

## A Virtuous Woman - Proverbs 31

***"for all the city of my people doth know that thou art a virtuous woman"*** Ruth 3:11

### Introduction

Proverbs 31:10-31 sets forth the qualities of ***"a virtuous woman"*** Ruth 3:11. See **Table Proverbs 31:10-31**. See Dr Ruckman's<sup>1</sup> study for details. This work is a response to an article by a contributor to *Christian Friends of Israel*<sup>2</sup> on Proverbs 31:10-31 in which a Hebrew text, unspecified, is put forward as superior to the King James English Text. See graphic *Ha Kallah – The Bride* by Melanie Briggs.

See **Note to Editor** below.

A response to the note was received but it failed to address the specific issues raised in paras 7, 8 of the note. See below. No further correspondence was entered into.

This work provides additional remarks on Proverbs 31:10-31 to exalt further to the words of the King James English. What is true for ***"the new testament"*** 2 Corinthians 3:6 and New Testament Greek is true for ***"the old testament"*** 2 Corinthians 3:14 and Old Testament Hebrew. See attached study **The Superiority of the 1611 Holy Bible over the Greek and the Original**. **"Where the word of a king is, there is power: and who may say unto him, What doest thou?"** Ecclesiastes 8:4.

### Note to Editor

**From:** Alan O'Reilly...

**Sent:** 21 February 2015 19:54

**To:** Info

**Cc:** \*\*\*\*\*

**Subject:** *Ha Kallah* Article

Dear Sir

Thank you for the latest issue of *In Touch* that Bro. \*\*\*\*\* forwarded to me.

I read with interest the item *Ha Kallah – The Bride* by Sister Briggs. Sister Briggs certainly has a great depth of knowledge on this subject which was well expressed and most informative. It is also most encouraging to read of a young family seeking to minister for the Lord Jesus Christ as they are.

I have just a couple of particular observations about the article that I hope will show that the reader who is unfamiliar with the ancient Biblical languages – as I am – will nevertheless lose nothing by simply abiding by the English Bible and indeed will gain by so doing.

If I understand correctly, Sister Briggs states that the term *Ha-Kallah* has the sense of to complete or to perfect. This is interesting because this is how the word bride comes across in the English Bible in its application of the first mention of the word and indeed has a further connotation of abundance and fullness without loss i.e. perfect, complete *and enriched* with respect particularly to children.

**"Thy children shall make haste...Lift up thine eyes round about, and behold: all these gather themselves together, and come to thee. As I live, saith the LORD, thou shalt surely clothe thee with them all, as with an ornament, and bind them on thee, as a bride doeth"** Isaiah 49:18.

Sister Briggs refers to reading Proverbs 31:10-31 in the Scriptures in their original language [with respect to] an acrostic poem embedded in the passage after the manner of Psalm 119. I hadn't been aware of this so that was new to me.

However, whenever I come across a reference to the scriptures in their original language as I have done repeatedly over the years, I am always curious to learn what particular book that is, where a

copy may be obtained, whether it is perceived as given by inspiration of God, 2 Timothy 3:16 and therefore finally authoritative over all other books declared to be the word of God and how it is to be conveyed to readers unfamiliar with the ancient Biblical languages in words easy to be understood without loss of inspiration, information or authority, 1 Corinthians 14:9.

Thus far I've yet to be advised of such a book.

Concerning Proverbs 31:10-31, it's noteworthy that Proverbs 31:12-22, 24, 26-27 each begins with the personal pronoun She i.e. an entire matching word in English, not simply a letter. Significantly, Proverbs 31:23, 25, 28 in the context refer respectively to her husband, her strength and honour and her children.

The passages therefore emphatically – in English – delineate with feeling the virtuous woman's attributes, ministry – she's the original multi-tasker – and intimacies.

Yet again, therefore, I believe that a reader of the English Bible doesn't lose by not accessing any Hebrew text – of which I am aware of several, all of which differ from each other in some respects – and in fact will gain by means of the English Bible as indicated in ***"words easy to be understood"*** 1 Corinthians 14:9. Thank you again for the article.

Yours in the Lord Jesus Christ  
Alan O'R

## HEBREW WORD STUDY

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## Ha-Kallah – The Bride

**M**ARRIAGE is not a human invention that can be re-designed and re-defined by society. Marriage is central to God's master plan. Redemption history has been building up to the marriage of Jesus (*Yeshua*) to those He has redeemed for Himself—the Bride of Messiah. He eagerly awaits the glorious arrival of the Marriage Supper of the Lamb. Earthly marriage points us to these heavenly truths. Not surprisingly, God has a message for us in the Hebrew meaning of the word "Bride".

"You complete me" is an affectionate phrase made famous in Hollywood on film and radio. It may sound like the cheesy text of a Valentine's Day card, but would you be surprised to hear that it is a Biblical concept?

The Hebrew word for "Bride" is כלה (*kallah*). It comes from a frequently used root meaning to "complete" or to "perfect".

We find other words with this root (K-L-L) such as:

- כל *kol* - All, every, each (Joshua 21:43)
- מְכֻלָּה *miklole* - perfection, completeness - (Psalm 50:2)
- מְכֻלָּלִים *maklulim* - things made perfect (Ezekiel 27:24)
- כָּלַל *kalal* - to complete, to perfect (Ezekiel 27:4)
- כָּלִיל *kalil* - entire, whole (Ezekiel 16:14)

Newlyweds will say to one another "you are perfect for me." Likewise, the Lord's *kallah* will be made ready for Him—truly perfected. You have probably heard the saying that "love is blind", meaning that a person in love does not notice their beloved's flaws. God's love is a much improved version of "blind love". Of course God's holiness does not allow him to just ignore our sin. It is His finished work on the cross, followed by His victorious resurrection and ascension that paid the high price for our sin. *Yeshua* Himself perfected us so that we are eligible to be His bride. He has chosen and provided our wedding attire through His redemption:

"I delight greatly in the LORD; my soul rejoices in my God. For he has clothed me with garments of salvation and arrayed me in a robe of his righteousness, as a bridegroom adorns his head like a priest, and as a *kallah* adorns herself with her jewels." (Isaiah 61:10)

Therefore we can cease our striving and be in a place of abiding peacefully as we await the return of our Bridegroom. First we must enter into the betrothal by accepting the Lord's proposal and his wedding gift. A wedding gift is a price traditionally paid by the bridegroom in ancient Jewish culture for his future bride. Messiah paid the price for us with His whole self on the Cross (1 Corinthians 6:20). Once betrothed we can use our actions to express our love to Him, but never can we earn His love.

How great is the love our Bridegroom has lavished upon us. His banner over us is love! Like the Lover in Song of Songs, *Yeshua* desires us to delight in Him, to seek after Him, and to respond to His invitation with our whole being. (Song of Songs 4:9-10) Marriage is meant to increase our understanding of the depth of God's feelings for us and the relationship He desires.

"As a young man marries a maiden, so will your sons marry you; as a bridegroom rejoices over his *kallah*, so will your God rejoice over you." (Isaiah 62:5)

The Messiah never cancelled his betrothal to Israel. (Romans 11:1, 11) He did, however, invite Gentiles to also be grafted into the Bride that He is preparing for Himself. The Bride is comprised of those in the Olive Tree of faith (Romans 11:17-27) - Jew and Gentile one in Messiah.

Another truth highlighted by the meaning of *kallah* is that male and female together express the completed image of God. (Genesis 1:27) Marriage is truly mysterious, but Scripture indicates that somehow the husband and his *kallah* together show the world a more complete picture of God's character. (Ephesians 5:22-32)

God Himself says: "It is not good for the man to be alone." (Genesis 2:18)

A *kallah* added to a man brings a "completion". Interestingly, even the secular world has adopted vocabulary that echoes this truth on some level by calling their partners "my other half". (As an aside, it baffles me why somebody would hesitate to go ahead and marry the person they profess to be their completion or "other half".)

Most Bible readers would be aware that Psalm 119 is an acrostic poem where each section begins with a letter from the Hebrew alphabet. Thankfully this is expressed in most English translations of the *Tanakh*. But what you probably missed if you are not reading the Scriptures in their original language is that, similarly, the "wife of valor" passage in Proverbs 31:10-31 is also an acrostic poem. An acrostic poem is a beautiful Hebrew way to portray the idea that "this is the complete guide to a matter". Read Proverbs 31 with the thought in mind that it is the "A-Z (*Aleph* to *Taw*) Guide to being a Godly Bride." Perhaps this is also a guide to what the Lord is looking for in His *kallah*?

What does it mean for the Messiah's *kallah* to be complete? Does it mean He is waiting for more of us to accept His proposal and to be made ready? (Hebrews 11:39-40; 2 Peter 3:9)? Are you counted in?



*Melissa Briggs (pictured as a kallah in 2009, wearing a dress borrowed from the Bride Salon at CFI Jerusalem), M.A. Jewish Civilization, Hebrew University of Jerusalem, has been teaching Hebrew in the UK for over five years. Melissa and her husband Stephen Briggs serve with Hatikvah Films ([www.hatikvahfilms.com](http://www.hatikvahfilms.com)) / @HatikvahFilms and live in Berkshire. They have been blessed with two children.*

## Table Proverbs 31:10-31

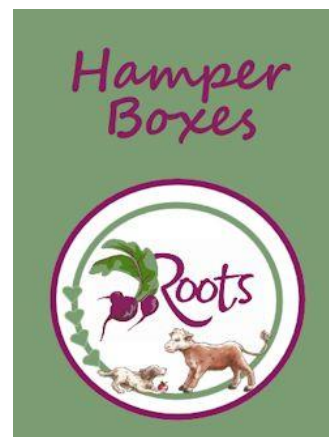
Pro. 31:10	<i>Who can find <u>a virtuous woman</u>? for <u>her price</u> is far above rubies.</i>
Pro. 31:11	<i>The heart of <u>her husband</u> doth safely trust in her, so that he shall have no need of spoil.</i>
Pro. 31:12	<i><u>She</u> will do him good and not evil all the days of <u>her life</u>.</i>
Pro. 31:13	<i><u>She</u> seeketh wool, and flax, and worketh willingly with <u>her hands</u>.</i>
Pro. 31:14	<i><u>She</u> is like the merchants' ships; she bringeth <u>her food</u> from afar.</i>
Pro. 31:15	<i><u>She</u> riseth also while it is yet night, and giveth meat to <u>her household</u>, and a portion to <u>her maidens</u>.</i>
Pro. 31:16	<i><u>She</u> considereth a field, and buyeth it: with the fruit of her hands she planteth a vineyard.</i>
Pro. 31:17	<i><u>She</u> girdeth her loins with strength, and strengtheneth <u>her arms</u>.</i>
Pro. 31:18	<i><u>She</u> perceiveth that <u>her merchandise</u> is good: <u>her candle</u> goeth not out by night.</i>
Pro. 31:19	<i><u>She</u> layeth <u>her hands</u> to the spindle, and <u>her hands</u> hold the distaff.</i>
Pro. 31:20	<i><u>She</u> stretcheth out <u>her hand</u> to the poor; yea, she reacheth forth <u>her hands</u> to the needy.</i>
Pro. 31:21	<i><u>She</u> is not afraid of the snow for <u>her household</u>: for all <u>her household</u> are clothed with scarlet.</i>
Pro. 31:22	<i><u>She</u> maketh <u>herself</u> coverings of tapestry; <u>her clothing</u> is silk and purple.</i>
Pro. 31:23	<i><u>Her husband</u> is known in the gates, when he sitteth among the elders of the land.</i>
Pro. 31:24	<i><u>She</u> maketh fine linen, and selleth it; and delivereth girdles unto the merchant.</i>
Pro. 31:25	<i>Strength and honour are <u>her clothing</u>; and she shall rejoice in time to come.</i>
Pro. 31:26	<i><u>She</u> openeth <u>her mouth</u> with wisdom; and in <u>her tongue</u> is the law of kindness.</i>
Pro. 31:27	<i><u>She</u> looketh well to the ways of <u>her household</u>, and eateth not the bread of idleness.</i>
Pro. 31:28	<i><u>Her children</u> arise up, and call her blessed; <u>her husband</u> also, and he praiseth her.</i>
Pro. 31:29	<i>Many daughters have done virtuously, but thou excellest them all.</i>
Pro. 31:30	<i>Favour is deceitful, and beauty is vain: but a woman that feareth the LORD, she shall be praised.</i>
Pro. 31:31	<i>Give her of the fruit of her hands; and let <u>her own works</u> praise her in the gates.</i>

## Notes on Table

1. [Proverbs 31:10](#) shows that "a virtuous woman" is "a wise woman" 2 Samuel 14:2, 20:16 "for her price is far above rubies" and "Happy is the man that findeth wisdom...She is more precious than rubies: and all the things thou canst desire are not to be compared unto her" Proverbs 3:13, 15. The answer to the question in Proverbs 31:10 especially for a young single man is found in Proverbs 3:5-6 "Trust in the LORD with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths."



2. [Proverbs 31:11-12](#) show that **"a virtuous woman"** is a trustworthy woman in that **"A virtuous woman is a crown to her husband: but she that maketh ashamed is as rottenness in his bones"** Proverbs 12:4 that crown of the Lord **"who crowneth thee with lovingkindness and tender mercies"** Psalm 103:4. Therefore **"Her husband is known in the gates"** Proverbs 31:23.
3. [Proverbs 31:13](#) shows that **"a virtuous woman"** is a willing and practical worker in that **"She...worketh willingly with her hands"** by which is accomplished all manner of **"good works...good and profitable unto men"** Titus 3:8. See Proverbs 31:16-22, 24-25, 27.
4. [Proverbs 31:14](#) shows that **"a virtuous woman"** is a discerning woman with respect to **"food convenient"** Proverbs 30:8 for her household<sup>3</sup>, in spite of possible inconvenience to her with preferred but distant food outlets. For example such a resource exists locally but is a long way from nearby supermarkets<sup>4</sup>.
5. [Proverbs 31:15](#) with Proverbs 31:14 imply that if travel to preferred food outlets means an inconvenient early start because they are far off it must be done as the Lord said **"not my will, but thine, be done"** Luke 22:42. Spiritually it is the same with seeking God. **"O God, thou art my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is"** Psalm 63:1.
6. [Proverbs 31:16-17](#) show that **"a virtuous woman"** is a shrewd and industrious planner ensuring that she is **"thoroughly furnished unto all good works"** 2 Timothy 3:17 physically. Possible ways to offset the disadvantage of distance in travel to preferred food outlets is to pay for home-delivered hampers, see graphic, or grow your own either by domestic garden or allotment. That last takes work so **"She girdeth her loins with strength, and strengtheneth her arms."**
7. [Proverb 31:18-22, 24-25, 27](#) show that **"a virtuous woman"** is a skilled, honest and diligent artisan able to provide **"food and raiment"** 1 Timothy 6:8 for her family, augment the household income with the quality surplus sold at *fêtes*, bazaars or local markets and manifest a practical soul of compassion for cases of genuine hardship as Paul exhorts **"that we should remember the poor; the same which I also was forward to do"** Galatians 2:10. Today's virtuous woman may be an employee outside the home rather than an artisan within it but Colossians 3:23 **"And whatsoever ye do, do it heartily, as to the Lord, and not unto men"** still applies.
8. [Proverbs 31:26](#) shows that **"a virtuous woman"** is a visionary with respect to the up-coming generation as in 2 Timothy 2:2 **"And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."**
9. [Proverbs 31:28-31](#) show that whether from family or for good works praise of **"a virtuous woman"** or man is merited if she or he **"feareth the Lord"** so **"It is good that thou shouldest take hold of this...for he that feareth God shall come forth of them all"** Ecclesiastes 7:18.



### Summary Admonitions

Note from Proverbs 31:10-31 that the admonition to wives is not about restricted mobility but Biblical priority **"that the word of God be not blasphemed."**

**"...younger women...be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed"** Titus 2:4-5.

**"Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered"** 1 Peter 3:7.

## The Superiority of the 1611 Holy Bible over the Greek and the Original

A common refrain from the enemies of the 1611 Holy Bible is this:

*The AV1611 may be tolerated but it is still inferior to “the Greek” or to “the Original.”*

There are at least 8 reasons why the AV1611 is in fact superior to ‘the Greek’ - and to ‘the Original’<sup>5</sup>:

1. The AV1611 uses **“synagogues”** in Psalm 74:8, instead of the Hebrew *“meeting places,”* showing that the reference is yet future, to the great tribulation.
2. The Pre-millennial order of the books from 2 Chronicles to Psalms in the AV1611 preserves the order of events in the history of Israel from the destruction of Jerusalem 70 A.D. to the Second Advent. This order is superior to that of the Hebrew Bible.
3. In an age ruled by the television, **“pictures”** in Numbers 33:52 is far superior to the original Hebrew of *“carved stones.”*
4. The AV1611 alone uses **“forces”** in Daniel 11:38 instead of the literal Hebrew *“fortresses.”* The AV1611 reading is superior because it is a reference to the use of electricity, Luke 10:18, the highest form of energy, especially in the tribulation. See Revelation 13:13. It virtually rules our lives now.
5. The AV1611 has **“churches”** in Acts 19:37, showing where heathen devoted to the **“queen of heaven”** Jeremiah 7:18, 44:17, 18, 19, 25 actually WORSHIP. This is far superior to the ‘original Greek,’ which gives *“temples.”*
6. The AV1611 has **“Easter”** in Acts 12:4 instead of the literal Greek equivalent *“Passover.”* Note that **“(Then were the days of unleavened bread.)”** Acts 12:3. The reading *“Passover”* is obviously wrong in the context. In addition, Dr J. A. Moorman<sup>6</sup> states that it was Tyndale who *invented* the word *Passover* but Tyndale used the word *“Easter”* in Acts 12:4 in his New Testament. Tyndale, like the King James translators, understood the scriptures better than modern version editors and their supporters.
7. The tense of the Greek in Galatians 2:20 is *“I have been crucified”* but Luke 9:23 shows that a man is to take up the cross DAILY. The AV1611 reading, **“I am crucified”** is therefore both correct and superior to ‘the Greek.’
8. The AV1611 alone has **“corrupt”** in 2 Corinthians 2:17, where the ‘original Greek’ is *“peddle”* according to the modern revisers. The AV1611 is superior because it is warning you against modern Bible corrupters.

Insistence on ‘the Greek’ or ‘the original’ is really a violation of the priesthood of all believers, 1 Peter 2:5, 9 but fundamentalists do it all the time. They are what Spurgeon called *little popelings*!<sup>7</sup> The Bible calls it being **“wise in your own conceits”** Romans 11:25.

### **Additional Note: Regenerative Translations Superior to Degenerative Originals**

It should be understood that anyone who appeals to the original, so-called, or the Greek and the Hebrew, so-called and invariably undefined, over the King James English is saying that the word of God has lost information in transmission i.e. translation. Fundamentalists repeatedly say words to that effect. However, if the word of God has lost information in translation, it has degenerated. If the word of God is subject to degeneration, then anyone who appeals to the original, so-called, or the Greek and the Hebrew, so-called, over the King James English is saying that the Lord Jesus Christ lied when He said as recorded 3 times in scripture ***“Heaven and earth shall pass away, but my words shall not pass away”*** Matthew 24:35, Mark 13:31, Luke 21:33.

In addition, your salvation is predicated on the integrity and incorruptibility of ***“the word of God”*** as Peter states ***“Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever”*** 1 Peter 1:23. Anyone therefore who appeals to the original, so-called, or the Greek and the Hebrew, so-called, over the King James English is saying that the apostle Peter lied because the word of God is subject to degeneration and is therefore corruptible.

Therefore your salvation is subject to degeneration and it too is corruptible.

Further, anyone who appeals to the original, so-called, or the Greek and the Hebrew, so-called, over the King James English is also saying that the apostle James lied when he said ***“...receive with meekness the engrafted word, which is able to save your souls”*** James 1:21.

There's no point because it isn't and it won't, according to anyone who appeals to the original, so-called, or the Greek and the Hebrew, so-called, over the King James English.

That is, you don't have salvation and you can never have it, according to anyone who appeals to the original, so-called, or the Greek and the Hebrew, so-called, over the King James English.

That's about as blasphemous as it gets but fundamentalists do it all the time.

You should of course be encouraged that translation is not degenerative but is always *regenerative*, an improvement over the original in scripture:

***“So do God to Abner, and more also, except, as the LORD hath sworn to David, even so I do to him; To translate the kingdom from the house of Saul, and to set up the throne of David over Israel and over Judah, from Dan even to Beersheba”*** 2 Samuel 3:9-10.

***“Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son”*** Colossians 1:13.

***“By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God”*** Hebrews 11:5.

**References**

- <sup>1</sup> [store.kjv1611.org/](http://store.kjv1611.org/) *The Book of Proverbs* by Dr Peter S. Ruckman, pp 692-706
- <sup>2</sup> [www.cfi.org.uk/](http://www.cfi.org.uk/) *Christian Friends of Israel United Kingdom*  
[www.cfi.org.uk/resources/newsletter53.pdf](http://www.cfi.org.uk/resources/newsletter53.pdf) newsletter53.pdf *In Touch* Quarter 1 2015 *Ha Kallah – The Bride* by Melissa Briggs, p 4
- <sup>3</sup> [www.timefortruth.co.uk/alan-oreilly/](http://www.timefortruth.co.uk/alan-oreilly/) *Food Convenient*
- <sup>4</sup> [www.rootsfarmshop.co.uk/](http://www.rootsfarmshop.co.uk/) *Family Farming Roots*
- <sup>5</sup> [store.kjv1611.org/](http://store.kjv1611.org/) *Biblical Scholarship* by Dr Peter S. Ruckman, Appendix 7
- <sup>6</sup> [www.av1611.org/kjv/easter2.html](http://www.av1611.org/kjv/easter2.html) *Conies Brass and Easter* by Dr J. A. Moorman, p 13 printed copy
- <sup>7</sup> [archive.spurgeon.org/misc/gfw.php](http://archive.spurgeon.org/misc/gfw.php) *The Greatest Fight in the World* by C. H. Spurgeon