

# proverbs\_9 (720p)

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## SUMMARY KEYWORDS

wisdom, god, verse, meaning, word, woman, scoff, seductive, book, speaks, simple, hebrew, scoffer, house, life, wise, knowledge, simpleton, lacks, talking

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.

00:43

Again, we are going to see that wisdom is foundational in this book of Proverbs, God is working to teach us things in order that we would have a lifestyle that we would behave in light of His Word, His truth, that that word and truth of his would make us wise and successful in accomplishing His purposes. So let's begin in the right place. We need to ask ourselves, Is this our desire? Do we want to be obedient to Him? Do we want to serve Him? Do we want him to work in our life and to conform us to His will, if we don't, then we might as well just in this time of study, if you're not interested in serving God, then you have exploited the grace of God, that you haven't understood the gospel. You're not a true believer and you have not been saved. Those who have been saved by God's grace through the shedding of Messiah is blood, they become a new creation. They are now individuals that want to agree with God, and pray for that discernment. And want to know His will so that they can obey a new creation is an obedient creation, and we are submissive to the instructions of God. And our objectives are his objectives. That's what a true disciple of Messiah is all about. So as we look at this ninth chapter in the book of Proverbs, realize that we are learning the principles on how to become wise, and what wisdom will do in our life, the changes that wisdom will bring when we take hold of her and the reason why I say her, is that throughout this book, wisdom is personified as a woman, a woman that we would want to have a relationship with. Now, of course, this is a symbolic relationship. Wisdom is not a female wisdom is scripture. It is God's revelation, God's insight that he makes available, but we should want that that that insight, His Word, His wisdom, and apply it to our life so that we walk in obedience to the purposes of God. Look with me to Proverbs chapter nine. And verse one, it says here, hope Mote now I say that in Hebrew for a reason, and that is we need to understand that in this verse, The first word is the word wisdoms. It's in the plural. Now, oftentimes, we need to realize that in Hebrew, a word will be plural. But when we translate it, we must translate it in the singular doesn't make sense to say wisdoms. So what's the purpose? Why is it in the plural? And the answer is very simple. Because sometimes when a Hebrew noun is in the plural, we don't need to think of it as plural meaning many

wisdoms but we're talking about abundant wisdom. That's the key. That is what's being conveyed to the reader. So he speaks about how abundant wisdom has built her house. Now she has achieved, there is a place she has a dwelling place. And notice something else about this dwelling place, and a house. A house is the location where one can visit one can get there. And what it says here is that she has also meaning wisdom, wisdom has hewed out her seven colors. Now pillars are in regard to support. And we find here that there are seven not by choice, not by x

05:00

said it, but rather, through the inspiration of the Word of God, meaning this, Solomon did just not freely choose seven pillars, the Holy Spirit inspired him to write down that number seven. Why?

05:16

Because seven is a number of holiness, not completion, as some teach. But seven has to do with the fact that it was on the seventh day that God sanctified that day. Yes, he completed his work. But when we look in the context for that, number seven, throughout scripture, that context is one of holiness. And I've said too many times how holiness relates to the purpose of God. So she has built her house, she has accomplished something. Why, for the purposes of God for a holy reason, meaning this wisdom supports us, in a in objective to accomplish the purposes of God. So wisdom, builds her house, she has hewed out her seven pillars, and then move on to verse two, we see something else, she has slaughtered her slaughter. Now I realized that most Bibles will say she has slaughtered her meat, and that's fine. Usually slaughtering something involves an animal. So it is a reference to meat, but it's the same word. So we see the word slaughter, at the beginning of this verse, in a verb form, and then we see it in a noun form. So she has slaughtered her slaughter, meaning she has slaughtered her meat, and notice something else. She has, has mixed her wine. And even. And this is a word of emphasis off, meaning she has even arranged her table. Now, this is what she's done, things are prepared. And what is being emphasized here is a house, a meal, and the table has been set or arranged. Why is that important? Because what we see here is that in this location where wisdom dwells, there is a feasts, presented, a feast is available, and what is the response, the proper response? To go there and dine with wisdom, fellowship with wisdom, be with wisdom, make that your objective, that that location that you're going to hang out, where you're going to be nourish, nourish yourself with with the wisdom of God, this is what's being being instructed to us. Then it says, she has sent forth her maidens, her young women.

07:59

And she calls concerting. And notice this, we have a word that that can mean a limb, like an arm, or a leg, or a branch. And what it's talking about is a location, which is a high location in the city. Now what's being referred to us?

08:21

We find that she speaks to us from an exalted from an elevated place. Why is that? What's being taught? When we listen to wisdom? It's an upward invitation, meaning, wisdom exalts us, this is where wisdom is. So when we take hold of wisdom, we dine with wisdom, we receive wisdom, we nourish ourselves with the wisdom of God, it is going to have an influence on us, it is going to raise us up what's being taught to us? Well, very simple. When you change elevation, when you go up, your

perspective will also change. You see a broader perspective, you see things that you couldn't see when you were down low, just as simple. You're standing on the street corner, your your view is obscured, it's limited. Things might be to your right to your left in front of you. You can't perceive everything. But if you go up a few stories, and you look down, you see much more. And what Scripture is telling us is wisdom broadens our ability to see. And with seeing something comes knowledge, you see something you're aware of it, there's greater knowledge. So it says here.

09:44

She sends forth her maintenance, she proclaims concerning or up from the highest heights we might say of the city, verse four.

09:58

And what is your purpose?

10:00

To make a godly change in people's life, who is the simple one? Now, the simple one, that term a simpleton, in the Scripture refers to one who lacks knowledge, who is not very intelligent, and usually one who is easily deceived, and one who who ascribes to the things of the world. And therefore, wisdom is calling out this is what we see. Who is simple. Let him turn, hey, now, which means turn towards here, meaning turn towards wisdom, where wisdom can be found this upward call. And then he says, The one who is lacking heart now, what is a heart? The Bible speaks about the heart, As a man thinketh with his heart. So the one who lacks the ability to think, lacks the means to discern things to arrive at a proper conclusion, the one who lacks intelligence, this is what the scripture saying the one who lacks heart, she has called out she speaks to him, meaning an invitation. Come here, respond, take hold of wisdom, deal with wisdom, fellowship with wisdom, dine with wisdom, come to the place of wisdom. And what did she say? Look at verse five.

11:34

It is a call to many. It's a call that is inclusive. It's in the plural. So when she says call, she's calling too many, not just one, but many. And she says, Come and eat my meat, and drink my wine that I have have mixed. So again, it's a call to come and dine with her on the things that wisdom produces that wisdom has made. So when we eat wisdom, we're going to experience wisdom. That's the the image that's been set up, take hold of wisdom, and nourish yourself spiritually on the wisdom of God. This is what the scripture is, admonishing us encouraging to do. And again, where do we find wisdom, we find wisdom in the scriptures, that is the place and the Holy Spirit will illuminate the Word of God so that we can perceive the wisdom of God. What we find is that this world scoffs and this is going to be an important word in a few moments, the world and those who belong to it. They scoff at the wisdom of God, they reject it. They don't see any value in it. But we as disciples from Messiah, we are obligated, being his disciples to seek wisdom to be wise through His Word. Let's move to the next verse, verse six word says,

13:22

The simpleton, leave, meaning leave this, this simple way of thinking, this way of lacking understanding. So let the simple one leave and become wise. And let him do what? Well, this next

word, is a word of, of traveling. And if we look at it carefully, and it's also found in the Book of Numbers in that prophecy, concerning the the star, the Bethlehem star that we read about, in Parshat Pincus, that section of the book of Numbers, what we find here is that that this this wisdom, is is going to do something, it is going to propel us, it is going to cause us to progress, progress were in the things of God, it is going to mature us, it is going to grow us, it is going to season us in the faith so that we are mature, and we have spiritual experience that we can utilize against the deceit of the enemy. So once again, speaking to the simple ones, they are to leave or forsake this, this simple lack of of, of spiritual knowledge depart from that and live and, again, it's a call command, go forward, walk progress, in the way of understanding now this

15:00

is another word that we come across many times in the book of Proverbs, The word Bina meaning, understanding, levied, to understand whether it's a verb or whether it's a noun, we see it repeatedly in this book of Proverbs, for understanding the things of God. And with that understanding, we can utilize wisdom and knowledge in order to successfully accomplish and here's the key, not your purposes, not your agenda, but the agenda of God, we can say that differently the will of God. So progress with wisdom in the way that leads to understanding verse seven. Now, when we get to verse seven, and eight, we have to be very careful. And the reason for that, as I've shared with you many times, one of the things that I do before I teach a passage, whether I teach as now through a video, or whether it's at a conference or a meeting, or congregation, whatever, I like to go through that with my wife. And she has a a common English translation, because I like to see the differences between what what most of the English translations are saying, and what the Hebrew or the Greek is saying. And many times we find something very different. Now, in this this verse, look, as I said to Verse seven,

16:34

it is going to encourage us to do something. But it's also going to reveal to us that most of the time, we will not be successful. In fact, it is very likely when we do the right thing that we are going to be rejected and persecuted. And even as it says, Here hated. Understand that when we walk in obedience to the will of God, when we do the right thing, doesn't always mean that there's going to be a good outcome, but nevertheless, do the right thing. Why? Because it's the right thing to do. we're commanded to behave in this way. It doesn't matter what the outcome is, the outcome belongs to God. I remember Dr. Charles Stanley. And he has said many times, obey God, and lead the consequences to him. What a wise statement, something that I've really tried to, to take ahold of and apply to my life. It is a profound statement. And what we need to realize is this, we do the right thing. And whatever the consequences are, they belong to God. If they're good consequences, there's a righteous change, he gets the price. If the outcome of that is isn't good, they rebel. They come against us, Well, praise God. He's in charge, whatever the consequences are, bad or good. They are, what they are his responsibility. I'm called to do the right thing, regardless of the outcome. So look at verse seven Word says,

18:17

discipline, the scoffer. That's what we're supposed to do discipline, the scoffer.

18:24

And those would assess one who does that takes to him, shame. Now, there's two ways to understand this. And one is, when you discipline the scoffer,

18:40

his shame

18:42

is going to come upon you. Now, I don't believe that is the best way to understand that verse. That's how most translate it and understand it and interpret it. But I would say differently, when I look at it again, verse seven,

18:58

the one who disciplines the scoffer, in that word scoffer, is also related to the word for a clown, someone who is is not serious about faith, someone who does not take the word of God with the proper understanding, and they're kind of a clown in this world. So the one who disciplines a scoffer takes

19:23

to him shame. And I would say the implication here is through that discipline, that one is removing shame. He's taking his shame, not upon himself, but taking it away from that person why discipline is good. Doesn't God discipline us and what does he do? He disciplines us for a reason. That instead of living in shame, that shame is taken, it's removed. So that's how I would understand this verse. Move on to the second part of it. Ooh mochi. Yuck.

20:00

That is the one who rebukes the wicked. And then we have the phrase, his defect. And I would say it was well, he takes his defect, but again, not meaning that that that defect, that thing that was impure, that thing that was a flaw, a spiritual flaw. It doesn't come upon that person. But rather he takes it away, it is removed. So it's a good thing that we do that. It is a proper thing to discipline. That's what we're called to do. We're called to be salt. We're called to be light. We're called to stand in opposition to the things that are foolish, the things that are evil, the things that are wicked, the things that SCAF or the ones that scoff at the things of God. We're called to be a roadblock to that to stand in the gap and speak against it and act against it. But realize something look now to the next verse, verse eight.

20:59

It says, Here, do not rebuke the scoffer less, he will hate you. Now, I don't see this as the book of Proverbs under Solomon saying, Don't rebuke that clown. That spiritual person who is is spiritually devoid, that one who is a spiritual clown, that one who scoffs at the truth of God. It's not telling us don't rebuke that one. It's telling us something else, that more than likely, we are going to be hated by that one. He's not going to respond graciously. With Thanksgiving with gratitude, no, he is going to hate us why? He's a spiritual clown. He scoffed at the things of God, he has no interest in the things of God. So when we rebuke him, he will hate us. And then it says, The one who rebukes the wise

21:59

that wise one is going to love Him meaning this, that when we rebuke that one who is wise meaning, one who is interested in the wisdom of God, that one is going to love you. So realize we're called to rebuke to correct. All people get involve, don't let the world push you away, because you may suffer, that you may be rejected, that you may be hate, it doesn't matter do the right thing. And again, why? Because it's the right thing to do. That's enough. Let's move to the next verse, verse nine.

#### 22:45

Give to the wise and the implication is gives wisdom to the wise and this one will become more wise. So when you invest in a wise person, that person is going to take that and become even wiser. And when you make known to the righteous one, notice that to make known, give knowledge to the righteous, and he is going to add to the lesson he is going to take what you teach him and add to it, he is going to be able to expand it beyond. Why? Because he's committed to righteousness. And when we are committed to righteousness, we are going to mature quickly, we are going to see God is going to enhance whatever good things come into our life, they will be enhanced if we're committed to the righteous things of God. Look now to verse 10. Now we began verse 10, in our call to worship, and we only read the first few words, but now I want you to pay very close attention to this 10th Verse. And the reason for that is that almost without exception, now you can do something. You can go to the Bible study company or to to Bible hub. And you look here, and they will give you multiple translations of this verse facts, it's very easy. All you do is put Proverbs, chapter nine, verse 10, in your search engine, and you'll find that that Bible hook comes up. And when you click on it, it will show you numerous translations, usually around 26 to 30 translations. And again, the vast majority of them get it wrong. They miss translate, and it's a willful one. It's not difficult Hebrew. Let me show you what I mean. Verse 10, as I said, to the lot hochma Europe, I don't know which means the beginning of wisdom

#### 24:54

is the fear of the Lord. Now again, most flip the order

#### 25:00

But the correct way is the beginning of wisdom is the fear of the Lord. And this is where the problem comes about vape dot ought to do Xing. Now did you hear that kid though Xing. Now many of you know because of a very famous song. Many of you know the word Kadosh. The word Kadosh means holy and it's singular. But I didn't say Kadosh as in HaKadosh, the holy one meaning God.

#### 25:32

But I said, Kiyoshi, now more often than not Kadosh Sheen is translated, with the word saints. Why? What are saints holy, once those who have been set apart for the purposes of God? Now, what this literally says here is vade, the OP kiddushin, the knowledge of the saints, is understanding. And what that means is this. When we have the fear of the Lord, we are going to be be wise, that's the beginning of wisdom. And that wisdom is going to impart knowledge, and that knowledge is going to give us understanding, and we utilize understanding to accomplish things. Wisdom, demands that we know how to utilize it, knowledge, same thing. But understanding is that Hebrew word, the word Bina that we talked about earlier, that shows us how to utilize how to harness this wisdom and this knowledge for the purposes of God and carrying something out for the glory of God. So it's not the knowledge of the holy one. That's not what it says, says the knowledge of the saints is understanding. Verse lovin.

26:54

Key V, which means for N Me, now again, the me Here is wisdom. But this phrase N in him, it's in me in this passage, but the phrase in him usually responds biblically, we see the Paul uses it extensively throughout his epistles. And most scholars understand that this is a a term in him, that refers to being in a covenantal relationship with God, through Messiah. So it speaks here that one who is in me meaning in a covenant with wisdom, in me what happens,

27:40

his days are multiplied.

27:44

And that they will literally their days, or multiply or your days are multiplied. So in me in wisdom, your days will be multiply, and they will add the years of life to you. So he's speaking, singular, but he's talking about something that is true for all people, all those who are with wisdom.

28:12

Such intimacy with wisdom will multiply your days, and also the years of your life will be added to that's what it's saying here. And what does that mean? The emphasis, if you look at some of the rabbinical commentators, they will say it will cause you to endure, to persevere, to overcome. These are the benefits of wisdom and knowledge. When you see things from God's perspective, you're not going to become discouraged, you're not going to give up you're going to press on because you know that that time is on our side, why there's an end of time, and the ending of time is the beginning of the kingdom of God. Now, when I say the end of time, I'm not speaking about the end of this world, because there's time in the millennial kingdom that 1000 years. But after the millennial kingdom, after that Great White Throne Judgment, there is going to be change. What does John say in the book Revelation, Behold, all things are new meaning all things are different. And there will not be time in the New Jerusalem, that final state of the kingdom of God will not at all be in any way subject to time. It's the eternal kingdom of God. The millennial kingdom isn't eternal, but the New Jerusalem is, look now to verse 12.

29:40

If you are wise and it means if you have become wise, your wisdom you have become wise for yourself meaning that wisdom is going to bless you. But you who has scoffed me and scoffed at the things of God, you are going to bear it alone.

30:00

meaning you are going to suffer, you're going to have to endure, that you scoff the things of God, and you're going to do it alone by yourself. There's not going to be fellowship, there's not going to be the kiddushin, the saints, the congregation of the Lord, you are going to be by yourself. Now, that can be a very frightful thing to be alone. We all know the experience. Oftentimes, this is true when we're a kid. We're home by ourselves, it's nighttime, we hear that, that that noise in the house, the creaking of the wood, the stairs, the ceiling, whatever it might be. And we begin to think, but when we are with people, when the family's home, we hear those same things, and we don't give any concern to them. We're comforted because we're not alone. And what it's saying here is one of the consequences of being cast

out and not being part of the Kingdom of God, you will be alone you will have that sensation. So if or we could say, since you have become wise, that wisdom is for you, it's a benefit for you. But those who have scoffed alone, they will bear they will suffer by themselves. Verse 13. Now in verse 13, the first thing I did was to highlight this, this opening phrase, what is the opening phrase? It is Eshet cielo kissy lute. What is Salut? It's folly or foolishness. Eshet means the wife of or the woman up. So beginning in this verse, look, again, verse, verse 13,

31:51

we're going to find from this first until the end of this chapter, the this subject is no longer wisdom, but rather a foolish woman, meaning we're seeing a dichotomy a contrast, up until now, the subject has been wisdom, personified as a woman. So you're gonna have a relationship with a woman. Now, this is true for every individual, that woman is wisdom or a woman of folly, but you're going to be in a relationship with one of them. So what you have to determine is, Who am I going to be in relationship with? Am I going to choose wisdom, that that that woman who's going to be a blessing, again, we're talking about wisdom, personifying it, it's a symbol, it's an illustration that help us understand that we should want to be in relationship with the wisdom of God. So it's being personified, personified here as a woman. But there's a second possibility. If you reject the wisdom of God, you are going to be in a relationship with a woman of foolishness, a woman of folly, and that has consequences. So up until now, we've talked about the many, many wonderful consequences of wisdom in the life of the believer. But now we're going to talk about what happens to one, hopefully not a believer, but one who belongs to this world who has rejected who has scoffed at the wisdom of God. And now, he is in a relationship by default, with the wife of folly, a foolish woman, and what does it say here?

33:44

A foolish woman is and we have a word for noise. Some, I believe, translated as as clamoring, but it's simply noise. It's something that is not pleasant, something that we don't enjoy hearing, it is something that is disturbing. So, a woman of folly, a foolish woman is going to bring a disturbance to you something that is not pleasurable, something that is not good, something that is not beneficial, beneficial, then it talks about that that her and it gives me another word, paid Thai ute. Now this is a word for for a woman who is of a simple mind a simpleton but it's a female or it's it's also can be understood as a woman of seduction. And that's what happens, the tool of this woman of folly, this foolish woman, is that she's going to seduce you with lies with with falsehood. She is going to deceive you through her deception, and it's going to have serious consequences. And we'll talk about that at the end.

35:00

end of this chapter at the end of our study. So so this seductive woman, it says here, she did not know nothing. She doesn't know what for. She doesn't have any understanding any knowledge she doesn't know. But what does she do? Look at verse 14.

35:24

And she will sit

35:27



at the entrance of her house, she also has a house. Remember how we began this chapter, we talked about how wisdom builds her house, will also this seductive woman, this foolish woman, this woman of folly. She also has a house. And it says here, look at verse 14, she sits at the entrance of her house, upon her exalted throne in the city. Now, what it's doing here, and that language is very, very similar to what we saw earlier. In our study,

36:04

we see that there are two women,

36:08

a woman of wisdom. Here again, this is personification. And a was woman of Foley, who is called the seductive woman, the seductress and they both have their high places in the city. They're both visible, they're public. And the

36:29

issue here is this. You have to choose, who are you going to listen to? Who are you going to enter into a relationship with this is what Solomon is teaching. So she also is upon the throne, her exalted throne, in the heights of the city. And what does she do? Look at verse 15,

36:51

to call to the passer buyers, those who pass on the way

36:57

and the ones who upright is their way. Now, what it's saying here is this. This seductiveness is rooted in attacking, trying to deceive. She's a seductive woman, and she tries to seduce those who are on the pathway of righteousness or uprightness. The word here is rooted in the word for straight, straight are upright. This is who she is pursuing. This is who she wants a relationship with. Why? Well, for those who are simple, meaning those who scoff, who reject the things of God, they're already in a relationship with her by default, you reject wisdom, the only other opportunity the only other option is this seductive, deceitful woman, this woman of falsehood, and, and foolishness. So she calls to those who pass on the way. The ones who are on these upright pathways, they're up white upright pathways. And what happens, look at verse 16.

38:10

Who is simple,

38:13

he will turn

38:16

unto her turn towards her in her direction, and the one who is lacking heart, she will say to him, now notice if you go back, we see here in verse four, a very similar verse. So we see that wisdom is going to call out and so is this woman of folly, this foolish woman, this seductive woman, and they say the same thing. Me put T Yes, sir Hannah, to start lathe, Maura, Lo, and we see that same expression,

identically. And verse 16. But what happens is what this seductive woman says, is very, very different than what we read. In the next verse. In in in the earlier portion, we read verse five, come and eat with my food, and drink the wine that I have mix and let the simpleton one leave abandon his foolishness and live let him progress upon the way of understanding that is what wisdom calls out to. But what does this seductive woman cry out? Notice what she says verse 17, she says this stolen waters, they are sweet

39:44

and hidden bread is pleasant, but that's not true. That is a lie. She's proclaiming, saying, if you still realize water was very important, and what is saying water is synonymous life taking someone's life.

40:00

I'm not talking about killing them necessarily, but But taking the the things of one's life stealing them.

40:09

All of this is what those who scoff at the things of God are about, they look at people, and they size them up. What can that person do for me? What can I get from that person? How can I use that person? Now believer we think differently. We think, How can I help that person? How can I bless that person? How can I lift that person up? How can I do that which will be a positive, a godly a righteous influence on that person. But in nonbeliever, they size that person up to take from them, what what they want. And that's why she says this seductive woman, stolen waters are sweet. And the bread that is hidden, meaning that what you take, and no one knows, is pleasant. But here's the problem. In verse 18, we're going to see God's response to her words, God's going to set things in order, God's going to tell us about the consequences. You steal, water, you you take the things of someone life, and you take and you you partake of them in secret places. That's not pleasant, what is going to be the real outcome of that. Look at our last verse, verse 18.

41:30

And he did not know that that dead ones are there. What does that mean? That's what she does. She takes this this woman of folly and foolishness, this seductive woman she takes, and the end result is that she kills he did not know the one who turn aside to her. The one who's embraces this seductive, deceiving woman of folly, doesn't know that all around her there are dead once. And notice, what is she doing?

42:10

It says in the depths of shale oil, shale oil is the place for the dead from the Old Testament. Now, some people will say hell, that's fine, that is part of shell, and may be the emphasis of this, this passage, it says, In the depths of shall, oh, she has called. That's what she's about. She wants to seduce and deceive. In the end. Instead of that one being in the kingdom of God with fellowship of the other sense, in the presence of God in His glory. Where they, they're being persecuted, tormented eternally, well, were in the pit of hell, ultimately, and that lake that burns with fire. And that's why it's so important that we become individuals that seek the wisdom of God and again, and I'll close with this. It's in this book, not in another. It's in this book, that you find God's wisdom. This book can make us wise, this book gives a spiritual truth, the knowledge of God so that we can have a righteous understanding and know how to behave righteously, and do righteous things that manifest the glory of God. This Book of

Proverbs, as we have just seen, is so useful practical, we need to ponder it, study it frequently read it all the time, because it contains the words that cause us to build a god pleasing life. I'll close with that. Until next time, Shalom from Israel.

43:56

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 Shalom from Israel