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faith and wisdom, Hebrew poetry, leech metaphor, contentment, spiritual maturity, Sheol, barren womb, fire consumption, rebellious son, eagle offspring, adulterous woman, sexual purity, natural disasters, wise ants, simple life

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. You Well,

Baruch Korman 00:40

As you already know, we are going to be looking at the second half of Proverbs, chapter 30. We began this chapter last week, and we're going to see this week that God continues to make a distinction between how his people, who have faith, who have wisdom, who have understanding, who have embraced his standards of morality and ethics, how we behave, what we think about various things and how different we should live from those who Do not have faith again. When we go back to the book of Genesis, we see that God makes a distinction between light and darkness, and we are called sons and daughters of light, and we do not belong to darkness. In the Scripture, darkness is related to that which is false, that which is related to being deceived, that which is opposed to the truth of God. So Lord, as we study Your Word, we want God to impress upon us what He desires from us, that when we study God's word. It's not a pursuit of knowledge. It's not just a learning experience, but we want to pursue God. We want to be changed by him, and we want to see our commitment grow for his purposes, his plan, his will, in order that we might be found faithful. Take out your Bible and look with me, as I said to this 30th chapter of Proverbs. We're now ready for verse 15, and I want to say to you that the second half of Chapter 30 is a unique section. Now, one thing that makes it very difficult is the language. It's difficult Hebrew. There are words that appear here that really don't appear anywhere else in the Hebrew Bible. So the vocabulary is difficult. It's Hebrew poetry. There is symbolism, and all of that is a formula for difficulty in arriving at the right interpretation. And therefore, as I prepare to share with you this this brief teaching, it took me a much longer period of time to be ready, and I pray that You would also intercede in my behalf, because this is going to be a difficult time of teaching. The language is difficult. The grammar sometimes is peculiar, and we find that what is wanting to be conveyed is not

easily discerned. So we pray God that he would give us all wisdom that we might learn from this passage and that we might understand it in the way that God intended for his people to receive it. Let's begin with verse 15. Now the first word we have here is a leech, and this is someone. We're not talking about a physical leech, but we're talking about an individual. And notice what it says here. And we want to point to all the biblical clues, everything that is there. So it's not as when I was going over this with my wife, it's not the leech, but it says, basically, to a leech, there is two daughters. Now, what it's saying here is this a person who is like a leech, wanting things. He has two daughters. We're not talking about literal women, female children, but we're talking about outcome results. How you can discern a leech, a person who is not wanting to bless others, not wanting to serve God, but wanting to take what does it say? Well, these two daughters are, have, have now. What that means is, is, let's and the implication is, in most Bibles, translated this way, give and give. A leech that has two daughters, meaning a symbolic understanding of a leech wants you to give and give. He's not someone that that gives back, but rather he takes and he takes, that's the implication. And it says here and there's three behold that are not satisfied and four that do not say enough. Now we see the parallelism three that are not satisfied, and fourth, the fourth one, in this case, that that never says enough again. What is the implication? It's dealing with someone who always wants and they want more and more and more they are not satisfied. Understand, this is not a child of God. Remember what the Apostle Paul says. He says, I know the secret of being content in all circumstances. So he was not saying, Give me, give me more and more. But rather, Paul was saying enough that he knows how to be content in every circumstance, and that is an outcome of maturity in a spiritual sense, growing and maturing in our faith that we don't want the things of this world. We know how to grow content in lacking and also in abundance, because none of these things are what we're pursuing. What we are pursuing is serving God and serving others, as we prayed earlier that we are to love the Lord our God with all of our heart, soul, mind and strength, and also, as the scripture was taught by Messiah, love our neighbor, so we love God, and how do we manifest that love of God by loving our neighbor? This is not the case which this individual, who is likened to a leech, move on to verse verse 16. Now here we're going to have these four things outline for us, these four things that never say enough, and notice the first one, Sheol. Now this is the place of the dead, and we find here that Sheol is a place of punishment. And we're going to see here that it is connected to the enemy. Why? What does God desire? God desires that we turn away from sin through repentance, that we receive the gospel and that we find life. God desires that no one should perish, but should all should come to everlasting life, that's God's desire. But there's a place, a place of torment, a place of fear, a place of sorrow, and it's the enemy that wants you to be there. He delights in the suffering of others. That's why he is called the adversary. He loves to place upon people adversity. That's what Satan, his name means. So when we look at this, we find that Sheol the place of the dead. Some Bibles will say grave, but it's simply talking about how the enemy never is satisfied with with suffering. He's never satisfied with any of his evil desires. Because when we want that which is against God will never be satisfied. We'll never know contentment. But when we are committed to the things of God, we will know that satisfaction, that contentment. So the first one is Sheol, the place of the dead. The second is and notice it is the phrase etzer rechem, which is simply the stopping of a womb, meaning that doesn't give birth. So we're talking about a woman who is barren and she is never going to be satisfied. She's never going to say enough. I'm at peace with this, because we know that there's that commitment Be fruitful and multiply, and she's going to have that desire. So this is the second thing that is mentioned, and then it says, a land that is not satisfied with water. Now water, and of course, we're talking about rain. Here is a blessing. The land needs it. And when it says, never satisfied, we

know that there's floods and that can rain too much. But the point is. Is that the Earth can always absorb it. May take a while, but it always receives it. It never says too much. It's just a matter of time. And the fourth thing is, fire never will say enough, meaning the fire will just keep burning and consuming. It doesn't just stop it wants more and more destruction. So these are those four things that are never satisfied, that do not say enough. Look now to verse 17. Here again. This verse is a difficult one. Some of the words are very easy. It says a, I

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that will mock the father and have contempt for the obedience of his mother. So this one mocks his father and does not want to obey his mother. He has contempt for what his mother tells him to do. It says that that such a one is going to be by the the Ravens of most will say, valley, but this is a dry riverbed, and it's very common in Israel to have places that during the rainy season there is water during the summer time and late spring and fall, and even into the beginning of the rainy season. In the winter, they are dry. And this is a place where you will find Ravens. And it says here that these ravens are going to do something. They are going to pluck out, pluck it out, meaning pluck out the eye, dig it up, gouge it out, and the the offspring of an eagle will devour it. So what we see here is a wrong perspective. Many times when the word I appears in the Scripture, it's talking about a perspective and a perspective of rebelliousness and lacking honor to one's mother and father is going to be met with judgment, that one is going to suffer loss. They're not going to know the obedience or the abundance of God's blessings. They are going to for their lack of obedience. They're going to suffer loss, and that's what verse 17 is emphasizing. It will be plucked out and it will be devoured up by the children of an eagle. Verse 18. Now this is the verse that we began with, our call to worship with and it's a beautiful verse, one of my favorite in all the Bible, where it says, and let's look at it, verse 18, three, they are that are too wonderful for us. Now I realize most will say for me, but I look at it, and it's a phrase me menu, which means for us, and it says here, and for that I have not known now, it's talking about something that is is out of of our grasp. We don't behold the beauty and the splendor of what it's talking about here. Now some would argue, and I would want to make a slight correction, where it says they are too wonderful for him. It could be memanu Meaning, for that third person singular for an individual. Then we move on to what is too wonderful, these things that are marvelous. What are they? Verse 19, the way of an eagle in the sky. Literally, the word is Bishop Mayim in the heavens. But we have the higher heavens, what we think of with the term heaven, and we have the lower heavens, which is what we think of with the word sky when we speak in a natural sense. So the way of an eagle in the sky, the way of a serpent upon a rock, meaning as he travels on the ground and how he moves. It's quite spectacular. And then it says, The Way of a ship in the heart of the sea. So these three things we're talking about, that which is in the sky, that which is on the earth, that which is in the ocean, in the sea. And then notice the fourth one, the way of a man with and as I know, most Bibles will say version, and that's okay, but it's not just the normal word for version, but it's a word Alma now, by the way, this is the same word that appears in Matthew chapter seven. Matthew. Where it talks about that a woman is going to give birth, a son is going to be given and we know that that this woman who gives birth is an alma she is a virgin, but it's not the normal word for Virgin. Now, why is this so important? Because the normal word for version is bitullah. Now this is a woman that is assumed to be a version. There's no reason for for her status to come under question until she becomes engaged and then, and we can verify this biblically, there was a procedure done, I'm not going to go into that at all, but there was a procedure done to verify and documents were provided, cloths that were given to the Family in order to

show yes, indeed, this woman is a virgin. Now, the difference between bitullah and Alma, a bit to Allah, remember what I said is one who is assumed to be there's no reason to doubt it, but she's not married, and therefore she's given the benefit of a doubt that she's a version, but the term Alma is different. This is a woman who has been certified, documented, proven to be a version, and she has documents that attest to that. Now what it's saying here is this. This is a woman who takes her her spirituality and the rules of God, His standards for morality, very, very seriously. And therefore she has gone through that process. She has kept herself. And now we see the way of a man, and the implication is this would be her husband, because the only man that she can be with once she has been documented to be certified as a version, is her husband to whom she has that marriage document with the marriage document the Ketubah, so she is an alma. And what it's saying is this, when there is a couple who has honored God through their purity in this area of sexuality, this is a splendid thing, a wonderful thing. It produces great outcomes spiritually, and also it's wonderful in the sense of the the response between these two when they follow God's ways and God's laws in regard to the gift of marriage and the intimacy that marriage comprises. Move on to the next verse, verse 20. Now there's going to be a contrast with this Alma who takes seriously the commandments of God in regard to sexual purity. And notice what it says here. Thus is the way of a adulterous woman. Now, what a contrast. An Alma a woman of of the highest righteous standards, and then a woman who is an adulteress. It says, what does she do? She eats and she wipes her mouth so she, it says, eats. But the implication is she she acts in this adulterous way, and when it says, she wipes her mouth, she completes it, and then she says, I have done no wickedness. Well, that's a lie, but, but she does not acknowledge what she has done. She rejects the truth of her sinfulness, and we're going to see that that is going to be something that's consistent among those who rebel against God. They simply deny that they are are unjust, that they have sinned, that they have transgressed. They just ignore their guiltiness. Move on to verse 21 now we have a phrase tahat. Tahat is is under in the sense of what is comprised or exchange. So we're talking about the substance of something, and it talks about in exchange for three and what is the first one? It says here the earth that is is angry. Now, what is speaking about here is when, and probably most scholars see this as a. A image of weather, very difficult weather. So an angry, angry Earth. The the earth becomes angry or agitated because of some storm, and then it says, in exchange for four

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you are not able to to to bear it. So we're talking about things that are very difficult to endure. What can we exchange for this? What can we substitute for? The answer is, nothing. These things are very, very difficult, things that cannot be easily swallowed or endured because of their destruction. And now we're going to see what he's talking about. Look at verse 22 it says the way of a servant that will rule. Now, a servant shouldn't rule. A servant should serve, so it's out of order. And what it's saying is this in the same way that there is a terrible natural disaster, and how hard that is to deal with, and how useless it is for a human being to try to stop it. A tornado comes a hurricane comes an earthquake, a flood or whatever. We're helpless to these things, and the end result is disasters. Same thing when you have the implication is a servant that is ruling, and then what's the second thing when a fool. Now this is the word naval, which speaks about someone who is is knowledgeable but rejects what he knows in order to cling to what He desires. I want to say that again. It's a very important definition. This word for someone who's foolish is someone who knows what one should do, but he overrules what is obvious, what is known by him. He rejects that. He rebels against it in order to hold on to what He desires to do. So he rejects truth in order to continue to pleasure his desires, to gratify what he wants in the flesh. And

it says, The dangerous thing is this, when you have such a fool that has been satisfied with bread, meaning he's getting what he wants, and that's going to lead to a greater disaster. What's the third in exchange for a hateful woman that is married? So now we have a woman, she's hateful, but now she gets married, and again that is going to cause that hateful woman is going to cause much destruction. And the fourth one and the final one is a maid servant that inherits her mistress, meaning this she gets what belongs to the lady of the house, the one who is her her female master, so she gets what's behave belongs to the one who should be ruling her. And when that happens, it's teaching us in the scripture that there's going to be disaster. It's going to bring about great results that are not good, great in a negative way. Let's go to verse 24 four things. These are small in the earth, and they are wise with wisdom, meaning they have been made wise. With wisdom, they become wise through this, this this understanding, this wisdom that they have have uncovered, and what are they? Now, here's teaching us about how to become wise. So you have four things that are wise, but they had been come wise. The question is, what makes these so wise? Well, notice who we are talking about. Look at verse 25 the ants. They are a people. Now here we would say, they are a type. They are a kind. We might say so ants, they are a kind that that do not have strength, meaning an ant, ant can't, can't do much through his own power. But he does something wise. He prepares in the summertime, in the good season, he prepares or. Prepare their food. Now that's a wise thing to do when you're able to, is when you should make the preparations. If you wait too long, then you won't be able to so it's talking about a wise principle, to prepare things when you're able to, when you have the opportunity, don't wait until the last minute. And then we go to verse 26 and we have the shepherd name, which are the rock bunnies? Now it says the these rock bunnies, some will say hydroxes, these these creatures. It says here, they are a type that are not strong, but they put their homes in the cleft of the rocks. Now the rocks are a place of protection. That's where they dwell. That's why the nickname for these in Hebrew ship name are called Rock bunnies, because they dwell in the rocks so that wise positioning of themselves in the rocks gives them security and safety. So we see the second ones that are mentioned. Look at verse 27 there's no king to locusts. But notice what it says. But the locusts go out, each one in its order, in its rank, meaning this being in the right place at the right time, knowing where your place is. Now so many times we get in trouble because we see ourselves improperly, one of the blessings that we're going to have in the kingdom of God, we all know that verse that will know ourselves as we truly are now that is going to be a cure for pride, for arrogance, arrogancy. It is going to be a cure for people biting off more than they can handle, positioning themselves in a place that they don't belong. So we see here a locus does not have a king, but each one goes out in its rank, meaning in the proper position. And then finally, and verse 28 was a a verse that my wife and I talked a great deal about, and we argued about it because she was looking in the English and I was looking in the Hebrew. And through that, we know something, because she wanted to translate. In fact, she was just reading what the King James, or the New King James, said, and it was different, why it has a phrase, Shema meet. Now I looked at that, and here again, unusual word, achas Vish, is a spider, but this is not the normal word for spider. In fact, it's not a spider, even though many Bibles translated this way, when I did a thorough study, I find out that it is part of the lizard family. So we're talking about a lizard. And then it says, A lizard in hands. It is taken. Now we know something here. The word for lizard is feminine, feminine singular, and for being taken is in the past tense. Or, excuse me, it's in the future tense, but it is in the passive. That's what I wanted to say. So what it tells us is the lizard is taken. And why is that so important? Because hands are in the plural, so we're not talking as one person that I was discussing the hands of the lizard. No, it's not the hands of the lizard. It's speaking about the lizard, this is how it should be understood. Look at

our texts, where it says a lizard by the hands or with the hands will be taken. That's the best way to translate. It will be taken. But he again, the lizard is the pronoun here for she, because in Hebrew, a lizard, this word for lizard is feminine singular, so she, she'll be taken even if she happens to be in the palace of the king. So we find here something that is true, we find that a lizard, even though this lizard might be in the palace of a king, she's still going to be taken away. She's going to be to be grasped, is what it's saying here. Verse verse 29 i.

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Uh, three things they are, and some Bibles say majestic. Later on, we'll come to that next word. And it's translated in some as stately, but it's simply a word for making good, something that that demonstrates that it is good. So let's translate it properly. Verse, 29, three, they are demonstrating good a pace. Now that's literally what it says. And it's speaking about walking and four that demonstrates its goodness for walking. So what it's saying is this, there are three things and four which demonstrate itself that it is good in action, being put to use, moving, utilizing it is what it's trying to say. So we need to be individuals that understand the proper use for things, because when we do it makes it good. It makes it proper. Move on to verse, verse 30. We're going to be told what these are. The first a lion you bore, which means a mighty lion, or a lion is mighty among the beasts, and he will not return from before any meaning, any other beasts, he's not going to be deterred. Now, a lion is something that is utilizing its power. It puts what it has, its resources, into action, and it's never deterred. It never gives up. Now, one of the things that that I do probably waste too much time doing it, is I like the the videos on YouTube about wildlife, and I just watched one about a lion that took on, I believe, was 20 or 30 hyenas. And what we find is those hyenas are dangerous, but one lion was able to dominate at least 20, I'll be conservative, 20 hyenas. Why? Because of his power, and that's what it's saying here. But he had to put it to use. He couldn't just rely on his power by doing nothing, just laying there where the hyenas would have killed him, but when he utilizes that which is he is a possessor of his power, there's a good outcome. What's the next one? Look at verse 31 now, verse 31 is another verse that has several words here that we really don't know what they are, and what I did was to go deep into the text, looking at numerous resources in order to come away with the best translation that I can give You. The first word is zarser. Now, as I looked at that, it has to do with being alert, being ready, or if we keep looking at the next word, we have the word motnam. What is that? Now, that word I know mottnam is the loins. It's that middle section of the body where someone girds himself for the purpose of serving. So what it's saying here, and what's wise, what is beneficial, what is good is when one girds himself, meaning he gets into the proper posture, he makes himself ready to act, to serve, to do. Then it talks about two things, a goat and a king. Now, again, the commentaries point out these are two entities that are very far apart. We have a goat, and this is a word for a simple, common goat. There's other words for goats, which speaks to a more or a better goat. This is just your basic, simple goat, and it says a goat and a king, and that's why I say two things far apart. What is wisdom? It says outcome, which means don't get up. Now, I understand that many want to translate this as like a band of soldiers. I don't know where that comes from. When we look at the Hebrew scholars, they say that we should look at this as a commandment, don't get up. Don't get up with him, meaning this, don't put yourself among the simple goat. Don't gravitate to the goats, but yet also don't gravitate to the king, because if you try to put yourself. With the king, you're going to be humiliated, you're going to be rejected. It's not going to serve a good purpose. Now, I think it goes back to knowing oneself, having a proper understanding of your place in society, and honoring that in doing that. And And again, a very, very great verse in the

Scripture is to desire to live a simple life. And what joy it is when you can find pleasure from the simple things, not having to go out and spend a lot of resources, a lot of finances, on finding happiness and joy, but on the simple things, and that's why the Scripture admonishes us to desire to live a simple life again. Don't think of yourself too highly. Don't set too lofty goals, or you're going to be very disappointed. So don't be with the goats and don't try to be with the king. It says literally here, don't go up or don't rise up with him. Verse 32 if you have been foolish. Now, this is that same word we talked about earlier. It's a verb form for acting foolishly and again, what does it mean? It means one that sets aside what he knows to be true. He stops knowledge in order to continue to pursue the gratification of his flesh, his desires. And it says, Here, look at the Scripture. If you have become foolish in what? In exaltation in the implication, it's the word hit and I say, which means to exalt yourself, don't be foolish in exalting yourself. Don't do the things, trying to say and impress others, trying to make yourself great, that is futility. It is not something that is good. It's not something to be utilized to to put action into gratifying your desires, or your your your desires to be exalted in society. And it says, And if you do evil, if you do evil, what should you do? It says, yad leip, which means hand on the mouth, meaning don't speak it. If you desire to do evil, don't carry it up. Stop it. Put your hand over your mouth. Is the implication? Don't behave in such way. It's not going to produce a good outcome. Remember, we're talking about here things, if we go back up, three things that are, are are not proper to do that. Don't have a good outcome for as well. Let's go to our last verse, verse 33 now there's a very interesting word here. It's a word mitts. Now I know the word mitz. I learned it shortly after moving to Israel, I'll tell you a funny story. There is a company, I believe it's a German company called Mets. And Mets makes televisions and different household hardwares like a refrigerator, a dishwasher, a laundry, washing machine and such. So I go in and I tell the person what I'm looking for, and he says, Would you like in Hebrew church? Say mitz. Now I thought he says, Do you want juice? Now, in Israel, lots of times you go into to buy something, into a store, and they're very kind. They'll give you something to drink. So I thought he was asking me, do I want some juice? What he was asking me is, is that brand Mets a German brand, acceptable is, are you willing to buy that? It tends to be a little bit more expensive than others. So he was asking me, Is that in your financial budget. Well, what we have here is that same word, and it speaks about an outcome. How do you get juice? You take an orange, for example, you have to squeeze it. And what it's talking about here is milk. Now you squeeze milk, no, you churn milk. And what does it produce? It says here for the the juice of milk. Now, what are we talking about butter? It says you you basically squeeze milk or churn. It is how it we would say. And comes forth butter. And then it tells us something else that we need to. No,

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the juice of a nose. Now it's talking about here conflict. You squeeze the nose, meaning, in this case, you probably hit the nose and comes forth blood. That's what's inside the nose, blood. So if you hit it, you harm it, you twist it, you afflict it. It's going to produce blood and the myths the outcome, what produces anger is going to be what comes forth is dissension. And these things are not good to be involved in. We want to put ourself away from these things so that we can serve God, honor God, glorify God, and be those that God is well pleased with. That's what we're called to do. Now we've just concluded Proverbs, chapter 30. You all probably know that there's one chapter left. We're going to do the first section of Proverbs 31 next time. And then we're going to conclude our study of Proverbs with that wonderful passage of the eshkail, meaning a virtuous woman. And we're going to talk about how

a woman is so valuable and how she is the key to the family. So until next time, may God bless you. 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.