

# proverbes\_1p1\_english (720p)

Tue, Jan 02, 2024 11:48PM • 54:41

## SUMMARY KEYWORDS

word, verse, life, wisdom, god, proverbs, speaks, morals, book, scripture, talking, find, people, israel, world, objective, hebrew, sin, meaning, accomplish

## SPEAKERS

Intro Voice, Baruch Korman

### 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

As I said, Tonight, we're going to begin a new book of study sefer Mishlei, the book of Proverbs, and we know who the author is, we'll see that at the beginning of verse one. It's none other than King Shlomo, that is King Solomon. And the objective of this book is to impart wisdom, knowledge and understanding, in order that we can see truth, what's truth, God's will, God's revelation, and utilize that, for his purposes to be accomplished by us understand, there is nothing more gratifying nothing that is going to bring greater joy into your life, that when you fulfill the purposes of God, and God is so good, that he allows us to do that potentially, every day. We are His servants 20 477 days a week, 24 hours a day, we are called to do His will. Thanks be to God, that we are called into his family for the purpose of doing His will. Well take out your Bible and look with me to that location sefer Mishlei, the book of Proverbs, and chapter one. Now, before we begin, we need to understand that the word proverb is an English word. What does it derive from it derives from a Hebrew word, Michel? Here we have Mishlei, what's the difference? Mishlei is plural. And it's also in the construct form, which means the proverbs of, and we're gonna see that these are the proverbs of King Solomon. But the word Machelle, the singular form of this word Mishlei speaks about an example. And example. And this is a struction. In order that we learn something, and if we apply it to our life, we're going to be demonstrating heavenly wisdom, we're going to be accomplishing as we talked about earlier, the purposes of God. Now, what's also interesting is this, this word, Michel, it also when we make it a different noun, it becomes the word meme. Shala, same route, but a different construction. And it's word meme Silla, which means government. And here's the takeaway for us. The book of Proverbs teaches us wisdom, understanding, intelligence, knowledge, all of this. And these things must rule our life. It's only when these truth govern our life, rule our life, then, and only then, are we going to make the right decisions, God pleasing

decisions, whereby God will use us and we will become a vessel of His glory. When I say of His glory, I can also say for His glory, meaning, we become a vessel of God that manifests the glory of God through what through the utilizing, of truth, of wisdom, of understanding of intellect, that is not an intellect that originates in the natural, but rather in the supernatural, specifically, from the kingdom of heaven. Look with me to Proverbs chapter one, beginning in verse one word says Mishlei, Shlomo, the proverbs of Solomon, Ben divvied the son of day In this is, of course King David, the king of Israel. Now we know that Solomon and David were the only two kings that were kings over Israel. And that also ruled in Jerusalem. Because after Solomon died, the kingdom was divided. And that divided kingdom had the kingdom of Judah called by that name, Judah. In the south, its capital was indeed Jerusalem. It didn't change. But the northern kingdom, which was called Israel, its capital was Samaria in the north. And therefore, when we talk about the king of Israel, we can only be referring to two individuals. And that is Solomon and David, in this case, both are mentioned. But the author is indeed King Solomon. And we know that the scripture says that he was wise. In fact, God gave to him because he prayed for it properly. God gave him supernatural wisdom. And we read here, look again at verse one, the proverbs of Shlomo, the son of David, the king of Israel, verse two, to know, wisdom. And, and pay attention to this next word. As I was going over this passage with my wife, and her translation, it gives the word instruction. And I believe that that is a very inadequate word, when we look at it in the original language, the original word here in Hebrew, is word Musar. And Musar has to do with ethical things, and moral things. So Musar, even though it's a singular word, we would translate it having to do with ethics and morals. And this is important to God, we see that wisdom, when it's applied properly, is going to cause that person to live in an ethical way, a way of integrity and also in a most moral way. And we're going to see that other things are going to be revealed to us about conduct, but don't make a common mistake. And that is that God's not concerned with our conduct. He's only concerned with our faith, no faith, true faith, impacts behavior, it will influence our conduct, what we do and what we will not do. So look at verse two,

### **Baruch Korman 07:51**

to know wisdom, and this word Musar, ethics or morals, and to understand Imray VENA Imray. Well, it's words of understanding is what it literally is, but it's not the written words. It's the spoken words. So to be able to discern when you hear words of understanding, and this word understanding here again, it's related to wisdom. Remember what we said about wisdom. Wisdom is the ability to take knowledge or understanding and apply it in a given situation in a proper way at the right time, in order that the objectives of God are indeed fulfilled. And that righteousness is also manifested. These words of understanding, when we practice them, are an invitation for God to come and rule in this situation at that place. Look now to verse three, verse three, we have that same word repeating in a moment where it says, to take again, Musar so important that we see with God, ethics and morals are highly important to him, highly significant to take and this can be received. It could be mean as receiving to receive ethics and moral and notice the next word, the word has skill. Now, if we do the word scalar, same word, just ones masculine ones formal. It has to do with well Haskalah is higher education. And so we're talking about intelligence, but in intelligence that's not normal, but supernatural. And here's something that we need to see. And it's this. It is only in marked us down. Remember this. It is only when we are behaving with the wisdom of God. It's only when we are accepting God's moral standards and his ethical standards which the world more and more is rejecting, because of that antichrist spirit that is copied into the world rapidly. It is only when we are operating with the moral and ethical

standards that God gives to us through His Word, then, and only then, are we going to grow in intelligence. Now, here's a false message. It's this, be open minded, be broad minded. No, we're going to see in a few weeks later on in the book of Proverbs, God warns us not to be open minded. But we want to close our mind and only allow in those things that are morally and ethically and based upon the wisdom and the understanding and knowledge of God to enter in to our thoughts. If we just let anything come in, be aware that the enemy is going to utilize that to get a stronghold in our minds, and he is going to bring corruption to it, and a little bit of corruption. It's becomes a spiritual cancer that works through the whole mindset. And also will begin to impact decisions and speech and also actions. So make no mistake, what we're dealing with in this book of Proverbs is highly important, highly significant, if we're going to accomplish the will of God. And again, we have to ask ourselves, is this important to me. So he speaks here about taking, or we could understand it, receiving ethics or morals. And this will broaden our intelligence in a supernatural way. And we will also as an outcome of that have discernment for knowing what is like at the end of the verse, what is righteous, what is just and what is upright. And I want to focus in on on those three words very briefly, righteousness we've talked a lot about. We also have the word justice. And when we execute justice, righteousness is going to be manifested. When we behave righteously, justice is going to be insured. But notice this last word, the word upright, and it's in the plural. And it speaks about a uprightness in the fullest sense, that touches not just one aspect, or one person, but it permeates a location. And what's the meaning here, this word uprightness, perhaps maybe the best way that we can think of about it, is with the word that which is appropriate. And when I look at the world world today, I see violations over and over, have that which is appropriate. For example, we deal with worship. As I go from place to place, I see so frequently, what is being done in a local congregation that's being presented or pushed off as worship? I don't think it's worship at all. I think it's highly appropriate. Many of the words that are being said, the type of music and the presentation of that, that worship experience, I think it's ungodly. I think frequently it is very immoral, the attire, the movement and such, it's not in keeping with what God would see as upright or appropriate. And then likewise, much of the teaching today is not appropriate meaning, it is not in keeping with the character of scriptural truth. Over and over in society, we see things being violated. And because of that, when you violate moral and ethical standards, it will make a person very unintelligent, and he will not know or she will not know what is appropriate, and they will become confused about morality and ethics. And you'll just see the decline of society. And if you're following me, I think you would agree this what's happening today, the moral ethical standards are disastrous today and societies throughout the world. Why? A rejection? In this book, we'll look again at verse, verse four, where it says,

**Baruch Korman 15:08**

Let Tet lift, aim. Now this word, to give to who to give to the simple ones. Now these are those who may be lack a maturity in the faith, they lack a biblical knowledge, they lack the information that the scripture presents. And so what does a wise one do? Well, it says here, look at verse, verse five, to give two simple ones, and we have the word, or Ma. Now we have to understand that many places we have a word, and depending on upon context, we have the definition of the word. For example, I've shared with you right now in Israel, on our weekly Hebrew broadcasts here in the Land of Israel. We're going through the book of Jeremiah, we've been doing that for a long time going through the entire book, word by word, verse by verse, chapter by chapter, we've just arrived at chapter 48. So we're coming towards the end. And in that study, we have a word that it's translated so differently throughout the

Scripture, it can be to visit, it can mean to redeem, it can mean to punish, it can mean to consume. And the word simply is a word of committed action. And depending upon what's needed, God, sometimes what's needed is redemption. What's needed is God visiting to bless, to help to deliver. But other times what's required is God to visit for the purpose of judging, punishing, destroying. So a very, very different application of that word, depending upon the circumstances, what is required, but it shows God's commitment to do the right thing. Well, here, when we look at this word, this word or among its use, in fact, I believe the first place it's used in the Bible. And this usage is in the Garden of Eden, where it speaks about the serpent, the nakash, being a crafty, animal, more crafty than all the others. And what it speaks about is knowing something in order to accomplish an objective. Now, when we know what's needed, and how to accomplish the objective of God, it's a good thing as it's in here. But when it's knowing how to accomplish an unrighteous, an ungodly, an evil objective, then we see it as craftiness in a negative way. But here it says, to give to the simple ones. And the implication is the knowledge, the understanding, so that they can accomplish what they should. And to the young person, knowledge, and what else knowledge and may Zima. And this word, again, if you do a good study of it, you will find that many times it speaks about a plot a scandal, that's not good. But here in this context, it's a plot. It's a scheme in order to accomplish the will of God. So it's being able to know what the objective is, and how to accomplish it. And God gives knowledge, his wisdom teaches us how to do that, verse five, he will hear the wise one. And by hearing the wise one, he will add or acquire this word, Laycock. Laycock, in Hebrew is the word for a lesson. Now, we've all heard the expression, I learned by lesson, oftentimes that means I've done the wrong thing. And I've learned what the wrong thing is. I've suffered because of that. It's been unpleasant. I've suffered loss, whatever it might be. I've learned my lesson. I'm not going to do that again. But here what it's saying is that when we hear wisdom, it's going to add it's going to provide to us this lesson, we're going to learn from it. And we're going to have keep reading the word Navone. We will become intelligent we will be someone who will has understanding and we were acquire and this next word. It's the second last word in the Hebrew Verse But it's usually translated last because many times we find in Hebrew, the noun followed by the subject or the verb, excuse me, the verb followed by the subject. And here we have the the noun being followed by the, the the verb. So in this case, it speaks about something. And this is that one is going to look at it very carefully. It says, He will acquire. This is the last part of the verse, what he's acquiring is the noun, the the objective, what is he going to acquire? Well, again, it's a synonym for accomplishing an objective. Now, you may not know it, but if you do a good study of this word, you will find that this word that I'm emphasizing

### **Baruch Korman 20:57**

is also the word in modern Hebrew, that forms the basis for a terrorist act. We call a terrorist a mabille. And this has that same word within it. What's the message? Well, when we talk about this referenceable act of terrorism, on October 7, that Hamas carried out that took the lives and I don't know why that that the number that we see of Israelis that were killed, it just 1200. And it doesn't want to change international press releases. But it's almost 1600 that were killed on that one day, in basically, a few short hours, what an atrocity, what a tragedy, and all the other death and sorrow and horrible things that accompanied that date, and thereafter. But realize that horrible, and it's just that that reprehensible, that evil, that wicked action of terrorism, it just didn't happen. It took much planning, much investment, much time and careful thinking. And the word here has to do with the effort of planning, and all the things that go into carrying out a plan successfully. And what it says here, because this word, oftentimes has to do with something that is morally bankrupt, something that is clearly evil. But it also

as it does here, can simply be speaking about the effort, the time, the investment, the planning the strategy, to bring about an outcome. And it says here, that when we hear wisdom, we're going to acquire the ability to accomplish the objective versus, to understand and now we have the base word that I mentioned earlier, the word Michel, which the book of Proverbs Sepher, Mishlei, is derived from, to understand the example. And then look at this next word, the word made itself. Now, this is not a word, I want to be very upfront with you. When I came across this, looking at the Hebrew texts, I didn't know this word, I had to do my own study. And it's probably best translated with the word and thigma. And Enigma is something that that requires a solution. But the solution is not a normal one, not a natural, not something that the vast majority of people can perceive and understand. And Enigma is something to most people, which is confusing. It confuses them. And they don't see the action, that that situation that Enigma is demanding. But when you have wisdom, a Godly wisdom through a means of the Holy Spirit, then you're going to be able to solve an enigma. And it says here, Div re Amin, the words of wise ones or wise words, however you want to translate that and what else? They don't Tom. Now the word Kedah is singular. Here, it's plural. He don't. What's that? It's riddles. Now we see a parallelism between this word for enigma and riddles. A riddle is again, something that you really have to think thoroughly and oftentimes, we hear That riddle, I don't know what it is, I don't know what it's, it's telling me I don't know what the solution is. But wisdom, a heavenly wisdom will give you the ability to solve to understand to perceive what the solution is to a riddle or to an enigma. Meaning that wisdom causes us to triumph over the confusion that really characterizes this world. This world is a world of darkness when you don't see truth and there's no light. Light is oftentimes in Hebrew, we have many books, religious books called Torah, or why the law of God is a light. And when you turn on the light, you can see things clearly. Were in the darkness, it was confusing. So we read here, wise words or words of the sages, and also their their riddles, verse seven, the fear of the Lord is the beginning of knowledge, wisdom, and then notice how this verse concludes. But fool's, and then the next word, this word Musar. Again, it repeats so much, this word of morality, this word of ethics, it says, but fools despise. Now again, if you do a good study of this word, that's despising it's a word for having contempt, or in its base form, means to dis value something not to put any value on something, believing something is worthless. And what the scripture is saying here is this, that these individuals that that reject the fear of the Lord, these ones are not going to have knowledge or wisdom, they're not going to embrace the moral standards, the ethical truths. And what are these people foolish, it is foolish when you do not value, wisdom, knowledge and ethics and morals. That's what the Scriptures say. And again, I am compelled to say that when we look and evaluate this world, we see this world is a place that does not value, heavenly wisdom, a biblical understanding, a truth that manifests itself out, and that which is moral, that which is ethical, and that which is appropriate, for from God's framework, what God says, is appropriate. Look, now, if we could to verse eight.

### **Baruch Korman 27:58**

It's like a father speaking to a son, and it says, My son, here and again, the same word Musar, ethics and morals, my son here, ethics and morals, the ethics and morals of your father, and do not abandon Do not leave do not forsake the law of your mother. Now, here, the imagery and the language suggests a family, a father, a mother, and a son. Now, it's a tendency to say, Son, but the same can be applied to a daughter. And what the scripture is saying is simply this, that the ethics morals that the Father has and which is found in the law and this case, parallelism, you have the father and they have the mother, these things he's saying, in this passage, do not forsake them, but listen to them. And not just listen this

word for hearing as a word of respond, respond to them. Why? Why he's going to tell us in verse nine, look there for live yet again. And now live yacht is comes from a word, which means to to go alongside, to to escort, but But here, it's in the sense of some ornament, like a type of jewelry, and I would say and I think some English translations do it this way. We're talking about a wreath, it's for the head, as we'll see in a moment, a wreath of grace, it says, For for your head and an ornament and here again, a decoration something that is pretty something that is appropriate. And a chain or chains in the plural for your throat. Now understand we have to, to put a biblical context. In Hebrew, we have the word serovar, which is often translated neck. But it's usually a synonym for the Hebrew word orif, which is the back. When we deal with this part, the front. Well, we think of that as throat. But this is another word that can be understood for neck, even though it's this front portion. And if you're going to put a chain around your neck, and a pendant, it's going to be in the front part. And this is an ornament. And here the language is speaking about oftentimes someone ate wreath of grace, it's talking about someone who performed and did something, and they have the the the rewards, or the testimony, the prize of accomplishing something good. And that's what the scripture is saying about wisdom, about knowledge about ethics and morality and that which is upright and appropriate and God's standard. It decorates us there's a visible appearance that comes from someone who behaves in this way. Verse 10, my son, if sinners seduce you, or tempt you. Now, we know that our carnal nature loves the gratification of the flesh. And what gratifies us in the short term, it flees quickly, but what does our flesh crave sinfulness. But notice what the scripture is saying here, again, verse 10, my son, if sinners, seduce you, do not go. And literally, it's not the word out to VO. But it's our toe vague. And in this case, it can mean don't be brought alongside, don't allow this sinfulness to take hold of you and bring you with them. We need to guard ourselves against the influence of sin in our life. And the way that we do that is by learning wisdom, learning that which is the knowledge of God, that which is based upon a biblical understanding. This is the takeaway from this first section of the Scripture. Then he says, if they should say to you, come, come with us. And we will ambush for blood. Now sin is going to bring about death. Notice the language here. Come with us. Because we're going to ambush someone and what's their objective for blood. That is an idiom to bring about the killing of someone to shed blood. This is what sin does, make no mistake about it. Every time that you and I sin doesn't matter who we are, whether it's you and me or someone else or our neighbor, it's truth, what I'm going to share with you, sin will always bring about suffering. Just write that down. Every time that you choose to sin in your life. And the great thing about being a believers is this. As a believer, I have the Holy Spirit. And the Holy Spirit is always always faithful to convict me, of of sin. So many times I say something, the Holy Spirit's don't say that I say it anyway. And it's, it's it brings shame, it brings regret, it brings embarrassment, whatever. Because I did not listen to the Holy Spirit. And whether it's something I said or something I did when it is against and you violate the conviction of the Holy Spirit in your life is going to bring about sadness and suffering. It might be to the person who committed that sin. Or it might be to someone else who perhaps that word was said that action was done or a family member or a friend and neighbor, whoever, but just learn this principle. Sin always will bring sadness and suffering. And in this context, it even brings about death. And there is definitely a spiritual connection between sin and death in the Bible. Look again, it says if they should say, and the implication is to you, although that's not in the text, if they should say, Come with us, and we will ambush for Blood or we will hide. For and we had the word Nick key, not key here can be translated an innocent one, or one who is clean meaning pure. And we see something we see the sinners, they are against that which is of God. That which is pure that which is innocent, that which is not sinful. They want to come against it. And why are they doing this?

Well notice the last verse, or the last word, excuse me the last word in verse 11. It's word phenom. Now Keenum is the Hebrew word in modern Hebrew, for free, meaning without cost without price. Here, it has a meaning without costs. So these people because of the influence of sin, see, when you're under the leadership of the Holy Spirit, you want to build someone up, up, you want to help them you want them to experience life and life abundant. That's what a true believer wants to impart and share with others. But a sinner they want to ambush for blood. They want to to hide in order that they can can strike against the innocent one, the pure one, and they do it. It says Keenum without reason without costs. Why did they do it, there's no reason other than they love the suffering of others. They rejoice in the misery and the sadness and the pain of someone else. That is not how a believer thinks and just realize every sinful decision that you make, or me, we are inviting into our life or the lives of others. Perhaps a family member, a child, a parent, or perhaps even a stranger doesn't matter. You can be assured, if you sin, it is going to produce sadness and suffering for for someone else, verse 12.

### **Baruch Korman 37:13**

And we will swallow them as Shell oh what show the place of the dead, we will swallow them as Shell Oh, in the application is swallows the living. And then we have the word hoot may mean and those that are whole, those who are complete as they go down to the pit. Now in the Scripture, we see that that the wisdom writing like proverbs oftentimes uses Hebrew poetry, the characteristics of Hebrew poetry, which is parallelism, and we find shell old is parallel to bore or pit. And we find that those who who are swallowed up or swallowed up by show alive, they are also the same ones who in complete form, they go down to the pit, meaning they want to take and destroy the word here for whole, they want to destroy that they want destruction, that word for pit is a place of destruction. Verse 13, call home which mean every and the word home is the Hebrew word for for amassing something. Now if you are involved in investments, you might know it portfolio. And one of the words a biblical word for a portfolio or a list of assets is the word home. And what we have here is something that is a value because when you read it, look again at verse 13. Every portfolio of value, they say let us find, and we will fill our house with plunder. Now what they're talking about here is they are looking for that which is valuable, not necessarily valuable to God or relating to the kingdom of God where there's true treasure, but something that has value in this world. And it says every assessment of those things of value, and a set. Accumulating is the word that's probably better, every accumulating of that which is valuable. They want to find it and fill their houses it says fill our houses with what plunder. Now this tells us something that last word shall allow is a word that's usually related to an army who is victorious, taking the plunder the spoil from From the ones who are defeated. And what these people are saying is this, let us, let us go forth, let us hide and wait, let us conceal ourselves so that we can strike against those who are innocent, those who are pure, we do it without any justification without cause. Because our objective is to find those things that we think are valuable. And we want to bring them into our houses. And we do that through in the same way, Army defeats the enemy. Killing, slaughtering, attacking, this is this attitude of the sinners. Verse 14. Your lot, and the word here, girl. And the reason why I'm paying attention to the Hebrew is that we need to understand the words, the word girl is a lot. But it can also have to do with the future. So if you say My, how girl should li be hiking, you're talking about your lot of life, but it's usually speaking about what you're going to receive in the future. So look, again, at verse 14. Your lot, those senators are saying, your lot, let us fall, let it fall with RS into Rs, and then it says keys 101 purse will be for all of us. Now the word here I translated purse is literally word for pocket in Hebrew. But the implication is, we'll have one pocket one place, that we're going to store all these

things, and you're going to share equally in it, you're going to be part of us. Now, this is very subtle, because there's many people and what they are looking for more than anything else, is community. They're looking for a place that they can fit into, where there is a support system, people that know them, people that liked them, people that that are there for them. And what's happening is this, it's saying and this is why discernment is so important. These people are wicked, they are sinners, and they say, you know, come we'll all share this, you'll be with us come and join and had put your lot with ours don't do that. Because their future is going to be disastrous. And their encouragement to join them is simply going to be you sharing in their same destruction at the end, verse 15. My son, do not go on the way with them. Then he says, refrain your foot from their, their pathways. Now, here, there's a very important word in the the basic form them know what does that mean? to prohibit or we could think the hit a peck means to restrain. And this is what we're talking about here. As you grow spiritually, you are going to realize there's more and more things which are not appropriate for you, that you prohibit yourself from being part of, and that's okay. Because that's going to place you on the narrow path, not the path that most people travel on. And what did messiahs say in that great sermon on the mount, the pathway that leads to life is narrow and difficult meaning you suffer on that pathway. But that's okay. Because the end there's life, true life, abundant life or we could say, kingdom life. So look again at this passage where he says, My son, do not go in the way with them. But the implication is restrain or refrain your foot from their pathway there and the word here is the TIF which, in modern Hebrew, if you're driving down a road, you're driving in your lane may be several lanes of traffic, but the word in the TIF is your lane. And what he's saying is don't get in their lane. Their lane is not for you. It is not where you want to find your self. Verse 16 for their feet Due to evil, they run. So look again it says, for their feet, to evil. Now here evil is what's being emphasize. They run to evil, but it doesn't say they run to evil. It says to evil, they run, what's the difference? The way that the Hebrew is written, shows that the objective what they are pursuing is evil. What's evil, hope you know this by now, evil is simply anything here that anything that is not God's will. If you are not in God's will, you are in an evil place. Now. Now people don't like to hear that. If you're not committed and passionate, concerning the Word of God, that this book is not the love of your life, and the basis for your thoughts, your decisions, your words, your action, you are evil, you sit, but I'm saved. But you might be displaying an evil character rather than the character that the Holy Spirit wants you to. You may be quenching and grieving the Holy Spirit, because you do not have the objective that you should, you have still your objective, and you believe that God is going to help you accomplish your desires, your will, he is not. So notice what the Word of God says. For their feet, to evil. They run meaning their feet is what's been relayed here. And they hurry, notice this, they hurry to spill blood. Now, what it's saying here is simply this. The enemy is an ambassador of death. He loves death.

### **Baruch Korman 47:05**

But our God, our Savior, Messiah shoe, he is life. He is the God of life. He has come into this world that we might have life and have it ever increasing in abundance. And what he's referring to this ever increasing Abundant Life is a kingdom life. So he says here for their feet, run to evil. But remember, it says to evil run, and they hurry they are quick to shed blood. And the implication is most would see this as innocent blood. Verse 17. Key Keenum for without costs, without reason. See, they what this scripture is telling us is that they are being controlled by the enemy. They are doing things without cause without justification without reason. They are pawns of the enemy, because they rejected the wisdom of God. So it says, For without cause, they spread the net in the eyes of every bird. And they



look at verse 18. And they for their blood, they lay in wait. And they hide. They hide themselves, for their souls meaning they are pursuing the souls of other they are lying in awake to shed blood to bring about death and not just physical death, but spiritual death. That is what a sinner is about. And this should not be how we think or behave and we should have no part with them. Verse, verse 18, actually, verse 19, or last verse, Thus, the pathway of everyone, and we have the word boat SEYA. But so this word, baits, in its noun form is a word for profit or gain. And what it's saying here and I think this is so profound, what Solomon is telling us here, and that is, yes, the pathway of everyone who is pursuing profit, who is pursuing gain, what does it say? The soul of have its owner meaningless, the soul of the owner, it will take meaningless if you are pursuing gain and profit, that's what you are about, then that is going to take your soul away from you, you are not going to have the capacity to respond to God. See, what does the Scripture say Messiah taught, you cannot serve two masters. You either love one and hate the other, and so forth. You cannot serve both God and Mammon meaning money. Now, when he talks here about gain or profit, when someone says My life is to acquire, remember what we talked about earlier, that word hone that word for amassing, and estate, a portfolio of wealth? Well, when your objective is in the things of this world, you will not be able to think spiritually, you will not be able to be penetrated by the truth of God. It's not that God's unable, there's a spiritual law at play here. And that's why God many times will bring about financial ruin, that God will will cause you to suffer law loss, you will feel empty, you will be frustrated, and you simply say, Why is this happening? God says, Do I have your attention yet? God can get your attention. And one of the ways he does so is when you find your life in a mess. And why is it in a mess? Because you chose your way. My hope is this as we go through this book of Proverbs, and it's my intent, as we do with all of our book studies, to begin in chapter one and go all the way through to the end of chapter 31. And my hope is that it is going to be a life changing a perspective changing experience for you. We're gonna go through this book, we're going to learn a great deal from Malik Shlomo King Solomon, about wisdom, and understanding that which is appropriate that which is upright, that which fulfills the moral and ethical standards of God. And you're going to have to decide, is this of interest to me? Or is it not? And my hope would be this, that you might encourage others, to, to listen, you know, one of the great things about Proverbs, and I remember when I was working in a secular job for a financial institution, and I was asked to, to share a little bit about myself, and about my faith, but the business was very concerned about how I might do that. And what book did I choose? I chose the book of Proverbs, because this wisdom, when you look at, it can speak to so many people, people who may be far from God, uninterested in God, but the book of Proverbs, it truly is anointed. So I would ask you to do something, I would ask you to encourage others to watch this study. It is going to be a study that is going to speak to the inner man, the inner woman, and I believe it is going to bring change. Why? Because Shlomo wrote this and order that we might have a kingdom desire, a kingdom perspective and not the perspective of this world. I promise you, you study this with us. It is going to produce a change in how you think and look at life and every aspect of your life. Well Until next week, may God bless you Shalom from Israel

### **Intro Voice 54:06**

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video. Until next week, may the Lord bless you in our Messiah Yeshua. That is Jesus as you walk with it. Shalom from Israel.