

MISHLE

[14] He also exalteth the keren of His people, tehillah (the praise) of all His Chasidim; even of the Bnei Yisroel, an Am (people) close unto Him. Hallelu Hashem.

149 Praise Hashem. Shiru

l'Adonoi shir chadash (Sing unto Hashem a new song), and His praise in the Kahal Chasidim.

[2] Let Yisroel rejoice in Him that made him; let the Bnei Tziyon be glad in their Melech.

[3] Let them praise Shmo in the dance; let them sing zemiroth unto Him with the tambourine and kinnor.

[4] For Hashem taketh pleasure in His people; He will crown the meek with Yeshuah (salvation).

[5] Let the Chasidim be joyful in kavod; let them sing for joy upon their beds.

[6] Let the high praises of G-d be in their mouth, and a two-edged sword in their hand;

[7] To execute vengeance upon the Goyim, and punishments upon the people;

[8] To bind their melachim with chains, and their nobles with shackles of barzel (iron);

[9] To execute upon them the mishpat katuv (written judgment); this honor have all His Chasidim. Hallelu Hashem.

150 Praise Hashem. Hallelu El

(Praise G-d) in His Kodesh [Beis Hamikdash];

Hallelu Him in the raki'a [see Bereshis 1:6] of His might.

[2] Hallelu Him for His gevuroth (mighty acts); hallelu Him according to His surpassing greatness.

[3] Hallelu Him with the sound of the shofar;

hallelu Him with the nevel (harp) and kinnor (lyre).

[4] Hallelu Him with the tambourine and dance; hallelu Him with stringed instruments and flute.

[5] Hallelu Him upon the clashing cymbals; hallelu Him upon the resounding cymbals.

[6] Let every thing that hath neshamah praise Hashem. Praise Hashem!

T.N. The Book of Mishle (Proverbs) says that the fear of Hashem is the beginning of Wisdom (1:7,29; 9:10; 15:33) and 'life indeed' (19:23). Moreover, whether to fear Hashem is a choice (1:29) with ethical implications (14:2; 16:6) that are a matter of life and death (21:16). The aim of acquiring wisdom is acquiring more trust in Hashem (22:19) as we seek Him (28:5). The waywardly complacent fool makes the wrong choice (14:16,33; 15:17, 17:16), and the Book of Proverbs strongly exhorts the pursuit of Biblical wisdom as something of incomparable value (16:16; 23:23), asserting that whoever does not tremble at the wise words of Scripture is a doomed fool (19:16), even if he is outwardly religious (15:8; 21:27; 28:9) and generally presumed righteous (20:9; 21:2; 30:12). The Book of Proverbs also deals with practical wisdom, with matters like marrying well and finding a good spouse (see 18:22; 31:10-31). In fact, Wisdom (chochmah) is presented metaphorically as a lady street preacher (1:20-33; 8:1-9:12) and is contrasted with the lethal allure of Dame Folly (Aishet Kesilut 'a woman of folly'), presented, in contrast, as an adulterous street walker (2:16-19; 6:24-7:27; 9:13-18; 23:27-28; 30:20). Both women make strong

appeals to the passersby in front of their respective houses.

The house of one is blessed and the other is cursed (see also 14:1), and all who enter the house of one or the other will share in either the house's blessing or its curse. This poetic teaching against sexual immorality falls within the larger theme of 'bad company destroys good morals'

(I C 15:33) which includes 1:10-19; 2:12-22; 3:31-35; 4:14-19; 14:7; 22:5,14,24-25; 28:7; 29:3; 31:3 and passages which deal with ethical qualities like envy, greed, covetousness, violence, mercy, generosity, and kindness (11:24-26; 15:27; 21:13,31,26; 22:9,16,22-23; 23:4-6,17; 24:1; 27:4; 28:20,22,25; 28:27; 29:7; 30:14-15). Seen in a feminine image, Wisdom is the most desirable of women and the tree of life (3:13-18; 4:22; 8:35-36—see also 11:30). Seen in a masculine image, he is the Father's Son (Prov 30:4), working as the master worker Chochmah, a carpenter's assistant used instrumentally to create the world (3:19; 8:22-34). Mishle 8:30 "Then I was by Him (at His side), as an artisan (artistic craftsman). I was daily His delight, rejoicing always before Him." (When the Word became flesh, he became the craftsman at Yosef Ben Dovid's side, having already been from all eternity Hashem's Amon (Builder) Oman (Artist). The feminine metaphor with which chapter 8 began has changed to a masculine one. Amon is a masculine noun meaning artisan or craftsman. Another possible meaning is foster-child. In any case, as Keil and Delitzsch have shown, at this point in the chapter the feminine determination disappears. See how the word is used in Jer 52:15. To be