

Being a Talebearer/Slanderer is Lashon Hara

Wayyiqra/Leviticus 19:16

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¹⁶Do not go slandering among your people. **Do not stand against the blood** of your neighbour. I am אַיָּאֵל. THE BESORAH of YAHUSHA OWYֵאֵל PAGE 172

Leviticus 19:16

¹⁶Thou shalt not³⁸⁰⁸ go up and down¹⁹⁸⁰ as a talebearer⁷⁴⁰⁰ among thy people:⁵⁹⁷¹ neither³⁸⁰⁸ shalt thou stand⁵⁹⁷⁵ against⁵⁹²¹ the blood¹⁸¹⁸ of thy neighbor:⁷⁴⁵³ I⁵⁸⁹ am the LORD.³⁰⁶⁸

Thou shalt not go up and down as a tale-bearer - רַחִיל rachil signifies a trader, a peddler, and is here applied to the person who travels about dealing in scandal and calumny, getting the secrets of every person and family, and retailing them wherever he goes. A more despicable character exists not: such a person is a pest to society, and should be exiled from the habitations of men.

Neither shalt thou stand against the blood, etc. - Thou shalt not be as a false witness, because by such testimony the blood - the life of an innocent man may be endangered.

• (Adam Clarks Commentary on the Bible)

Mishle 11:13

¹³A slanderer is a revealer of **secrets**, **But** one with a **trustworthy** spirit conceals a matter. THE BESORAH of YAHUSHA OWYֵאֵל PAGE 819

Proverbs 11:13

¹³A talebearer^{1980, 7400} revealeth¹⁵⁴⁰ secrets:⁵⁴⁷⁵ but he that is of a faithful⁵³⁹ spirit⁷³⁰⁷ concealeth³⁶⁸⁰ the matter.¹⁶⁹⁷

A talebearer - הוֹלֵךְ רַחִיל holech rachil, the walking busybody, the trader in scandal.

Revealeth secrets - Whatever was confided to him he is sure to publish abroad. The word means a hawker, or travelling chapman. Such are always great news mongers; and will tell even their own secrets, rather than have nothing to say.

• (Adam Clarks Commentary on the Bible)

Mishle 18:8

⁸The **words** of a *slanderer* are like delicacies, And they go down into the inner parts of the **heart**. THE BESORAH of YAHUSHA OWYֵאֵל PAGE 827

Proverbs 18:8

⁸The words¹⁶⁹⁷ of a talebearer⁵³⁷² are as wounds,³⁸⁵⁹ and they¹⁹⁹² go down³³⁸¹ into the innermost parts²³¹⁵ of the belly.⁹⁹⁰

The words of a tale-bearer - דִּבְרֵי נִרְגָן dibrey nirgan, "the words of the whisperer," the busy-body, the busy, meddling croaker. *Verba bilinguis*, "the words of the double-tongued." - Vulgate. *The wordes of the twisel tunge* - Old MS. Bible. "The words of a slanderer." - Coverdale.

The words of a deceiver, the fair-spoken, deeply-malicious man, though they appear soft and gracious, are wounds deeply injurious.

The original word is כמתלהמים kemithlahamim; they are as soft or simple, or undesigning. But Schultens gives another meaning. He observes that lahamah in Arabic signifies to “swallow down quickly or greedily.” Such words are like dainties, eagerly swallowed, because inviting to the taste; like gingerbread, apparently gilded over, though with Dutch leaf, which is a preparation of copper; or sweetmeats powdered over with red candied seeds, which are thus formed by red lead; both deeply ruinous to the tender bowels of the poor little innocents, but, because of their sweetness and inviting color, greedily swallowed down. This makes a good reading, and agrees with the latter clause of the verse, “they go down into the innermost parts of the belly.”

● (Adam Clarks Commentary on the Bible)

● **Mishle 20:19**

19He who goes about as a *slanderer* **reveals** secrets; Therefore *do not* associate with him *Who* speaks smoothly with his lips.

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Proverbs 20:19

19He that goeth about¹⁹⁸⁰ as a talebearer⁷⁴⁰⁰ revealeth¹⁵⁴⁰ secrets:⁵⁴⁷⁵ therefore meddle⁶¹⁴⁸ not³⁸⁰⁸ with him that flattereth⁶⁶⁰¹ with his lips.⁸¹⁹³

He that goeth about as a talebearer revealeth secrets,.... Or, "he that revealeth secrets goeth about as a talebearer"; a man that has really got the secrets of others out of them respecting themselves and families, and the affairs of them, or however pretends he master of them; goes about telling his tales from house to house, to the great prejudice of those whose secrets he is entrusted with, or pretends to be; and to the great prejudice of those to whom he tells them, as well as to his own; this is contrary to the law of Moses.

● (John Gill's Exposition of the entire bible)

● **Mishle26:20**

20For lack of wood, the *fire* goes out, And without a *slanderer*, strife ceases.

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Proverbs 26:20

20Where no⁶⁵⁷ wood⁶⁰⁸⁶ is, *there* the fire⁷⁸⁴ goeth out:³⁵¹⁸ so where *there is* no³⁶⁹ talebearer,⁵³⁷² the strife⁴⁰⁶⁶ ceaseth.⁸³⁶⁷

Where no wood is, there the fire goeth out - The tale-receiver and the tale-bearer are the agents of discord. If none received the slander in the first instance, it could not be propagated. Hence our proverb, “The receiver is as bad as the thief.” And our laws treat them equally; for the receiver of stolen goods, knowing them to be stolen, is hanged, as well as he who stole

● them. (Adam Clarks Commentary on the Bible)

● **Mishle 26:22**

22The **words** of a *slanderer* are as dainty morsels, Which go down into the inner parts of the **heart**. THE BESORAH of YAHUSHA OYVAZL PAGE 835

Proverbs 26:22

22The words¹⁶⁹⁷ of a talebearer⁵³⁷² are as wounds,³⁸⁵⁹ and they¹⁹⁹² go down³³⁸¹ into the innermost parts²³¹⁵ of the belly.⁹⁹⁰

↑ In Mishle/Proverbs 26:20,21,22 these sayings all picture the harm done by those who deliberately use their tongues to damage the reputations of others, to spark "strife," and hence to disrupt the peace of the community. The "tale-bearer" ("slanderer" is the stronger translation and brings out the malicious character assassination which can be the result of vile gossip; 16:28; 18:18) is pictured as causing two kinds of damage: (1) he can fuel a quarrel between friends or families and flame it into a feud (for "strife," Hebrew *mēdôn*, see 6:19; 10:12; 17:14; 28:25; 29:22), with the same incendiary impact that sticks of "wood" have on a "fire"; his absence, which is relished here, has the opposite calming effect; the "strife ceases" (Hebrew *shātag*) as Jonah's storm calmed when the sea men tossed him overboard (1:11–12); (2) his "words" (v. 22) can in sinuate themselves deep in the belly of society including their victim's "inner chamber" and hence do irreparable and permanent damage (see 18:8 for the full explanation of this saying which occurs verbatim there). The "contentious" man (v. 21; the Hebrew root is the same as that of "strife" in v. 20) is cousin if not brother to the slanderer ("talebearer") of verses 20, 22. "Quarrel" (Hebrew *rīb* is read here "strife"; see 26:17) is his game; he has the same talent for setting it off that "charcoal" (Yeshayahu/ Isaiah 44:12) has to keep "coals" (6:28; 25:22) blazing or "wood" to feed the flames of a "fire." (*The Preachers Commentaries Series, Volume 15: Proverbs page 418*)



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