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Tue, Jan 07, 2025 9:22PM • 35:11

SUMMARY KEYWORDS

Proverbs 31, King Lemuel, mother's discipline, avoid women, don't drink wine, protect poor, righteous judgment, humility, serve others, leadership counsel, Bar Mitzvah, strong drink, bitter soul, mute advocacy, Kingdom connection

SPEAKERS

Intro Voice, Baruch Korman

Intro Voice 00:03

Shalom and welcome to via hafte yesrael, 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 Zera 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@loveisrael.org That's one word, loveisrael.org Now here's Baruch with today's lesson.

Baruch Korman 00:42

You Well, let me share with you that tonight's study is going to be a rather brief one, and the reason for that is simply that we're only going to look at the first nine verses of Proverbs, Chapter 31 we have entered into that last chapter of Proverbs. And next week, when we look at verse 10 through the conclusion of this final chapter, chapter 31, of Proverbs, we're going to emphasize a woman. And we have that passage that begins in verse 10 called et hail, which means a wife of virtue, and how wonderful it is to have a wife that is virtuous, meaning one that serves God by realizing her responsibility to her family, and how wonderful it is when her family recognizes what a blessing she is, and every godly woman is indeed a blessing to her family. So that's what we're going to be talking about next week. And this passage that we're going to be talking about next week is most familiar. We read it every Friday night. Now I realize that in some nations, they have one Sunday a year that they call Mother's Day, but in Judaism, we have one day a week, and it's called Shabbat, where we praise our wives, our mothers, are our our woman, the woman who is at the spiritual foundation of a home. We'll talk more about that next week, but right now, we're going to concentrate on the first nine verses of Proverbs 31 and a person is going to stand out. Now, this person is a king. You probably think, well, we're in the book of Proverbs, and the primary author of Proverbs is male King, Solomon. But we're not dealing with Solomon. We're dealing with a another individual. So let's begin, if you haven't already, look with me opening up the scripture to Proverbs chapter 31 and we're going to begin in verse one. And notice how that first verse begins, where it says the words of lumiel king. So we're speaking about King lumiel, and we don't know much about him, but let me simply say that he was an individual that was influenced greatly by his mother. And why is that? Well, look at the entire first verse. It says the

words of Lemuel the king, and then we have that word masa. Now, masa can be a burden. It's something that must be lifted up. It's from the Hebrew word to mean to lift up. And oftentimes we have something on us and we want that burden to be removed. And very interestingly, that Messiah, one of the ways that he has spoken about is Nasi. Now Nasi, in modern Hebrew, is a president. It's one that is lifted up, who is exalted. But here we find that Messiah is called Nasi because he is the one that lifts up. That same word can be used when we're dealing with sins, iniquities and transgressions, that word can be used to remove sin, to take away iniquity, and therefore what we find is Messiah. He is the one that's called Nasi, because he lifts up the burdens of sin from us, and we call that by means of redemption. So look again, we have this word burden or an Oracle. Some Bibles will say utterance. It's what one lifts up. That is his dialog, his speech, what he wants to say. So we're speaking about this King lumiel, and he has an Oracle, something that he wants to utter, which and notice it is an outcome of many Bibles will say, the teaching that his mother taught him. But when we look at this word, it's not the normal word for teaching limud, but it's a word that speaks about discipline or correction. And what is being exalted to us and presented before us is the fact that his mother would discipline him. His mother would correct him. What a blessing that is to have a mother who loves their son enough in order that she might correct and discipline. Remember what the scripture says our father disciplines us. Why? Because He disciplines those he loves. And the implication here, with this same word, is that she's acting and behaving because of her love for her son. And notice that in the next verse, verse two, it's her son that's going to be emphasized. Look at verse two. Now we have an unusual word. We know that for the most part, we find that the Bible, and I'm speaking about the Old Testament, is written in Hebrew. There are a few words in Aramaic. Now a few chapters, but also scattered throughout the Bible, we come across now and then words where all the rest of that chapter may be in Hebrew, but we find a word suddenly that is in Aramaic. And this is the case here we have the word bar. Now in Hebrew, that word bar would be translated Ben, which is son, but the Aramaic way to say son is bar many of you are familiar with the term Bar Mitzvah. A bar mitzvah means son of the command, and it's speaking about how when a boy reaches the age of 13, he becomes responsible for himself. Prior to that, his father is responsible for him, but at the age of 13, he becomes responsible for his actions, and he is obligated at his bar mitzvah when he turns 13 years of age. Let me just pause for a moment and say because I hear all the time, I'll meet someone and they'll say, Well, I never had a Bar Mitzvah. That's not accurate. When a young man turns 13, he by simply the outcome of reaching 13 years of age. He is known as a Bar Mitzvah. Now he may go to the synagogue and read from the Torah, there might be a party, and he may make a speech at the synagogue service, but if he does nothing, he's still a Bar Mitzvah. So we need to understand that from the perspective of Jewish law, one who reaches the age of 13, a male is responsible. So we read here, look at verse two,

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Ma, Bri, which means, what my son? The word bar is son. But here Bri is my son. So this woman is saying, what my son now, that term want, or in Hebrew, we have the word Ma is a word. It's a question, and it's lifting up her son in a public way. She is recognizing him publicly. And then we go on and see the same expression, but there's a change. She says, Mar bar, well, she uses that word for son, but notice it's bit me, which is the son of my womb. Now most of the rabbinical scholars, and you have to decide if you agree with them or not, I happen to do with this interpretation, because she says, What son or my son? Then she says, What son of my womb, and most of the rabbinical translators and commentators fill that she's emphasizing this relationship, that she was the one that gave birth to him,

that he dwelt those nine months within her womb. And therefore, because of that, there's that greater connection, that greater intimacy, that she is lifting up. And then notice what it says at the end, May, which is the same word. It's just, just a. Punctuated differently where it says, um may bar nidari, which is the son of mine, it's actually nidari which are our vows. Now, many of the scholars are puzzled by this, but it may speak to something very similar to Samuel. Remember Samuel's mother, Hannah, and she made a vow to God. Why she really, really wanted a child, and therefore she made a vow to God. God, if you bless me with a son, I'll give him to you all the days of his life, so many of the rabbinical scholars feel that he she is speaking about the Son, the Son whom she loves, and the son that she acquired by means of making a vow in regard to him, if she could become pregnant and she would give birth to a son. That's one interpretation, but again, it speaks about her great love, and because she has that great love, she's willing to correct and discipline her son. Now she's giving him advice. Look at verse three. Do not give to women. And then we have the word helecha, which means your power or your vitality. Now this word can also be used for wealth, so don't give to women, meaning don't allow your desire for women to cause you to give of your wealth, to give of your vitality to those things that are precious. Don't compromise for the sake of a woman, or it's in the plural, women don't compromise such thing. Now in this this first section, we're going to see that this king, lumiel, is getting counsel, and we would be led to believe that this council is coming from his mother, and she's warning him in verse three, do not give to women your vitality, your wealth. This same word can be power or authority, so this word speaks of something that is inherently tied to himself. Don't compromise, don't don't give of your very essence to women. And most scholars agree that it's important that it says women, meaning the pursuit of women, not talking about a wife, but women, it's in the plural, and then she continues, or your ways. And literally, it says and your ways to be blotted out of kings, meaning this, don't behave in a way. Don't allow the way that you live, and way here is in the plural, speaks of a lifestyle, a group of behaviors. Don't allow what you're doing, how you behave, to be the source for kings to come and wipe you out. So she's trying to give him counsel that is going to protect him. And when we are protected by God from the enemy through this wise woman's counsel, it's going to preserve his administration. It's going to not only do so for his life, but as a dynasty that is going to go on and on and on. So she says these words, look now to verse four, and not to Kings Lu. Not for kings is to drink wine. So she's saying, You're the king, but don't be given over to wine. In fact, if we lead it really, read it literally. She simply says, not for kings, lumio, not for kings to drink wine or for, and the implication is or for. And then we have the word for a noble man, and it's in the plural, nobleman or princess, strong drink. So she's warning him that alcohol doesn't go well with the responsibility of a king or those under a king. So she's saying, Don't you take alcohol. And then secondly, those who are your counselors, those who are your high officials, don't give them. Strong drink. And obviously, we're dealing with parallelism. Wine and strong drink are parallel with one another. But what this scripture is saying is good things do not come from those who who drink, who are given over for this. This, this drinking of alcohol. It doesn't end well, it's not going to advance your your administration, your dynasty, your business, your family, your whatever. It's not going to have a positive influence. Why? Well, she's going to tell him why. In the next verse, verse five less, he drinks

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and he will forget. Now, what will he forget? Now, when I was going over this with my wife in the New King James Version, she was reading they mistranslated what it says here. Let me read it as she did, and then I'll make the correction less he will drink and will forget. In her translation, it says the law.

Now, the law would be a noun, but it doesn't say the law. The word law doesn't appear there. We have a verb here, a verb in the passive. And what it speaks about here it's me, Huq, what is that? What is legislated? So it's talking about within a government, a government making a law. And here it's in the passive, what was made by the government, and is warning that if a leader, if a leader drinks, he will forget what his government has legislated, what laws they have put into force, and what will happen. Well, notice the next thing, the Shane day, which is and he will change judgment. Now, in her translation, says justice, but it's not the word justice. It's judgment. Mishpat is justice. Dean, as it appears here, is judgment. So what it's saying here is this, if one is under the influence, he is going to forget what is the law, what has been legislated, what has been put on the record, and because of that, having forget that he will change what is the right judgment for all those who are and NOTICE This B'nai Ani, which are those who are poor or afflicted once, what she's reminding him is this, as a government ruler, he's in charge of protecting the well being of those who are the most unable to protect themselves. So who are those who are very vulnerable in society, those who are extremely poor, or those who have been beaten down, those who are oppressed, those who are afflicted? Ones, oftentimes, because of that suffering and oppression and affliction, they they've lost everything they've been taken advantage of, and they don't have the means or the personality because of what they've gone through to stand up for themselves. So she's saying, You need to remember what was put on the books, what laws were made, and you need to judge according them, because if you don't, what's going to happen, there's going to be growing oppression in society, and it's the king's responsibility. We can say it differently, it's the government's responsibility to act in a way so that individuals are not oppressed or taken advantage of by others. This is what a just society is called to do. It is one of their main responsibilities. So let's move to the next verse, verse six. It says, give strong drink to the one who's perishing. Now this is also very informative, if you are perishing in the word here, Ovid speaks about someone who can be dying, who is being destroyed, who is perishing. It's a word indeed of destruction, or that same word can be the one who is lost, meaning moving away will never be seen from again. Now it teaches us something about alcohol here, and that's the emphasis of this verse. What does she say? Look again, give strong drink to the. One who is perishing, the one who is lost meaning, going away and will never be seen again. Why it teaches us something the purpose of alcohol, why people drink more often than not, is to escape, to try to remove themselves from reality. Now let's just think for a moment. Is that wise? It is not, because when we move ourselves from reality, we step back from reality, we try to disconnect from reality. We're not going to be able to do the right thing. Why we're not going to be perceived perceiving reality, therefore we won't behave properly. So alcohol, the reason why people drink it more often than not, is for an escape. They're they're unhappy with their life, they don't like what they're experiencing, and they drink in order to move away from that, to disconnect from that. And then it goes on and says, and wine. Now, notice there's wine for the bitter of the soul. This is an expression. A bitter soul is someone who is also very miserable with with their life unhappy. Now, Yan, or wine, as it is in English, in the Bible is usually related to joy and happiness. So those who are perishing, he's going through that, that time of suffering, he is being destroyed, and therefore that alcohol might help him get through that. Or the one who is miserable, that that wine is a source of joy biblically speaking. So she's saying that's what people drink for in order to escape or in order to find what I would call a misplaced joy. They're they're miserable about the life. Therefore they substitute a life that is healthy and godly and and appropriate for a life of make believe that is artificially made happy through wine. Don't be misled. This is why people utilize strong drink and wine. Look now to verse verse seven tells us something more. He will drink and forget his poverty. Now the word here

for poverty is one who is seriously impoverished, one who is truly lacking, one who's in a very difficult situation simply because of the lack of any financial, financial wherewithal they simply don't have what they need to survive. So he will drink and forget his poverty. And we have another word now, this word Amal, which is his hard labor. Now, some will say that this is related to suffering. Perhaps it is, but it has to do with laboring, hard work, and so it says. Here, look at the verse. He will drink and forget his poverty and his labor, he will not remember any more. Now, one of the reasons that this verse is spoken of as it is these two things go together, being impoverished, seriously poor, and this hard work. Now, in the natural we think something very different, if someone is laboring with difficulty, they're doing hard labor, there should be a result, but remember the context, it's a lack of just judgment, a lack of the government defending the poor. And therefore, she's saying it's not appropriate for the leaders to drink. No, the ones who drink are the ones who are being oppressed, the ones who are suffering, the ones who are impoverished, the ones who know the bitterness of life, the ones who labor, but there's not any any outcome from their labor. Why? There's injustice, there's unrighteousness, there is oppression. So look now to verse eight. She continues and says, Open your mouth to and the word here is probably best translated a mute. Now it's speaking about someone who is unable to speak. And here's her counsel. She's saying speak for those who can't speak for themselves, whether they are mute and they cannot share things you. Be their mouthpiece. You stand up for them. And this is wise advice. We should always look for the ones who are oppressed, those who are afflicted and those who are unable to state their case, come to their aid. That is what she's saying. So open your mouth for the mute

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to judgment of all those who are sons of and the word here is the word khalof, which means passing away. Now there's a reason. If you look at some of the commentators, they make an excellent point, why this word khalof? Well, again, khalof simply means either to replace. We have a different form of that word, makhlef. What's makleaf? A replacement? So I'm working on my shift. My shift comes to an end, there's a replacement to take over for the next shift. That's a malif of replacement. But this is talking about something that is passing away, and it shows an opportunity. I believe the reason why this word is here is because there's an opportunity to serve God. Let me ask you, do you pray that God gives you insight that you can discern and distinguish those opportunities to obey Him, to come to someone's aid, to demonstrate the love of your neighbor, that's what we should be doing. We should be praying consistently, God, open my eyes to those who are being oppressed by others. Open my eyes, make me aware, make me sensitive. For those who are suffering at the hands of someone else that I might come and assist them. Now, the reason why this word khalof is mentioned there is because these opportunities present themselves frequently. But what happens if we don't act upon them right away? What happens the situation passes by, it, it goes forth, and we miss out on that opportunity to serve God, to be a blessing to someone else, to help them. So I think the language here is is very significant. Open your mouth for the mute, for judgment to all the sons that are passing by. Now, some have said that this word for for passing by means those who are dying, but it literally just means those who are passing away that opportunity, that individual is here now there's a need, but in a few moments, that person will be gone, that opportunity will be lost, that that need is not going to be visible to you any longer. Let's look at our last verse, verse nine. Open your mouth and it says, shvat Sediq, which means judge righteously. Now I think that is so important, I would suggest to you that that has a Kingdom Connection, because where is there going to be a righteous judgment? We shouldn't expect it

in this world. We should be a source of righteous judgment. We should be the ones being Kingdom people, having our names written in the Lamb's book of life, being ones who will be welcome into the kingdom. We need to be aware that we're called to be representatives, emissaries, apostles of the kingdom of God, and execute, just like Zechariah says over and over and over, execute judgment, meaning behave in a way whereby your actions produce righteousness. Again. This is a call that we have every believer has. So look at verse nine, open your mouth and judge righteously. Now notice again the emphasis we have that same word Vadim, which means and judgment, meaning act in a way that brings a righteous judgment, a proper judgment to who Ani? What's Ani? A poor one, an afflicted one, one who has been oppressed, one who's been taken advantage of. And the last word of of the verse is evyon. What is evyon? Evion is someone who is in a very poor position. When I say poor, I'm speaking about financially poor. They have no resources, nothing that they can have in order to. Get for themselves, anything they are destitute, and it's telling us, and she's telling her son, King lumiel, you need to act. This is why you're king. This is why I corrected you. This is why I discipline you, so that you learn how to respond, how to behave, how to faithfully carry out the responsibility that you have as a king. Well, probably you're not a king or a queen. I'm not a king or a queen. Therefore we need to realize that we are sons and daughters of the King, of kings, and therefore we, being his representative, we are called to act this council that that this woman gives her son, lumiel, we should take hold of it and realize that we are called to fill the gap. When there is injustice, we bring justice when there's unrighteousness. We act righteously when people are being impoverished, we step in to bless and what we'll find is this, if we will exercise discernment, God will provide what we need. That is a very important principle. When we exercise discernment, meaning, we are able to understand what is God's will and specifically, what does God want me to do in this situation? What is God calling me to do, to act, to behave? What does he expect from me? And when we are willing to do that, when we humble ourselves and we say, Yes, God, learn another principle. You will never be able to say, Yes, God, unless you approach him humbly. It is through humility that prepares us to serve God. So you'll never know what God expects from you, what he wants you to do in his name, what he has saved you to bring about through your life, until you come before him humbly. And part of that humility, remember Philippians chapter two, where it talked about how Messiah, who did not equate equality with God, a thing to grasp why he isn't equal to God. He's God. But what did he do? He humbled Himself, humbled himself, even to the point of death, even death on a cross. That is our example. Understand as the people of God, as disciples of Yeshua, we are called to humble ourselves and to suffer. One of the great problems today within Christianity is we forget that call to suffer, those words of Messiah that says, If anyone wants to follow me, let him take up his cross, deny himself in order to follow Messiah, in order to be His disciple, you have to learn to deny yourself, I would tell you very frankly, study these words of Proverbs, 31 verses, one through nine, they contain some very important leadership or instructions to help you in your call to be a leader within the people of God. If you are willing to obey God, you are going to be promoted as a leader. If you are committed to yourself, your objectives, what you want, your desires. God's not going to mature you. God's not going to grow you. You're not going to see that he's calling you into leadership. And we're called to be a servant leader. If we won't humble ourselves, it crunches the work of the Holy Spirit to to grow us, to mature us, so that we can be faithful to His purposes, while close with that until next week. Shalom from Israel.

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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 loveisrael.org again, to find out more about us, please visit our website, loveisrael.org There you will find articles in numerous other lectures by Baruch. These teachings are in video form. 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 Him, Shalom from Israel. You.