

proverbs_3p2 (720p)

Thu, Feb 08, 2024 8:32PM • 46:04

SUMMARY KEYWORDS

word, god, verse, speaks, meaning, behave, life, wisdom, glory, hamas, lord, reflect, scripture, share, israel, committed, baruch, understanding, hebrew word, heavens

SPEAKERS

Baruch Korman, Intro Voice

Intro Voice 00:03

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

Baruch Korman 00:44

Our God is a God who is the only Creator of all things. And we're going to see in the passage that we're going to study to see BNI. In this passage from the book of Proverbs and chapter three, we see how it reminds us of the fact that God has created all things. Now there's going to be an emphasis upon this world, both the heavens and the earth. And notice what the scripture says. We read in verse 19, Proverbs chapter three, and verse 19. Word says, The Lord, with wisdom, he laid the foundation of the earth. Now in Hebrew, there is a specific verb, for laying the foundation. And here it's in the past tense that he has done that he's laid the foundation for the earth, by His wisdom. And then we're told, as we read the second part of verse 19, that he has established the heavens, and here he has done so with understanding. So these two words are reappearing the word wisdom and understanding. And what the scripture telling is telling us is this, since God, and this is an important biblical truth, since God has the wisdom and understanding to create the heavens and earth, and form that perfectly, so that they endure, should we not trust God to establish ourselves, to build our life, according to his wisdom, and his understanding? What Solomon is challenging us with is that we should understand the proper implications to who is the god, the true God is the one who has made the heavens in the earth, and therefore, we should trust him with all that we have. And with all that we are verse 20, he says, in his knowledge, so we have seen wisdom, understanding. And now there's third word, knowledge, in his knowledge, and then we have a word for the depths. Now, this is the same word for what we might call the abyss. And it's simply the deep places. And here we could think of the deep places of the sea, and of the earth. And we know something that much of the earth as we go deeper and deeper is unknown to us. But it is not unknown by God. God knows all things. And therefore it says, with his knowledge, the deep places, what is he done, he has broken them, meaning this, that he has, has put a

separation among them, that he has, has acted in a way that he has brought order to them. Those things that we know very little about those places that we can't even get to God has set them in order. He has split them into an order that they to reflect His purposes. And then it says, and that's the word. I realized that many English Bibles may translate it as clouds, but it's a word that speaks to the heavens, and of course, in the skies are clouds. And what it's simply saying here is that this portion of the skies of the heavens, they drip with do meaning once again, that God has brought order. There's many places in the world and certainly Israel is one of them. Where the do in the morning has great significance. For example, many Animals are dependent upon the dew for their life. This is where they dwell in deserts where there is not any water. So it's only through that morning dew, that they and many of them lick the rocks, where the do forms upon, in order that they are provided for. So God has created all things, and God has established all things. And he provides for all things, according to his order, verse 21. Now in verse 21, we see that once again, Malik Shlomo, that is King Solomon, is addressing the reader. And he says, My son, now we should understand this as a very inclusive term meaning not just one son, but humanity, both male and female. So God is revealing here through King Solomon, wisdom that we need to receive. And that ought to alter our life in order that we submit to the wisdom of God, the understanding of God, the knowledge of God. And through that, we can discern what is the will of God, verse 21,

Baruch Korman 06:25

my son, and then we see something, we see a verb that's going to appear in this last part of chapter three, a couple times. And it's a word that has to do with with going off course, strain away, something that is twisted or perverse. So it is something that is against God's established order. And we should pause for a moment and always ask ourselves by seeking God and asking God, God, have I gone where I should? Am I out of your will? Am I acting in a perverse or simply an incorrect way, according to your will, this should be an area of great concern to us. So He says, My son, do not allow to stray away from your eyes, meaning your perception, something, and he's going to speak about two things he says, Keep. And this is in contrast, to strain away. This is a word that says guard yourselves, hold on to. It's a word of commitment. It is a word that relates to one who is ordering his life with the fear of the Lord, keeping those things. And notice we have two words. Now, again, in order to really study the Bible, you need to be willing to do word studies, and find out what the word literally means, rather than just relying upon translators. It takes time. And it is a privilege, it is something that that is a benefit. When one who is allowed the time, that his livelihood, his profession, I'm talking about me, allows me to do such study, many people either don't have the ability to do so because they've never studied the means to do proper word studies. Or secondly, they don't have the time to do it. They're under a greater constraint of time. Well, praise God. And I'm doing that sincerely into the fact that I have that time that God has afforded me the privilege of investigating his word, and spending hours or whatever time is necessary to come to the truth of Scripture. And when we look at these two words, at the end, it is the Hebrew word, to Shia, and to share. Probably the best way to translate that is resourcefulness. And what it speaks about is this. Don't let the resourcefulness of God God is a provider. God is a blessing. God when we are committed to Him, when we are seeking His wisdom, understanding and knowledge, when we are motivated by the fear of God, God's going to provide, he is going to take his resourcefulness and make it available to us to a certain degree. And this next word. Well, this last word in verse 21, is a verse of of plans. It is a word that speaks about Something that has been devise, something has been researched something that has had had a lot of time, effort, resources invested

into it. And so he says here, don't allow to move away from you, the resourcefulness of God and the plans that God has devised, hold on to them, keep them close unto yourself. Verse 22. Now again, this passage of Scripture is building upon one another, meaning, there is a reason that we ended the passage last week with verse 18. Because in verse 19, we see that God speaks about creation, his creation reflects the order of God, His creation reflects the purposes of God, and His creation reflects the attributes of God, you can learn a great deal about God, from studying creation, we see that creation is not random, as many people teach, in fact, many people who are geologists, they believe in the randomness of this world. But when you investigate this world, you find it has an order, and an architect that has great understanding great wisdom, things happen because of a specific purpose. Look in verse 22, he says, and life and life is plural and Hebrew. So life, they will be because it's plural, they will be to your soul, meaning this. When we understand the order of God's creation, the purpose of God's creation, the attributes of God, that are reflected by His creation, when we understand these things, and keep these things, guard these things in our hearts, what's going to happen, they are going to give a life meaning they are going to provide for our spiritual condition. This is what the phrase, look at verse 22, where it says, They EU and they will be what will be life again, life is plural. In the Hebrew, we can't say life it is, but life they are in Hebrew, because God's life is an abundant life. It is a life that is multifaceted, having many, many different aspects to it. And that's why it says in the New Covenant, the Messiah came, that we might have life and have it ever increasingly, or ever, abundantly. This is what the Word of God speaks to. So these type of things that give life give life to our spiritual dimension. And he says also, and he uses a different word, we have that word hesed. Remember, we talked about in our call to worship Cassadine, coming from the Hebrew word test, which means the grace of God. Well, there's a another word that can be translated grace, and this is word Ken. And this is a word that relates to that which is fitting or appropriate. God's grace, when it works in our life, will make us appropriate as the people of God, it will transform us so that we behave according to what is fitting in the eyes of God. So here we have not the word hesed. But the word can, and sometimes that word can be thought of as that which is beautiful. And beauty here is again, that which is fitting appropriate that which is right or correct. And notice what it says in this passage, we have a unique word in verse 2022, where it says Vic en les gar Garrow tefa. Now, this last word, is a word that speaks of the throat, not the back of the neck, but the front of it. And this is a place if you look what the rabbinical scholars say, that was frequently adorn, that there was jewelry, something that was placed there, and therefore can grace for one's throat speaks about beautiful God is going to give us the things that that manifest life, a spiritual life and is going to manifest itself in a beautiful in an appropriate way. It is going to fulfill Till what God has created us to do. This is what he's saying in this passage. Look now to verse 23.

Baruch Korman 15:11

Then you will go, and we have the word safely. Now, this is a word that is derived from the modern Hebrew word for insurance. So there's safety, there is a provision, there is someone that's there willing to step in, in the case of something unforeseen, something that's not planned, a happening, an event that is ad verse, so look, again, he says, then you will go, and the implication is safely, safely upon your way. And your feet. Literally, it's in the Singler and your foot will not. And most Bibles will say stumble. And this is fine. But literally, it's word which means striking something. Now, obviously, if you're walking, and you tripped over something, your foot hit something, you could stumble and fall, what God is saying is this, when we are committed to his wisdom, understanding and knowledge, when we are motivated by the fear of the Lord, we are going to see that God Himself orders our life, and he is going to give our

life safety. And he is going to lead us in a way that we don't encounter we don't step in places that are going to have an adverse effect on our life. Now, does that mean that we'll never encountered the enemy didn't say that? Does that mean that we'll never have problems? I didn't say that either. But God is there too. In the same way that an insurance company, you have health insurance, God forbid someone has some disease or sickness, the health insurance comes in and pays it provides, it acts in light of these things. You have a car accident, God forbid. And again, the insurance company comes in and pays and corrects puts a restoration back in your car or you have a event at home, something was damaged or something, again, you turn to the insurance company, and there is a degree of restoration, putting things back as they were. And this is what God is promising to do. Verse 24. Now something that is important is this concept of rest. And there's an inherent relationship between rest and sleep. We all know the scripture from the book of Psalms, where God says that He gives sleep to His Beloved, rest is something we all need. Being able to sleep peacefully, soundly, at night is indeed a blessing. Look at verse 24. If you will lay down, you will not be afraid. Now, for many of us that doesn't really have a meaning or a sense of understanding. But you need to realize that when we go back to the time of Solomon, and I'm speaking about nearly 3000 years ago, people, they didn't have the security. And people some would live out in a remote area or in a small village. And they were very vulnerable. On an attack. Enemies could come and because there was just a few living in a village, that village was not very safe. So people would sleep at night and they would be concerned. What God is saying is this. When you make the will of God, the priority, the purposes of God, your priority, the purposes of your life, when they become in line with God's will, what is God going to do? He is going to as we saw in the previous verse, give us safety and therefore the outcome of that. Look at verse 24. When you lie down, you will not be afraid. And you will lie down and hear something two words. And that which is sweet, will be your sleep. So you will have sweetness as you sleep. What does that mean? A peace, a contentment, that which is sweet, taste good. It's something that sometimes we crave and what God is saying is I'm going to provide for you the sleep that you truly crave In other words, that your body He needs, God's going to give rest. Look now to verse 25. Do not fear from the fear of that which is sudden. Now here, it's the word for that which is sudden. But in this context, it's speaking about that which is unexpected. So he's saying here, don't be afraid. Look again at the verse, verse 25, do not be afraid of fear. And by the way, do not fear and do not be afraid. And Hebrew, we're dealing with two different words, the word you're up for fear, as in the case of the fear of the Lord, and the word pocket, which is simply being afraid of something. Now, both of these words are frequently translated in the same way. But they are very, very, very different. Euro is a word of priority. When you fear the Lord with that word, Euro, then God's priority is now your priority. That's what it means the fear of the Lord, you make God and His purposes, his plans, his will, the priority of your life. Now, the word pod, well, this word has to do with a fear that that moves you away from the things of God, away this fear causes you to behave in a way that usually produces an adverse effect in your life. So he says, Do not fear from the fear that comes suddenly. And from V. And this is a word,

Baruch Korman 21:50

word God acts. It's a living word for lifting up, and it speaks about God's activities, God's movie. So when God moves against, and who are we speaking about here, look carefully, when God moves against the wicked once, when that movement when that activity from God comes against the wicked one, he says here, you know, when it comes, do not be afraid. Why? Well, this, this activity from God is specifically for the wicked, not those who walk in the fear of the Lord, not those who behave with the

understanding of God, with the knowledge of God and with the wisdom of God. So we don't have to fear this judgment, this, this outcome, this movement of God upon us because we are different, we are committed to the priorities of God, verse 26. Now in dealing with verse 26, again, doing a good word study is very necessary. Because we have a word here, that's frequently translated, foolishness. And let's, let's be very candid with one another. Many times, we make foolish decisions, we say things that that we regret, we do things that we ought not have done. And we once again, we desire to kind of take them back. But we can't. And what this scripture saying is as God, he can overcome our own foolishness. Look at verse 2026. For the Lord will be with your foolishness, meaning this, that when we make foolish decisions, if we are in this covenant relationship with Him through the gospel, if we are being led by the Holy Spirit, and we have that that resources, those resources, that the Holy Spirit is able to provide us, and will provide, even in foolishness, God is going to do what God is going to overcome our foolish decisions. God is going to restore us, God is going to compensate us because of our lack of knowledge for the foolish things that we do. So he says, For the Lord will be with your foolishness. And he will keep your foot from being captured, being taken. So what it's saying is, here's that God even when we do foolish things, God is going to protect us now we have to be careful. Does God always protect his people from their foolish decisions? No. But sometimes we make a foolish decisions I'll speak very personally. Sometimes I make a foolish decisions. and things are not going well because of my foolishness. But I see God when I repent. When I turned to him. When I acknowledged my My decision was wrong, it was either sinful. It was based in iniquity, it was based in pride. It was based in something that does not reflect the character of God. And it's wrong. When I repent of that God steps in, and God can and will frequently for his covenant people bring about a restoration. So he says, He will keep your foot from being captured, the enemy is not going to have victory over you. Verse 27. Do not and this is word for refraining or prohibiting it's a word of hindrance. And it says here, and it's commandment to us do not and speaking to you and me, do not hinder, or refrain from good. Now remember something, the word good and Hebrew is related to the will of God. So do not hinder, do not refrain God's Will from being established. Now people will say, Well, wait a second, God is sovereign. Yes, God is suffering. God can do all things. Yes, he can. Can anyone hinder God? No, not when God acts, what God does will be brought about. But God also has created us with the ability to choose, if he didn't create us with that ability to choose, we wouldn't be able to love, we wouldn't be able to worship and we wouldn't be able to serve. So all of that is part of the humanity that God has, has made, in order that we can have a true loving relationship through this covenant with a all powerful God. So it says here, do not refrain good. And then we say from the ones that that deserve it. And it says, what it's in your power, and it says, The Power of your hand, to do it. So do not refrain good. If something is according to God's will, and you have the ability to do it don't hinder that. Now, I can give you an example. There was an individual that had need of something. And it was within the power of our organization, to meet that need, and to bless this individual, to assist this person. And therefore, when we looked at it, and we get some counsel, I get counsel from others, we reached the conclusion prayerfully This is indeed good, meaning it is God's will. And therefore, since we have the ability to do it, and we discern it was God's will, then we did it don't hinder that. Don't refrain from doing what is right, what is proper, when it's in your hands to do it, verse 28. And do not say to your neighbor, to go and return tomorrow, and I will give when there is with you, meaning with you right now. So when you have the ability, someone comes and says, for example, an employee comes to his employer, and he says, I like to get my paycheck. Well come back tomorrow, when that paycheck is in the desk right before him he just wants to exert control, once to manipulate once to to

assert himself and the power that he has over that individual. Don't use your power, the authority, your position, in order to to put someone down or to inconvenience someone. Be kind and realize the Word of God says the measure that you measure with will be measured back to you. And what that saying is this, if if you are praying for something, God, he has the ability to do it. But if he looks at you and see that you manipulate others, that you try to build yourself up by by withholding what you should do and you should do it right now. When you behave in that way realize that that is going to have an adverse spiritual implication for you. So if you have the ability to do it, don't make someone don't be an imposition on someone else. If you can do it today, do it. Now, verse 29, he says, Do not device. Now this is a word for, for achieving something. It's a word of thinking, planning. And he says here, look carefully at this verse, verse 29, do not device against your neighbor, evil, meaning this. We are people that should be committed to that which is good. And again, what does that word good reflect, reflect, reflect and relate to the will of God. So always be someone that works and acts and influences someone in regard to God's will, His purpose is for that person. And that's why he says here, verse, verse 29, do not think did not device against your your neighbor, evil, meaning anything against his will,

Baruch Korman 31:14

for He dwells in safety with you, meaning he wants the same thing that you want this safety. No one likes problems. No one likes hardships, no one likes events that are catastrophic. Those things that are harmful, those things that are hurtful, we don't like that. And he's saying here, remember something, he dwells with you. He wants that which is good that which is right that which is safe. Don't you be someone that devise something for him? That's not according to my will. When we do that we're inviting mishaps upon our self. Verse 30. Do not contend with a man without cause meaning this Don't be contentious, when there's no reason to be contentious. That person he hasn't done anything negative, adverse to you. Don't be adverse to him. That's all at the Scripture saying, Do not contend do not behave in an adverse way to someone without justification, if he has not responded to you, evil. Now again, if someone is about that, which is against God's will, and he's behaving in a way that's against God's will to you, then that's a different story. That person becomes an enemy. But if you look at this passage of Scripture, Look again at verse, verse 30. He says here about a fellow human being uses word, a dumb, a human being. And he says here do not contend with a human being. Without cause the word is clean up. In modern Hebrew, it's a word for free without costs. So don't behave and be contentious to an individual without costs. If this one has not responded to you with evil, verse 31, do not be envious or do not be jealous saying Hebrew word we can understand it with both translations. Do not be envious of a man. And notice what type of man it is. Ish come us. Now, of course, come us. We all heard that word, this Semitic word frequently with that terror organization called Hamas that's primarily in Gaza and in Judea and Samaria, where the world wants to create, God forbid a Palestinian state. The word Hamas and I've shared this with you before that word come us relates to a person that that wants to with intention, because it delights him to see someone else suffering. So Hamas is violence against someone for the sake of violence because you desire to see someone else in pain, someone else going through suffering someone else, experiencing adversity, and what does God say? Do not be envious of a violent person and do not choose in any of his ways. So we're supposed to be inherently different, strikingly different from someone who's an ich, Hamas. Don't be like that don't go in any of his ways. We're supposed to be uniquely different. We're supposed to be individuals that are committed to and hear this, the righteousness of God. And it's only through his wisdom, understanding and knowledge only when we are motivated by the fear of God, are we going to be people that are able

to do just that. And that is an individual that indeed, indeed, chooses wisely, and never related to anything that is motivated by Hamas, violence for the sake of violence. By the way, Hamas is a word that relates to Satan, verse 32, for an abomination of the Lord is and we go back to this same word that we saw earlier in our texts, this word that appears in verse 21, a word that speaks of of perverting something, twisting it from what is appropriate. And what it speaks of, is a change a human change to the will of God, we ought not do that. God's will is perfect. God's will reflect his character. And when we do not submit to the will of God, we are brain about a human human influence. We don't want a human influence, we want a godly influence. And that's why it says, Look again at verse, verse 32. For the abomination of the Lord, is that which is perverted, that which is is contrary to the will of God. And then it says, The upright ones, is a secret. Now what's it speaking about? It is the word for sewed which is the common word today for a secret, something that is unknown, something that has not been revealed or disclosed. And what it's saying is this, pay very close attention. When we, God forbid, behave in a way that is contrary to God's nature. When God forbid, we do something that God says is an abomination, then we are going to be cut off from the the manifestation of wisdom, knowledge, understanding of God. It's only when we look again at verse, verse 32. When we are people that that are, are motivated by an abomination, when we are turned aside by that, rather than walking in a brightness, we're not going to have revelation. But when we are committed to that which is upright, when we're walking in the ways of the upright ones, God is going to give us special information, he is going to make known to us his secrets, verse 33. The curse, the curse of the Lord, is in the house of the wicked. Now, this is a word which speaks about God's evaluation of something, and he evaluates it as bad, as incorrect, as something that does not reflect His glory, or his righteous ways. So the curse of the Lord is in the house of the wicked. But it says, a habitation of righteous ones, He will bless. So God blesses the habitation of righteous ones, but the wicked and look at it, when it says, The wicked one that house of the wicked one, he is going to curse. And this just speaks about the nature of God. God looks at something and he says, Is this something that I'm going to curse or something that I'm going to bless. And when he's looking at something, he's looking at your actions, my actions, whether we are behaving in a way that God's going to get involved with in a positive way, in a blessed way, or whether he's going to bring a curse upon verse 34.

Baruch Korman 40:01

If, and this is the modern Hebrew words for someone who acts like a clown, so someone who behaves in a frivolous way, lacks seriousness lacks a commitment to that which one should, should do. And it says, if of the clowns, then God is going to, to mock God is some Bibles will say scorn that one, it's a very strong word for having a negative perception of he will scorn those ones who are not serious, who lacks the commitment to the things of God, but to the humble, he will give grace. So when we are not prideful, when we are not mocking the things of God, but when we are committed to them, and humility, is the evidence that we're committed to the things of God, when we are humble, that God is going to provide to us grace and remember grace, it is that which is fitting that which is appropriate that which moves us into the will of God so that we can carry out the will of God. Now let's look at our last verse, verse 35. Now, here, Solomon is going to give us a simple principle. But just because it's simple, don't think it's not profound. He says, The glory of the wise ones, or glory, the wise ones, will inherit. But the foolish ones, what happens? Well, the foolish ones, are going to be lifted up with shame. So God will lift up shame he will place shame upon the foolish ones. And again, we need to talk a little bit about this word for foolish. It's not speaking about someone who lacks education or lacks understanding, rather, it

is speaking about someone who has knowledge has understanding but rebelling against it. So there's a degree of rebelliousness in that person. He knows what's right, she's knows what is good. But this one rejects it, in order to do that, which is foolish doing that which he or she knows is against the will of God, there is that desire, rebellious SNESs, within this person, and because of that, what are they going to receive? It says, God will raise up and his word cologne. Cologne, is a Hebrew word, which speaks about shame. That which is the testable, that which does not reflect anything having to do with God. But when we are wise ones, then he says, The wise ones will inherit, and I love this, we will inherit glory. Now, God, although God is the only glorious one, he will share His glory. I know the verse that says he does not share His glory with any man. What it means is this, no one becomes divine. That's what the implication is when God does not share His glory with anyone. But we, when we behave with the character of God, that kingdom character, then we're going to do righteousness and through righteous behavior, God's glory is manifested. Now there is a very subtle difference. Only God is glorious, God the Father, Son, and Holy Spirit. Only God is glorious. And no one else becomes divine, that divine glory, no one has that. But when we submit to God's authority, that that righteous behavior, that agreeing in the things of God, the purposes of God, the will of God is going to manifest God's glory is going to be reflected by us. And what's the outcome of that? People just like your shoe atoned. People are going to see your good works, your righteous works, in other words, and they're going to give God glory. They're going to worship Him, they're going to thank him. Why? Because they know that such glory does not originate with humanity. It comes from God. So God will allow His people to manifest his Laurie, we never become glorious in and of ourselves. But when we behave obediently to the will of God, God's glory can be manifested through us. We reflect it, just like the moon reflects the light of the sun. While close with that until next week, and we begin Chapter four of this book of Proverbs. May God bless you, Shalom from his

Intro Voice 45:29

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