

Proverbs Lesson 06

Proverbs Chapter 6

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Introduction: Proverbs Chapter 6 introduces us to other warnings. They are of financial prudence in verses 1-11. The matter of gossip and discord are addressed in verses 12-19. Obedience to parents is addressed in verses 20-23. Finally, further warning about adultery and sexual immorality are addressed in verses 24-35.

I. Practical Warnings

Pro 6:1 My son, if thou be surety for thy friend, if thou hast stricken thy hand with a stranger,

Pro 6:2 Thou art snared with the words of thy mouth, thou art taken with the words of thy mouth.

Pro 6:3 Do this now, my son, and deliver thyself, when thou art come into the hand of thy friend; go, humble thyself, and make sure thy friend.

Pro 6:4 Give not sleep to thine eyes, nor slumber to thine eyelids.

Pro 6:5 Deliver thyself as a roe from the hand of the hunter, and as a bird from the hand of the fowler.

The chapter begins with a warning about being a cosigner on a note. The thought of surety is of being a cosigner on a loan for a friend. Solomon warns his son that such an arrangement is a trap entered into by one's own agreement. Being a co-signer might be prudent for a family member, but for one outside the family, it usually is cause for great trouble.

Solomon's counsel to his son was to get out of that arrangement as quickly as possible. To enter into such an agreement is like a deer coming into the sights of a hunter or a bird into the trap of a fowler. The thought at hand is not so much that co-signing for a friend is morally evil. Rather, it is foolish.

If your friend does not have enough of a credit rating to borrow against his own signature, you as co-signer will be immediately trapped into his poor business dealings. The greater point is to avoid co-signing, even for a friend, at all costs.

Pro 6:6 Go to the ant, thou sluggard; consider her ways, and be wise:

Pro 6:7 Which having no guide, overseer, or ruler,

Pro 6:8 Provideth her meat in the summer, and gathereth her food in the harvest.

Pro 6:9 How long wilt thou sleep, O sluggard? when wilt thou arise out of thy

sleep?

Pro 6:10 Yet a little sleep, a little slumber, a little folding of the hands to sleep:

Pro 6:11 So shall thy poverty come as one that travelleth, and thy want as an armed man.

The next thought is of further financial prudence. The illustration is of taking the long look. The now generation has always been around. Those who live for today and ignore tomorrow often find themselves in a pickle when tomorrow inevitably comes. The word translated as sluggard (lue awtsale') has the thought of one who is 'lazy,' 'unmotivated,' and 'undisciplined' in life. Such imprudent characters lived in Solomon's day. They are still around today.

The inspired writer uses the lowly ant as an illustration of looking ahead, being motivated, disciplined, and a self-starter. Ants routinely lay up food stores for winter. Implicit is the thought of working today to save for tomorrow. Fools live by the philosophy of enjoy thyself today. Wise men live by the Word of God; being productive and being good stewards of what God has blessed you with today to save for tomorrow.

Fools blow their money today. Wise men invest for tomorrow. Fools sleep away their lives like a dog. They party late and rise late. As long as they have resources for today, why consider tomorrow? Such a foolish philosophy leads to inevitable poverty. The idea of "one that travelleth" is that of a transient—a bum. The metaphor of "an armed man" likely is that of one desperate enough to turn to robbery.

The greater point is that laziness, a short-sighted live-for-today, enjoy thyself now philosophy inevitably leads to poverty and even crime. One can only wonder how many street people (i.e., the homeless) and petty criminals are in the poverty there are in because of a foolish philosophy of living for today rather than taking the long look and preparing for the future. The flesh lives to indulge itself now. The spirit prepares for the future, both in this life and the one to come. The former finds itself in eternal poverty. The latter reaps a rich harvest from wise living.

Pro 6:12 A naughty person, a wicked man, walketh with a froward mouth.

Pro 6:13 He winketh with his eyes, he speaketh with his feet, he teacheth with his fingers;

Pro 6:14 Frowardness is in his heart, he deviseth mischief continually; he soweth discord.

Pro 6:15 Therefore shall his calamity come suddenly; suddenly shall he be broken without remedy.

The next section of godly advice is to shun gossip and the discord it often produces. "A naughty person, a wicked man, walketh with a froward mouth." Of interest is that the word translated as naughty is (leylb) belial and has the

sense of ‘worthless’ or ‘good for nothing.’ The word translated as froward (twvqe ik-kesh-ooth’) has the sense of ‘perverse.’ Therefore, the inspired writer is talking about a good-for nothing person who runs around shooting off a perverse mouth.

This cocky, meddlesome individual uses not only his (or her) big mouth to communicate, but also demonstrative body language. “He winketh with his eyes, he speaketh with his feet, he teacheth with his fingers” Such characters often think themselves cool (i.e., cute) and frequently have a high opinion of themselves. The basic idea in the word translated as frowardness (hkpht tahpukah) is that of ‘insolence’ and ‘defiance’—a nobody’s-going-to-tell-me-what-to-do attitude. Such individuals actually stir up trouble and sow discord, especially with their mouth.

The irony of it all is that such defiant, know-it-alls often run into sudden calamities of life. The public record of coroners overflows with the tragic accounts of numberless individuals (usually young) out to impress others, only to wind up in the morgue.

II. Seven Things God Hates

Pro 6:16 These six things doth the LORD hate: yea, seven are an abomination unto him:

Pro 6:17 A proud look, a lying tongue, and hands that shed innocent blood,

Pro 6:18 An heart that deviseth wicked imaginations, feet that be swift in running to mischief,

Pro 6:19 A false witness that speaketh lies, and he that soweth discord among brethren.

In that same context is record of how God reacts to fools who stir trouble amongst others. “These six things doth the LORD hate: yea, seven are an abomination unto him.” All the following does God hate. But the seventh category is particularly abominable to Him. The sacred writer therefore lists seven sins of the cocky fool described above. It is noteworthy that the text does not say that God hates such sinners, but he certainly hates their sin.

The initial six characteristics are common in the world as defiant fools make known their rebellion against God. The first is pride and its outward look. All men are afflicted by pride of heart. But those who wear a prideful demeanor are disgusting to God. God hates a dishonest tongue—a tongue given to open lying. All men are afflicted with a deceitful heart. But those who openly spread lies are abhorrent to God. Lying is the defining characteristic of Satan. See John 8:44.

Joh 8:44 Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there

is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

God hates the hands of those who shed innocent blood. One can only imagine how God views abortionists. Woe unto them when they meet their Maker. All men are prone to sin. God particularly loathes those who purposefully plan evil schemes. God hates the feet of those who are swift in running to evil. The word translated as mischief (er rah) is the common Hebrew word for 'evil.' Of particular disgust to God are those who give perjurious testimony. Those who have sworn to tell the truth in court of justice and then lie for the record is something which God hates.

Finally, what is particularly abominable to God is when one causes discord between brethren. The thought is of one causing strife between those who had formerly been at peace. One who stirs up trouble amongst friends is an abomination to God. The greater context includes verses 12-15. There, a cocky, defiant, big-mouth is described. Such an one is found in company with the first six categories noted above. Sin seems to blend together. One guilty of any of the above will tend to be drift into all of the above. The danger is that any of the sins noted above can eventually lead to causing division amongst brethren which is especially abhorrent to God.

III. Warnings Against Adultery

Pro 6:20 My son, keep thy father's commandment, and forsake not the law of thy mother:

Pro 6:21 Bind them continually upon thine heart, and tie them about thy neck.

Pro 6:22 When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee.

Pro 6:23 For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life:

The inspired writer now turns to another area of basic wisdom and that of obedience and respect to parental direction. Though some have sought to make a distinction between a father's commandment and the law of a mother, the greater thought is of obedience to one's parents, especially in youth. The two distinctions (a father's commandment and the law of a mother) likely are in opposition one to another and refer singularly to obedience to parents.

The principle is to pay heed to the training of parents even after one has left home. Once out on one's own, many sinful enticements, as described in the preceding chapters, will rise up to entice a young adult. To bind something upon one's heart perhaps alludes to an ancient custom of carrying something dear and precious over one's heart. Tying something about one's neck likely refers to a necklace for adornment. The greater thought is to keep the principles and teaching of one's parents close to our heart. In fact, we ought to adorn our lives

with those principles as we would wear jewelry. The training of our parents ought to be something we value and live by.

The thought seems to shift from the law of one's parents to the Law of God. Godly parents will train their children in the Law of God. The Word of God is a light for life, guiding one through the darkness of a dangerous and sinful world. See Psalm 19:8 and 119:105.

Psa 119:105 NUN. Thy word is a lamp unto my feet, and a light unto my path.

From the Law of God comes the reproofs of a parent. Reproofs of life are the corrections which come from those over us, older and wiser. The preceding context clearly is of parents. The major lesson is that young adults ought to pay heed to the advice and training received from their parents even after they have left home.

Pro 6:24 To keep thee from the evil woman, from the flattery of the tongue of a strange woman.

Pro 6:25 Lust not after her beauty in thine heart; neither let her take thee with her eyelids.

Pro 6:26 For by means of a whorish woman a man is brought to a piece of bread: and the adulteress will hunt for the precious life.

Pro 6:27 Can a man take fire in his bosom, and his clothes not be burned?

Pro 6:28 Can one go upon hot coals, and his feet not be burned?

Pro 6:29 So he that goeth in to his neighbour's wife; whosoever toucheth her shall not be innocent.

Solomon now shifts back to an earlier warning: to flee from sexual immorality. To keep thee from the evil woman, from the flattery of the tongue of a strange woman. One major benefit of the commandment of God is to deter one from sexual intimacy with a loose woman. The phrase "the flattery of the tongue" has the literal sense of a 'smooth tongue.' A female interested in enticing a man can be very smooth and alluring in her persuasion.

Solomon's point is that the combined efforts of the training of godly parents coupled with the commandment of God can protect a naive young man from such a seductress. A classic example is Joseph in Potiphar's house. A woman on the prowl can make herself very seductive in her appearance. Through provocative clothing or the lack thereof coupled with body language (i.e., batting eyelashes), a woman intent on being tempting can easily provoke lust in a young man.

The wise counsel of God's Word is to resist such lust. The advice of Jesus is to not even look at such a woman. See Matthew 5:28. If one does not look, lust is not as easily ignited.

Mat 5:28 But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

Two types of immoral women are mentioned. A “whorish woman” can refer to a prostitute or any female willing to commit sexual acts with a man other than her husband. We live in a generation in which living together, one night stands, promiscuity, not to mention the sex industry of strip clubs and pornography are virtually the norm. Involvement in fornication has a tendency to impoverish those foolish enough to engage therein. Whether it be paternity suites, child support, medical attention for sexually transmitted diseases, payment to prostitutes, the high costs of divorce, or pouring money into pornography and the like; illicit sex can be very expensive. The thought of a man being brought to a piece of bread refers to being impoverished. Then, the inspired writer refers to an “adulteress.” This is a married woman unfaithful to her husband. The thought is how that she will seek out after her adulterous lover. thought of hunting for the precious life literally refers to a ‘precious soul.’ An adulteress will search for her ‘precious’ lover. The greater point is to be on guard against such aggressive and immoral women whether it be premarital or extra marital relationships.

Solomon then asks several leading, rhetorical questions. One who plays with fire will eventually get burned. He who plays around with his neighbor’s wife will eventually get burned as well. There is never innocence in adultery. Sexual sin is one thing. Adultery is another.

The latter is not only sexual sin, but it is a violation of a sacred trust. It is a violation of a binding contract. It will bring terrible repercussions for all involved. To commit adultery with a married woman (regardless of how willing she is) is to literally place lives in danger.

Pro 6:30 Men do not despise a thief, if he steal to satisfy his soul when he is hungry;

Pro 6:31 But if he be found, he shall restore sevenfold; he shall give all the substance of his house.

Pro 6:32 But whoso committeth adultery with a woman lacketh understanding: he that doeth it destroyeth his own soul.

A starving thief pilfering food is understandable. If caught, he only will be forced to repay what he stole and then some. “But whoso committeth adultery with a woman lacketh understanding: he that doeth it destroyeth his own soul.” The thought is that adultery destroys one’s very life. Moreover, it is a spiritual cancer which eats at the very soul of a man. See Hosea 4:11.

Hos 4:11 Whoredom and wine and new wine take away the heart.

Adultery often prompts divorce. And, divorce in those circumstances can mean financial ruin. And, as will be described below, adultery brings other bitter results.

Pro 6:33 A wound and dishonour shall he get; and his reproach shall not be wiped away.

Pro 6:34 For jealousy is the rage of a man: therefore he will not spare in the day of vengeance.

Pro 6:35 He will not regard any ransom; neither will he rest content, though thou givest many gifts.

Though the world jokes and snickers at adultery; when adulterers are exposed, even the world considers their reputations besmirched. Moreover, an adulterer at the least may get punched in the nose by an angry and jealous spouse. The tarnished reputation of an adulterer lasts a long, long time, even out in the world. A husband discovering another man with his wife, in rage, may become violent and even murder. Many murders out in the world has been motivated by the enraged spouse of an adulterer.

Men will commit acts of vengeance when motivated by a jealousy generated by adultery that has no equal. Adulterers beware! No amount of apologies or monetary reparation may remedy such jealousy. Even as lust can start a fire hard to put out, so the fires of jealousy and vengeance ignited by adultery can linger for years. The greater point Solomon has for his son is that sexual immorality and especially adultery is not only morally wrong, it is a fast ticket to self-destruction.

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Prov 4:18 But the path of the just is as the shining light, that shineth more and more unto the perfect day.

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Practice Random Acts of Kindness. Each act spreads, and many will be blessed.