

## Day 370 - FRIDAY: February 16th

### Proverbs 6

#### Proverbs 6:1-35 NKJV

My son, if you become surety for your friend, If you have shaken hands in pledge for a stranger, You are snared by the words of your mouth; You are taken by the words of your mouth. So do this, my son, and deliver yourself; For you have come into the hand of your friend: Go and humble yourself; Plead with your friend. Give no sleep to your eyes, Nor slumber to your eyelids. Deliver yourself like a gazelle from the hand of the hunter, And like a bird from the hand of the fowler. Go to the ant, you sluggard! Consider her ways and be wise, Which, having no captain, Overseer or ruler, Provides her supplies in the summer, And gathers her food in the harvest. How long will you slumber, O sluggard? When will you rise from your sleep? A little sleep, a little slumber, A little folding of the hands to sleep— So shall your poverty come on you like a prowler, And your need like an armed man. A worthless person, a wicked man, Walks with a perverse mouth; He winks with his eyes, He shuffles his feet, He points with his fingers; Perversity is in his heart, He devises evil continually, He sows discord. Therefore his calamity shall come suddenly; Suddenly he shall be broken without remedy. These six things the LORD hates, Yes, seven are an abomination to Him: A proud look, A lying tongue, Hands that shed innocent blood, A heart that devises wicked plans, Feet that are swift in running to evil, A false witness who speaks lies, And one who sows discord among brethren. My son, keep your father's command, And do not forsake the law of your mother. Bind them continually upon your heart; Tie them around your neck. When you roam, they will lead you; When you sleep, they

will keep you; And when you awake, they will speak with you. For the commandment is a lamp, And the law a light; Reproofs of instruction are the way of life, To keep you from the evil woman, From the flattering tongue of a seductress. Do not lust after her beauty in your heart, Nor let her allure you with her eyelids. For by means of a harlot A man is reduced to a crust of bread; And an adulteress will prey upon his precious life. Can a man take fire to his bosom, And his clothes not be burned? Can one walk on hot coals, And his feet not be seared? So is he who goes in to his neighbor's wife; Whoever touches her shall not be innocent. People do not despise a thief If he steals to satisfy himself when he is starving. Yet when he is found, he must restore sevenfold; He may have to give up all the substance of his house. Whoever commits adultery with a woman lacks understanding; He who does so destroys his own soul. Wounds and dishonor he will get, And his reproach will not be wiped away. For jealousy is a husband's fury; Therefore he will not spare in the day of vengeance. He will accept no recompense, Nor will he be appeased though you give many gifts.

### **Daily Deep Dive:**

The UCG reading program states: “The first part of this chapter (Proverbs 6:1-19) presents us with four teachings—to seek freedom from unwise pledges (verses 1-5), to learn industriousness and avoid laziness by following the example of the ant (verses 6-11), to not be as the scoundrel (verses 12-15) and to hate the things God hates (verses 16-19).

“The four warnings of Proverbs 6:1-19 are separate from the instructions on adultery; without this section, that theme would continue uninterrupted in chapters 5-7. Remembering that evil deeds

ensnare the wicked (Proverbs 5:22), we might read Proverbs 6:1-19 as an [inserted] exposition of that theme. The excursus also reminds the reader that not all enticements to folly come from women” (*NIV Application Commentary*, note on 6:1-19).

Regarding **pledges**, verses 1-5 “warn against putting up surety (see Proverbs 11:15), or cosigning a loan. This does not mean we should never be generous or helpful if we have the means, only that we should not promise what we cannot deliver. In Solomon’s day, a cosigner who could not pay could lose all he had and be reduced to slavery besides. Even though laws differ today, inability to pay a debt is still a form of bondage and can be a serious problem. Modern conditions are different than in Old Testament times, but the warning still applies” (*Nelson Study Bible*, note on verses 1-5).

Another serious entrapment is **laziness**. Thus we are directed to the example of ants. They have work to do and get it done (verses 6-8). Verses 9-11 are not telling us to avoid needed sleep. Rather, unless health prevents us we must not “sleep the day away.” We all have much to do—and only so much time to do it in. Laziness and lack of industry can ultimately leave us materially impoverished—but even worse, it can keep us from spiritual responsibilities such as prayer and Bible study, leaving us spiritually impoverished and in danger of drifting from God.

In verses 12-15, the “**scoundrel and villain**” (NIV) is “a troublemaker. Unlike the sluggard, whose only desire is another place to nap, the troublemaker cannot wait to cause more problems or to get into more mischief. Unlike the sluggard (see v. 6), he is too busy, though he is doing the wrong things. He delights in bringing dissensions. But like the

sluggard, he does not realize that calamity awaits him” (note on verses 12-15).

Verses 16-19 then present wickedness more generally. “This passage is a numerical proverb (see Proverbs 30:15-31) that describes **seven things that the Lord hates**. The use of numerical progression—six, even seven—in these proverbs is a rhetorical device that embellishes the poetry, provides a memory aid, and builds to a climax. It gives the impression that there is more to be said about the topic” (note on verses 16-19). Commentator Tremper Longman says, “Such a device is a way of saying that there are a number of different examples of the phenomenon, only a few of which are given” (*How to Read Proverbs*, p. 45). He also points out that such language was used in surrounding ancient cultures: “Compare Proverbs 6:16-19 with a passage from a Ugaritic myth and from the *Ahiqar* text [mentioned in our introduction] .... ‘Truly (there are) two sacrifices Baal hates, three the rider on the clouds [rejects]—a sacrifice of shame and a sacrifice of meanness and a sacrifice where handmaids debauch.’ (KTU 1.4. III. 17-21). [And] ‘There are two things which are good, and a third which is pleasing to Shamash: one who drinks and shares it, one who masters wisdom {and observes it}; and one who hears a word but tells it not.’ (lines 92-93a)” (p. 76).

“In a list of this type, the last item is the most prominent” (*Nelson*, note on verses 16-19). In both the characteristics of the scoundrel (verses 12-14) and the seven things God hates (verses 16-19), the last item listed is sowing discord—causing trouble between other people, especially between brothers, those who would otherwise be close. God views this as utterly despicable. How much worse it is today when

people cause divisions between His spiritual children in His Church. God desires the unity of His people (see Psalm 133:1).

The latter part of chapter 6 constitutes the sixth exhortation of the prologue (verses 20-35), a further warning against the danger of adultery. Verses 27-29 emphasize cause and effect and the absolute inevitability of bad consequences of any immoral actions. Verse 32 deserves reflection. It seems to say that immorality is the most self-destructive of all sins—destructive of one’s “soul”—his life and being—even when there are no apparent physical penalties. The apostle Paul may have been referring to this verse when he said in 1 Corinthians 6:18: “Flee sexual immorality. Every sin that a man does is outside the body, but he who commits sexual immorality sins against his own body.”

The statement in verse 30 about a hungry person stealing to satisfy himself not being despised is not meant to condone theft. Indeed, it is immediately followed by the fact that if he is caught he will be forced to make restitution. The point of this statement here is that theft in such instances is at least understandable as a means to survival and because it is possible to rectify. Sleeping with another man’s wife, on the other hand, never makes sense as it is just the opposite of a means to survival—it is the pathway to death, especially from a jealous husband who cannot be appeased.” [END]

Verse 17 – What is a proud look? John Gill’s commentary states: “Or, “eyes elated”; scorning to look down upon others; or looking upon them with disdain; or reckoning them as unworthy to be looked upon, having an high opinion of their own worth and merit. Pride is the first of the hateful things mentioned;”

Verse 19 – How sad it is to see the many church splits. How many times has individuals sown discord among brethren. Those seeds then planted, grow and develop and all sorts of problems arise. We are called to be peacemakers. Even in the face of difficult circumstances, we must look to God, as David did in his situation with ungodly Saul, and trust God, in His timing, to carry out His will. Yet, even in His precious church, God allows discord to be sown, even as He allows both wheat and tares to develop alongside each other. God will ultimately deal with all of this at the harvest. As for you and me, let us constantly work to sow peace and unity among God's precious people, to be ultimately apart of the solution, not part of the problem.

Verse 22 – How much is this even more true for our Ultimate Father. That through keeping God's commands, we are led in the right direction, kept safe from many harms, and they speak to us throughout our days to help us. They light our way so we don't stumble.

Verse 27 – Can we walk our own way, off the path, and not expect to reap bad things?