

filled with the Spirit of G-d like Bezalel meant to be filled with wisdom to build creatively as a craftsman—see Ex 31:3. Thus Wisdom is pictured as an artisan with G-d, even as Yochanan 1:1 says, *In the beginning was the Word and the Word was with G-d.* In Proverbs 30:4 more light is thrown on this passage: *Wisdom is like a Son, a Son working creatively at his Father's side.* However, Hosea 11:1-4 shows that the divine fatherhood is moral and spiritual, in contrast to the sexual or physical ideas of the Ba'al cults, or in contrast to the ignorant scoffers at the Biblical doctrine of G-d and His Messianic saving Chochmah. Hashem has a "Son" according to Proverbs 30:4 and this text reflects back to Proverbs 8 and especially 8:30. This "Son" is not Israel, which is scarcely mentioned in Proverbs. The figure of a son toiling by the side of his father was a familiar one, and is an arresting metaphor for G-d's primordial Wisdom toiling creatively in the beginning with G-d and being sent on a healing redemptive mission (Ps 107:20). Likewise, Psalm 2:7, Psalm 89:27-28, and Isa 9:(5)6 are passages where the Moshiach is pictured as G-d's Son, His firstborn in the sense of His agent and heir coming in divine glory (see Daniel 7:13-14 on the Son who comes in the clouds with G-d) to "divide the spoil with the strong" (Isaiah 53:12) and to rule eternally at His side—see Psa 110; Isa 9:7(6). *The folly of the Fall (Gen. 3:1-24) itself is alluded to in Prov.3:5-7, "Do not rely on your own insight. In all your ways acknowledge Him, and He will make straight your paths. Do not be wise in your own eyes; fear the L-rd, and turn away from evil."*

See also 11:2; 12:9; 14:12; 15:25,33; 16:5,18-19; 18:12; 19:3; 21:4,24; 25:6-7,27; 26:12; 27:1-2; 28:26; 29:23, which touch on the sin of pride and presumption. The book advocates honoring G-d with the tithe (3:9-10) and remaining docile before Him to hear and obey His Scriptural commands (3:11-12; 10:8,17; 12:1,15; 13:1,13; 15:5,10,12,31-32; 19:20,25; 20:18,30; 21:11; 24:6; 25:12; 27:5-6,17; 28:23; 29:1) lest one backslide (26:11; 28:4). Obeying G-d requires zeal, diligence, and shrewd planning for future needs (6:6-11; 10:4-5, 26; 12:11,24,27, 13:4; 14:4,23; 15:19; 16:26; 18:9; 19:15,24; 20:4,13; 21:5,17,25; 22:7,13; 24:27,30-34; 26:13-16; 27:18,25-27; 28:19), as well as self-control (16:32; 19:19; 20:1; 23:19-21, 29-35; 25:28; 29:11,22; 31:4-5), straightforwardness and honesty of speech (4:24; 6:12; 10:10-11; 12:17,19,22; 14:5,25; 19:9,28; 21:6,28; 26:23-28; 30:8) and forswearing all treachery, dishonesty, and injustice (3:29; 10:2; 11:1,9,20; 13:5; 16:11; 17:23; 18:5; 20:17,23; 22:28; 24:10-12,24-25; 38:13), remembering that G-d hates the slanderer (10:18), the gossip (11:13; 16:28; 18:8; 20:19; 26:20,22), the sower of discord (6:12-19; 13:10; 26:21), and the one who gloats (24:17) or belittles people (11:12) or is bitterly vengeful (24:29; 25:21-22) or is a mocker (30:17). *Part of the task of teaching shrewdness to the simple (1:4) is warning him not to offer property as collateral for his neighbor's debts or to similarly go into debt himself (6:1-5; 11:15; 17:18; 20:16; 22:26-27; 27:13). Also he must be taught to be sensitive to the reactions of others and how they are perceiving him (25:17;*

27:14,23). "Hatred stirs up strife, but love covers all offenses" (10:12). "Whoever walks with the wise becomes wise" (13:20), meaning that we should stay in fellowship with fellow believers and maintain a loving relationship with them (see 17:9). But "the one who is a loner is self-indulgent" (18:1a). "What is desirable in a person is loyalty" (19:22a; 20:6; 25:19; 27:10). Notice that the sage no less than the prophet preaches the Torah and warns about its curses (See 2:22; 10:30; Deut. 28:63-67). This book was written "for the wise" (1:5) but it was also written for young people (1:8,10; 19:27; 22:6), who will perish without discipline (13:24; 19:18; 22:15; 23:13-14; 29:15,17). This book reminds us, and we always need reminding, that "a good name is to be chosen rather than great riches" (22:1).

MISHLE

1 Mishlei Sh'lomo Ben Dovid, Melech Yisroel;
 |2| To have da'as of chochmah and musar (discipline); to understand the words of binah;
 |3| To receive the musar of those with seichel, tzedek and mishpat, and meisharim (equity, uprightness);
 |4| To give subtlety to the simple, to the na'ar, da'as and discretion.
 |5| A chacham (wise person) will hear, and will increase learning, and a man of understanding shall attain unto wise counsels;
 |6| To understand a mashal (proverb), and the melitzah (enigma); the divrei chachamim, and their chidot (riddles).
 |7| The Yirat Hashem is the reshit da'as, but fools despise chochmah and musar.