

proverbs_31p2 (720p)

Tue, Jan 07, 2025 9:45PM • 50:30

SUMMARY KEYWORDS

family foundation, Mother's Day, Shabbat blessing, virtuous woman, Godly virtue, spiritual leader, family commitment, sacrificial behavior, business activities, household management, financial provision, community influence, Godly testimony, family well-being, judgment day

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 our

Baruch Korman 00:40

Focus tonight is going to be on the home, and more specifically, in a marriage, a marriage that has produced children, and again, the home can be thought of as a family, and the family relationship is very dear to God. God moves mightily to to comfort that family, to bless that family, to provide for that family, and to lead that family into the midst of his will that they too as a family, can be representatives of his kingdom and demonstrate their faith and be faithful witnesses of the truth of God. Now when we talk about that family, we know that the spiritual leader is the father, the husband, but I want you to see in this scripture that we're going to be dealing with makes it very clear how significant that the wife and the mother is within that family relationship. And I would put it this way, even though that the man is a spiritual leader, I strongly see based upon what we're going to study tonight, that it is the woman, that wife, that mother, who is truly the foundation of that home, that family. Now in most societies, we have a Mother's Day. That is a day set aside, usually one day a year to honor mothers. Judaism does not ascribe to such a practice. Why? Because we have one day a week. It's when we gather for Shabbat on Friday evening, as Shabbat begins on sundown, Friday night. And when that happens, we find that there's a time of blessing God acknowledging the Shabbat. And also we read this portion of Scripture, which we praise our mother, the father prays his wife, and what we see is that she is esteemed because she is indeed the foundation of that family. It is because of her commitment to God and her implementing the Word of God, the truth of God, in her life, in being that helpmate and demonstrating the character of a righteous mother, that this family is going to thrive and is going to impact every member of the family. That is why that woman is so important in the family, that wife, that mother, when she is committed to the things of God. Now when we look at this, we need to be careful, because in

Proverbs 31 beginning in the verse that we're going to look at, verse 10 through the end of this chapter, we're going to be looking at what's called the eshkail, which means the wife of virtue, and how wonderful it is to have a wife that is full of godly virtue. Virtue. When a wife has that virtue, we see that it impacts the entire family, and not only the family, but their testimony to others. So let's begin look with me, as I said to this portion of Scripture, we're in Proverbs, Chapter 31 and we're going to begin with verse 10 and this section known as the eshkail that that wife of virtue, she is going to be praised, and she is going to be described, and we're going to see many of the different things that such a woman does for her family, for her relationship with God. Now, obviously it's not to be understood that she does all of these things all the time at. Different needs for the family, she's going to behave differently. There's some things that she's going to be doing now that she won't be doing later, and there'll be other things that she'll be doing later that she's not doing now, but all of these things she is committed to for the sake of her family, being a godly representative, having that testimony, behaving in a way that brings the presence of God, the provision of God, the power of God, upon that family. So let's begin Proverbs, Chapter 31 beginning in verse 10, where it says, a wife of virtue. Now this word for virtue can also be related to power or strength. It's also a word of possessions. It can be translated as wealth. So it's not necessarily a wife of wealth, but a woman that is wealthy in many of these characteristics that make a godly wife, that make a godly mother. Now we see this word for virtue is also related to an army, meaning she has power, and it's through her behavior that the family has access to this power that propels them into having that God pleasing testimony being a family that is well pleasing to God. And again, even though the man is the spiritual leader, we find again that the wife plays a critical role, an important role, a foundational role, in blessing that family, influencing this family in the ways of God. Now notice that the first thing we're told here in Proverbs, Chapter 31 and verse 10, that such a woman is rare. Why do I say that? Well, look again at verse 10,

Baruch Korman 07:01

a wife of virtue who will find and that expression who will find is to tell us that that such a woman is rare that has that commitment to her children, to her husband and to her God, and I would say that the order is exactly the reverse. She is committed to her husband. She is committed to her children because of her commitment to God. It is her commitment of God is what these things that are desirable, that are necessary, they all flow out of her love and commitment to God. So the first thing that we can say about a virtuous woman is that she is highly committed to the God of Scripture. And I want to say that the God of Scripture for a reason, because the only way that we can know that we are connected with God is if we're obeying His Word, His Word teaches us the parameters for experiencing God, knowing God, recognizing God, and being able to discern God's activity in our life, God's activity in the world. So it's her scriptural commitment to the God of the Bible that allows her to be that virtuous woman, so a wife of virtue, who will find and then it talks about her value, that such a woman is extremely valuable. It says vrako, which means and far, far from what will we have rubies, or, in my estimation, when I look at this word, it's a word for pearls. Most English Bibles will say rubies. But literally, it's a word for pure pearls. And it says basically that that her price is far from what this is sold from. She has a price, a worth that is extremely valuable. This is what the scripture is speaking to us. And because of her characteristic, because of who she is, we see something else. Notice it says, but talk lay Bala, which means the heart of her husband trust in her. Now that means that he relies upon he is dependent upon her. He trusts her because he knows of her commitment to God. He knows of her commitment to the will of God, the instructions of God, the commandments of God, that she orders her life based upon

God's instruction to humanity, and specifically to a wife and to a mother. So the heart of her husband trust in her and notice. They shall allow what is shallow. Well, it is something of value that usually in the base context, it's when an army goes out to war and they bring the spoil that is the rewards of victory. And this word is significant being used here because it says, because of what she does, there is a reward, there is a result, there's outcome, and that outcome is valuable. And notice what it says, it talks about with her or because of her, there is no lacking of this, this value, these, these rewards, she brings a positive outcome to her husband and to her family. Verse 12, we read here, and she bestows upon him. Now, this is a word which means just that. It's a word of Recompense. It's a word of results. It's a word of bestowing or giving. And some would say that there's a sacrificial aspect assigned to this word, meaning she lives sacrificially for her family. How do we understand that? Very simply, she is not living for herself. She understands that her behavior, her actions, her efforts, are for others. So there's that sacrificial quality that this woman of virtue has. So she bestows upon him goodness. Now again, that word Tov good in the Scripture, we should always think of it in regard to the will of God. So she bestows upon her husband that which is good, that is which is related to the will of God. She is an influence. Now I would tie this first part of this verse to what we see back in Genesis two, where, where God makes in chapter two and verse 18, where it says, It's not good for man to be alone. I will make for him a helper so she is committed to God's will for her husband. Now let's just pause for a moment, because I think that is a big statement that the wife, she is praying, she is wanting to discern what is God's will for my husband, and then she submits to that so her actions, her behavior, her prayer life, everything is subjected to God's plan for her husband. She is going to help him fulfill the will of God for his life. So she bestows upon him good and not evil. She is opposed to anything that is against God's will, and that's what the word evil means, that which is against God's will all the days of her life. I would underline that, highlight that all the days of her life. What is that conveying to the reader, again, something that we've already mentioned, and that is her commitment. She is passionate about her role, her role to influence in a godly way, her children and to be a godly influence upon her husband in regard to God's will for him now, because she is a helpmate, that is by nature, that word implies a submissive role. It is not God's call upon her that the family is moving towards, but rather it's God's call upon him that she is supporting, that she is assisting, and the family is going to be working towards. So we see the order of how God works in a family. Look now to verse, verse 13, darsha, what is that she has sought now so many times, and I don't know why, but, but so many times we see that modern translations ignore the tense of the verbs, and they put them in the present when it's actually a past tense. Now why is that? Well, I've shared with you many times before in the biblical language many times, the past tense is to show that which is in its entirety or wholeness. So what she is doing, even though she's doing it, the past tense is there to show us that she is fully committed, and this is how she lives in. She lives his way consistently. So it's not just a moment of time, but that commitment is dominating always, and that's why the past tense is used. So it says here that she has sought wool and linen, and she does with it according to the desire of her hands, meaning this she works with that, that linen, that that wool, according to the desires. The objective is another way that we might think of that word Hafez, the objective of her hands. That is what she wants to work with. It, what she wants to have as an outcome of these things, she works in accordance with that. So she has a plan which she executes. And here again, this is something that is foundational for everyone, that we need to understand God's plans and his plans must become our plans, and then we need to pray and prepare ourselves to execute faithfully the plans of God. Now she is hearing from God through His Word, through her prayer life, what is God's purpose for that husband? And she is going to be submissive and

committed in a consistent way for God's plan for her husband's life. And she does many different things, we're going to see this how busy she is, but everything that she does, it's not for herself, but for her family, and the leader of that family, her husband, is the priority of her life, and her actions reveal this. Look again at verse. Verse 13,

Baruch Korman 16:51

she has sought wool and linen to work with it. Now she's making things, but notice something else. Look at the next verse, verse 14, and again, it's in the past tense. Most Bibles ignore that, in fact, until you get to some literal translations. And most of these literal ones are ones that we haven't even heard of. But they get it right. They translate the tense properly, rather than improperly. Like most Bibles, even Bibles such as the King James and New King James and others, they they take way too many liberties with the text. What does it say she was as a ship, a merchant ship. Now, the reason why I say that we have the word onia, it's in the in the plural only. So here a merchant so she was as a merchant ship. What does that mean? And here again, the past tense is used because it's something that is consistent about her. She's continually being like that, that merchant ship. Why? Well, it says, From a distance, brings her food. Lahmah her food. But that word Lechem can be seen as a word of provision. So it says something. Here she is bringing her provision from a distance. She's like that, that merchant ship that travels a great distance. Now, what does that mean? What is being revealed to us, her effort we talked about planning things a moment ago, go and executing that plan. Well, a ship, a ship that comes from a great distance, it's got to prepare for that, that journey, and it's going to go there for a reason, to sell things. So she is preparing. She is also thinking about because of that great distance, not the short term, but also the long term, a ship that comes from a great distance. Because of that great distance, it takes time. So time is being emphasized here that she is a planner. She is a prepare. She is not just living for the moment, but for the long haul. So she is as a a merchant ship. That's how she is, and was consistently bringing her, her provision from a distance. Verse verse 15, here again, her workmanship, her her commitment, that she sacrifices even sleep. Why look at verse 15, and she has risen while it's still night time, so still dark as the implication, to give a portion of. For her house, and another word for a portion for her maid servants. So she is working to take care of not just herself, not just her family, but also those who are under her authority, these maid servants that assist her. Now this tells us something about this family that she is running a household. Not too long ago, I watched a video about a very wealthy woman, the Vanderbilt family, and how they would do much entertaining, especially in their one estate that was located in in Newport, Rhode Island. And what we see about that that woman, that matriarch, is that she would get up very early, and she would take charge of all the the necessary arrangements now she she gave them to other people to carry out, but she was managing them. She was aware of them. She was making decisions, and in order to do that, she had to get up early. So in the same way we see this wife of virtue, she is behaving of that same way, rising up while it's still night time, and giving a portion, giving a supply for her household, and also for her servants, her maid, servants that take care of her family. Verse 16. Now what we see here is that such a woman. She's involved in many things. She's ordered things that come from a great distance from a ship. She is is working herself. She rises up early. And then notice what it says in this next verse. It says, Zama Sade. Now this is a word for for scrutinizing something and making a decision based upon thorough study. Now, this word can be used for scheming. Now, oftentimes that term scheming in English has a negative connotation, but in the biblical language. That's not necessarily always the case. It means someone who is planning something, giving thorough thought to that and and examining all the

possibilities, what might happen, all the the potential things that you could encounter in that objective, and notice what it does, what it says here, Zama, ma Sadi, she is considering a field, and she takes it, meaning the implication is, and she buys it, but literally, she takes it, and from the fruit of her hands, she has planted a vineyard, again in the past tense. So she has has scrutinized something very carefully, a field. She has come to a decision that it is worthwhile to purchase, therefore she takes it and from the fruit of her hands, what she has produced from that she plants a vineyard. Now, what is she doing? Well, you only plant a vineyard if you're wanting to produce something. You have a vineyard for the sake of a winery. So she is involved. And the tense, tense text here, excuse me, the text here is implying that she's involved in numerous business activities. She's not simply a mother, not that there's anything wrong with this, but she's not simply a mother that just stays home and just tends to only a few of the necessary things at her household. But she goes beyond that. She's involved in business. She is involved in real estate. She's in raw or involved in export and import. She's involved in making the production of things. So she's very active. And again, is she doing these things all the time. I believe that the need of the family, what is best for that family, dictates what she's doing. She's not doing everything at the same time, but she has that one driving objective, and that is to bless her family and to be a godly influence upon her family, and therefore she does different things at different times, a wide variety of different things, in order to influence her family to walk with God. And we'll see more indication of that in a moment. So she rises. Up. She she she gives to her household what they need, and also to her support staff, these young maidservants, what they need. She considers a field. Verse 16, she buys it, and from the fruit of her her hand, she has planted a vineyard. Verse 17,

Baruch Korman 25:24

she has bound, and this is to gird herself. She has girded herself with power. And when I say, gird herself, will you Gird your loins, that middle session, middle section of the Bible, so she has girded with power her loins and her arms, she is made strong. This is an important truth, meaning this her arms. Now the word arm, in this case, is related to an extension, something more. And what it's saying here is she is strengthening. It's not that she has strong arms, but she is strengthening her arms. Why is that important? She is doing what's necessary to expand to not be a stagnant in her business objectives, or anything whatsoever. So she is growing. She is extending things all the time, and she works hard. This word for strengthening, well, it's a word of courage. We have the word omits. Omits means courage. Omit slave a heart of courage. So she's strengthening and she is courageous. But this word, also mamas, is another Hebrew word, which speaks about strong effort. So she is investing effort, time, everything, in order to strengthen things, that they grow, that they extend further and further, verse 18. Now, verse 18 begins with the word Tama Tom is taste, and that word taste is a noun, but it can also, in Hebrew, be a verb for tasting something, and it's a word of discernment. Oftentimes we talk about that word for tasting, and it's to check something out, it is to experience something and arrive at a conclusion. So we could translate look at verse verse 18, she discerns what is good, and she deserved the discerns that her her merchandise is good. So she is staying up late. We'll see this in a moment. Why it says and her candle does not go out, is not extinguished in night. Now, these two things are working together. She is deserting something. Therefore she isn't going to bed early. She is up late. She's also up early, but she's up late, going over things, making the decisions, and here again, she is running her household, and her household is involved in many, many, many different activities, not just education for her children, not just meals, not just cooking and cleaning and such, but beyond that. And here again, can anyone do all these things at all the time? No. But what is dictating her involvement in

import, export, in manufacturing, in production, and in the agriculture and all of this, what is dictating her involvement, the needs of her family, what is best for them, and this is critical that we see what is her motivation for her behavior. So she tastes or discerns that her merchandise is good and her light or candle does not go out. And night verse 19. Now she's working in producing things. We have a word here, two words. We have the word for for Kishore, which is like a spindle. And if you know very much a spindle I did, I had to do some research. And you see, at the end of of that verse, verse 19, there's a word folic now this is a part of that that that spindle, so she is working. We have these two things that she is holding on to in order to to make thread or yard or something for the manufacturing of clothes. So it's binding these, these threads together to be used for making clothes. Verse, verse 19, her hands, she stretches forth at the spindle, and her hands, or palms. It's a different word. It's a parallel word. She has supported the the distaff, I believe some would say So there's these two portion, the spindle and the distaff, two portions of this equipment. This one, one machine for the production of clothes. She's doing it. And again, when we look over this, she's involved in everything, but understand, not at the same time. She is making decisions on where to invest her time, her resources, her effort, based upon the needs of her family. And that changes. It's not a stagnant family. And therefore she does different things at different times. Verse, 20, her hand, and it's literally her palm, her palm, she stretches out to the poor. Now the word here is aneic, means someone who's afflicted, someone who is suffering, or someone who is very, very poor. And her hands, she stretched out to the Evian. So we have a different word for someone who is destitute or poor. Now this word, Evian means someone who is greatly lacking. And what does it say? She doesn't hold back. She has been successful. She is a successful business woman involved in many different things, production, agriculture, import, export, all of these things. And therefore, from her own resources, she is able to get involved personally and helping out others. This is this woman of value that we're talking about. Look now to verse 21 she does not fear for her household from snow. Now this is weather that's not pleasant, and in Israel, snow is rare. We have it in Jerusalem and kevron and up in the upper Galilee and on the Golan Heights and such. But, but in a lot of places where I live, our city doesn't get snow, but it can get cold at night, in fact, literally, in the last few days, two people in Israel have had died from hypothermia because they get chilled. And what it's saying here is based upon her preparedness, her preparation, her her her ingenuity. It says that she does not fear for her house from snow at those times of snow, because all of her house is closed with shenine. What is shenine? Well, Shani is crimson or scarlet. Now, the thing that's being emphasized here with this word is its its costs. So her family has costly clothes. Now we're not talking about designer clothes. We're talking about well made clothes, so So Scarlet or crimson, that word Shani is being used here because it's an expensive material. And what is being conveyed to us is that her clothes for her family, what she purchases for them, they are very good clothes. They they are are sufficient, even against guarding at those times where there is in climate, weather, cold weather, like snow. Look now to verse 22 we have a word Mar Vadim. Now marvad is a word which, if you look at it, some will say it's tapestry, but it's, it's having to do with things that cover, garments that cover now, this word can be used for, as I said, a tapestry, what is woven together, oftentimes in very, very beautiful homes and estates, they have tapestry covering the walls. So you just don't look at the wall, you look at this artwork of tapestry. But this is something that is woven together for for the purpose of covering something. And when we look at this and we utilize the laws of Hebrew poetry, which is parallelism, notice what it says here again, we're at verse. Verse 22

Baruch Korman 35:02

coverings she is made of of linen. And argument is that that purple for clothing. So we have the word live, Bucha for her, her clothing. We also have the word marvad being used as a covering something that is woven together for the purpose of covering something. In this case, more than likely, it's talking about her using these materials, linen and argument that rich purple dye that is used to make fine clothes. She has them for her herself and for her family. Verse 23 now in the rabbinical commentaries, they emphasize this next verse, verse 23 because this verse tells us and as we move towards the conclusion of this passage, it tells us of her objective. Why does she do the things that she does? Yes, because of her commitment to God. But we see something else. Look at verse 23 no da basharim Bala, which means her husband is known at the gates. Now, who sits at the gates, judges or elders. So we see here that that her husband is a man of reputation, a man of respect, a judge, an elder in the community, because he sits at the gates and notice when he sits with, notice the elders of of the land. Now this is important because it doesn't say, say the elders of the city. It uses a word that is a biblical word for for country. So it's saying here he's not just a local leader, but he is a leader of the country. He's known as he judges and sits with the elders of the nation. Verse 24 even though her family is a family of notoriety, a leadership has leadership this family. Notice what it says in verse 24 a sheet. Now this is speaking about a garment like a bed sheet, a sheet she has made and she sells, and also a garment like a belt or a sash she has given to the merchants. Now what this tells us here is that, again, she's involved in so many things. Why for the interest of her family, that her family becomes leaders? Why is that important to her? Well, the more leadership a family has, the more authority, and that authority comes with responsibility. She wants her family to rise to the top so that they can be a godly influence. And we're going to see this clearly taught in a few minutes. Look at verse 25 it says owes, which is strength they had our Hadar is splendor. So you have something that's powerful, something that is strong, but also something that is splendid, something that is is glorious. So strength and splendor are her clothes. And she she laughs. And this word can mean rejoice. It's a playful word. It says, and she plays at the last day, meaning this, the last day. What is the last day? Well, if you ask any orthodox rabbi, that last day is seen as Yom Hadean, which means Judgment Day, and she is playing meaning this. She has joy, she doesn't have fear, she's not concerned about it. Why? She knows that she has a godly testimony, and she also knows, and we'll see this clearly taught in a moment, that her family is going to come through God's judgment. Well, because they are godly people. They walk in his ways, and I'll prove that to you in a moment. But notice the next verse, verse 26 she has opened her mouth with wisdom. And the law of hesed that is grace. The Law of grace, some Bibles will say kindness. That's not sufficient for this word, hesed. It's a much more significant word and much stronger word. So I like Grace better. So it says. And the law of grace is upon her tongue, meaning she speaks according to the grace. Grace of God, it's important to her, and we see that when we have wisdom, we're going to behave graciously. We, who are wise, are going to understand the significance of grace and allow grace to lead us and move us in our observance what we do now look at verse 27 verse 27 begins with a word of expectation. Now it literally means to look, but you look for something you expect. It is the implication. Notice what it says Sophia halachot beta, which means she looks at the halekhot. This is the walking or the behavior of her house. So she has expectations on how her house is going to behave, how they're going to live, how they're going to walk in this world. And it says the bread of laziness. She does not eat. She doesn't partake of anything having to do with being lazy. She understands that laziness doesn't allow you to produce it. It disqualifies you from being a servant of God, those who love God, and those who are committed to God, they are going to be successful in producing meaning this. They're going to have have outcomes

from their labor. They're going to be working, and there's going to be fruit. There's going to be outcomes, something to show for their labor. They don't want to just sit around and do nothing. They want to serve God, and that desire to serve God is going to have a testimony. There's going to be evidence of their commitment to God. Look now to verse, verse 28 her children. Now here again, we're going to see as we wrap up this section that her family is going to recognize and remember what I said earlier. I made mention that that mother's days in most communities one time a year. In Judaism, it's every week, every Friday night, and what happens at this time? We read this section during the time of the Kiddush, when we sanctify the seventh day, and we see that the children rise up. Notice what it says. Camu vaneha, her children has risen up, and they will bless her. Her husband

Baruch Korman 42:44

will praise her. So notice that the children are blessing, and the husband's praising her. Why? Because of all that she has done for her family and again, what is her passion? Her passion is to be a blessing to her family, to move her family further and further into the midst of God's will so her family can fulfill the will of God, the purposes of God. This is her objective. This is what motivates her. This is her commitment. It all has to do with God. Notice what what is said. This is the husband speaking, and he says robot by note, meaning, many daughters have done virtue, but you have went up over all of them, meaning you, my wife, have have done more than all the rest. Many are virtuous women, but you exceed them, would be a way that we could think of it. You have exceeded them all. So he's recognizing that his success is directly tied to her, what she does, the work that she does, the commitment that she has, and her understanding of of her role as the wife. Finally, look at verse 30. It says, Here Sheker, hachen. Now, hachen is another word for for grace. But this is more than regard to finding the favor of other people, living in a a way that shows that you are, are full of grace. Now I'm not speaking about that, that quality of doing grace, like that word hesed in Hebrew, but a word of behaving, showing yourself very graceful in circumstances, and what it says here is having that quality can be false meaning someone can can exert a very much being full of grace. How they conduct themselves, how they go from person to person, how they they just live. They're full of grace, not speaking about that, that that spiritual tendency or that spiritual term, but rather just being full of grace. And what does it say? Grace is false and and beauty is heaven. What's heval? Futility, vanity. Helve is literally something that is here today, like that heat. If you're cooking out, I've given this examples many times you're cooking outside over coals, and you see that heat rising, and this heat is above the flame. But what happens to it? It just disappears, and it's replaced and disappears and replace it's futile. And what it's saying here is beauty is futile. And seeing being a woman that is is fair, like My Fair Lady, this, this quality of being a a fine woman in the sense of what they wear, how they speak, their ability to to conduct themselves in social situations. That's what I'm talking about. Grace that can be deceiving, that can be false, and beauty is is here today and gone tomorrow. We should not, not emphasize that. But what does it say a woman that fears the Lord, she will be praised. How wonderful. What's important the fear of the Lord, and what is the fear of the Lord giving God priority? This is the summation her life, everything that she does, everything that she does, is to demonstrate to her husband, to her children, to those who who are part of her social, social sphere, that she has made the Lord the priority of her life. And because of that, she is committed to her children, and she's committed to her husband, specifically being a helpmate for that husband to fulfill God's purposes for his life. What is the husband called to do? Look at verse 31 it says give, and it's in the plural, meaning not just the husband alone, but also the children give to her from the fruit of her hands and praise her and her works, her activity, praises

her at the gates, meaning gates is a place of judgment, her actions, Her works, her efforts, what she has done, praises her when she is evaluated, meaning give her the fruit of her labors, and also realize that those labors, those work are a source of praise when she is evaluated, when people are looking and making a judgment. Who is she? She is going to have a good reputation. She is going to have a good witness. So over and over, what we see is this, a wife and a mother are so foundational for the spiritual well being of a family we have seen this, this et hail, this woman of virtue. She is someone that is committed. She does what is ever necessary for her family's well being. And let's be very careful for her family's spiritual well being, that they have a good testimony at the gates, meaning, when they're evaluated, when there is discernment concerning this family, they come out well, and they're going to be positioned in a good place, in a right place for that. Yo maharon, that last day that they will be fearful, they won't be dreading, but they will be able to embrace that judgment day with joy, because she had led them to have a god pleasing testimony. In conclusion, that is the objective of that wife, mother, so that all of her family, her husband and her children, that they will have a testimony that is pleasing to God, that they might stand joyfully at that day of judgment when they're evaluated. It will be a source of joy, contentment, happiness and peace, because they have walked with the Lord while close with that, until next week, when we begin a new book. And that new book that we're going to begin is the book of Numbers. Until then, Shalom from Israel.

Intro Voice 49:54

Well, we hope you will benefit from today's message and share it with others. Please plan to join us each. 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.