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SPEAKERS

Baruch Korman, Intro Voice

Intro Voice 00:03

Shalom, and welcome to via after yisrayl A Hebrew phrase which means you shall love Israel. We hope you'll stay with us for the next 30 minutes as our teacher Dr. Baruch shares his expository teaching from the Bible. Dr. Baruch is the senior lecturer at the Zyra Avraham Institute based in Israel. Although all courses are taught in Hebrew at the institute, Dr. Baruch is pleased to share this weekly address in English. To find out more about our work in Israel. Please visit us on the web at love Israel dot o RG. That's one word love Israel dot o RG. Now, here's Baroque with today's lesson.

Baruch Korman 00:43

I suppose that we could summarize tonight, and the study that we are about to have with one word, and that word is success. God wants us to be successful. And how would we define success? Because I'm sure that if we stop people on the street and ask them that question, we would get a great variety of answers. But when we look at the word of God, success is one thing. And that is being in God's will, and carrying out his will. If we're doing those two things, entering into God's will, and doing His will, then we are successful. And it doesn't matter how much money we have, what is our address to our home, whether we're healthy or not, whether some other factor is going good or not going good. If we're in God's will, accomplishing His will, we are successful. And be aware that the number one objective of the enemy is to move us out of God's will. So we cannot do His will. Why? Because the will of God is synonymous with victory. It is in the will of God that we find the purposes of God, and these purpose being carried out and ordered that the glory of God might be manifested. And through that faithful obedience, we see that righteousness is kept. And that's what we're called to do. Well take out your Bible, and look with me to the book of Proverbs, and Proverbs chapter four, the book of Proverbs, and Proverbs chapter four. Now, we're going to begin where we left off last week, in verse 14. And we're going to find that here, King Solomon is teaching once more, how to live a life that is not futile or in vain, but one that is meaningful, and one that will bring joy, and one that will be a blessing to others. And why is that important? Well, we know biblically that God is a blessing God. So many times our prayers within Judaism begin and this way speaking to the God who is a blessing God. And we're called to be like him. That's what we talked about a few weeks ago, when we were speaking about being created in the image of God, to reflect his character, to do the things that he were to do if he were a man. And we know that God took on human flesh. And we had that perfect example, through your shoe, through our

Savior, of how he lived as an example to us. So look with me, as I said to Proverbs chapter four, beginning with verse 14. And we see here, and this is often the case, in the book of Proverbs, we see contrast, things to do, and things not to do. And then things not to do and places not to be in and directions not to walk, and what we ought to be doing. So it says here, look at verse 14,

Baruch Korman 04:25

in the way of wicked ones, do not come, we could say, Do not enter, do not be brought into the way of wicked ones. Now, I think it's significant that we see that wicked there is in the plural. And when we look at the truth of God, we find that most of humanity is wicked. What does that mean? They have rejected the will of God. They're not interested in the purposes of God. And this raises an important question for each of us. And that is, what about you and me? Are we truly committed to God's purposes? And are we seeking to know His purpose, His plan, and a general sense and also individually for own life? And are we willing to affirm and to be at peace, and to surrender to God's will for our life? Are we pursuing to know God's will? These are questions that we have to answer if we're going to be obedient disciples. So he says here, in the way, and this is a word, which means kind of a pathway. It is in a different form, the word for guests, guests are people who travel long away, and oftentimes will lodge spend the night with you. So in the way of the wicked, do not come and do not. And then we have a word that is infrequently used in this way. But it's a word for walking or stepping. And it says, simply here, as we come to the end of verse 14, Word says, Do not step or do not walk in the way of, and again, we have the plural, evil ones. Now, when we look at this very carefully, in verse 14, we see that it is addressing an individual, singularly. And it's showing the contrast between this individual that is, being given the Wisdom of God, we can say that differently, being given the Word of God, and understand that if we're going to know the mind of God, we learn that through the word of God, it is scripture, that that causes our minds to be renewed. Now, of course, part of that is an outcome of the ministry of the Holy Spirit, His dwelling within us His anointing, but it makes it very clear here, that the majority that people aren't going to do what's right, the majority are going to go in that way of the wicked, and they are going to step in the way of evil ones. Now we see here a parallelism between wicked ones, and, and evil ones. And what do we learn from that? Well, the laws of Hebrew poetry would tell us that when we behave wickedly, we are going to be excluded from God's Will we can say that differently, that we are going to be excluded from the purposes of God. And it's only in the purpose of God, do we find his provision, his power, his perspective, those things that we need, move on to verse, verse 15. Now we have a word here, which is used, in fact, probably biblically speaking, the most famous place that this word is found in the scripture has to do with that that unique commandment, having to do when a woman is accused of adultery by her husband, she goes before the priests, she is to drink water, and that water is mixed with dust from the ground. And we find that that if she is guilty, and only if she's guilty, then her stomach will swell. But in this process of declaring and disclosing whether or not she is guilty, it says that the priests will let her hair down. Now, this is based upon the assumption that she is a righteous woman that wears hair up in that time. Women did just that. Women have pride, priority or propriety, excuse me, women of propriety, would wear their hair in this fashion. And therefore when they would go to sleep, they would let their hair down. And so a woman would not be seen in public with her hair down. Now, this is not the culture of today. But we see biblically, this is how at that time, women of modesty women of that which is appropriate living, they would would behave in this way. So we have a word. Look at verse 15. That has to do with letting down and hear many times it's translated in a different way of avoiding something. So letting your hair down.

Is is not avoiding something, but embracing something embracing sleep, and the things of night. So here it says we could translate, avoid Edie, meaning avoid wickedness, avoid that which is evil. And he says here, do not pass through it, don't encounter it at but rather he says, turn from it, and pass through. So what it tells us here is this a very important biblical truth. And that is, if we are living in this world, and we are, therefore we are going to encounter evil things, those things which are not God's will those things that are not appropriate, or fitting for us. And what do we do, we pass on by, we don't wait. We don't explore, we don't encounter these things. We don't inquire about them. We don't look at who's performing them. We simply as it says, Here, continue, just walk on by Pastor Do not delay. Now, I'll give you a great example of this from the Scripture. We all know that a very, very righteous one was a man by the name of Joseph, we see a righteous Joseph in the new covenant. In the Gospels, I'm talking about the the legal father of your shoe. Now, because he was be troth and married to Miriam, that is Mary, all the children that she bore, he would be the legal father, we know that biologically, he was not the father of your shoe, but he was righteous. And we also know that in the book of Genesis, that son of of Jacob's old age was Joseph. And Joseph was a man who Indeed, indeed, walked righteously. And we know that he was tempted by Potter for his wife. We know what he did, he fled. How do we understand that he continued to pass on by walk on by he did not delay he did not stop. Now, I believe, I think we can find some scriptural references to this is that when there is temptation, when the enemy is plotting against us, trying to seduce us, and we'll talk more about seduction as we move forward in the book of Proverbs in the week to come, but the enemy wants to seduce us. What is that capture our attention in order to control our minds, to cause us to think differently, and to ponder these things that we ought not think about that ought not enter into our mind things that are inappropriate for us? So what did Joseph do? He fled, and this is a wise thing to do. And this is what this scripture is talking about when it says simply to pass on by verse 16. Now, verse 16, talks about those who are not godly, who are not wanting to live righteously, but they are connected to that which is wicked, and that which is evil. And what does it say concerning them? Look at verse 16. But they will not sleep. So they're not going to have sleep, I know that most Bibles will translate it, they won't have rest. Until the implication is if not, they do evil. Now, what this is trying to say is this.

Baruch Korman 13:54

These individuals that they are, are disrupted, they can't be calm, they don't know peace. They don't know that stillness until they do something. What is soothing to them, is doing evil. Now, my hope is that that describes none of us. That's not our new nature. If we've been born again, by the grace of God through faith in the Gospel, by receiving your shoe as our Lord and Savior, then we are a new creation. We have been regenerated and we have an entirely different nature. So these individuals, they do not sleep. We could say they cannot sleep until they do evil. And then it talks about sleep, their sleep, being being stolen, being taken away until they do something until they and the word here is to cause someone to stumble. Now they are what's known as The present Mitchell, which is a stumbling block or offense, they do something which brings about an offense to someone. And this is a very dangerous behavior. Now, when someone is a servant of God, and when they fail in some way that that sin is expose, that they're leading a double life, that they are not honest, they do not really reflect what they are teaching. When that is ultimately expose, it does great harm to the body of believers. It causes people to really be wounded spiritually, because they they trusted that person, they believed in that person, and that person failed. They failed, usually miserably. This is broadcast this is made known to others. And it can can really cause someone's faith to be to be shipwrecked, so to speak, to have

problems. And these individuals, they love that. That's what saying, they do not rest, they cannot find find comfort until they cause someone. And this would be a faithful one, one that has a good reputation part of God's family, they don't find arrest until they cause someone to stumble. First 17 Now in verse 17, it speaks about the same group, that that they eat bread with wickedness, meaning this, they find provision. Now eating bread, if you look at the scripture, and I'll give you the Scripture, Deuteronomy, chapter eight and verse 10, it speaks about eating your food, and being satisfied. Now, what satisfies them, and this is what the scripture is telling us. Look again at our scripture verse, verse 17. They eat their bread. And the implication is with wickedness, that's where they find satisfaction. And they drink their wine, they drink their wine, with what? Well, this is a word that we've all heard, come us, it is a word of violence. And here we should translate it abundant violence. Because as we look at this, we find that it's in the plural. So when we go through this, we see a coronate connection between the word here for for wickedness, and violence, meaning this, here's the principle, when I behave in a wicked way, do something that is in conflict with the instructions of God. What is that going to do? It is going to arouse in me a spirit of violence. Why? Well, here's the principle. When I obey the instructions of God, can I say that differently? When I implement in my life, the commandments of God, that is going to bring about a change. Now, of course, we're talking about redeemed people, people that have the Holy Spirit, when a believer walks not in the flesh, but in the spirit, he fulfills the righteousness of the law, and therefore he will behave righteously. And that righteousness manifests the glory of God. Or we could say this way, the character of God, we become like Him, we demonstrate his presence in our life, that's a good thing. But what happens is this when we don't, when we behave wickedly, the opposite is going to happen. We are going to begin to demonstrate manifests the character of the enemy of Hassan of Satan. And what is his his character will look at the Scripture. It speaks about him being abundantly violent. So they drink their wine in abundant violence. That's what they enjoy. That is how they behave. But in contrast to these, look at verse 18, but the way and it's that same word, Aura care, but the way of the righteous ones, is light, the light so we have the word or so the way of righteous one is like light. And the light that we're talking about here is the light that is connected to the the glory of God, righteousness, manifest God's glory. And it speaks about this light as a man Noga. Now no guff is a very powerful, a very bright presentation, we would, I'd say a flash of light, but a presentation of light, it doesn't have to just be a flash that's here and then gone, it can continue on. And that's what it says here, that there's no good way walks. And the light, the ICT doesn't end until the day is establish now day has to do with a new epic and time a new day. It's a change. And what God is saying is that the righteous one, their behavior is going to bring about a change, a change in this world. And we know what that change ultimately is, we will bring about the establishment of the Kingdom of God. Verse 19. The way of wicked ones is as a notice of contrasts, the way of the righteous is like light, a bright, bright, shining light ain't no guff in Hebrew, but here we find the way of the wicked is k, I fill up. Now, again, you may not know this word. But when we look in the story of the Exodus from Egypt, we know that one of the plagues were the plague of darkness. And that plague of darkness. It's used as a term horshack. But also a Failla. And Afula is a thick darkness, a darkness that paralyzes people. Why do I say that? Because if you do a good study of that plague of darkness, we learned that there were those who were standing that could not sit down and those who are sitting, they couldn't stand up, you couldn't move. And it was just like an instant when that play came that you were frozen in time. You couldn't move. It was dark, you probably didn't hear anything because of that darkness like it's hard to hear. If you're you're underwater water hinders the moving a sound. So does a fella this thick darkness. So this is what he's speaking about here, the way of wicked ones is as this darkness and they do not know in

what or by what or why we could say they do what they are stumbling. So what happens there and this word for stumbling is a word of failure. By the way, we had the word cuz show or Nick show, same brute, just different a form or expression of it. And it speaks about failure, a stumbling and falling into failure. And that's what is ahead for the wicked ones. Let's move on to the last part of verse 19. Word says, Lo yet oh, by May you che Liu, they will not know by what means or why they stumbled, they're going to have failure. But when we're committed to the Word of God, the truth of God, the purposes of God, the will of God, then we're going to experience victory in our life or success. Verse 20. Now verse 20, the author Solomon gets more personal. He says, Look at Verse 20,

Baruch Korman 23:30

my son, to my words, listen, and to and this would be a word for uttering things similar to words or saints, he says, Turn your ear. Now this turning of an ear shows a commitment. It shows a priority. It shows one that is making a change in order to receive the instructions of God. Now, let me just say this, and I believe this is a very significant principle, spiritually speaking, and that is this. When you are not committed to the instructions of God, the will of God the purposes of God, it is going to hinder your ability to hear from God. Now I frequently ask people are you hearing from God? Now I'm not talking about necessarily his voice speaking. Only two times in my life. Can I ever think of that that God spoke to me in a unique way. But But throughout my life, almost every day, when I open up this book and begin to study it and read it with this, this objective saying, God, whatever you teach me, I want to do I want to implement it into my life. I believe that God begins to give us insight, wisdom. words of knowledge, he begins to teach us himself. But it's only when we have that commitment to the Word of God. So Solomon speaks here and he says, My son, to my words, listen to my saints turn an ear. And then in speaking about the significance of the word. Notice when he says, verse 21, they do not depart, what doesn't depart your eyes. So we could think of it this way, don't allow your eyes to depart, to depart from and the implication that context is to depart from it, meaning the Word of God. But rather, he says, look at the last part of verse 21. Keep them meaning, keep my words in the midst of your heart. Now, again, I've shared many times, this word heart, is related to the part of the anatomy that that we think with. So when he says here, keep them in your heart, in the midst of your heart. Make them the priority of your thoughts. Now, I can tell you and promise you this. If you truly strive to make the Word of God, the center of your thoughts, you are going to have a very different life, you are going to behave differently than most and you're going to experience God's guidance, his direction, His power, His provision in your life. Now get to the next verse, verse 22. Now I liked this chapter very, very much. It's a wonderful chapter. But if you were to ask me, what what verse and chapter four would I want to underline, and share and really teach to people? It would be the next verse, verse 22. Now before we look, have it, look at it, we need to understand something and that's this. The word life in Hebrews word, heighten, it's in the plural. Why? Because biblically speaking, God wants us to have an abundant life. The life that we live, apart from God is never abundant. It's not increasing. It's not a life of of reality fact. If you're living in this world, apart from God, you have been deceived, you are seeing that which is false. You're not seeing things as you ought to see them. You are deceived by the enemy. Notice what he says, verse 22, for life, let me say it in Hebrew, Ki, K. Him. Now him means they, why? Because, well, life is always in the plural. We can't say it. Now in English life, we think of as singular. So we would say life it is. But here, they would say in Hebrew, they are meaning life, because it's plural. But for the sake of the fact that we're speaking in English, right, now, let's put it into normal grammar, English grammar, where it says, for life, it is for those who find them, but then would be life in the

abundance sense, we would translate it to find it. So they that find it they that find life, and to all their flesh, meaning all of its flesh, what is it healing. Now, we see here that God is promising something, don't miss this. There is a parallelism between life and this word Mira pay, which is healing. And we're talking about God's activity, God moving to kill someone, and whatever ailment, whatever problem they're having, not just a physical, referring to health, but but in the broadest sense. We're using this concept of healing, what is it? Healing is a restoration. Healing is a form of salvation. That word for salvation is used for when people are healed. It's simply restoring them back to what God wants them to be. So he says here, look again at verse 22. For life, it is for those who find it, and for all of us, the ones who his flesh. Yes, flesh, we all do, what is this type of life? It is healing. That's why we're supposed to do something. This this source of life, which is God, all righteous God, holy God. Notice what he says in verse 23. From all and we have the word mishmarsh. or Mishmar is a keeping a garden, it is a watch. And we watch those things, we keep those things, we guard those things that are significance. If we don't guard them, then we're very vulnerable. So he's warning if we want to have life, then we need to guard guard. He says, For every guard, every place that that is watch, it says, Watch or guard, or keep your heart. So understand what he's sitting here. He's telling us every place we should keep guarded. But the implication is, especially guard your heart, make sure that you are thinking properly thank him in a way that is in line with the instructions of this book. Because once you turn away from scriptural truth, you are inviting deception into your life, and you most certainly will be deceived. Very, very vital that you see that. So he says, look at our texts. He says, guard them, watch them in the midst, in the midst of of your heart, guard your heart, for from it goes forth life. So guard your heart, this is what we're supposed to do watch over your thoughts. Understand that's where the battle is going to be how we think, because out of our heart, how we think this is where notice what he says, totes ote claim, the outcome, the results of life, verse 24. Now we need to put this in the right order. Because the Hebrew, the order of the Hebrew is very, very unusual. But we're dealing with something here. Look at verse 24. Again, it is the fourth word, which is the word pay, which is mouth. And what he says here is a set min cut, which means turn from EU. and the EU here would be your mouth. And then we have a word, it shoot. Now, lots of times I see something, a word like that, as I'm preparing. And I look to see what major translations how they render it. And what we see here is that they do not really get the meaning of this word. This is a word of stubbornness of opposite NC. So it's a word of being stubborn. It says don't have your mouth, be obstinate. Don't be stubborn, don't be set in your ways. In other words, we need to be people that our moldable shape, God can shape us, we need to submit to those changes that he wants to bring into our life. So we see here it says,

Baruch Korman 33:12

Turn from you a mouth of stubbornness. And he says and lips. And the next word here actually precedes the word lips. But this is word for for that which is harlotry. That which is not chase that which shows no evidence of discipline. Now the best way that we can think of this world word is there is what's called a Ms. Garrett in Hebrew. And this is a life approach. It is the framework for life. And when we go outside of that, we're going to get in trouble. We need to allow the Word of God, His instructions, His commandments, to set our framework for life. And when we transgress that, when we go beyond that, we should realize that things are not going to go well. So he says here, keep from you turn away from you. A mouth of of stubbornness, and also lips of harlotry, or spiritual corruption. He says put far from you. Don't let these things have any any stronghold in your life. Don't let them be things that describe you and what are those two things, being stubborn and inflexible, being people that are set in

their ways unchangeable, and being people who are living in a corruptible way living in a way that is polluted? Don't do that. Because if we live in this way, we're not going to experience that that abundance that God wants us to have for Life. Now look at verse 25. Again, he speaks about your eyes and he says your eyes, straightforward. They look. In other words, have your eyes look, gaze straightforward. Now we're going to see before we conclude this, he warns us don't turn to the right or to the left, but what be straight in God's will, don't allow the things of this world, especially the things that the enemy brings into our life. Don't allow these things to cause you to go off course, to go to the right or to the left. So again, he says, verse 25, your eyes straight, straight before you, they should look and your eyelids, and again, he uses a word, a different word for let them be straight before you. So again, have that single witness that mind that is committed to one thing, and that is the instructions of God that he might lead you and the way that he's leading you and that which is upright. Now, the word straight and the word upright are the one in the same in the Hebrew language. It's a word. Yashar, straight. Someone who is upright is called your sharp. And we have your shirt, which means uprightness, someone who has that that characteristic of being upright, dependable, doing the right thing, walking in the right path. Finally, look at verse 26. Word says, and weigh the pathway of your feet. Now hear this word feet or literally foot in the similar way, which means discern or give consideration to. Now the word here is a word that speaks of levels. In one sense, we use that same word mirthless, for for different levels, like parking levels in a parking garage. But this word has to do with discernment. And what he's calling us Look again at verse, verse 26. Way or discern the path of your foot. And all the way your ways be established, all those ways, have them been established. Now that word establish speaks about that which is stable, that which has a consistency to it, that which is not going to be moved or shaken or disrupted. Now, I could pause for a moment, and I'll just share this with you. This weekend, when you are viewing what I'm recording right now, this weekend, I'm going to be at a conference in Romania. And that conference is about one thing, worship. And there's a beautiful scripture from the book of Hebrews fact if you look at Hebrews chapter 12, the last three verses, the last verse is that our God is a consuming fire. And then in verses 27 and 28, our God is a consuming fire is verse 29. In verses 27-28, it speaks about how there are things that are shakable, or movable, and these things are going to pass away. But there are those things that are not movable, that can't be shaken, and they are going to endure and consist in a consistent manner. They're not going to disappear. And these are the things of the kingdom. And I believe that this is what he's telling us here. When he says all your ways will be establish. This is a kingdom establishment and reflects that which is lasting, enduring, persevering, overcoming. This is the way of our foot. This is how we should travel. This should be the way that we go. And it's interesting because the word for guidance, HUD Raha is related to the word for way. God gives us guidance by means of the Holy Spirit to show us the way that we should go. Well, now go to the last verse, verse 27. And in verse 27, we have this this verse that I was referring to earlier, notice what it says and let me read it out. Tet Yameen was small, which simply means do not turn to the right or to the left. Don't make a change. If you're on that straightway. Don't allow anyone Want to move you off of that right path, if your foot is on the right way, continue on that don't turn to the right or to the left. And when we're committed to that, straightway, it is going to have an effect in our life. Now, we all struggle at times with doing the right thing. And when we have a commitment to the purposes of God, when we want to walk in God's Will straight, not take any detours, not go to the right or to the left, and I would call your attention to what Moses told Joshua, Be strong and courageous, don't go to the right or to the left, he said the same thing. But notice how the Scripture ends. Has ser rocla Mara, which means turn your foot from evil. Now we hear that, and we probably

don't understand it as we ought to. Because that word evil, and I realized I say this a lot. But thank God, we're getting new viewers all the time.

Baruch Korman 41:09

Evil relates to that which is against the will of God, contrary to the purpose is the plan, the will of God. And what he's saying here is this. He's teaching us that we want to travel we want to go in a way that's congruent with the will of God. But here he's saying, turn your foot from that which is what that which is evil against God's will. Now, let me close by saying this, yes, God loves you. God's got a perfect plan for your life. But until you are committed to that which is good in God's eyes, his plans and his purposes, until you make a commitment to his will. If you're not committed to his will, then you are going to be led astray. Seduce deceived, rendered powerless, and the enemy will be able to build that stronghold in your life for His purposes, he will manipulate you, and He will minister to you shame, embarrassment, defeat, failure. And you in the end, instead of having a testimony that manifest God's glory that God is well pleased with, you will have a testimony that is shameful. So make a commitment. Now, there is no reason to delay any longer. People. Yes, many people are believers, but they have not made a true commitment to the will of God. They're still and you can see this there's many popular false teachers that tell you they're they're cared they that they dabble will be front of you, is a carrot that says, God will help you achieve your destiny. What do they mean by destiny, what you want, what you deem to be the proper dream for your life, it is not, you will never find that which is proper, that which is well pleasing to God until you begin to serve God diligently. And it's as an outcome that is as a result of obeying God's will his purposes, his plans, then God slowly will begin to reveal to you His plan for your life. But until you are committed to his plan, he will never reveal to you the plan for your life. That's what we need to understand. That's what we need to be aware of. It is submissiveness to God's will, that will bring clarity for his will for your life. Where you to live, who you should marry, when you should marry, what you should study, what will become the real essence of your life, only through submissiveness. Can you hear the voice of God directing you guiding you into His plan for your life? And it's when we are doing God's will for our life, which begins by walking in His purposes in a general sense, then, and only then will that transformation, we can say differently, that sanctification will begin and begin to move mightily in our life. There's an inherent relationship between sanctification and the purposes of God. Well in with that until next week, shalom.

Intro Voice 44:56

Well, we hope you will benefit from today's message and share it with others. Please plan to join us each week at this time and on this channel for our broadcast of love israel.org again to find out more about us please visit our website love Israel dot o RG. There you will find articles and numerous other lectures by Varun. These teachings are in video for may download them or watch them in streaming video. Until next week, may the Lord bless you in our Messiah Yeshua. That is Jesus as you walk with it. Shalom from Israel