

The Riddle of Proverbs 30:4 Unveiled

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“Exalting belief in the Most High Father **יהוה** (YaHUAH), through His TaNaK (falsely called the ‘Old Testament’).”

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Christians and Messianic Jews believe that Yeshua/Jesus and the “New Testament” grew out of – and are based upon – the TaNaK (OT). Of course, in order to prove this, they refer to a number of texts in the TaNaK (OT). One of those famous texts is Proverbs 30:4. They often entitle this verse “the riddle of Messiah” and other such terms. They believe this to be a fantastic proof that the Almighty had a “Son” from ancient times, whom all the people in the times of the TaNaK (OT) knew about and referred to in mystery, riddle and prophecy. Can it be true? Can we really believe that Sh’lameh (Solomon) believed in Yeshua/Jesus and wrote about Yeshua/Jesus in the form of a riddle here in Meshli (Proverbs)?

Strangely enough, most Christians and Messianic Jews are novices to the language of Aibreit (Hebrew script), while claiming that their “Messiah” comes out of such a text. They are vaguely familiar with it and most do not even have a “Hebrew to English TaNaK,” which they falsely call the “Old Testament.” So be prepared here to receive the original text and foundation in this matter of Proverbs 30:4. **It is not really a “riddle” as Christians and Messianic Jews convey it to be. As we will soon see, it is a clear proverb which everyone understood in the time it was written.**

Proverbs 30:4 can easily be understood when it is seen as a rhetorical question. Christians and Messianic Jews certainly agree that this proverb is based on the concept of rhetorical questions which permeate the TaNaK (OT). The difference is in how Christians and Messianic Jews apply it to Yeshua/Jesus. I will now provide the text in English, with the Aibreit (Hebrew script) transliterated in English in brackets. The writer asks “WHO (me) has gone up (aylah) to the loftiness (sh'meyim) and come down (wa'y'rad)?” The answer is YaHUAH Most High. He has come down and gone back up in numerous places of Scripture. For examples of YaH coming down, see B'rasheet (Gen.) 11:5 and Sh'moot (Ex.) 19:20. For examples of YaH going up, see B'rasheet (Gen.) 17:22; 35:9-13. The writer of Proverbs 30:4 then asks another rhetorical question. “WHO (me) has gathered (asap) the wind (ruakh) in his fists (b'khep'n'yu)?” The answer again is YaHUAH Most High. For a direct example of wind in the hand of YaH, see Y'shaiYahu (Isa.) 11:15. The writer of Proverbs 30:4 then asks another rhetorical question. “WHO (me) has bound up (tsarar) the waters (meyim) as a garment (b'shim'la)?” Answer again is our Father YaHUAH. To see times when YaH acted using waters, see B'rasheet (Gen.) 8:1; Sh'moot (Ex.) 14:21; 15:10; Psalm 107:25. The waters are a garment to the planet, which YaH clothed the planet with, as seen in Psalm 104:6. The writer of Proverbs 30:4 asks another rhetorical question. “WHO (me) established (hayqim) all (kal) ends (ap'say) of the land (arawts)?” Answer is YaHUAH. See Y'shaiYahu (Isa.) 40:28 where it is declared to Y'shr'Al (Israel) that YaH is Creator of the land from end to end.

Up until now, we have looked at the majority of Proverbs 30:4. We have seen a meticulous word for word translation, and have answered each rhetorical question. And it is up until this point in the text that we can agree with Christians and Messianic Jews that these rhetorical questions refer to our Father Most High. **BUT THEN HERE IS WHERE CHRISTIANS AND MESSIANIC JEWS GO WRONG.** Since up until now we have been talking about YaHUAH, Christians assume that the last part of Meshli (Proverbs) 30:4 refers to YaH and His “Son” Yeshua/Iesus/Iasus/Jesus. They of course would capitalize the “s” in “son.” But let us take this slowly and we will see that this is a fatal mistake in understanding. The writer of Proverbs 30:4 is doing something that is frequently done throughout the TaNaK (OT). He is exalting YaH and bowing down the

proud, haughty, rulers and enemies. Of course there are lots of people who claim to have done great and mighty things. But what person has ever come down from above and gone back up? No one, only YaH. That is the point which the writer of Proverbs 30:4 is making most prominently in this text. What person has gathered the wind? Only YaH.

The last and final part of Proverbs 30:4 can be looked at in four possible ways, although Christians and Messianic Jews will only present THEIR way in their websites and evangelism. We won't do that to you though. We will look at all possibilities because we believe truth stands way above falsehood, and in most cases it is readily and easily seen. Here the reader can make up their own mind as to which possible interpretation is most plausible.

1st Possible Interpretation to the Ending Rhetorical Question of Proverbs 30:4

In truth, this should not be called an interpretation. Because that means something is hidden and needs interpreting. What we have here though is a need to understand who YaH refers to as "son" in this text. And also, who is the "son" of YaH in Scripture? We are posed one final question, "What (meh) is His Name (sh'mu), and (wa) what (meh) is the name (shim) of His son (b'nu), if you can tell (kee ta'dai)?" Throughout the TaNaK (OT), we find that there is a son of YaH Most High who is revealed quite plainly. Christians and Messianic Jews would not want to admit this, but it is true. The Most High says "My son (b'ni), My firstborn (b'kari), is Y'shr'Al (Israel) (Sh'moot (Ex.) 4:22)." Will Christians and Messianic Jews be like P'rai'h (pharaoh) to whom this was said in Sh'moot (Ex.) 4:22? The Almighty demanded that P'rai'h (pharaoh) realize who exactly His firstborn son is, and release His son, in verse 23 of the same text. It is also written, "When Y'shr'Al (Israel) was a child (n'ayr), I loved him (wa'ahaybayhu). And from M'tsrayim (wa-m' M'tsrayim – Egypt) I called (qorati) My son (li'b'ni)" (Hushai (Hos.) 11:1). In D'bayrim (Deut.) 14:1, the Most High says "Sons (b'neem) are you (atam) unto YaHUAH (Father) your Mighty One (Alahaykam)." Further down the line of history and lineage of Y'shr'Al (Israel), the Most High said that Sh'lameh (Solomon) was His son, because Sh'lameh (Solomon) would build His House (1 Dabri ha'Yoomim (Chron.) 28:6 (vs. 5 in Bibles)). Psalm 2, another text frequently used by Christians and Messianic Jews, actually shows that the future ruler of YaH (king) will follow suit with Y'shr'Al (Israel) and the lineage of Y'shr'Al as the son of YaH. Psalm 2 is a Psalm which needs a scrutinized examination as we are doing here. Quite briefly, Psalm two is clearly a future prophecy, readily admitted as such by Jews and Christians alike. Psalm 2:4-9 describes this ruler being on the hill of Tsiyun (Zion) and going to war with the nations, breaking the nations like a rod breaks a clay jar. The text concludes that the rulers and nations of our planet ought to embrace him, or receive his wrath.

Getting back to the last rhetorical question of Proverbs 30:4, we see that this text can be read as asking the reader what the Name of the Most High is – which is YaHUAH – and what the Name of His son is – which is Y'shr'Al (Israel), Sh'lameh (Solomon), or the future ruler of the prophecy of Psalm 2. The author of Proverbs 30:4 is basically mocking the proud enemies of YaH and Y'shr'Al (Israel). He is basically saying "Have you ever gathered the wind in your fists? Oh please. YaH is the one who did that, and everyone knows Y'shr'Al (Israel) is His son." To me, this answer is self-revealing. It should not even need to be said. YaH declares that those who follow Him are His

children/sons (b'neem), and that Y'shr'Al (Israel) specifically is like His firstborn son, that Sh'lameh (Solomon) is His son, and that His future anointed ruler is His son.

2nd Possible Interpretation to the Ending Rhetorical Question of Proverbs 30:4

Once again, an interpretation means something is hidden or unclear and needs interpreting. It is my belief that this second possibility is exactly that, an interpretation. I should say it is a lie and a falsehood rather than a possibility, but I'll let the reader decide that. Under this interpretation, Christian/Messianic English translators capitalize the "s" on "Son," and believe that this text refers to Yeshua/Jesus. Thus, their translation reads "What is His Name, and what is His Son's name, if you can tell?" Sadly, the Christian or Messianic Jew has no text in the TaNaK (OT) stating that "Yeshua/Jesus" is the "Son" of the Most High. Of course their response is that Yeshua/Jesus is hidden in the "Old Testament." Oh, but of course Awbrahaym (Abraham) and everyone somehow knew him. This is dealt with in other articles in our *What's Wrong with the New Testament* section of our website, as well as our book, *The Path of the Most High*.

Quite plainly, Christians have to "interpret" Proverbs 30:4 as some kind of riddle, claiming that Yeshua/Jesus is hidden within the text. This second possible way of understanding Proverbs 30:4 reminds me of mystery religion, which is actually what Christianity/Catholicism/Messianic Judaism is based off of. This interpretation has no historical basis on context and application to history of Scripture, nor does it look at the words used in Aibreeth (Hebrew) phrased as a question for the time it was written in. It was not a riddle for future Christians/Messianic Jews.

3rd Possible Interpretation to the Ending Rhetorical Question of Proverbs 30:4

Like our 2nd possible interpretation to the end of Proverbs 30:4, our third possibility is more like an interpretation rather than fact-based on the rest of the TaNaK (OT). Under this 3rd possible way of understanding this text, people think the writer asks that if anyone has done the things that he has spoken of, then let him be known, and let his son be known also. **In other words, if there is such a person amongst us who has ever gone up above, or come down from above, or gathered the wind in his fists, then let that person and his son be known and witnessed of.** Of course, no one but YaH has done these things. So people understand this text to be saying that there is no person amongst us who has done such things, whose son can be known and witnessed of.

I don't see this as a possible way of understanding Proverbs 30:4, but it is certainly interesting and creative. We consider this to be more accurate than the 2nd Possible Interpretation. However, like our 2nd possible way of understanding this text, it isn't based on a sound and thorough reading of the TaNaK (OT). The text clearly identifies YaH as accomplishing a number of things, and identifies Y'shr'Al (Israel) as His son.

4th Possible Interpretation to the Ending Rhetorical Question of Proverbs 30:4

Our last possible way of understanding this ancient proverb comes from an Orthodox Jewish perspective. Certainly there are Jews who follow our 1st perspective, and sometimes our 3rd perspective detailed above. But this fourth possible way of understanding is the traditional Orthodox Jewish answer. In my view of things, this interpretation is almost as whacky as the Christian/Messianic interpretation. As the commentary of *The Stone Edition Tanach* states, “Solomon realized that he should not consider himself greater than Moses: Moses ascended to heaven to receive the Torah and bring it down to earth for Israel (*Exodus* 19:3,20-25; 24:12-18, 31:18, 32:15-16; 34:1-4; *Deuteronomy* 9:7ff); Moses controlled the winds (*Exodus* 10:13, 18-19; 14-20); Moses restricted the waters of the sea (*Exodus* 14:14ff); Moses erected the Tabernacle (*Exodus* 40:17-18), and, as the Talmud (*Megillah* 31a) explains, ‘If not for the service [of the Tabernacle and Torah] the foundations of heaven and earth would not have been established’ (*Rashi*).”¹

At first glance, this viewpoint on Proverbs 30:4 seems quite strong. The people who put together *The Stone Edition Tanach* attempted to load their explanation with Scriptural references to support their case, and reference to their oral teachings in their Talmud. But upon closer examination, we find their explanation to be filled with more holes than swiss cheese. Sh'moot (Ex.) 19:3 states that M'shih (Moses) ascended the mountain to the Most High, not that he ascended to the expanse above us (which some call “heaven”). Proverbs 30:4 asks who has gone up to “sh'meyim” (the expanse – heaven), not “the mountain.” But I suppose there are many who would say that the mountain reaches up to “sh'meyim” (heaven). So we'll give them some credit for this. M'shih (Moses) went up to the Most High, and descended (came down). Let's assume that the first rhetorical question is answered with M'shih (Moses).

Moving on to rhetorical question number two in Proverbs 30:4, did M'shih (Moses) gather the wind in his fists? According to the references provided by *The Stone Edition Tanach*, evidence is sketchy. In Sh'moot (Ex.) 10:13, as referenced, it is YaHUAH (Most High Father) who sends “an east wind” to bind up the waters and make a path of dry ground for Y'shr'Al (Israel) to walk on, escaping M'tsrayim (Egypt). But, let us assume that this rhetorical question can also be answered with M'shih (Moses), who, upon raising his staff in his hand, parted the waters of Y'm Soop (Red Sea/Sea of Reeds).

Can rhetorical question number three be answered with M'shih (Moses)? Did he ever bind up the waters like a garment? According to the reference provided as Sh'moot (Ex.) 14:14, there is no such thing. “**יְהוָה יִלָּחֶם עִמָּךְ** (YaHUAH) will go to war for you, and you will be quiet.” This shows that M'shih (Moses) didn't do anything in and of himself, and it is all attributed to YaH. Once again, we believe quite clearly that Psalm 104:6 proves YaH is the One who binds up waters like an article of clothing. But once again, let us pretend for the sake of entertainment that the answer to this rhetorical question is M'shih (Moses).

Does rhetorical question number four resound with the answer of M'shih (Moses)? For this one, the people who worked on *The Stone Edition Tanach* were searching for the proverbial “needle in a haystack.” So what did they do? They pulled out

¹ *The Stone Edition Tanach*, pg. 1612.

the words of flesh, people like you and I, not the writings of the prophets or the words directly from the TaNaK (OT). They turned to their Talmud, where rabbi Rashi reasoned that since M'shih (Moses) raised up the Tabernacle/Tent and its services, this is considered one and the same as setting the foundations for our planet. Logically, I don't see how anyone can believe such nonsense and falsehood. The fourth rhetorical question clearly asks who made the foundation of our planet. ONLY YaH! And I would like to conclude by quoting from the prophet Y'shaiYahu (Isaiah):

“Did you not (h'lua) know (y'dai'ta)? Did you not (am-la) hear (sh'mai'ta)? The Mighty One (Al'hay) is everlasting (ayulam)! **יְהוָה** (YaHUAH), Creator (bura) of the ends (qotsoot) of the land (arawts) does not (la) get wearied (y'ee-aip), nor tired (wa-la yee-gai). There is no (ayn) determining (kheqor) His understanding (l't'boon'tu)” (40:28)!

Sources

The Stone Edition Tanach. Scherman, Nosson; Blinder, Yaakov; Gold, Avie; Xlotowitz, Meir. Brooklyn, NY. 1996. Mesorah Publications, Ltd.