodus 32: 22-25 NKJV

*Now when [Moshe] saw that the people were **out of control**—for [Aharon] had let them get out of control to be a derision among their enemies... Exodus 32: 25 NASB*

*Where there is no vision, the people are **unrestrained** but happy is he who keeps the law. Proverbs 29: 18 NASB*

*Where there is no revelation, the people **cast off restraint**... Proverbs 29: 18a NKJV*

*Where there is no vision, the people **perish**...Proverbs 29: 18a KJV*

In part one of this series I addressed the use of the term "**unrestrained**" which is also translated as "**out of control**" or "**loose**," "**uncovered**" and "**made naked**." We saw that Moshe was angry with Aharon, who had been left in

authority while he went up the mountain but failed to act in that authority, allowing the people to run “out of control.” Instead, he seemed concerned about “covering” himself which left the people “uncovered” or “made naked” in the presence of their enemies. Needless to say, this is NOT a part of Aharon’s walk that we want to follow.

Before further exploration of the lack of “**restraint**” as being “**uncovering**” and “**nakedness**” I will follow up on the connection between the word underneath these terms, “**para**” and its connection to **leadership**. Once again, I will start with our current English usage and work back and around to explore the fullest meaning as it has impact on our need to shepherd/lead people today.

The modern understanding of “**restrain**” was noted in Part one, and a portion of that is repeated here:

1 a: to prevent from doing, exhibiting, or expressing something <restrained the child from jumping> b: to limit, [restrict](#), or keep under control <try to *restrain* your anger>2: to moderate or limit the force, effect, development, or full exercise of <restrain trade>3: to deprive of liberty ; *especially* : to place under arrest or [restraint](#)

The synonyms are interesting, too:

synonyms [RESTRAIN](#), [CHECK](#), [CURB](#), [BRIDLE](#) mean to hold back from or control in doing something. [RESTRAIN](#) suggests holding back by force or persuasion from acting or from going to extremes <restrained themselves from laughing>. [CHECK](#) implies restraining or impeding a progress, activity, or impetus <trying to *check*¹

This understanding includes the concepts of providing some action that impedes the action of others or one’s self. Although it doesn’t specifically refer to leaders, it would seem logical to me that someone who is in some kind of leadership role would be one who *could* have such an impact on others choices as this would not be so easily done from one who speaks from within a group. Perhaps it could be seen as two kinds of restraining effort: both from “in front” and from “within.” This could represent what is often called “formal” and “informal” leadership.² Our focus in this article is on the restraint that comes from those ‘in front.’

As you know, in the Hebrew language, there is a sense of building up the meaning of a word by sifting through the layers of meanings of the root of the word used as well as the entire family of words with that root or very similar ones. This can be so because Hebrew is the only language that is not just representative and made up of sounds we agree have a meaning. In Hebrew, particularly when going back to the ancient pictographic form, each letter has a specific meaning and story of its own.

¹ Merriam-Webster Dictionary Online; <http://www.merriam-webster.com/dictionary/restrain>, June 16, 2009.

² “Where Are the Men? And is that the Best Question”, Klika, Barbara L.; MSW; articles section; www.set-apart-ministries.org/articles.html Scroll to Maturity Topics. The concepts of formal and informal leadership roles are discussed here, though these concepts are not original to this author.

To review, we know that the word translated “**unrestrained**” in the NKJV and “**naked**” in KJV, is from Strong’s # 6544, the Hebrew word “**para**” which is defined as “to loosen; by implication to expose, dismiss; figuratively to begin, absolve, avenge, avoid, bare, go back, let(make) naked; set at nought, perish, refuse, uncover.” We can add to that further support for its use referring to leaders.

The Lexical Aid from Zodhiates *Word Study Old Testament* draws from several Hebrew lexicons and offers the observation that #6546, parah, the feminine form of #6544 is only used twice, and it is in the verses from Deuteronomy recording the Song of Moses, and in Judges, recording the Song of Deborah. They note that this use involves leaders, princes, literally “**those who go in front.**” I find it very interesting that this use comes only in the celebratory songs of two leaders.

TWOT further notes that the parent noun for this verb is # 1822a, *para*, “leader”, as found in the verses already noted and in Deuteronomy 32: 42, near the end of the Song of Moses, saying of YHWH:

*“I will make My arrows drunk with blood, and My sword shall devour flesh, with the blood of the slain and the captives, from the heads of the **leaders** of the enemy.” NKJV*

Now we can see that the **very same word group** that addresses the concept of the **restraint**, or **covering** or **making naked**, also presents the aspect of a leader as being “in front.”

TWOT describes this word Strong’s # 6544 in 3 sections: corresponding to numbers 1822, 1823, and 1824. It is used as a verb only once in Judges 5: 3 as Deborah and Barak sang:

*When **leaders lead** in Israel, when the people willingly offer themselves, Bless the Lord!* Judges 5: 3 NKJV

Oh, how clear this way of stating it seems to me! What a joy when each part of the Body of Messiah carries out their giftings, without conflict and immaturity blurring the picture.

The influence of a sister word, Benner’s #6546 is “**parah**”, pey, resch, ayin and hey, which means “revenge, in the sense of letting loose. Revenge, avenge” is seen in this translation.³

³ Ancient Hebrew Lexicon of the Bible, Benner, Jeff A., Virtualbookworm.com- Publisher, copyright 2005.

*Praise ye the LORD for the **avenging** of Israel, when the people willingly offered themselves.* Judges 5: 3 KJV

In these verses we see the positive attribute of leading/restraining and not the lack of it!

According to TWOT, the assumed root of this word "**para**" refers to "the long hair of the head, locks."⁴ How does hair come into the picture? What does hair have to do with restraint, making naked, uncover, and leadership?

The same word is used as a verb 16 times throughout the Tanakh with 3 different basic meanings: 1) "to let loose", used of the hair in the sense of cutting; 2) "to let loose" in the sense of "to let run wild" and 3) "to let loose" as in the sense of "to let slip through the fingers."

TWOT further notes that **para** is used twice in the Hiphil form and once in the Niphal form, which is Proverbs 29: 18, previously noted in part one.

*Where there is no vision, the people are **unrestrained** but happy is he who keeps the law.* Proverbs 29: 18 NASB

Though TWOT refers to the KJV in which **para** is translated as "perish" which would then render the verse this way:

*Where there is no vision, the people "**perish.**"*
Proverbs 29: 18

This is well within the accepted meanings of this word as it is to render it this way:

*Where there is no vision, the people are "**undisciplined/get out of hand.**"*
Proverbs 29: 18

Taking Strong's #6544 back to the ancient Hebrew with Benner's Lexicon we find it is # 2641, "**prah**"; Pey, resch and ayin described as possibly having to do with loose hair; "to uncover, remove or let go such as to make naked by removing clothing or uncovering the head; refuse, uncover, naked, avenging, avoid, go, bare, let, nought, perish." We have already seen the influence of a sister word, Benner's #6546 is "**parah**", pey, resch, ayin and hey, which means "revenge, in the sense of letting loose. Revenge, avenge" as noted above.⁵

⁴ Theological Wordbook of the Old Testament, (TWOT); Harris, Archer, Waltke, Moody Bible Institute, copyright 1980.

⁵ Ancient Hebrew Lexicon of the Bible, Benner, Jeff A., Virtualbookworm.com- Publisher, copyright 2005.

Again, we have come back to the observation from Proverbs about leadership, vision and restraint that is so applicable to the situation with Aharon and the Golden Calf incident;

*And when Moshe saw that people **were naked**; (For Aharon **had made them naked** unto their shame among their enemies—“
Exodus 32: 22-25 KJV*

This could equally be understood as saying that although he was in front, the people were undisciplined, running out of control or out of hand, made naked and uncovered, because Aharon did not exercise the vision and revelation he had to discipline and lead them well. The picture of hair being loose, cut off or unbound and unkempt seems to be the implied picture of people who have not been restrained or bound figuratively.

Having now explored these words lets move on to application in this context.

As far as I know, there is no implication that Aharon “made” the people **physically** remove their clothing though this may have fit in the overall picture of passionate celebrations of pagan origins, which included sexual acts with those “set apart” for that purpose. The choice of a calf as a “god” went back to their familiarity with the “cow gods” of Egypt, Hathor and Aphis. There is some question as to whether the people’s request meant that they had completely given up on Moshe and YHWH, returning to what they knew OR if they still wanted to honor YHWH but being unsure how to do so, simply did what they had known and declared it to be for Him.

Was this a revenge against Moshe led by those who had been complaining and desired to go back to Egypt? Such a leader or leaders can easily influence others away from a godly path, as became obvious in the exploration of the Hebrew concept translated as “stubbornness.” Again, we note that the Drama Triangle concepts seem to fit well in this situation. Perhaps Moshe was the only one who knew how to get off of it in a productive way! His closeness to YHWH and surrendered will would have made it unlikely that he be caught in such triangles without recourse; witness Korah’s rebellion! Only once did he fail as recorded in Scripture. In any case, it was rebellion in practice and needed to be dealt with appropriately and Aharon did not do so. YHWH has called it an abomination.

The people “made” Aharon make the calf we are told but there is no clarity as to whether or not there was an element of threat or coercion in this either. The choice to cooperate with them **did** leave them “**bare**” or “**uncovered**” in several ways which become more clear as we continue the exploration of related words and concepts. We can clearly see the application of the “Drama Triangle” here as

we see confusion over who might have perceived themselves as “victim”, “perpetrator” or “rescuer!”⁶

Comparing the concepts of **nakedness** and **restraint, covering, uncover, vision** and now **leadership**; and the desire to learn from the lessons of the first Exodus as we contemplate the second greater one to come, led to the connection of the use of the term “**naked**” about the Assembly of Laodicea (Rev. 3: 17.) This connection will be explored in Part 3.

Shepherds! Do you lead from out “in front” or in a more informal role within your community? Have you been able to celebrate the YHWH honoring use of your authority and take joy in the victories won through your willingness to lead and the people’s willingness to offer themselves? If not, why not? As Mike Clayton of Joined To HaShem ministries is well known for saying, the military application applies here: As we train, so will we perform. If we do not function well in our roles as shepherd/leaders perhaps we need to prayerfully re-examine how we ended up in that role! Was it pressure from people or circumstances rather than YHWH’s direction? Anyone who isn’t a true shepherd would surely be relieved to step out of that role as we contemplate going through a larger version of the first Exodus. And true shepherds will find challenge to be sure, but blessing and equipping as they do take up the authority YHWH has given them.

Instead of feeling inadequate, threatened and apt to worry about “covering” for themselves instead of the sheep, when this happens, they can sing with Deborah and Barak:

*When **leaders lead** in Israel, when the people willingly offer themselves, Bless the Lord!* Judges 5: 3 NKJV

As always, Abba, our prayer is to be found faithful to You, walking in Your ways and delighting in Your will, not our own. This desire must be heartfelt and deep for those who are called to leadership and shepherding. The pressures and circumstances can get so difficult that sometimes it would seem easier to just die and be done, or at least to run away from the flock that just doesn’t seem to appreciate all that has been done for them. Abba, You know, too, that it isn’t always just a lack of appreciation; it can be downright mutiny and *lashon hara* that is completely undeserved. Maybe that’s what Aharon experienced. But to run away is the action of a hireling, not one who has genuinely heeded the call to leadership. I don’t want to run away from what You have called me to do.

This is a sacrificial call; one that will require revelation and vision in order to walk in front of “sheople” and not falter; encouraging, exhorting them in the path/cycle of righteousness. We understand a little bit more now, that if leaders don’t lead, the people can’t offer themselves appropriately and You are not glorified in any of it. Please walk before us so that we do not let the people run wild like unkempt,

⁶ “Drama Triangle for Messianic Fellowships”; Set Apart Ministries audio teaching; available at <http://www.set-apart-ministries.org/dramatriangle.html>

unbound hair; or slip through our fingers on their way to being completely out of control. Please grant us all of Your seven Spirits operating in fullness so that we will not let our people be “uncovered” and ashamed. Times are difficult now because so many people **do** just want their ears tickled, as we have been warned would happen. But oh, LORD! As we study the Revelation given by Yeshua to Yochanon, we are saddened and sickened at the pictures of just how devastating THAT DAY will be. We do not want to be found a weak shepherd, or one who feeds off his sheep rather than feeding and fending for them! All of our strength must come from You with no reliance on our unsubmitted flesh. Teach us how to shepherd/lead as You would have us do. Teach us NOW before the fire and flood waters come! Give us teachable spirits, eyes to see and ears to hear You as we sustain and restrain, lead and cover Your people. In Yeshua’s Name, May it be so.

Back to [Part 1](#)

On to [Part 3](#)

Comments are always welcome at info@set-apart-ministries.org

You will find more articles in the [Shepherds Need to Know](#) series at our website.