

# PROVERBS 6

compiled and written by Gary Kukis

**Proverbs 6:1–24**

**Laziness, Adultery and Things Which God Hates**

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, “For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God.” (John 3:16–18). “I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!” (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10). If there are people around, you would name these sins silently. If there is no one around, then it does not matter if you name them silently or whether you speak aloud.

## Document Navigation

<a href="#">Preface</a>	<a href="#">Quotations</a>	<a href="#">Outline of Chapter</a>
<a href="#">Charts, Graphics, Short Doctrines</a>	<a href="#">Doctrines Alluded to</a>	<a href="#">Chapters Alluded to</a>
<a href="#">Dictionary of Terms</a>	<a href="#">Introduction</a>	<a href="#">First Verse</a>
<a href="#">Addendum</a>	<a href="#">A Complete Translation</a>	<a href="#">Chapter Word Clouds</a>

These exegetical studies are *not* designed for you to read each and every word. For instance, the Hebrew exegesis is put into greyish tables, so that if you want to skip over them, that is fine. If you question a translation, you can always refer back to the appropriate Hebrew tables to sort it all out.

The intent is to make this particular study the most complete and most accurate examination of Proverbs 6 which is available in writing. The idea is to make every phrase, verse and passage understandable; and to make correct application of all that is studied.

Besides teaching you the doctrinal principles related to this chapter, this commentary is also to help bring this narrative to life, so that you can understand the various characters, their motivations, and the choices that they make. Ideally, you will be able to visualize the peoples and armies as they move across the landscape of the Land of Promise.

Although the book of Proverbs was written by David and Solomon, during the final chapters of 2Samuel and the early chapters of 1Kings, these principles stand throughout all dispensations. Wherever historical information is necessary, that will be provided so that you will have a sufficient background to understand what is going on.

## Preface:

This chapter is somewhat of a departure from previous chapters. Many topics are examined: chiefly, loan-cosigning, sloth, the worthless man, the sins which God hates, immorality and adultery. Also, heed of and obedience to your parents' teachings. There appears to be a greater stream of consciousness revealed of the author in this chapter.

J. Vernon McGee: *This chapter covers many different subjects. It starts with some advice that is good for the business world today, for Christians or non-Christians. These are simply some good business principles. You see, God has given a lot of good advice for all mankind, the saved as well as the unsaved.*<sup>1</sup>

Mark Copeland's alliterative summation of this chapter: (1) **Surety** that ensnares; (2) **Sloth** that impoverishes; (3) **Scoundrels** that mislead and sow discord; and (4) **Sluts** that entice and destroy through the lust of the flesh.<sup>2</sup> He points out that the solution will be offered in chapter 8: **sophia** (wisdom).

This should be the most extensive examination of Proverbs 6 available, where you will be able to examine in depth every word of the original text.

## Quotations:

### Sloth:

R. Walker (from The Bible Illustrator): *the sluggard...spends his time in fruitless wishes. He is discouraged by the least opposition.*<sup>3</sup>

John Ortberg: *Sloth is the failure to do what needs to be done when it needs to be done - like the kamikaze pilot who flew seventeen missions.*<sup>4</sup>

**Proverbs 6:6–8 Preface Graphic;** from **Studies of the Graph**; accessed October 3, 2015.

Jon Foreman: *Greed, envy, sloth, pride and gluttony: these are not vices anymore. No, these are marketing tools. Lust is our way of life. Envy is just a nudge towards another sale. Even in our relationships we consume each other, each of us looking for what we can get out of the other. Our appetites are often satisfied at the expense of those around us. In a dog-eat-dog world we lose part of our humanity.*<sup>5</sup>

Kajol (expressing human viewpoint): *I'd love sloth. I wish sloth would come home and visit me once in a while. I don't consider laziness a sin at all.*<sup>6</sup>



<sup>1</sup> From [https://archive.org/stream/20-Proverbs/20-PROVERBS\\_djvu.txt](https://archive.org/stream/20-Proverbs/20-PROVERBS_djvu.txt) (Prov. 6); accessed September 26, 2015.

<sup>2</sup> From [http://executableoutlines.com/pdf/pr2\\_so.pdf](http://executableoutlines.com/pdf/pr2_so.pdf) (Prov. 6); accessed October 2, 2015 (slightly edited).

<sup>3</sup> From <http://www.studylight.org/commentaries/tbi/view.cgi?bk=19&ch=6> accessed September 29, 2015.

<sup>4</sup> From <http://www.brainyquote.com/quotes/keywords/sloth.html> accessed September 29, 2015.

<sup>5</sup> From <http://www.goodreads.com/quotes/tag/sloth> accessed September 29, 2015.

<sup>6</sup> From <http://www.brainyquote.com/quotes/keywords/sloth.html> accessed September 29, 2015.

Ella James: *"You know, sloth is a sin," he says softly. "I prefer to think of it as an adorable animal."*<sup>7</sup>

Gary Taubes: *obesity as the penalty for gluttony and sloth - is what makes it so alluring.*<sup>8</sup>

Ronald Reagan (I think this was in response to his taking naps during his presidency): *I've heard that hard work never killed anyone, but I say why take the chance?*<sup>9</sup>

Jamieson, Fausset and Brown: *Idleness and vice are allied.*<sup>10</sup>

My cousin Richard: *If you're not working for the state, you are working too hard.*

#### Quotations on work:

**Ann Landers Quote** is from [rff99.com](http://www.rff99.com); accessed October 8, 2015.

Charles J. Sykes, (from *Dumbing Down Our Kids: Why American Children Feel Good about Themselves but Can't Read, Write or Add*): *Be nice to nerds. You may end up working for them. We all could.*<sup>11</sup>

Anonymous: *Choose a job you love, and you will never have to work a day in your life.*<sup>12</sup>

Frederick Lewis Donaldson (from a sermon given in Westminster Abbey, London, on March 20, 1925):

*The Seven Social Sins are:*

*Wealth without work.*

*Pleasure without conscience.*

*Knowledge without character.*

*Commerce without morality.*

*Science without humanity.*

*Worship without sacrifice.*

*Politics without principle.*<sup>13</sup>

Thomas Jefferson: *I'm a greater believer in luck, and I find the harder I work the more I have of it.*<sup>14</sup>

**OPPORTUNITIES  
ARE USUALLY  
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- Ann Landers

<sup>7</sup> From <http://www.goodreads.com/quotes/tag/sloth> accessed September 29, 2015.

<sup>8</sup> From <http://www.goodreads.com/quotes/tag/sloth> accessed September 29, 2015.

<sup>9</sup> From <http://www.goodreads.com/quotes/tag/sloth> accessed September 29, 2015.

<sup>10</sup> Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, Prov. 6:12.

<sup>11</sup> From <http://www.goodreads.com/quotes/tag/work> accessed October 8, 2015.

<sup>12</sup> From <http://www.goodreads.com/quotes/tag/work> accessed October 8, 2015.

<sup>13</sup> From <http://www.goodreads.com/quotes/tag/work> accessed October 8, 2015.

<sup>14</sup> From <http://www.keepinspiring.me/motivational-quotes-for-work/> accessed October 8, 2015.



Colin Powell: *A dream doesn't become reality through magic; it takes sweat, determination and hard work.*<sup>15</sup>

**Mohammed Ali Quotation** from [positive inspiring quotes](#); accessed October 8, 2015.

Joseph Barbara: *Happiness is the real sense of fulfillment that comes from hard work.*<sup>16</sup>

John Ruskin: *The highest reward for man's toil is not what he gets for it, but what he becomes by it.*<sup>17</sup>

Jim Rohn: *Don't wish it were easier. Wish you were better.*<sup>18</sup>

**Thomas Edison quotation**; from [todaysinsci.com](#); accessed October 8, 2015.

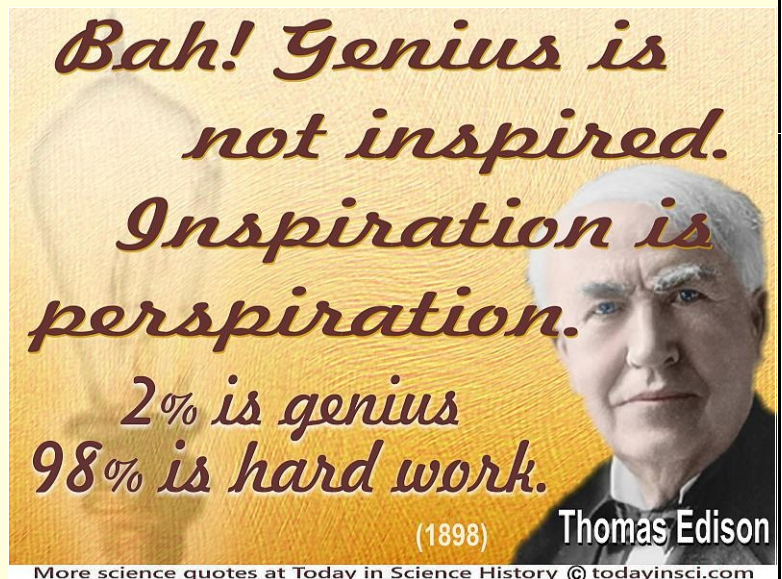
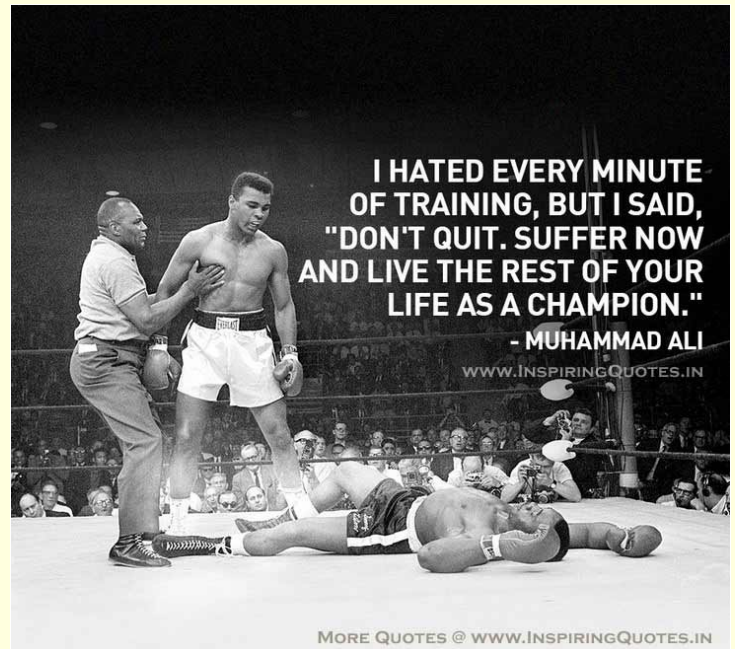
Jerome K. Jerome: *I like work: it fascinates me. I can sit and look at it for hours.*<sup>19</sup>

Ronald Reagan (I think this was in response to his taking naps during his presidency): *I've heard that hard work never killed anyone, but I say why take the chance?*<sup>20</sup>

#### Immorality/Adultery:

Dinesh D'Souza: *This point seems counter-intuitive, given the amount of conspicuous vulgarity, vice, and immorality in America. Indeed some Islamic fundamentalists argue that their regimes are morally superior to the United States because they seek to foster virtue among the citizens.*<sup>21</sup>

Kevin DeYoung: *As a pastor, I addressed the sorts of issues I see people struggling with most and the issues talked about most directly and most frequently in the New Testament. That leads us to recurring concerns with sexual immorality, relational sins, and vices associated with the breaking of the Ten Commandments.*<sup>22</sup>



<sup>15</sup> From <http://www.keepinspiring.me/motivational-quotes-for-work/> accessed October 8, 2015.

<sup>16</sup> From <http://www.keepinspiring.me/motivational-quotes-for-work/> accessed October 8, 2015.

<sup>17</sup> From <http://www.keepinspiring.me/motivational-quotes-for-work/> accessed October 8, 2015.

<sup>18</sup> From <http://www.keepinspiring.me/motivational-quotes-for-work/> accessed October 8, 2015.

<sup>19</sup> From <http://www.goodreads.com/quotes/tag/work> accessed October 8, 2015.

<sup>20</sup> From <http://www.goodreads.com/quotes/tag/sloth> accessed September 29, 2015.

<sup>21</sup> From <http://www.brainyquote.com/quotes/keywords/immorality.html> accessed September 29, 2015.

<sup>22</sup> From <http://www.brainyquote.com/quotes/keywords/immorality.html> accessed September 29, 2015.



Billy Graham: *Regardless of what society says, we can't go on much longer in the sea of immorality without judgment coming.*<sup>23</sup>

Lee Strobel: *Moral evil is the immorality and pain and suffering and tragedy that come because we choose to be selfish, arrogant, uncaring, hateful and abusive.*<sup>24</sup>

Judith Martin (Miss Manners): *Chaperons, even in their days of glory, were almost never able to enforce morality; what they did was to force immorality to be discreet. This is no small contribution.*<sup>25</sup>

Sigmund Freud: *Men are more moral than they think and far more immoral than they can imagine.*<sup>26</sup>

Anonymous, *Dives And Pauper*: *"Wine and women make wise men dote and forsake God's law and do wrong." However, the fault is not in the wine, and often not in the woman. The fault is in the one who misuses the wine or the woman or other of God's creations. Even if you get drunk on the wine and through this greed you lapse into lechery, the wine is not to blame but you are, in being unable or unwilling to discipline yourself. And even if you look at a woman and become caught up in her beauty and assent to sin [= adultery; extramarital sex], the woman is not to blame nor is the beauty given her by God to be disparaged: rather, you are to blame for not keeping your heart more clear of wicked thoughts. ... If you feel yourself tempted by the sight of a woman, control your gaze better ... You are free to leave her. Nothing constrains you to commit lechery but your own lecherous heart.*<sup>27</sup>

Chip Ingram: *Research indicates that once an uncommitted couple gets involved in sexual intercourse, the relationship usually begins to end. They have reached the superficial end of the physical aspects of the relationship, and they have no particularly compelling reason to explore its depths.*<sup>28</sup>

John R. Rice: *Human art and science are employed to make lust appealing, to make drinking popular, to present the world's ungodly standard of morals as the ideal for the young and unsuspecting youth who sees the films.*<sup>29</sup>

Judge Roy Moore: *When we forget God, we lose the only true basis for morality and ethics, and we are cast upon the shifting sands of moral relativism in which anything goes, including lying, cheating and stealing.*<sup>30</sup>

Jerry Falwell: *I do not believe we can blame genetics for adultery, homosexuality, dishonesty and other character flaws.*<sup>31</sup>

Samuel Butler: *Christ and The Church: If he were to apply for a divorce on the grounds of cruelty, adultery and desertion, he would probably get one.*<sup>32</sup>

Garcelle Beauvais: *Adultery is the ultimate deal-breaker for me. I would rather be alone than in a relationship that doesn't honor me.*<sup>33</sup>

<sup>23</sup> From <http://www.brainyquote.com/quotes/keywords/immorality.html> accessed September 29, 2015.

<sup>24</sup> From <http://www.brainyquote.com/quotes/keywords/immorality.html> accessed September 29, 2015.

<sup>25</sup> From <http://www.brainyquote.com/quotes/keywords/immorality.html> accessed September 29, 2015.

<sup>26</sup> From <http://www.goodreads.com/quotes/tag/immorality> accessed September 29, 2015.

<sup>27</sup> From <http://www.goodreads.com/quotes/tag/immorality> accessed September 29, 2015.

<sup>28</sup> From <http://www.christianquotes.info/quotes-by-topic/quotes-about-immorality/> accessed September 29, 2015.

<sup>29</sup> From <http://www.christianquotes.info/quotes-by-topic/quotes-about-immorality/> accessed September 29, 2015.

<sup>30</sup> From <http://www.christianquotes.info/quotes-by-topic/quotes-about-immorality/> accessed September 29, 2015.

<sup>31</sup> From <http://www.brainyquote.com/quotes/keywords/adultery.html> accessed September 29, 2015.

<sup>32</sup> From <http://www.brainyquote.com/quotes/keywords/adultery.html> accessed September 29, 2015.

<sup>33</sup> From <http://www.brainyquote.com/quotes/keywords/adultery.html> accessed September 29, 2015.

Joseph Prince *The only reason I don't want to commit adultery is because I love my wife and I love my lord.*<sup>34</sup>

Billy Graham: *The thing that alarms me is that there are so many clergymen who say that the so-called 'new morality' is all right. They say we're living in a new generation; let's be relevant, let's change God's law. Let's say that adultery is all right under certain circumstances; fornication's all right under certain circumstances. If it's 'meaningful.'*<sup>35</sup>

Jesus Christ: *All the commandments: You shall not commit adultery, you shall not kill, you shall not steal, you shall not covet, and so on, are summed up in this single command: You must love your neighbor as yourself.*<sup>36</sup>

### And for some human viewpoint on immorality and adultery:

H. L. Mencken: *Immorality: the morality of those who are having a better time.*<sup>37</sup>

Alfred North Whitehead: *What is morality in any given time or place? It is what the majority then and there happen to like and immorality is what they dislike.*<sup>38</sup>

Nicole Richie (and this is certainly not original with her): *Everything good in life is either immoral, illegal or fattening.*<sup>39</sup>

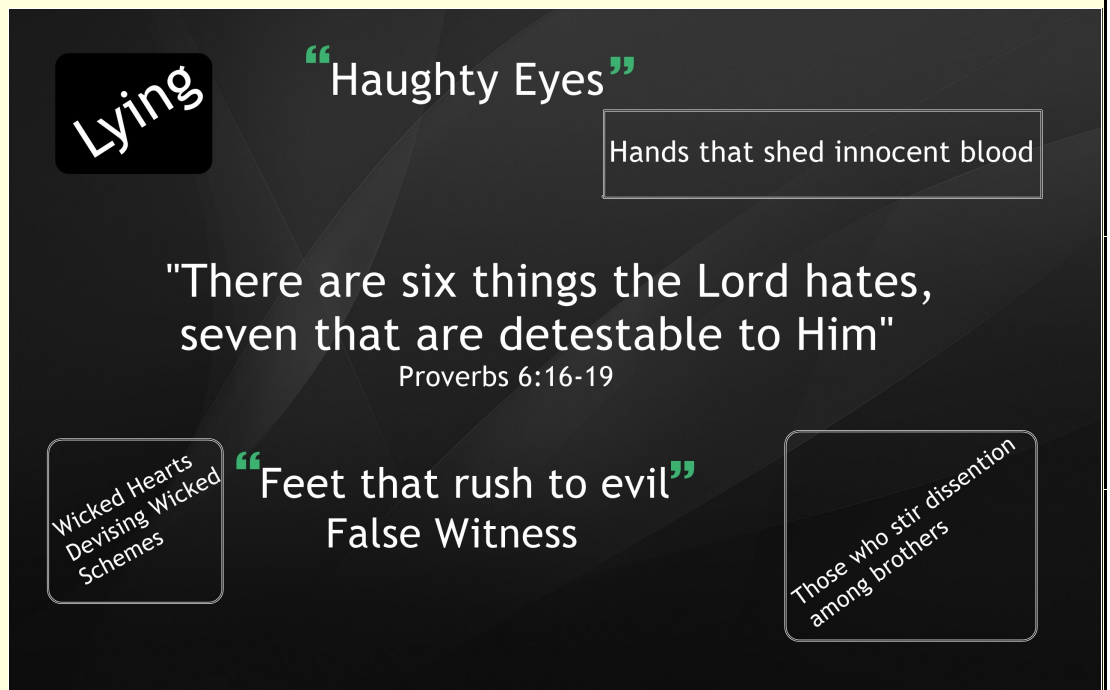
### General:

The Bible Illustrator: *Young men should be advised by their elders in worldly affairs. They have more knowledge and more experience than younger men.*<sup>40</sup>

### Proverbs 6:16–19

**Preface Graphic;** from **I am not ashamed of the gospel of Christ**; accessed October 3, 2015.

Kukis: What is most important for the believer to understand is, co-signing on a loan is not forbidden by the Bible,



<sup>34</sup> From <http://www.brainyquote.com/quotes/keywords/adultery.html> accessed September 29, 2015.

<sup>35</sup> From <http://www.brainyquote.com/quotes/keywords/adultery.html> accessed September 29, 2015.

<sup>36</sup> From <http://www.brainyquote.com/quotes/keywords/adultery.html> accessed September 29, 2015.

<sup>37</sup> From <http://www.brainyquote.com/quotes/keywords/immorality.html> accessed September 29, 2015.

<sup>38</sup> From <http://www.brainyquote.com/quotes/keywords/immorality.html> accessed September 29, 2015.

<sup>39</sup> From <http://www.goodreads.com/quotes/tag/immorality> accessed September 29, 2015.

<sup>40</sup> From <http://www.studylight.org/commentaries/tbi/view.cgi?bk=19&ch=6> accessed September 29, 2015.

but it is a financial obligation which goes further than simply affixing your signature to a piece of paper. You have assumed whatever financial obligation you are signing for.

Gary North: *The predictability and impartiality of biblical law are to undergird the social order. All those who break the law are subject to its penalties. This points to the final judgment. God does not “grade on a curve.” Paul wrote: “All have sinned and come short of the glory of God” (Rom. 3:23).*<sup>41</sup>

## Outline of Chapter 6:

### Preface

### Introduction

vv. 1–5	Legitimately Settle Up All Debts and Obligations
vv. 6–11	The Honor of Hard Work
vv. 12–15	The Worthless Man
vv. 16–19	Things Which the Lord Hates
vv. 20–22	Keeping and Obeying the Teaching of One’s Parents
vv. 23–28	Doctrine Helps One to Avoid the Immoral Woman
vv. 29–35	Do Not Commit Adultery

### Addendum

## Charts, Graphics and Short Doctrines:

Preface	Quotations
Preface	Proverbs 6:6–8 Preface Graphic
Preface	Proverbs 6:16–19 Preface Graphic
Introduction	Proverbs 6 Graphic
Introduction	Connections Between Sections, by James Rickard
Introduction	The Principals of Proverbs 6
Introduction	The Prequel of Proverbs 6
Introduction	New American Bible’s Synopsis of Proverbs 6
Introduction	Bridgeway Bible Commentary’s Synopsis of Proverbs 6
Introduction	The NET Bible’s Summary of Proverbs 6
Introduction	Matthew Henry’s Outline of Proverbs 6
Introduction	James Rickard’s Division of Proverbs 6
Introduction	Paul Apple’s Summary of Proverbs 6
Introduction	Introductory Points to Proverbs 6, by Stuart Wolf
Introduction	James Burton Coffman Presents Proverbs 6 is a Series of Warnings
Introduction	Authorship
v. 1	Proverbs 6:1–19 as a Chiasm, by Hajime Murai
v. 1	Barnes on Ancient Credit Practices
v. 1	Striking Hands, as per several commentators
v. 2	Being Bound by an Agreement
v. 3	How Do We Understand the Hebrew Word Râhab?
v. 3	Explaining Proverbs 6:1–3
v. 3	Application of Ancient Surety Practices
v. 3	Gary North on Co-Signing for a Loan
v. 4	The gist of Proverbs 6:4 (a graphic)

<sup>41</sup> From <http://www.garynorth.com/WisdomAndDominion.pdf> accessed September 26, 2015.



v.	4	Proverbs 6:4 (a graphic)
v.	5	Proverbs 6:5 (a graphic)
v.	5	Explaining Proverbs 6:4–5
v.	5	Explaining Proverbs 6:1–5
v.	5	James Rickard Summarizes Proverbs 6:1–5
v.	5	Stuart Wolf's Summary of Proverbs 6:1–5
v.	5	The Bible and Financial Investments and Financial Obligations
v.	6	Characteristics of the Sluggard, from James Rickard
v.	6	Slacker? By Cindy Hess Kasper
v.	6	Go out and watch the ants
v.	6	The Divine Institutions, Definition and Description
v.	6	The 5 Divine Institutions
v.	7	Commentators on How the Ant Works Without Supervision
v.	7	Proverbs 6:6–7 (a graphic)
v.	8	Commentators on the Example of the Ant
v.	8	Proverbs 6:6–8 (a graphic)
v.	8	The Western Work Ethic
v.	8	The Second Divine Institution: Work
v.	8	Proverbs 10:4 Graphic
v.	8	"Ants and Sluggards" by Gary North
v.	9	Peanuts–Proverbs (a graphic)
v.	10	Commentators on the Sluggard (the Slacker)
v.	11	Warning the Sluggard, from James Rickard
v.	11	Here's what the Bible says about poverty (from Robert Dean)
v.	11	The Parallel Passage of Proverbs 24:30–34 (NKJV)
v.	11	Living the Spiritual life in a Material World
v.	11	The Work of the Little Ant, by Alan Carr
v.	11	Gary North's Concluding Remarks on the Industrious Ant
v.	11	Stuart Wolf's Summary of Proverbs 6:6–11
v.	11	Proverbs 6:9–11 (a very cool graphic)
v.	12	Peter Pett's Chiasmic Approach to Proverbs 6:12–16
v.	12	Teachings on the Worthless Man
v.	13	Commentators on, <i>He winks with his eyes</i>
v.	13	Commentators on, <i>He scrapes with his foot</i>
v.	13	Commentators on, <i>He points with his fingers</i>
v.	13	A Summation of the Various Unspoken Signs by Various Commentators
v.	14	Todd Kennedy's Doctrine of Evil
v.	14	President Barack Obama as an Example of Evil
v.	15	Calamity Comes Upon the Reversionist, by James Rickard
v.	15	Gary North on the Sudden Downfall of the Man Spreading Strife
v.	15	The Problem with Price Controls, by Gary North
v.	16	Proverbs 6:16–19 (New RSV) (a graphic)
v.	16	Proverbs 6:16–19 (a graphic and a good translation)
v.	16	Things which are an abomination to God, from Alan Carr
v.	16	God's Sudden Wrath, by Alan Carr
v.	17	J. Vernon McGee on Pride
v.	17	The Sin of Pride (or, Arrogance), by Various Commentators
v.	17	Various Commentators on Lying
v.	17	Various Commentators on Murder
v.	17	The Doctrine of Murder
v.	18	The Heart that Devises Evil and Iniquity (Various Commentators)
v.	18	Feet Running Toward Evil (Various Commentators)

v.	19	The Doctrine of Lying
v.	19	Spreading Strife Among Brothers (Various Commentators)
v.	19	A Body Summary of Proverbs 6:16–19
v.	19	Clarke Summarizes the Things the Lord Hates
v.	19	Proverbs 6:16–19 (a second graphic)
v.	19	Mark Copeland Summarizes the Things the Lord Hates
v.	19	James Rickard Shows the Parallels of the Passages
v.	19	Barack Obama—Guilty of These Things Which the Lord Hates
v.	19	The 7 Things God Hates (a graphic)
v.	20	Proverbs 5–6 (without Proverbs 6:1–19) (NKJV)
v.	20	Proverbs 6:20–35 Organized by Hajime Murai
v.	20	Rickard’s Themes of Proverbs 6:20–35
v.	20	The New American Bible Divides up the Rest of the Chapter (Proverbs 6:20–35)
v.	20	Peter Pett’s Chiasm of Proverbs 6:20–23
v.	20	The Bible on, Obedience to Parents
v.	22	Proverbs 6:22 (a graphic)
v.	22	Internalizing God’s Law, by Gary North
v.	23	The Evidence Bible on the Law of God
v.	23	Proverbs 6:23 (a graphic)
v.	23	The Importance of Doctrine, from James Rickard
v.	23	Proverbs 6:20–23 (a graphic)
v.	24	Warnings about the Wrong Women
v.	26	Stuart Wolf on Proverbs 6:26a
v.	26	Peter Pett’s 3 Interpretations of Proverbs 6:26a
v.	26	Stuart Wolf on Proverbs 6:26b
v.	26	Commentaries Interpret Proverbs 6:26
v.	26	Translations Interpret Proverbs 6:25–26
v.	27	The Pulpit Commentary on Fire (and Sin)
v.	28	Women, Fire and Temptation (from Various Commentators)
v.	29	Proverbs 6:27–29 (a graphic)
v.	30	Peter Pett Presents Proverbs 6:30–35 Chiastically
v.	31	Explaining the Use of the Term Sevenfold (by Many Commentators)
v.	31	Stealing Bread Versus Committing Adultery (from Several Commentators)
v.	32	Adultery (Briefly)
v.	33	Who Finds Injury and Shame?
v.	35	James Rickard Summarizes Proverbs 6:26–35
v.	35	Stuart Wolf’s Summary of Proverbs 6:21–35
Addendum		Why Proverbs 6 is in the Word of God
Addendum		What We Learn from Proverbs 6
Addendum		WINNING THE WAR AGAINST LUST by Steven J. Cole
Addendum		A Complete Translation of Proverbs 6
Addendum		Word Cloud from a Reasonably Literal Paraphrase of Proverbs 6
Addendum		Word Cloud from Exegesis of Proverbs 6

Chapter Outline		Charts, Graphics and Short Doctrines
Beginning of Document	Doctrines Covered and Alluded to	Chapters of the Bible Alluded to
Definition of Terms	Introduction	Addendum
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Doctrines Covered or Alluded To			
Adultery	Divine Institutions		Heart
Liberalism, Conservatism and Christianity	Pride	Sex	

Chapters of the Bible Alluded To or Appropriately Exegeted with this Chapter			
	2Samuel 13	1Kings 1	
Psalms 21	Psalms 62	Proverbs 1	

Many who read and study this chapter are 1<sup>st</sup> or 2<sup>nd</sup> generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob's contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. In addition to this, I will use a number of other more traditional technical theological terms which will be used and therefore defined as well.

Definition of Terms	
Anthropopathism	This is the assignment of human feelings, passions or characteristics to God, attributing to Him feelings or characteristics which He does not possess. This often helps to explain God's actions in human terms. For more information, see <a href="#">Bible Doctrine Resource</a> .
Chiasmus	This is a psalm where the first passage can be matched to the final passage; the second passage can be matched to the second-to-the-last passage, etc. It is called a <i>chiasmus</i> (or, <i>chiasmus</i> ) based upon the letter chi (X). Many times, this structure can be used to find the key element of the psalm or to rearrange the psalm. ( <a href="#">Chiasmus example</a> ) ( <a href="#">Thomas B. Clarke</a> ) ( <a href="#">Brad McCoy</a> )
Cosmic system thinking	A person's viewpoint is confused with the thinking of Satan, who thinks in terms of human viewpoint, lies, and legalism. This is exactly the opposite thinking of the gospel, Bible doctrine, and the laws of divine establishment.
Divine Establishment	Also known as the <i>laws of divine establishment</i> . These are laws which are devised by God for the human race (for believers and unbelievers alike). The more aligned a country is with these laws, the greater freedom and prosperity that country will enjoy. Furthermore, there will be greater evangelism and Bible teaching which takes place. The further a country strays from these law results in greater tyranny and unhappiness among its population. See the <b>Laws of Divine Establishment</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).
Evil	<i>The word "Evil" has a distinct technical and categorical meaning in the Word of God. It is not simply a generic word referring to anything that is bad or sinful. The word "Evil" refers specifically to the policy of Satan as the ruler of this world. Evil is the modus operandi of Satan from the time of his fall throughout the angelic revolution and down to the point when he became the ruler of the world.</i> <sup>42</sup> This definition is probably right out of R. B. Thieme, Jr.'s notes. See the <b>Doctrine of Evil</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).

<sup>42</sup> From [http://www.gracenotes.info/documents/topics\\_doc/evil.pdf](http://www.gracenotes.info/documents/topics_doc/evil.pdf) accessed November 13, 2012.



Definition of Terms	
<b>Heart</b>	In the original text of the Bible, the <i>heart</i> refers to the <i>thinking</i> of the soul. In the Bible, the word <i>heart</i> does not refer to emotions or to the physiological pump. However, some modern translations will translate some words <i>heart</i> that should not be so translated. The heart is also called the right lobe. Prov. 23:7 <i>As a man thinks in his right lobe [heart], so he is.</i> (Translation probably by R. B. Thieme, Jr.) <b>Doctrine of the Heart</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).
<b>Rebound (Restoration to fellowship with God)</b>	In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). The <b>Doctrine of Rebound</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ).
<b>Reversionism</b>	A state of being or a set of actions where a believer reverts back to a former state, habit, belief, or practice of sinning. Reversionism is the status of the believer who fails to execute the plan of God for the Church Age. He returns to his pre-salvation modus operandi and modus vivendi. Reversionism can also refer to the unbeliever who once embraced the <b>laws of divine establishment</b> and now rejects it. This doctrine is covered at the Grace Bible Church <a href="#">website</a> ; at <a href="#">Angel Fire.com</a> ; at He-Ekklesia under the <b>8 Stages of Reversionism</b> ; and at the Lake Erie Bible Church <a href="#">website</a> .
<p>Some of these definitions are taken from</p> <p><a href="http://gracebiblechurchwichita.org/?page_id=1556">http://gracebiblechurchwichita.org/?page_id=1556</a></p> <p><a href="http://www.bibledoctrinechurch.org/?subpages/GLOSSARY.shtml">http://www.bibledoctrinechurch.org/?subpages/GLOSSARY.shtml</a></p> <p><a href="http://rickhughesministries.org/content/Biblical-Terms.pdf">http://rickhughesministries.org/content/Biblical-Terms.pdf</a></p> <p><a href="http://www.gbible.org/index.php?proc=d4d">http://www.gbible.org/index.php?proc=d4d</a></p> <p><a href="http://www.wordoftruthministries.org/termsanddefs.htm">http://www.wordoftruthministries.org/termsanddefs.htm</a></p> <p><a href="http://www.realtime.net/~wdoud/topics.html">http://www.realtime.net/~wdoud/topics.html</a></p> <p><a href="http://www.theopedia.com/">http://www.theopedia.com/</a></p>	
<b>Chapter Outline</b>	<b>Charts, Graphics and Short Doctrines</b>

## An Introduction to Proverbs 6

**Introduction:** Unlike the previous chapters of Proverbs, Prov. 6 covers a wide range of topics, although one can certainly see a relationship between each topic going into the next. (1) In life, we all accumulate debt; we all are under a variety of obligations. David tells Solomon<sup>43</sup> to honor his obligations; what he says binds him to that thing. (2) David then speaks about the importance of hard work, and talks about the ant and his industriousness (obviously, David did not own a house cat as a pet). (3) The man who does not work hard is covered in the next section, *the worthless man*. (4) Obviously God does not care for laziness; but the things which He hates are then listed. (5) An oft-time repeated refrain of Proverbs is for the hearer/reader to pay attention to the doctrinal teaching of his parents and keep that in his soul at all times. Knowing Bible doctrine and **divine establishment**



<sup>43</sup> As in the previous chapters, I have assumed that this is what David taught Solomon as a very young man; and Solomon reproduced these notes at a later time.

principles, (6) keeps a man from getting involved with the wrong women and (7) keeps a man from committing adultery.

**Proverbs 6 Graphic**, from [vimeocdn](#); accessed October 3, 2015.

Some commentators note that Proverbs 6 uses the phrase *my son* twice, and that is where they begin each a new section.

Unlike previous chapters of Proverbs, which seem to run together and cover only a few topics, this chapter deals with 6 or 7 topics, and does not appear to be tied to the previous chapter or to the next (although the previous chapter speaks of adultery and this chapter, at the end, delves into sexual immorality and adultery).

*In any case, it has been conclusively pointed out by Delitzsch that there is sufficient internal evidence, in the grammatical construction, figures, word formations, delineations, and threatenings, to establish the position that they proceeded from the same hand that composed the rest of the book and to guarantee their genuineness.*<sup>44</sup>

One might make the connection that, the previous chapters mostly focused on the right way to do things—take in Bible doctrine and enjoy your right woman—and that this chapter offers up some contrast, and how to do things the wrong way. Maybe. But that is a tangential relationship at best.

One pastor (I forget who) brilliantly added the institution of work to the divine institutions. Before there was the woman, before there was sin, there was Adam, with the job of naming all the animals. Even when God brought the woman to him, Adam continued to work in the garden; and, even after the fall, Adam continued to work. The first dissertation in Prov. 6 is all about working and about how we should examine the life of the ant and how poverty comes to the lazy man.

This is one of the most important doctrines found in the Word of God for this generation, and yet has been so often ignored by our churches. Work is the second divine institution; Adam worked in the Garden when he was without sin; and Adam worked on the earth after the Fall. The Bible many times affirms the importance of hard work; the Bible never presents sloth as a viable alternative. As a divine institution, this is true for believers and unbelievers alike. In client nation United States year of our Lord 2015, it is clear that we as a nation are on the decline, and one of those tell-tale signs is the massive number of people who are no longer working. So many are on welfare, section 8 housing, unemployment, disability and retirement (the Bible never speaks of the glories of retirement). As I write this, 94 million Americans, out of a population of 220 million or so, are not working and are not looking for a job--and yet one political party calls our for more welfare and food stamps! Whereas the Bible clearly urges charity toward the poor, it does not advocate that nearly half of a nation's population ought to be supported by the other half. This is an outstanding study, primarily pulled from the exegesis of Proverbs 6 (but more will be added to this doctrine as time passes).

The wicked man has to do something with his time, so, once he climbs out of bed, he does stuff, but, [with a perverted heart, he devises evil, and he continually sows discord](#). Instead of going to work each day, he posts snarky, divisive remarks on facebook. He's lazy, he devises and practices evil, and he continually sows discord (usually among the citizens of his own country).

God hates it when such a person thinks, speaks and does evil things, when he ought to be at work, providing for himself and for his own.

Then the writer of this chapter (which is probably David, who spoke these words to Solomon as a young lad, who saved these words and recorded them) speaks of the importance of remembering the teaching of his mother and father, and to think about their teaching often. The implication here is, this teaching should begin in the home.

<sup>44</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Prov. 6:1.

This teaching acts as a protection, particularly from the evil woman. Again, there are warnings about the wrong women to become involved with, and the importance of the right woman. The writer asks, can you carry hot, burning coals next to your chest and not get burned?

At the end of this chapter, there is an unequivocal warning against adultery and how devastating it is.

James Rickard summarizes the chapter like this: *So besides the cautions about the adulterous woman, no one is prepared for life who has not learned some basic lessons on financial prudence, a meaningful work ethic, and moral precepts for dealing with society.*

Rickard continues: *Therefore, we have in the first half of Chapter 6 Solomon stepping away from the larger exhortation, (of avoiding the adulterous woman who will enslave you with consequences, regrets, and Divine discipline), and teaching us in regard to three other specific areas of behavior that too have consequences and regrets.*<sup>45</sup>

Rickard sees these first 19 verses as an appendix to Prov. 5; but the author will return to warnings about the adulteress woman in the latter half of Prov. 6 (which is a continuation of the theme of Prov. 5:1–23). It seems like an odd mix of topics, with the general thematic approach of, *avoid doing this*. Another possible theme, also suggested by Rickard, is that these first 3 topics are related to poverty. The first is indebtedness, the second is sloth, and the third describes the worthless man and the worst sins. For many sins or clusters of sins, poverty (or simply a reduced growth of wealth) is a natural result. And, certainly, self-induced misery is the result of pursuing the wrong things. So, even with Rickard's approach, this still does not hold the topics together well.

Throughout this chapter, there are relationships between various sections, although there is not a clear, overarching theme (apart from, *avoid doing this*). These similarities suggest that this is written by the same author and probably in this order.

It is common for exegesis to examine these various connections, because sometimes these connections help to organize the chapter into a cohesive whole.

### Connections Between Sections, by James Rickard

- 1) By the Vocatives, *my son* in vv. 1, 3, and 20.
- 2) The repetition of *sluggard*, vv. 6, 9.
- 3) Repetition of the word *go* in vv.3b and 6.
- 4) There is a recurring theme of the danger of untimely "sleep" and lazy "slumber", vv.4, 9-10.
- 5) There are several references to animals throughout: the gazelle and the bird in v. 5 and the ant in v.6.
- 6) Poverty is mentioned in vv. 11, 30–31.
- 7) There is a concern with protecting one's future well-being, first by not jeopardizing it and then by providing for it.
- 8) There is the emphasis upon keeping one's eyes open (in order to be productive) in v. 6; and various signs which are given which must be observed visually in v. 13.

These similarities throughout often help us to organize a chapter, but they do not help here. However, the fact that there are so many overlaps certainly suggests a common author writing or teaching this at the same time.

From <http://gracedoctrine.org/proverbs-chapter-6/> accessed September 20, 2015 (edited, reorganized and supplemented).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

On the other hand, there is no reason why Proverbs has to be a series of related or progressive topics. That is, when it comes to teaching, sometimes you simply have to mix things up a bit. To hold a student's focus, delving into a few shorter topics is a good approach.

<sup>45</sup> From <http://gracedoctrine.org/proverbs-chapter-6/> accessed September 20, 2015.



We need to know who the people are who populate this chapter.

### The Principals of Proverbs 6

Characters	Biographical Material
David	King David, of the book of Samuel, was the 2 <sup>nd</sup> king of Israel. <sup>46</sup> He spent at least 7 years teaching his son Solomon, preparing him to become king. This is the missing 7 years from the end of the history of Israel under King David.
Solomon	Solomon is the son of David by Bathsheba and he became Israel's 3 <sup>rd</sup> king, and the last king of the monarchy (Israel split into two nations after Solomon). Although he is clearly laid out as the author of Proverbs, he learned many of these principles from his father David. Most of what we read in these early chapters are Solomon's notes that he kept of the teaching he received from his father, King David.
<i>My son</i>	David's earliest warnings to Solomon; and these would be the typical warnings that every father should give to his son.
The sluggard (or, <i>slacker</i> )	Does not appear to refer to the <i>son</i> in this chapter; but is more of an hypothetical reference. He stands as a warning not to become like him.
The forbidden or strange woman	This is the woman that Solomon is warned to avoid. This is the woman who can flatter a man, but, in the end, she leaves a bitter taste in one's mouth. Also illustrative and not a reference to anyone in particular. So is the reference to the cuckolded husband.

I have interpreted the first 9 or 10 chapters of Proverbs as **David's teaching to Solomon**, which Solomon recorded.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This prequel has been used since Prov. 1.

### The Prequel of Proverbs 6

King David had a number of wives (around 10) by whom he had quite a number of sons, many of whom were worthless and who engaged in crime and revolution (Amnon, Absalom, and Adonijah). It is clear that he spent little time raising any of these boys, all of whom are identified not as *sons of David* but as *sons* of their mother (when they are so identified—1Kings 2:13). However, Solomon is not called the *son of Bathsheba*, but he is identified as *the son of David* (Prov. 1:1 2Chron. 1:1 1Chron. 22:5, 17).

With Solomon, David appeared to take a new tact (which is borne out in the book of Proverbs) of personally teaching his son Solomon wisdom, which is doctrine of the Word of God and the laws of divine establishment.

From the end of the book of Samuel to the first chapter of 1Kings 1, about 7 years pass—and there does not appear to be any recording of the history of this time period. However, what appears to be taking place during this time is David teaching, and therefore, preparing his son Solomon (and possibly his brothers as well) to become king. This teaching would prepare Solomon both for life and to become king.

David decided to make his very young son king (1Kings 1); and this is a wise choice because Solomon, despite his youth, is very interested in wisdom—with the idea that this would be the foundation of his reign.

And then we have Solomon's request of God. We will allow the text to speak for itself:

<sup>46</sup> There was a man who could possibly be considered an early king of Israel from the time of the Judges.

## The Prequel of Proverbs 6

1Kings 3:3–5 Solomon loved the LORD, walking in the statutes of David his father, only he sacrificed and made offerings at the high places. And the king went to Gibeon to sacrifice there, for that was the great high place. Solomon used to offer a thousand burnt offerings on that altar. At Gibeon the LORD appeared to Solomon in a dream by night, and God said, "Ask what I shall give you."

1Kings 3:6–9 And Solomon said, "You have shown great and steadfast love to Your servant David my father, because he walked before You in faithfulness, in righteousness, and in uprightness of heart toward You. And You have kept for him this great and steadfast love and have given him a son to sit on his throne this day. And now, O LORD my God, You have made Your servant king in place of David my father, although I am but a little child. I do not know how to go out or come in. And your servant is in the midst of Your people whom You have chosen, a great people, too many to be numbered or counted for multitude. Give Your servant therefore an understanding mind to govern Your people, that I may discern between good and evil, for who is able to govern this Your great people?"

1Kings 3:10–14 It pleased the Lord that Solomon had asked this. And God said to him, "Because you have asked this, and have not asked for yourself long life or riches or the life of your enemies, but have asked for yourself understanding to discern what is right, behold, I now do according to your word. Behold, I give you a wise and discerning mind, so that none like you has been before you and none like you shall arise after you. I give you also what you have not asked, both riches and honor, so that no other king shall compare with you, all your days. And if you will walk in my ways, keeping my statutes and my commandments, as your father David walked, then I will lengthen your days." (ESV; capitalized)

Solomon will have both divine wisdom and human wisdom (which is revealed in the book of Ecclesiastes).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

## New American Bible's Synopsis of Proverbs 6

Four independent pieces akin to those in 30:1–5, 6–11, 12–15, and 16–19. Some judge the verses to be an ancient addition, but the fact that the pieces differ from the other material in chaps. 1–9 is not a strong argument against their originality. Ancient anthologies did not always have the symmetry of modern collections. An editor may have placed the four pieces in the midst of the three poems on the forbidden woman to shed light on some of their themes.

Verses 1–5 warn against getting trapped by one's words to another person (the Hebrew word for "another" is the same used for the forbidden woman); vv. 6–11 proposes the ant as a model of forethought and diligence; vv. 12–15 describes the reprobate who bears some similarity to the seductive woman, especially as portrayed in chap. 7; vv. 16–19 depicts the typical enemy of God, underscoring the person's destructive words.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

## Bridgeway Bible Commentary's Synopsis of Proverbs 6

**Rashness, laziness and trouble making (6:1-19)**

## Bridgeway Bible Commentary's Synopsis of Proverbs 6

A person can easily get into serious difficulties by agreeing to be a financial guarantor for a friend (or a stranger), as the friend may get so far into debt that the guarantor is ruined. If the guarantor realizes that he made a rash promise, he should act quickly. He should not rest till he has gone back to his friend, told him of his true position, and withdrawn his guarantee. Only in this way will he save himself from possible disaster (6:1-5).

Though believers should not be anxious about the future, neither should they be thoughtless or lazy. They should learn a lesson from the ant. It works diligently to provide for its future security (6-8). People have only themselves to blame if they are too lazy to get up and work and as a result fall into poverty (9-11).

Another kind of person heading for disaster is the troublemaker. People of this kind are skilled at making subtle suggestions by their movements and words, and soon create conflict (12-15). All forms of deceit and plotting are as hateful to God as the more obvious sins of haughtiness and violence. Eyes, tongue, mind, hands and feet can all lead a person into sin (16-19).

### More about sexual misbehaviour (6:20-7:27)

Sometimes teaching can be so well known that people no longer take any notice of it. Therefore, they must remind themselves to be obedient to familiar truths (20-22). One matter concerning which the writer repeats his earlier warnings is sexual immorality. Offenders are merely destroying themselves (23-29). People may not despise a desperately hungry person who steals food; nevertheless, the person must be dealt with and made to repay (with interest) what was stolen. But people will certainly despise a man who takes another's wife; and there is no repayment he can make that will calm the anger of the offended husband (30-35).

From <http://www.studylight.org/commentaries/bbc/view.cgi?bk=19&ch=6> accessed September 29, 2015.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

There is certainly overlap and similarities in some of the sections; however, I do not see any overall organizational principle at work in this chapter. Sometimes such exquisite organization exists, and sometimes it doesn't. This chapter appears to be more of a stream of consciousness sets of advice and guidance.

There are few differences between this and other outlines.

## The NET Bible's Summary of Proverbs 6

The chapter advises release from foolish indebtedness (1-5), admonishes avoiding laziness (6-11), warns of the danger of poverty (9-11) and deviousness (12-15), lists conduct that the Lord hates (16-19), and warns about immorality (20-35).

From <https://bible.org/netbible/index.htm?pro6.htm> (footnotes); accessed September 8, 2015.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Obviously, this is not too different from above. Henry's outline is better and without overlap.

## Matthew Henry's Outline of Proverbs 6

- I. A caution against rash suretiship (Prov. 6:1–5).
- II. A rebuke to slothfulness (Prov. 6:6–11).
- III. The character and fate of a malicious mischievous man (Prov. 6:12–15).
- IV. An account of seven things which God hates (Prov. 6:16–19).



### Matthew Henry's Outline of Proverbs 6

- V. An exhortation to make the word of God familiar to us (Prov. 6:20–23).
- VI. A repeated warning of the pernicious consequences of the sin of whoredom (Prov. 6:24–35). We are here dissuaded from sin very much by arguments borrowed from our secular interests, for it is not only represented as damning in the other world, but as impoverishing in this.

Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Prov. 6 introduction.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The first *my son* covers vv. 1–19; and the second *my son* begins vv. 20–35.

### James Rickard's Division of Proverbs 6

Verses 1-5	"Avoid Being Surety."
Verses 6-11	"Avoid Laziness."
Verses 12-19	"Avoid the Seven Sins hated by the Lord."
Verse 20-35	"Avoid Adultery."

**Arno Gaebelein** divided up this chapter in the exact same way.

From <http://gracedoctrine.org/proverbs-chapter-6/> accessed September 20, 2015.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Quite obviously, these summaries are very similar. I like Apple's title.

### Paul Apple's Summary of Proverbs 6

#### Title: Five Ways to Avoid Wrecking Your Life

The big idea: The path of wisdom will recognize and avoid the common Pitfalls that are major life wreckers

- I. (Proverbs 6:1-5) avoid assuming financial responsibility for another's debts
- II. (Proverbs 6:6-11) avoid laziness by choosing diligence
- III. (Proverbs 6:12-15) avoid the trap of deceptive schemers
- IV. (Proverbs 6:16-19) avoid the seven pillars of wickedness
- V. (Proverbs 6:20-35) avoid sexual promiscuity

From <http://bibleoutlines.com/library/pdf/proverbs.pdf> (Proverbs 6); accessed October 2, 2015.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Robert Dean: *this is a passage of warnings. We have seen that in the first nine chapters we have ten basic lessons from the father to the son. Starting in chapter ten there is going to be a shift and we'll get individual proverbs. The reason for saying this is that there are some verses in this passage that are often taken out of context. Remember that one of the most important laws in Bible study is context. In real estate it is location, location, location; in Bible study it is context, context, context. The context of Proverbs 1-9 is a context of ten integral lessons that have been joined together, unlike the rest of Proverbs, which are basically bullets of wisdom. These first nine chapters really focus us in developed curricula for the son. There is a unified context here, not just individual, isolated bullet points like we have later on in the book of Proverbs. There is a context to these that is important to understand.*<sup>47</sup>  
This is important advice for nearly every passage of Scripture.

<sup>47</sup> From [Dean Bible.org](http://DeanBible.org); accessed September 25, 2015.

Dean continues: *Some basic observations. First of all verse one, like in each of the previous lessons, starts of addressing "My son." But we ought to notice that there is a difference. In each of the previous eight lessons we have seen, "My son, listen to my voice; My son, hear what I have to say; My son, pay attention. But we have no exhortation here to listen, pay attention, hear, or any of those things. So that alerts us to the fact that something is a bit different. We have this address (or vocative, as it is known in grammar) to the son in the first five verses, and then in the second section it is addressed to the sluggard. When we get to the third section, which starts in verse 12 and goes to verse 19, it is not addressed to anybody, it is just sort of an outflow from what has just been said. That entire section, while it doesn't stand alone, is a sort of autonomous thing in and of itself. It does represent a third division. There are basically three divisions here: the address dealing with becoming a standing surety or signing a loan for someone else. Verse 5-11 deal with the problem of being a sluggard, and then the third section just addresses separately without being addressed to an individual the problem of being a son of Belial (a technical term throughout the Old Testament for one who is rebellious towards God, their life is extremely disruptive, a person who is a trouble-maker).*<sup>48</sup>

Like Dean, Coffman sees this chapter as a set of warnings.

### James Burton Coffman Presents Proverbs 6 is a Series of Warnings

This chapter has a number of independent warnings against:

- (1) being surety for the obligations of others (Proverbs 6:1-5),
- (2) against laziness (Proverbs 6:6-11),
- (3) against wicked men (Proverbs 6:12-15),
- (4) against seven things which God hates (Proverbs 6:16-19), and
- (5) against both harlots and adulteresses (Proverbs 6:20-35).

From <http://www.studylight.org/commentaries/bcc/view.cgi?bk=19&ch=6> accessed September 28, 2015.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Several commentators are concerned as to who is being referred to.<sup>49</sup> Is *my son* also the *lazy sluggard* or the *worthless person*? I don't think that this is the point of any of this. These are specific warnings, and if not for Solomon, then for David's other children or for sons of Solomon. Although there are several areas of commonality from section to section, that does not mean that we are looking at the progression of one person into reversionism and then into the arrogance complex. However, these are things which are tempting paths down which many youth travel. I believe that any connection from one section to the next is sometimes a progression; but often it is simply the author's vocabulary during stream of consciousness. So, David first begins talking about financial obligations, then tells his son to take care of this right away—he cannot just let this take of itself (like a sluggard might try to do). That logically leads to the next section, followed by another section on the sluggard. Now, closely related to the lazy butt is the worthless man, which is the fourth section. The point being, these sections are related to one another through stream of consciousness, but not because the teacher (David) is observing his sons go through all of these stages.

However, you may recall that King David's sons by his first marriages grew up to be lazy, entitled, rebellious bastards. So he may be teaching his youngest sons (his 4 by Bathsheba) by using his older sons (never specifically named) as examples. Given what we know about some of his sons, it would not be out of the question that David has them in mind when teaching Solomon the material found in this chapter.

**Authorship:** Since many commentators believe that the early chapters of Proverbs were written by Solomon, they make references to Solomon as the author. I believe that R. B. Thieme, Jr. advanced the approach that David

<sup>48</sup> From [Dean Bible.org](http://www.studylight.org/commentaries/bcc/view.cgi?bk=19&ch=6); accessed September 25, 2015.

<sup>49</sup> See Peter Pett; <http://www.studylight.org/commentaries/pet/view.cgi?bk=19&ch=6> accessed September 26, 2015.

taught these things to Solomon, and that the chapters attributed to Solomon actually come from his notebook of David's teachings. For this reason, I refer to David as the author of Proverbs and Solomon as his student.

The truth is probably found somewhere in the middle. Very likely, much of what we found in Proverbs and attributed to Solomon was taught to him by his father David during Solomon's formative years. Solomon no doubt did some subsequent editing.

For simplicity's sake, I will present this material as if it is King David teaching his very young son, Solomon. However, I will quote from many commentators who will present this material as the writing of Solomon.

Quite frankly, I did not see how a **chiasm** could be formed in this chapter. However, Murai found a way. I do not find this one to be particularly enlightening.

### Proverbs 6:1–19 as a Chiasm, by Hajime Murai

A(6:1-2)	6:2 You have been snared by the utterance of your lips
B(6:3-5)	6:5 Free yourself as a gazelle from the snare
C(6:6-8)	6:6 Go to the ant, O sluggard (6:6) (נצל)
C'(6:9-11)	6:9 How long, O sluggard, will you rest? (6:9) (נצל)
B'(6:12-15)	6:15 in an instant he is crushed beyond cure
A'(6:16-19)	6:19 The false witness who utters lies

A: Lies. B: Disaster. C: Sluggard.

From [http://www.valdes.titech.ac.jp/~h\\_murai/bible/20\\_Proverbs\\_pericope\\_e.html#12](http://www.valdes.titech.ac.jp/~h_murai/bible/20_Proverbs_pericope_e.html#12) accessed September 19, 2015.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

### Introductory Points to Proverbs 6, by Stuart Wolf

1. In the center of the section on safeguards against the wicked, the theme again reverts to wicked men, recognizing them, and dealing with them.
2. This appendix to the father's lecture on the folly of adultery and the wisdom of marriage consists of three lessons that pertain to different types of inferior persons: the surety (vss 1-5), the sluggard (6-11), and the troublemaker (12-19).
3. Although the first of these lessons is addressed to the son, none has the typical introductory admonitions to listen, nor does any of the wisdom vocabulary appear.
4. The address to the son stands in contrast to the address to the sluggard, and the third lesson lacks any addressee at all; notably, neither the sluggard nor the troublemaker is addressed as a son, since the father would presumably not have raised him thusly.
5. The first two lessons deal with protecting one's future, first by not jeopardizing it and then by providing for it; the third lesson consists of two strophes pertaining to the troublemaker, who is described by six and then by seven malevolent features.
6. An escalation of the folly addresses the foolish son who has guaranteed the financial commitments of a stranger and the sluggard; neither of these is viewed as wicked, since they harm only themselves, while the troublemaker harms others.
7. By placing this parenthetical lecture in the middle of warnings against the strange woman, the sage implicitly teaches that the warnings against the naïve and the wicked are of equal importance with the warning against the harlot.

## Introductory Points to Proverbs 6, by Stuart Wolf

8. The first lecture addresses the reality that Solomon recognized – there will be times when the son, who is supposed to have applied the divine viewpoint and so would have avoided these situations, will fail to apply and will need to know how to recover.

From [www.hbcpinellas.org/proverbs/prov6.doc](http://www.hbcpinellas.org/proverbs/prov6.doc) accessed September 25, 2015 (slightly edited).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

### Legitimately Settle Up All Debts and Obligations

There are several different ways that the following passage has been understood; and one of them seems to be quite harmful to the integrity of the believer. There are some translations which sound as if, you have put your own money (and reputation) on the line for a stranger, someone you did not know very well, and now the responsibility falls on you, so you are encouraged to go directly to the lender and see if you can talk him out of holding you responsible. The limited vocabulary translations particularly sound like this—the Easy English, the Easy to Read Version, the Good News Bible and the Message. Whatever the interpretation, it does not seem right to me to enter into some kind of a financial deal, and then to back out because you personally did not do your diligence first. That is, you did not check out this stranger; you just vouched for them.

Kukis slavishly literal:

**My son, if you have given a pledge to your neighbor, you have given a blow to the stranger in your palms; and entrapped by words of your mouth, seized by words of your mouth; do this now, my son, and save yourself for you have come into a palm of your neighbor: go, humble yourself, and press upon your neighbors.**

Proverbs  
6:1–3

Kukis moderately literal:

**My son, if you have given a pledge to your associate, and you have struck your palms with a stranger, then you are trapped by the words of your mouth and you are captured by the words of your mouth. [Therefore] do this now, my son, and preserve yourself, for you have come into the hand of your associate: go, submit yourself [to him] and urge your neighbors.**

Kukis paraphrased:

**My son, if you have given a pledge to a neighbor and shook on it, then you are trapped by the words of your mouth and you are bound to this agreement. Therefore, do this now, my son, in order to preserve yourself, because you have come into the hand of your associate: go right now and submit yourself to him, and appeal to your neighbors.**

Here is how others have translated this verse:

#### Ancient texts:

Note: I compare the Hebrew text to English translations of the Latin, Syriac and Greek texts, using the Douay-Rheims translation<sup>50</sup>; George Lamsa's translation, and Sir Lancelot Charles Lee Brenton's translation as revised and edited by Paul W. Esposito, respectively. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.). I often use the text of the Complete Apostles' Bible instead of Brenton's translation, because it updates the English text.

The Septuagint was the earliest known translation of a book (circa 200 B.C.). Since this translation was made before the textual criticism had been developed into a

<sup>50</sup> I have begun to doubt my e-sword Douay-Rheims version, so I now use [www.latinvulgate.com](http://www.latinvulgate.com).



science and because different books appear to be translated by different men, the Greek translation can sometimes be very uneven.

When there are serious disparities between my translation and Brenton's (or the text of the Complete Apostles' Bible), I look at the Greek text of the Septuagint (the LXX) to see if a substantive difference actually exists (and I reflect these changes in the English rendering of the Greek text). I use the Greek LXX with Strong's numbers and morphology available for e-sword. The only problem with this resource (which is a problem for similar resources) is, there is no way to further explore Greek verbs which are not found in the New Testament. Although I usually quote the Complete Apostles' Bible here, I have begun to make changes in the translation when their translation conflicts with the Greek and note what those changes are.

The Masoretic text is the Hebrew text with all of the vowels (vowel points) inserted (the original Hebrew text lacked vowels). We take the Masoretic text to be the text closest to the original. However, differences between the Masoretic text and the Greek, Latin and Syriac (= Aramaic) are worth noting and, once in a great while, represent a more accurate text possessed by those other ancient translators.

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

Underlined words indicate differences in the text.

Bracketed portions of the Dead Sea Scrolls are words, letters and phrases lost in the scroll due to various types of damage. Underlined words or phrases are those in the Dead Sea Scrolls but not in the Masoretic text.

I will only list the translation from the Dead Sea Scrolls if it exists and if it is different from the Masoretic text.

These Bibles often fall into more than one category; I placed them where I believed them to have the best fit.

#### Ancient texts:

Masoretic Text (Hebrew)	My son, if you have given a pledge to your neighbor, you have given a blow to the stranger in your palms; and entrapped by words of your mouth, seized by words of your mouth; do this now, my son, and save yourself for you have come into a palm of your neighbor: go, humble yourself, and press upon your neighbors.
Latin Vulgate	My son, if you be surety for your friend, you have engaged fast your hand to a stranger, You are ensnared with the words of your mouth, and caught with your own words. Do, therefore, my son, what I say, and deliver yourself: because you are fallen into the hand of your neighbour. Run about, make haste, stir up your friend:...
Plain English Aramaic Bible	My son, if you are security for your friend, you have <u>yielded</u> your hand to a stranger. You are trapped by the saying of your mouth and you are taken by the speech of your lips. Do thus my son and be delivered because <u>you are security</u> for the person of your friend; you have fallen into the hands of your <u>enemy</u> . Coax therefore your friend, for whom you are security...
Peshitta (Syriac)	MY son, if you have become surety for your friend, if you have obligated yourself to a stranger, Then you are snared with the words of your mouth, you are caught with

the words of your lips. Do this now, my son, and deliver yourself because, for the sake of your friend, you have fallen into the hands of your enemies; go, therefore, and stir up your friend for whom you have become surety to meet his obligation. My son, if you become surety for your friend, you shall deliver your hand to an enemy. For a man's own lips become a strong snare to him, and he is caught with the lips of his own mouth. My son, do what I command you, and deliver yourself; for on your friend's account you have come into the power of evil men: faint not, but stir up even your friend for whom you have become surety.

Significant differences: It is unclear what is done with the hand here; this appears to be a handshake of sorts. What is given as the translation in the PEA Bible does not match the Hebrew here. Although there are some differences with phrases 3 and 4, the translations are similar enough so that these differences do not appear to be important.

Both Aramaic versions have differences in the 5<sup>th</sup> and 6<sup>th</sup> phrases, includes *enemies* for *neighbors*. The Greek also has *evil men* rather than *neighbor*.

The command to humble oneself is missing from the Latin.

The final verb is rather difficult, so differences there are expected.

### Limited Vocabulary Bibles:

Bible in Basic English My son, if you have made yourself responsible for your neighbour, or given your word for another, You are taken as in a net by the words of your mouth, the sayings of your lips have overcome you. Do this, my son, and make yourself free, because you have come into the power of your neighbour; go without waiting, and make a strong request to your neighbour.

Easy English My son, follow this advice when you make a mistake.  
Perhaps you promised to pay a neighbour's debt.  
You thought that your neighbour would return your money.  
But your plan failed.  
So your words became like a trap for an animal.  
Follow my advice, and free yourself!  
Since your neighbour can hurt you, be humble!  
Ask your neighbour to free you!

Easy-to-Read Version My son, don't make yourself responsible for another person's debts. Don't make such deals with friends or with strangers. {If you do,} then you will be trapped. And you will have trapped yourself with your own words! You are under that person's power. So go to him and free yourself. Beg that person to free you from his debt.

Good News Bible (TEV) My child, have you promised to be responsible for someone else's debts? Have you been caught by your own words, trapped by your own promises? Well then, my child, you are in that person's power, but this is how to get out of it: hurry to him, and beg him to release you.

*The Message* Like a Deer from the Hunter  
Dear friend, if you've gone into hock with your neighbor  
or locked yourself into a deal with a stranger,  
If you've impulsively promised the shirt off your back  
and now find yourself shivering out in the cold,  
Friend, don't waste a minute, get yourself out of that mess.

Names of God Bible Avoid Disaster  
My son,  
if you guarantee a loan for your neighbor  
or pledge yourself for a stranger with a handshake,

you are trapped by the words of your own mouth,  
 caught by your own promise.  
 Do the following things, my son, so that you may free yourself,  
 because you have fallen into your neighbor's hands:  
 Humble yourself,  
 and pester your neighbor.

NIRV

### Warnings Against Foolish Acts

My son, don't promise to pay for what your neighbor owes.  
 Don't agree to pay a stranger's bill.  
 Don't be trapped by what you have said.  
 Don't be caught by the words of your mouth.  
 Instead, my son, do something to free yourself.  
 Don't fall into your neighbor's hands.  
 Go until you can't go anymore.  
 Don't let your neighbor rest.

New Simplified Bible

My son, if you serve as surety for your friend and you give your pledge to him, You are snared with the words of your mouth. You are captured by the words of your mouth! You are now in the power of that person. Here is what you should do: Go and beg for permission to call off the agreement.

### Thought-for-thought translations; paraphrases:

Common English Bible

#### Wise advice

My son, if you guarantee a loan for your neighbor  
 or shake hands in agreement with a stranger,  
 you will be trapped by your words;  
 you will be caught by your words.  
 Do this, my son, to get out of it,  
 for you have come under the control of your neighbor.  
 So go, humble yourself,[a] and pester your neighbor.

Contemporary English V.

My child, suppose you agree to pay the debt of someone, who cannot repay a loan. Then you are trapped by your own words, and you are now in the power of someone else. Here is what you should do: Go and beg for permission to call off the agreement.

The Living Bible

Son, if you endorse a note for someone you hardly know, guaranteeing his debt, you are in serious trouble. You may have trapped yourself by your agreement. Quick! Get out of it if you possibly can! Swallow your pride; don't let embarrassment stand in the way. Go and beg to have your name erased.

New Berkeley Version

My son, if you have become a surety ["Interchanged with."] for your neighbor, if you have struck hands ["Made a pledge."] for another, you have been snared by the words of your mouth, by the words of your mouth you have been caught — do this at once, my son, and deliver yourself, for you have come into the hand of your neighbor: Go, humble, yourself; beg of your neighbor desperately,...

New Century Version

#### Dangers of Being Foolish

My child, be careful about giving a guarantee for somebody else's loan, about promising to pay what someone else owes.  
 You might get trapped by what you say;  
 you might be caught by your own words.  
 My child, if you have done this and are under your neighbor's control, here is how to get free.  
 Don't be proud. Go to your neighbor  
 and beg to be free from your promise.

New Life Bible	My son, if you have put yourself as a trust for what your neighbor owes to another, or if you have made a promise for a stranger, you have been trapped with the words of your lips. You have been caught with the words of your mouth. Do this now, my son, and get yourself out of trouble, for you have come into the hand of your neighbor. Go without pride and beg your neighbor to let you go.
New Living Translation	<b>Lessons for Daily Life</b> My child,[a] if you have put up security for a friend's debt or agreed to guarantee the debt of a stranger— if you have trapped yourself by your agreement and are caught by what you said— follow my advice and save yourself, for you have placed yourself at your friend's mercy. Now swallow your pride; go and beg to have your name erased.

### Partially literal and partially paraphrased translations:

American English Bible	O son; When you co-sign a loan for a friend, you've put yourself into your enemy's hands. By your own lips you've been snared, and captured by words that came from your mouth. O son; Heed my words and you'll save yourself. If you choose to do such thing for your friend; into evil hands, you will fall. Don't leave yourself [in this position]. For you'll find that you've even angered your friend... he for whom you co-signed the loan!
Beck's American Translation	<b><i>The Rash Pledge</i></b> My son, if you guarantee a loan for a neighbor or pledge yourself by a handshake with a foreigner, you are trapped by what you say, caught by your promise. Now do this, my son, and free yourself because you have put yourself into your neighbor's hands. Go, humble yourself; pester your neighbor.
International Standard V	<b><i>The Folly of Guaranteeing Loans</i></b> My son, if you guarantee a loan for your neighbor, if you have agreed to a deal [Lit. <i>have clapped your hands</i> ; i.e. have shaken hands] with a stranger, trapped by your own words, and caught by your own words, then do this, my son, and deliver yourself, because you have come under your neighbor's control [Lit. <i>into the hands of your neighbor</i> ]. Go, humble yourself! Plead passionately with your neighbor!.
New Advent (Knox)Bible	My son, has some friend persuaded thee to be his surety? Hast thou pledged thyself for a bond which is none of thine? Believe me, that word of assent has caught thee in a snare, thou art the prisoner of thy own promise made. Do then, my son, as I bid thee; obtain thy freedom; it is ill done to fall into another man's power. Quick, no time to lose; wake up this neighbour of thine from his bed,...
Translation for Translators	<b>Warnings against foolish behavior</b> My son, if someone has borrowed money from a friend or a stranger, and if you have promised that you will pay the money back if that person is unable to pay back the money he borrowed, you may be trapped by what you have agreed to do, <i>because if the one who borrowed the money is not able to pay it back, you will have to pay it.</i>



What you have said that you will do will be like a snare to you.  
 So, my son, I will tell you what you should do to escape from your difficulty,  
 so that the moneylender does not get control over your *wealth*:  
 Humbly go to your friend and plead with him *to cancel the agreement!*

### Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	My son, if you guarantee for your neighbor, and stick your palm to a commoner, the sayings of your mouth will snare you. Claim the sayings of your mouth. Do this here-and-now, my son: Deliver yourself from bringing your palm to your neighbor and going muddled from the boastings of your neighbor.
Ferrar-Fenton Bible	<b>Advice on Business Affairs</b> [Affairs. My son, are you bond for a friend ? Or for strangers have signed with your hand ? Or are snared by the words of your mouth ? Or caught by the words of your lips? Try this way, my son, to get free, Since you are in the hand of your neighbour, Go humble yourself to your friend,...
Lexham English Bible	<b>Against Pledges</b> My child, if you have pledged to your neighbor, [if] you have bound {yourself} to the stranger, [if] you are snared by the sayings of your mouth, [if] you are caught by the sayings of your mouth, do this, then, my child, and save yourself, for you have come into {the palm of your neighbor's hand}: Go, humble yourself, plead with your neighbor.
NIV – UK	<b>Warnings against folly</b> My son, if you have put up security for your neighbor, if you have shaken hands in pledge for a stranger, you have been trapped by what you said, ensnared by the words of your mouth. So do this, my son, to free yourself, since you have fallen into your neighbour's hands: go – to the point of exhaustion [Or <i>Go and humble yourself,</i> ] – and give your neighbour no rest!.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	My son, if you have stood bail for your neighbor or guaranteed the word of a stranger; if you have committed yourself with your own lips, know that you have trapped yourself with your own words. Then do this, my son: release yourself. If you have fallen into the hands of your neighbor, go speedily, kneel down and plead with him;.
The Heritage Bible	My son, if you give security for your friend, your palms are slapped into bondage with a stranger; You are ensnared with the sayings of your mouth; you are captured with the sayings of your mouth. Do this now, my son, and snatch yourself out; when you have come into the palm of your friend, walk, prostrate yourself, and fiercely plead with your friend.
New American Bible (2002)	My son, if you have become surety to your neighbor, given your hand in pledge [Given your hand in pledge: literally, "struck your hands"; this was probably the legal method for closing a contract.] <i>to another</i> , [These verses interrupt the discourse of chapters ⇒ Proverb 6:2-7, which should be read apart from them; they contain four shorter proverbs akin to those in Prov 30.] You have been snared by the utterance of your lips, caught by the words of your mouth; So do this, my son, to free yourself, since you have fallen into your neighbor's power: Go, hurry, stir up your neighbor!

New American Bible (2011)<sup>51</sup>

## MISCELLANEOUS PROVERBS\*

**Against Going Surety for One's Neighbor**

**My son** [Unlike other instructions that begin with “my son,” this instruction does not urge the hearer to store up the father’s words as a means to wisdom, but only to avoid one practice—going surety for one’s neighbor. The warning is intensified by repetition of “neighbor” and “free yourself,” the mention of bodily organs, and the imagery of hunting. Given your hand in pledge: lit., “struck your hands”; this was probably the legal method for closing a contract. To become surety meant intervening in favor of the insolvent debtor and assuming responsibility for the payment of the debt, either by obtaining it from the debtor or substituting oneself. Proverbs is strongly opposed to the practice (11:15; 17:18; 20:16; 22:26–27; 27:13) apparently because of the danger it poses to the freedom of the one providing surety.], **if you have become surety to your neighbor** [Prv 11:15; 22:26; Sir 8:13; 29:19.],

**given your hand in pledge to another,**  
**You have been snared by the utterance of your lips,**  
**caught by the words of your mouth;**  
**So do this, my son, to free yourself,**  
**since you have fallen into your neighbor’s power:**  
**Go, hurry, rouse your neighbor!**

New Jerusalem Bible

**My child, if you have gone surety for your neighbour, if you have guaranteed the bond of a stranger,**  
**if you have committed yourself with your lips, if through words of yours you have been entrapped,**  
**do this, my child, to extricate yourself -- since you have put yourself in the power of your neighbour: go, humble yourself, plead with your neighbour,...**

New RSV

**My child, if you have given your pledge to your neighbor,**  
**if you have bound yourself to another [Or a stranger],**  
**you are snared by the utterance of your lips [Cn Compare Gk Syr: Heb the words of your mouth],**  
**caught by the words of your mouth.**  
**So do this, my child, and save yourself,**  
**for you have come into your neighbour’s power:**  
**go, hurry [Or humble yourself], and plead with your neighbour.**

Revised English Bible

**My son, if you give yourself in pledge to another person and stand surety for a stranger,**  
**if you are caught by your promise, trapped by some promise you have made,**  
**this is what you must do, my son, to save yourself: since you have come into the power of another, bestir yourself, go and pester the man,...**

**Jewish/Hebrew Names Bibles:**

Complete Jewish Bible

**My son, if you have put up security for your friend, if you committed yourself on behalf of another; you have been snared by the words of your mouth, caught by the words of your own mouth. Do this now, my son, and extricate yourself, since you put yourself in your friend's power: go, humble yourself, and pester your friend;...**

exeGeses companion Bible

**My son,**  
**if you pledge for your friend,**  
**clap your palm with a stranger,**  
**snare yourself by the sayings of your mouth,**  
**capture yourself by the sayings of your mouth;**  
**work this now, my son, and deliver yourself:**

<sup>51</sup> Also called the revised edition.

	when you come to the palm of your friend go, prostrate and encourage your friend;...
Hebrew Names Version	My son, if you have become collateral for your neighbor, if you have struck your hands in pledge for a stranger; You are trapped by the words of your mouth. You are ensnared with the words of your mouth. Do this now, my son, and deliver yourself, seeing you have come into the hand of your neighbor. Go, humble yourself. Press your plea with your neighbor.
JPS (Tanakh—1985)	My son, if you have stood surety for your fellow, Given your hand for another, You have been trapped by the words of your mouth, Snared by the words of your mouth. Do this, then, my son, to extricate yourself, For you have come into the power of your fellow: Go grovel—and badger your fellow; ...
Judaica Press Complete T.	My son, if you have stood surety for your fellow, have given your hand for a stranger, you have been trapped by the sayings of your mouth; you have been caught by the sayings of your mouth. Do this then, my son, and be saved for you have come into your fellow's palm; go, humble yourself and give your fellow superiority.
Orthodox Jewish Bible	Beni (my son), if thou put up collateral for thy re'a, if thou hast shaken hands in pledge with a zar (stranger), Thou art snared with the words of thy peh (mouth), thou art trapped with the words of thy peh (mouth). Do this now, beni (my son), and deliver thyself, since thou art come into the palm of thy re'a; go, humble thyself, and plead with thy re'a.
The Scriptures 1998	My son, if you: Have become guarantor for your friend, Have shaken hands in pledge for a stranger, Have been snared by the words of your own mouth, Have been caught by the words of your mouth – Do this at once, my son, and deliver yourself, For you have come into the hand of your friend: Go, humble yourself, and urge your friend.

### Expanded/Embellished Bibles:

The Amplified Bible	My son, if you have become security for your neighbor, if you have given your pledge for a stranger or another, You are snared with the words of your lips, you are caught by the speech of your mouth. Do this now [at once and earnestly], my son, and deliver yourself when you have put yourself into the [a]power of your neighbor; go, bestir and humble yourself, and beg your neighbor [to pay his debt and thereby release you]. The Bible consistently teaches that one is not to forsake a friend, and this passage is not to be otherwise construed. But it is one thing to lend a friend money, and quite another thing to promise to pay his debts for him if he fails to do so himself. It might cost one, under the rigid customary laws governing debt, his money, his land, his bed, and his clothing—and if these were not sufficient, he and his wife and children could be sold as slaves, not to be released until the next Year of Jubilee—fifty years after the previous one. God's Word is very plain on the subject of not underwriting another person's debts (see Prov. 11:15; 17:18; 22:26).
The Expanded Bible	Dangers of Being Foolish My ·child [ <sup>L</sup> son], ·be careful about giving [ <sup>L</sup> if you make] a guarantee for ·somebody else's loan [ <sup>L</sup> your neighbor/friend], ·about promising to pay what someone else owes [ <sup>L</sup> shaking hands with a stranger in agreement; 11:15; 17:18; 20:16; 22:26; 27:13]. You ·might [or will] get trapped by what you say;

you might [or will] be caught by your own words [or what you say].  
 My child [<sup>L</sup>son], if you have done this and are under your neighbor's [or friend's] control,  
 here is how to get free [extricate yourself].  
 Don't be proud [<sup>L</sup>Humble yourself]. Go to your neighbor [or friend]  
 and beg to be free from your promise [<sup>L</sup>press/urge your neighbor/friend].

Kretzmann's Commentary

**Verses 1-19**

Warning Against Foolish Suretyship, Idleness, and Malice

My son, if thou be surety for thy friend, pledging himself or giving security for the debts of another, if thou hast stricken thy hand with a stranger, giving his hand to any neighbor in need, to any debtor as a sign of binding oneself for his debts, Job. 17:3,

thou art snared with the words of thy mouth, or, "if thou art entangled with the sayings of thy mouth," thou art taken, held captive, with the words of thy mouth, held to his promise, this referring to the situation arising when the debtor finds himself unable to meet his obligations.

Do this now, my son, and deliver thyself, tearing himself loose from the entanglement, when thou art come into the hand of thy friend, or, "since thou hast come into the hand of thy neighbor," this being the unfortunate consequence of the pledge lightly given. Go, humble thyself, rather, "stamp with thy foot," in an emphatic demand, and make sure thy friend, importuning him with great earnestness to fulfill his obligations, to tend to the payment of the debt before it is too late.

NET Bible®

*Admonitions and Warnings against Dangerous and Destructive Acts*

My child [Heb "my son" (likewise in vv. 3, 20).], if you have made a pledge<sup>3</sup> for your neighbor,

and [The conjunction "and" does not appear in the Hebrew text, but is supplied in the translation for the sake of smoothness.] have become a guarantor [Heb "struck your hands"; NIV "have struck hands in pledge"; NASB "have given a pledge." The guarantee of a pledge was signaled by a handshake (e.g., 11:15; 17:18; 22:26).] for a stranger,

if [The term "if" does not appear in this line but is implied by the parallelism. It is supplied in the translation for the sake of clarity.] you have been ensnared<sup>8</sup> by the words you have uttered [Heb "by the words of your mouth." The same expression occurs at the end of the following line (cf. KJV, ASV, NASB). Many English versions vary the wording slightly, presumably for stylistic reasons, to avoid redundancy (e.g., NAB, NIV, NRSV, NLT).],

and have been caught by the words you have spoken,

then, my child, do this in order to deliver yourself,

because you have fallen into your neighbor's power:

go, humble yourself,

and appeal firmly to your neighbor. When it comes to making an actual material change to the text, the NET Bible® is pretty good about indicating this. Since most of these corrections will be clear in the more literal translations below and within the Hebrew exegesis itself, I will not continue to list every NET Bible® footnote. Language footnotes will be placed in the Hebrew exegesis. Some footnotes will be quoted elsewhere in this document.

The Voice

My son, if you will risk your family's future to put up collateral for the debts of an acquaintance,

if you seal a commitment with a handshake to someone without first knowing the value of his word,

Then your words may well be the trap that snares you,

and your promise may seal your fate.

You can't be sure to whom you hitched your future.



So, my son—save yourself! Here's what you need to do:  
 go to that person who became your master *with a handshake*,  
 humble yourself, and plead your case.

**Literal, almost word-for-word, renderings:**

Concordant Literal Version	My son, if you have become surety for your associate, And you have clasped your palms with a stranger, If you have been trapped by words of your mouth, Have been seized by sayings of your mouth, Do this, indeed, my son and rescue yourself Since you have come into the palm of your associate: Go, bestir yourself and beset your associate;"...
English Standard V. – UK	My son, if you have put up security for your neighbor, have given your pledge for a stranger, if you are snared in the words of your mouth, in the words of your mouth, then do this, my son, and save yourself, for you have come into the hand of your neighbor: go, hasten [Or <i>humble yourself</i> ], and plead urgently with your neighbour.
God's Truth (Tyndale)	My son, if you be surety for your neighbor, you have fastened your hand with another man: yes you are bound with your own words, and taken with your own speech. Therefore my son, do this: discharge yourself, for you are come into your neighbors danger. Go your way then soon, and entreat your neighbor: let not your eyes sleep nor your eyelids to slumber. A portion of v. 4 is included for context.
Green's Literal Translation	My son, if you are surety for your friend, if you struck your hands with an alien, you are snared with the words of your mouth; you are captured with the words of your own mouth. My son, do this then, and deliver yourself when you come into the hand of your friend: go lower yourself and be bold to your friend.
NASB	<b>Parental Counsel</b> My son, if you have become surety for your neighbor, Have given a pledge [Lit <i>clapped your palms</i> ] for a stranger, If you have been snared with the words of your mouth, Have been caught with the words of your mouth, Do this then, my son, and deliver yourself; Since you have come into the hand [Lit <i>palm</i> ] of your neighbor, Go, humble yourself, and importune your neighbor.
New European Version	<b>Avoiding the Trap of Debt and Being Industrious</b> My son, if you have become collateral for your neighbour, if you have struck your hands in pledge for a stranger, you are trapped by the words of your mouth. You are ensnared with the words of your mouth. Do this now my son and deliver yourself, since you have come into the hand of your neighbour. Go, humble yourself. Press your plea with your neighbour.
New King James Version	<b>Dangerous Promises</b> 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.
James Rickard	O my son, if you have given security for your fellow and you have struck your palms together for the stranger. This is v. 1 only.

Stuart Wolf	My son, if you have become surety/a financial guarantor for your neighbor, if you have stricken for a stranger your hand/given a pledge for a stranger. Then you have been ensnared with the words of your mouth, you have been captured by the words of your mouth. Do this then, my son, and be delivered, because you have entered into the hand of your neighbor: walk/go, trample/weary yourself, and be bold to your neighbor.
Third Millennium Bible	My son, if thou be surety for thy friend, if thou hast struck thy hand with a stranger, thou art snared with the words of thy mouth; thou art taken with the words of thy mouth. Do this now, my son, and deliver thyself when thou hast come into the hand of thy friend: Go, humble thyself, so that thou shalt prevail with thy friend.
Updated Bible Version 2.11	My son, if you have become surety for your fellow man, If you have stricken your hands for a stranger; You are snared with the words of your mouth, You are taken with the words of your mouth. Do this now, my son, and deliver yourself, Seeing you have come into the hand of your fellow man: Go, humble yourself, and importune your fellow man;...
Young's Updated LT	My son! If you have been surety for your friend, Have stricken for a stranger your hand, Have been snared with sayings of your mouth, Have been captured with sayings of your mouth, Do this now, my son, and be delivered, For you have come into the hand of your friend. Go, trample on yourself, and strengthen your friend.

**The gist of this passage:** If you have guaranteed a loan for anyone, then you are obligated to make good on that loan, because you have given your word. Go to the creditor and work it out, where he sets the final terms.

Proverbs 6:1a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bên (בן) [pronounced bane]	son, descendant	masculine singular noun with the 1 <sup>st</sup> person singular suffix	Strong's #1121 BDB #119
ʾîm (אִם) [pronounced eem]	if, though; lo, behold; oh that, if only; when, since, though when (or, if followed by a perfect tense which refers to a past event)	primarily an hypothetical particle	Strong's #518 BDB #49
The particle ʾîm (אִם) can be used as a demonstrative ( <i>lo, behold</i> ), an interrogative (usually expecting a negative response and often used with other particles and rhetorically), and as a conditional particle ( <i>if, though</i> ); an indication of a wish or desire ( <i>oh that, if only</i> ; this is a rare usage).			
Gesenius writes: <i>Its primary power I regard as demonstrative, lo! Behold!</i> <sup>52</sup>			
ʿârab (בָּרַע) [pronounced ġaw-RAH <sup>PV</sup> ]	to mix, to mingle, to intermingle; to take on a pledge, to give in pledge, to exchange; to be sweet, to be pleasing	2 <sup>nd</sup> person masculine singular, Qal perfect	Strong's #6148 & #6149 (& #6147) BDB #786–787

<sup>52</sup> Gesenius *Hebrew Chaldee Lexicon to the Old Testament*, Baker Books; ©1979; p. 55.

## Proverbs 6:1a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
James Rickard: “Surety” is the Hebrew Verb ARAB, בִּרַעַ, pronounced (arav) in the Qal Perfect that means, “to pledge or be a surety or security” for someone or something. The security could be a guarantee of the safety of someone or for the repayment of someone’s debts. <sup>53</sup>			
lâmed (ל) [pronounced l <sup>ə</sup> ]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510
rêa' (עַר) [pronounced RAY-ahg']	associate, neighbor, colleague; companion, friend; beloved; fellow, acquaintance; fellow citizen; another person; one, another [in a reciprocal phrase]	masculine singular noun with a 2 <sup>nd</sup> person masculine singular suffix	Strong's #7453 BDB #945

James Rickard: “Neighbor” is the Hebrew noun REA, עַר, which means, “kinsman, fellow countryman, friend or anyone you know.” Here the context is anyone you know as it is linked with ZAR or ZUR, זָר, meaning “stranger, foreigner” in the second half of the verse.<sup>54</sup>

**Translation:** My son, if you have given a pledge to your associate,... In the previous chapter, David had been teaching Solomon about avoiding the wrong woman and focusing on his right woman. This chapter is an abrupt change. However, often when we see the vocative *my son*, we are either entering into another topic or branching off from the previous topic.

The verb here appears to have a number of meanings: *to mix, to mingle, to intermingle; to take on a pledge, to give in pledge, to exchange; to be sweet, to be pleasing*. However, given the context, the rest of this verse and the verse that follows, it appears that David is talking about Solomon giving a pledge to another person. The person to whom he is making this can be understood to be an *associate, neighbor, colleague; companion, friend*; or simply, *a fellow citizen; another person*. Given that this is one king speaking to his successor, the likely meaning is a *fellow citizen* or simply *to another person*.

As king, Solomon would be interacting with a great many people, and, as king, he would have extensive authority to do this or that, and sometimes he would need to step in and intervene. He would be dealing with people who have problems—often problems with one another—and he would be regulating disputes. As king, Solomon is going to make a lot of promises; he is going to say, “Okay, this is what we are going to do. Here is what I will do. I give you my word.” This appears to be what David is talking about.

The NET Bible interprets this differently, that you are putting up a pledge for someone that you do not know very well: *It was fairly common for people to put up some kind of financial security for someone else, that is, to underwrite another’s debts. But the pledge in view here was foolish because the debtor was a neighbor who was not well known (זָר, zar), perhaps a misfit in the community. The one who pledged security for this one was simply gullible.*<sup>55</sup>

The lâmed preposition allows for this pledge to be given *to* or given *in regards to* one’s neighbor.<sup>56</sup> So, the idea may be that one is guaranteeing credit for another person.

<sup>53</sup> From <http://gracedoctrine.org/proverbs-chapter-6/> accessed September 21, 2015.

<sup>54</sup> From <http://gracedoctrine.org/proverbs-chapter-6/> accessed September 21, 2015.

<sup>55</sup> From <https://bible.org/netbible/index.htm?pro6.htm> (footnotes); accessed September 8, 2015.

<sup>56</sup> Keil and Delitzsch make the same observation: Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Prov. 6:1–5.

In any case, this is a moot consideration. The idea is, you have willingly incurred a financial obligation and you need to see it through, honestly and with integrity.

Let's try to integrate this passage with the times.

### Barnes on Ancient Credit Practices

In the warnings against this suretyship, in the Book of Proverbs, we may trace the influence of contact with the Phoenicians. The merchants of Tyre and Zidon seem to have discovered the value of credit as an element of wealth. A man might obtain goods, or escape the pressure of a creditor at an inconvenient season, or obtain a loan on more favorable terms, by finding security. To give such security might be one of the kindest offices which one friend could render to another. Side by side, however, with a legitimate system of credit there sprang up, as in later times, a fraudulent counterfeit. Phoenician or Jewish money-lenders (the "stranger") were ready to make their loans to the spendthrift. He was equally ready to find a companion (the "friend") who would become his surety. It was merely a form, just writing a few words, just "a clasping of the hands" (see the marginal reference) in token that the obligation was accepted, and that was all. It would be unfriendly to refuse. And yet, as the teacher warns his hearers, there might be, in that moment of careless weakness, the first link of a long chain of ignominy, galling, fretting, wearing, depriving life of all its peace.

The Jewish law of debt, hard and stern like that of most ancient nations, might be enforced against him in all its rigour. Money and land might go, the very bed under him might be seized, and his garment torn from his back (Prov. 20:16; Prov. 22:27), the older and more lenient law (Ex. 22:25–27) having apparently fallen into disuse. He might be brought into a life-long bondage, subject only to the possible relief of the year of jubilee, when the people were religious enough to remember and observe it. His wives, his sons, his daughters might be sharers in that slavery (Neh. 5:3–5). It was doubtful whether he could claim the privilege which under (Ex. 21:2) belonged to an Israelite slave that had been bought. Against such an evil, no warnings could be too frequent or too urgent.

It should be added that the Bible indicates that making such a pledge is a bad idea. Prov. 17:18 22:26

Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Prov. 6:1.

#### Chapter Outline

#### Charts, Graphics and Short Doctrines

Ellicott's Commentary: *When the Mosaic Law was instituted, commerce had not been taken up by the Israelites, and the lending of money on interest for its employment in trade was a thing unknown. The only occasion for loans would be to supply the immediate necessities of the borrower, and the exaction of interest under such circumstances would be productive of great hardship, involving the loss of land and even personal freedom, as the insolvent debtor and his family became the slaves of the creditor (Nehemiah 5:1-5). To prevent these evils, the lending of money on interest to any poor Israelite was strictly forbidden (Leviticus 25:35-37); the people were enjoined to be liberal, and lend for nothing in such cases. But at the time of Solomon, when the commerce of the Israelites had enormously developed, and communications were opened with Spain and Egypt and (possibly) with India and Ceylon, while caravans penetrated beyond the Euphrates, then the lending of money on interest for employment in trade most probably became frequent, and suretyship also, the pledging of a man's own credit to enable his friend to procure a loan. And when the wealth that accompanied this development of the national resources had brought luxury in its train, borrowing and suretyship would be employed for less worthy purposes, to supply the young nobles of Jerusalem with money for their extravagance. Hence possibly the emphatic language of the text and Proverbs 20:16; Proverbs 27:13.<sup>57</sup>*

Goldberg on the Mosaic Law as related to lending practices: *The Folly of Overextended Debt: Unlimited debt is a foolishness for which Wisdom has some severe warnings. The Mosaic Covenant*

<sup>57</sup> From <http://biblehub.com/commentaries/proverbs/6-1.htm> accessed September 29, 2015.

*encouraged people to help one another, especially those who had unexpected financial difficulties. When loans were involved, no interest was to be charged (Leviticus 25:35-38). In particular, land sales were carefully regulated because the family plot of land was never to be sold. All a purchaser could buy from a needy farmer was the crop value to the next year of Jubilee, at which time the use of the land reverted back to the family who owned it (Leviticus 25:13-16).<sup>58</sup>*

*The Bible Illustrator (R. F. Horton): The young man, finding his neighbour in monetary difficulties, consents in an easy-going way to become his surety; enters into a solemn pledge with the creditor, probably a Phoenician money-lender. He now stands committed. His peace of mind and his welfare depend no longer upon himself, but upon the character, the weakness, the caprice, of another. A young man who has so entangled himself is advised to spare no pains, and to let no false pride prevent his securing release from his obligation. There may, however, be cases in which a true brotherliness will require us to be surety for our friend. Ecclesiasticus says: "An honest man is surety for his neighbour, but he that is impudent will forsake him." If we can afford to be a surety for our neighbour, we can clearly afford to lend him the money ourselves. A miserable chain thoughtlessness in the matter of suretyship may forge for the thoughtless.<sup>59</sup>*

When thinking about indebtedness, we need to place ourselves back in time, and get in synch with ancient Jewish society and culture. Debt in the United States is commonplace. Although I do not believe that it is wise to go in debt for material things whose value depreciates, most people will buy a car on credit and furniture on credit, etc. Many businesses require credit in order to simply open their doors (and to expand). This was not the case in ancient Israel, where people mostly farmed or kept animals or traded, and functioned independently of other businesses (obviously, they needed to sell or trade their food and animals on occasion). When someone needed money in Israel, it was because they had suffered a setback and needed something to get them through a bad year (or half-year). Whereas, there was certainly investment which occurred in that era (also attested to in the book of Proverbs), that was not exactly the norm (it is quite prevalent in the United States; not quite as prevalent in other countries). Therefore, when making application, we have to have one eye on ancient Israel, and another eye on current-day application.

Clarke says we simply take the burden off another's shoulders and place it upon our own.<sup>60</sup>

*James Rickard: "Surety" [is]... "a person who has contracted to be responsible for another; especially, a person who assumes any responsibilities, debts, or obligations in the event of the default of another." Today we call that a "co-signer" on a loan or mortgage.<sup>61</sup>*

What we should take from this is, whatever credit practices we engage in, we need to be honorable and forthright about. This will come out in the remainder of this passage.

Proverbs 6:1b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
tâqa' (תָּקַע) [pronounced taw-KAHQ']	to fasten, to thrust; to drive, to clap [or strike] [hands], to give a blow, to give a blast	2 <sup>nd</sup> person masculine singular, Qal perfect	Strong's #8628 BDB #1075

<sup>58</sup> From <http://bibleoutlines.com/library/pdf/proverbs.pdf> (Proverbs 6); accessed October 2, 2015.

<sup>59</sup> From <http://www.studydrive.org/commentaries/tbi/view.cgi?bk=19&ch=6> accessed September 29, 2015.

<sup>60</sup> Adam Clarke, *Commentary on the Bible*; from e-Sword, Prov. 6:1.

<sup>61</sup> From <http://gracedoctrine.org/proverbs-chapter-6/> accessed September 21, 2015.



## Proverbs 6:1b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
The key to the meaning of this verb is context and the direct object. When the direct object is <i>tent</i> , it means <i>to pitch</i> , <i>to peg down</i> (Gen. 31:24 Jer. 6:3). The relationship here is, the tent pegs are <i>fastened</i> , <i>thrust</i> , <i>driven</i> into the ground.			
James Rickard: "Pledge" is the Verb TAQA, תָּקַע, "to pitch, to clap, to blow" with the noun KAPH, כַּף, that means, "hollow of the hand, or palm" Combined they are analogous to shaking hands. It was a sign of agreement or contract as it is today too. So it is like "signing on the dotted line." <sup>62</sup>			
lâmed (ל) [pronounced l <sup>e</sup> ]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510
zûwr (זור) [pronounced zoor]	a stranger, an alien; an enemy; of another family; a strange man, an adulterer; strange children [bastards]; unlawful; another; new, unheard of; unauthorized person	masculine singular, Qal active participle with the definite article	Strong's #2114 BDB #266
The NET Bible: Heb "stranger." The term זור (zur, "stranger") probably refers to a neighbor who was not well-known. Alternatively, it could describe a person who is living outside the norms of convention, a moral misfit in the community. In any case, this "stranger" is a high risk in any financial arrangement. <sup>63</sup>			
kaph (כף) [pronounced kaf]	palm, hollow or flat of the hand, sole of the foot; bowl, spoon	feminine singular noun, with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #3709 BDB #496
These nouns are tied together because of the fact that they are concave.			

**Translation:** ...and you have struck your palms with a stranger,... As king, both David and Solomon would be dealing with fellow citizens, but they would also be dealing with aliens, people who have come there from another country. This often indicates positive volition toward the God of Israel on that person's part.

When we seal a deal, we often shake hands. Here, it appears more as if the two palms are struck together, to indicate that an agreement has been reached.

## Striking Hands, as per several commentators

Treasury of Scriptural Knowledge: *To strike, or join hands, was an ancient form of entering into contracts in all counties and all ages.*<sup>64</sup>

Gill: *the verbal agreement [was] made and confirmed by striking hands, and this before witnesses.*<sup>65</sup>

<sup>62</sup> From <http://gracedoctrine.org/proverbs-chapter-6/> accessed September 21, 2015.

<sup>63</sup> From <https://bible.org/netbible/index.htm?pro6.htm> (footnotes); accessed September 8, 2015.

<sup>64</sup> *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, Prov. 6:1.

<sup>65</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 6:2.

## Striking Hands, as per several commentators

James Rickard: A good example of the usage guaranteeing the safety of someone was Judah becoming a surety for his youngest brother, Benjamin in Gen 43:9; 44:32. If he failed to bring Benjamin back to Israel their father, Judah would bear his guilt for the rest of his life. Judah then demonstrates how seriously he understood his promise when he offered to become a slave in Egypt rather than forfeit his pledge and bear his guilt, Gen 44:33-34. Therefore, "becoming surety," as it is often translated, is the ancient equivalent of co-signing a loan or pledging one's own property as collateral for someone else's obligation. The pledge was apparently sealed by clasping or shaking hands.<sup>66</sup>

Chuck Smith: One of our favorite little side trips when we are in Israel is to go down to the sheep gate on Friday morning and watch as the Bedouins and all bring in their sheep to market. And the buyers and the sellers gather together and it is a sight that you just will never forget as you stand there and watch these Mercedes cabs come up, filled with these men with their caffias and all, they open up the door and out pours these men and the sheep and everything else. They open up the trunk and out come the sheep, you know. And the pickup trucks and all, and they herd all of these sheep into this area near the corner of the wall across from the Rockefeller Museum every Friday morning. And then these guys will begin to haggle and bargain over the sheep. Now when they bargain, they yell at each other. I mean, they just stand there. They shake their fists. You expect them to pull a knife out from under their robe at any time and go at it "cause they're just yelling like they're really angry. And it's quite a scene with all of the yelling and shouting, and the guy will turn and walk away, and turn around and yell at the guy. And then walk a bit and turn and yell some more, you know. And after they've gone through this for a while, pretty soon you see them slap their hands. You know, they'll... and the guy will reach in, get his wallet, pull out his money, and take the sheep and go off. And it's really quite a quite a scene. The striking of the hands is an indication, "All right, that's a deal, you made a deal."<sup>67</sup>

### Chapter Outline

### Charts, Graphics and Short Doctrines

So, Solomon, whether dealing with a fellow citizen or with an immigrant, he will find himself pledging to do this or that thing. Or he has pledged to guarantee payment from one person to another. Whatever it is, Solomon has entered into a financial obligation of his own free will, and therefore, he is responsible for that obligation.

**Application:** Now, whether or not this is a very specific obligation, as many suggest, like a co-signer; the general idea is, when you make a business or an investment promise, then you must stand by your promise. You do not get to agree to a set of terms until you don't like how things are going. For instance, if you are in a two-year lease with someone, you cannot demand that they lower your rent in the middle of the lease term; or, if you are a landlord and rents have suddenly skyrocketed, you still do not get to raise to rent on a tenant when in the midst of a lease term.

**Application:** I have known of landlords who have asked tenants to move out in the middle of a lease term because a friend or relative needed the house (or the owner wanted to move back in). You cannot do that! You can together come to some mutually agreed upon terms, and the tenant might move out mid-lease based upon those terms, but you cannot simply take your house back when it is under lease.

**Application:** My point is not to explain the legalities of the lease market, but to indicate that the believer in Jesus Christ must adhere to whatever contracts he signs. Acceptable terms may turn into unacceptable terms partway through your agreement; but you cannot simply nullify your contract. And I am speaking of this based upon moral and Christian standards, rather than legal ones. So, even if you handshake a deal with someone, you must adhere to the terms that you agreed to (although, I would certainly recommend that you do your business deals on paper where both sides are aware of all the terms).

<sup>66</sup> From <http://gracedoctrine.org/proverbs-chapter-6/> accessed September 21, 2015.

<sup>67</sup> From <http://www.studyight.org/commentaries/csc/view.cgi?bk=19&ch=6> accessed September 29, 2015

Treasury of Scriptural Knowledge lists the Scriptures related to this practice: Prov. 11:15 17:18 20:16 22:26 27:13 Gen. 43:9 44:32, 44:33 Job. 17:3 Phm. 1:18–19 Heb. 7:22.<sup>68</sup>

Proverbs 6:2a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
yâqôsh (שָׁקִי) [pronounced yaw-KOHSH]	<i>to be entrapped (snared), to be caught by a bait, to be taken by a noose; metaphorically, to be snared or seduced by avarice</i>	2 <sup>nd</sup> person masculine singular, Niphal perfect	Strong's #3369 BDB #430
The NET Bible: The verb שָׁקִי (yaqash) means “to lay a bait; to lure; to lay snares.” In the Niphal it means “to be caught by bait; to be ensnared” – here in a business entanglement. <sup>69</sup>			
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
’âmârîym (מִדְבָּרִים) [pronounced uh-maw-REEM]	<i>words, commands, mandates; speech, that which proceeds from the mouth</i>	masculine plural construct	Strong's #561 (& #562) BDB #56
peh (פֶּה) [pronounced peh]	<i>mouth [of man, animal; as an organ of speech]; opening, orifice [of a river, well, etc.]; edge; extremity, end</i>	masculine singular noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #6310 BDB #804

**Translation:** ...then you are trapped by the words of your mouth... David tells him that he is trapped by the words of his mouth. This is not a bad thing; Solomon has give a verbal pledge, and David is saying that he is bound by that pledge. “When you tell Charley Brown what you are going to do, then you are bound by those words. You need to carry out what you have promised to do.”

Preacher's Complete Homiletical Commentary: *[The tongue, when] thoughtlessly used, brings a man into a snare.*<sup>70</sup>

The Geneva Bible: *He forbids us not to become surety one for another, according to the rule of charity, but that we consider for whom and after what sort, so that the creditor may not be defrauded.*<sup>71</sup>

J. Vernon McGee: *[The writer of Proverbs] mentions two things which are good advice any time. Beware of signing a friend's note. And never become a partner with a stranger. The unsaved man can follow this advice in his business, and it will be helpful to him.*<sup>72</sup> It is good advice for today as well.

<sup>68</sup> Treasury of Scriptural Knowledge; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, Prov. 6:1.

<sup>69</sup> From <https://bible.org/netbible/index.htm?pro6.htm> (footnotes); accessed September 8, 2015.

<sup>70</sup> From <http://www.studydrive.org/commentaries/phc/view.cgi?bk=19&ch=6> accessed September 29, 2015.

<sup>71</sup> From <http://www.biblestudytools.com/commentaries/geneva-study-bible/proverbs/proverbs-6.html> accessed September 8, 2015.

<sup>72</sup> From [https://archive.org/stream/20-Proverbs/20-PROVERBS\\_djvu.txt](https://archive.org/stream/20-Proverbs/20-PROVERBS_djvu.txt) (Prov. 6); accessed September 26, 2015.

## Proverbs 6:2b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâkad (לָקַד) [pronounced law-KAHD]	<i>was captured, was seized, was taken, was chosen [by lot]; trapped</i>	2 <sup>nd</sup> person masculine singular, Niphal perfect	Strong's #3920 BDB #539
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
ʾāmârîym (מִדְבָּרִים) [pronounced uh-maw-REEM]	<i>words, commands, mandates; speech, that which proceeds from the mouth</i>	masculine plural construct	Strong's #561 (& #562) BDB #56
peh (פֶּה) [pronounced peh]	<i>mouth [of man, animal; as an organ of speech]; opening, orifice [of a river, well, etc.]; edge; extremity, end</i>	masculine singular noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #6310 BDB #804

**Translation:** ...and you are captured by the words of your mouth. In both cases, whether dealing with the fellow citizen or with the alien, Solomon is bound by his word. In the Hebrew, this says, *you have been captured by the words of your mouth*; in the English, we would say, *you are bound by your word*. Both phrases are not taken literally, but figuratively.

Throughout the Bible, there is a great deal of figurative language. This is because the Bible was written by a variety of men, and some used figurative language. Most of the time, we simply read through a passage and don't even notice it, because the phrasing is so similar to words that we use today. In some translations, it would be reasonable to translate this, *you are bound by your word*. You would read this and understand exactly what it says, even though, when taken literally, the words sound goofy.

The repetition of the thoughts here emphasize how important this is. Whatever you have agreed to, that is what you are responsible for. Now, you might be able to appeal to the person you made the promise to—but that needs to be taken care of and agreed to.

**Application:** I have given the example of a lease contract. You may be in a situation where you must break the lease. You do not just sneak out in the middle of the night. You go to the landlord and you make a deal with him. You explain the circumstances, and then you both come to an agreement (many places ask for an additional month's rent). And when you move out, you do not leave the place trashed or dirty.

Gill: *[You] cannot get loose without paying the debt, if the debtor does not, or without the leave of the creditor.*<sup>73</sup>

James Rickard: *Solomon reveals the true nature of co-signing when he uses terms from hunting, "snared" and warfare, "taken" or "captured". To endanger one's property by pledging it as collateral for someone else's loan is to be a wild animal caught in a trap or a prisoner of war. If done, the son would be placing himself in a financial situation over which he had no control. Agreeing by word of mouth to cosign such a debt could lead to serious trouble. This is largely because whoever shakes hands or gives his word in a pledge gives his or her belongings to another person, without really knowing whether or not that person will fulfill his or her obligation. Moreover, the guarantor has no*

<sup>73</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 6:2.

control over that person's fulfillment. His property is, in essence, lost until the loan is paid off. He has assumed someone else's risk.<sup>74</sup>

Vv. 1–2 read: **My son, if you have given a pledge to your associate, and you have struck your palms with a stranger, then you are trapped by the words of your mouth and you are captured by the words of your mouth.**

### Being Bound by an Agreement

1. Before we began this verse, I pointed out that some translations made it sound as though, if you got yourself into a bad deal, then you ought to try to get out of it. Logically, this does not sound like the Bible approach to deal making.
2. The first verse suggests that you have entered into a deal—you have given a pledge to an associate or you have shaken hands with a person that you do not know very well (perhaps an immigrant to Israel).
3. Let's say that you have entered into a deal which is not good for you. That appears to be the essence of what we are discussing.
4. You have shaken hands on this deal (which is the modern-day understanding of what the two do with their hands).
5. David makes it clear that *you are trapped by the words of your mouth; you are captured by the words of your mouth*.
6. In other words, you have made an agreement, and you are bound by that agreement.
7. We have a similar arrangement today known as *co-signing*. Almost everyone has been burned in this regard. Co-signing for another person is not just a nice thing to do, or a personal favor. It means that you have obligated yourself and your money to pay in case that person does not. Most of the time when a co-signer is required, that means that the person being co-signed for is not known for his own honesty and integrity.
8. So that there is no misunderstanding here, if you co-sign for someone, then YOU MUST PAY HIS DEBT if he defaults (which he probably will).

The Bible elsewhere indicates that co-signing is not a very smart thing to do. Prov. 11:15 17:18 20:16 22:26

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

**Application:** The Bible teaches honesty and responsibility in financial dealings. I was blessed as a young person to have parents who would lend me money, and then I would pay them back as I earned it. I got into the habit of settling all my debts. This was a very beneficial lesson for me, as a young person, to learn.

**Application:** And, so there is no misunderstanding—even though my parents were not rich, and they could afford it if I did not pay them back a dollar here or \$5 there—they still collected on the debt. This was good for me. The same thing goes for you as a parent. If you come to a financial agreement with your children, you hold them to that agreement; and if they break it, you don't sue them; you simply do not lend them any more money ever again.

**Application:** While on this topic, I was caught at school damaging property. I had to replace that property; and my folks made me work for it. I mowed lawns and it was hot, unpleasant work, but I paid for the desk I had damaged. You know what I learned? I never damaged a desk ever again.

Robert Dean: *[W]hile being gracious to others is important, being generous to others is important, there are limits; and this is a passage that does talk about those limits. We can bring about a certain amount of self-induced misery from a misplaced or naïve benevolence. In other words, good intentions plus folly results in self-destruction. Just because we have our hearts in the right place doesn't mean that the results are necessarily going to be of benefit.*<sup>75</sup>

<sup>74</sup> From <http://gracedoctrine.org/proverbs-chapter-6/> accessed September 21, 2015.

<sup>75</sup> From [Dean Bible.org](http://DeanBible.org); accessed September 25, 2015.



Dean continues: *This is not addressing borrowing or loaning money to someone; that is a different issue. This is the issue of basically assuming responsibilities jointly for someone else's debt. This is not like the situation in Philemon where Paul has assumed responsibility for the past debts of the slave Onesimus, but this is assuming responsibility for future debts. In Scripture there is a recognition of loaning under certain conditions—not with excessive interest rates—but this scenario is talking about the idea of what we would call co-signing on a loan, becoming responsible for someone else's debts. This is completely prohibited by the father. We see this because of two terms here. First of all, "if you have become," if you have already done this; have given a pledge (signed on the dotted line), reached an agreement to do this "for a stranger." The word here for stranger is the word zar. This is not talking about parents co-signing on a loan for their children; that is within the family. Here it is talking about a friend that is someone you know whom you think you can trust. That is prohibited. And on the other extreme, a stranger, someone you don't know. This is a path to great danger.*<sup>76</sup>

James Burton Coffman: *In ancient times, the careless assumption of another's financial obligations could bring vast damages upon those thoughtless enough to do it; and, even today, there are examples of very extensive harm that can result from it. This writer knew a great Christian brother in Sherman, Texas, who co-signed a note for a kinsman; and when the kinsman defaulted, the brother sold his home and his farm to pay the bank... "It should be remembered in this connection that the risks involved in the assumption of such liabilities in ancient times were very great. Terrible poverty and even slavery could result." Although today we have such things as bankruptcy laws to protect certain debtors, there are still grave and totally unnecessary risks involved in one's obligating himself to pay others' obligations.*<sup>77</sup>

This is quite fascinating, because we are not being warned about sins. Co-signing for a loan is not some great evil which rots away the soul. It is just a bad business practice, even with close relatives. I may be wrong about this, but I think this is the first time in Proverbs we are dealing with good business practices versus bad business practices.

**Application:** Clearly, you have not sinned when you guarantee another's debt or credit; but you must assume the financial responsibility for them, if they fail to pay. You can do this for friends or family; but remember, you have made yourself responsible.

**Application:** Parents do all kinds of things for their children; but the best thing that you can do for your children, in the realm of finances, is to be financially responsible. It is a part of your Christian testimony. They need to know to fulfill obligations, even when these obligations are to parents who have much more money than they do.

The Bible teaches a variety of things; and some of the teaching of this chapter may surprise you. Much of Proverbs is good advice for believers and unbelievers. Most of us live on this earth for 60–90 years. God wants the best for us. We go through a great many changes over that period of time. Proverbs is one of the many books of Scripture which simply deals with life and what we ought to do with it.

### Proverbs 6:3a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿāsâh (אָסָה) [pronounced gaw-SAWH]	do, make, construct, fashion, form, prepare, manufacture	2 <sup>nd</sup> person masculine singular, Qal imperative	Strong's #6213 BDB #793

<sup>76</sup> From [Dean Bible.org](http://www.deanbible.org); accessed September 25, 2015.

<sup>77</sup> From <http://www.studydrive.org/commentaries/bcc/view.cgi?bk=19&ch=6> accessed September 28, 2015. Quote is from Broadman Bible Commentary (citation found at link).

## Proverbs 6:3a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
zô'th (זֹתָ) [pronounced zoth]	<i>here, this, this one; thus; possibly another</i>	feminine of singular zeh; demonstrative pronoun, adverb	Strong's #2063 (& 2088, 2090) BDB #260
'êphôw (אֵפֹו) [pronounced ay-FOH]	<i>then, here, now; so; (who) then, (what) then (with interrogative); then (with imperative - i.e. know then); if...then (with adverb)</i>	enclitic, demonstrative particle	Strong's #645 BDB #66
bên (בֶּן) [pronounced bane]	<i>son, descendant</i>	masculine singular noun with the 1 <sup>st</sup> person singular suffix	Strong's #1121 BDB #119

**Translation:** [Therefore] do this now, my son,... Bear in mind that Solomon at this point is still a young man. I picture him as perhaps around ages 7–13 when this teaching is taking place. He appears to have begun as a very young king, which is why his wisdom seemed so phenomenal to the kings (and queens) around him.

At this moment, it is unlikely that Solomon has not made any pledges or promises or deals. So, King David is not urging him to go out right this moment and to do what he has promised. However, the idea is, when you made a promise to do something, you go and do it, as swiftly as possible. Your word is your bond, and you do what you promise to do quickly (or within a reasonable time frame).

A king does not tell a complainant, "I know you are having problems determining the border with your neighbor; let me talk to him and then give you a ruling." King David is telling Solomon, don't wait a month or two, do what you have promised soon.

*Ironside: Unlikely as it may seem on the surface, pride is generally the incentive to offering security. A desire to be thought well of or considered financially secure has led many a man to offer security—even to one who was quite unable to assume such a debt and still meet the needs of those dependent on him. An easygoing disposition leads some to make thoughtless pledges that could lead to their ruin. However one becomes entrapped, the command in these verses should be heeded; one must humble himself and confess that he has undertaken more than righteousness and foresight would advise.<sup>78</sup>*

## Proverbs 6:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
nâtsal (נָצַל) [pronounced naw-TSAHL]	<i>save yourself, deliver yourself; be torn out or away, be delivered; be snatched away, rescue yourself, preserve yourself, be recovered</i>	2 <sup>nd</sup> person masculine singular, Niphal imperative	Strong's #5337 BDB #664

<sup>78</sup> Dr. Henry Allen Ironside, *Studies on Book One of Psalms*; from e-Sword, originally taken from [http://www.plymouthbrethren.org/byauthor/44/henry\\_allen\\_ironside](http://www.plymouthbrethren.org/byauthor/44/henry_allen_ironside); Prov. 6:1–5.

## Proverbs 6:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
The NET Bible: <i>The syntactical construction of imperative followed by an imperative + vav consecutive denotes purpose: "in order to be delivered." The verb means "to deliver oneself, be delivered" in the Niphal. The image is one of being snatched or plucked quickly out of some danger or trouble, in the sense of a rescue, as in a "brand snatched [Hophal stem] from the fire" (Zech 3:2).</i> <sup>79</sup>			
James Rickard: "Deliver" is the Verb NATSAL, נָצַל, which means, "to be saved, to extricate, to rescue" where the basic meaning is, "to separate, or be separate." In the Niphal (typically passive or reflexive) Imperative it is used reflexively as a command to do what is necessary to correct the previous action of placing yourself as surety. <sup>80</sup>			

**Translation:** ...and preserve yourself,... Solomon is preserving himself in the following way: he is preserving his name; he is saving his reputation. People know that they can come to him, and things will be okay. If he gives them his word, then his word will stand.

David is warning Solomon to get out in front of this. Deal with it quickly. Otherwise, the interest and penalties build up. *Saving yourself* simply means that you deal with this financial thing quickly and honorably.

The Pulpit Commentary: *In this verse advice is tendered as to what is to be done under the circumstances of this entanglement. The surety is to take immediate steps to be set free. The urgency of the advice is to be explained by the serious consequences which would follow in the event of the debtor not satisfying the creditor in due time. The surety became liable to the penalties inflicted by the Hebrew law of debt. His property could be distrained. His bed and his garment could be taken from him, (Prov. 22:27 and Prov. 20:16) and he was liable as well as his family to be reduced to the condition of servitude.*<sup>81</sup>

## Proverbs 6:3c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כי) [pronounced kee]	for, that, because; when, at that time, which, what time	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
bôw' (אוּב) [pronounced boh]	to come in, to come, to go in, to go, to enter, to advance; to attain	2 <sup>nd</sup> person masculine singular, Qal perfect	Strong's #935 BDB #97
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within	a preposition of proximity	No Strong's # BDB #88
kaph (כף) [pronounced kaf]	palm, hollow or flat of the hand, sole of the foot; bowl, spoon	feminine singular construct	Strong's #3709 BDB #496

<sup>79</sup> From <https://bible.org/netbible/index.htm?pro6.htm> (footnotes); accessed September 8, 2015.

<sup>80</sup> From <http://gracedoctrine.org/proverbs-chapter-6/> accessed September 21, 2015.

<sup>81</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Prov. 6:3.

## Proverbs 6:3c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
rêa' (רֵעַ) [pronounced RAY-ahg']	associate, neighbor, colleague; companion, friend; beloved; fellow, acquaintance; fellow citizen; another person; one, another [in a reciprocal phrase]	masculine singular noun with a 2 <sup>nd</sup> person masculine singular suffix	Strong's #7453 BDB #945

**Translation:** ...for you have come into the hand of your associate:... David saying, "For you have come into the hand of your associate," simply indicates that he is bound by his word to his associate. He must do whatever he has promised to do. He cannot later decide, *I really should not have promised this; it is too much of a hassle.*

The NET Bible: Heb "have come into the hand of your neighbor" (so NASB; cf. KJV, ASV). The idiom using the "hand" means that the individual has come under the control or the power of someone else. This particular word for hand is used to play ironically on its first occurrence in v. 1.<sup>82</sup>

He is under the control of his associate, to whom he made the pledge. He is under his control because he himself obligated himself to his associate.

## Proverbs 6:3d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hâlak <sup>e</sup> (הָלַךְ) [pronounced haw-LAHK <sup>e</sup> ]	go, come, depart, walk; advance	2 <sup>nd</sup> person masculine singular, Qal imperative	Strong's #1980 (and #3212) BDB #229
râphaç (רָפָח) [pronounced raw-FAWS]	be humbled, submit yourself; let oneself be trampled [stomped, tread upon]; prostrate yourself; be submissive to	2 <sup>nd</sup> person masculine singular, Hithpael imperative	Strong's #7511 (& #7515) BDB #952

The NET Bible: In the Hitpael the verb סָפַר (rafas) means "to stamp oneself down" or "to humble oneself" (cf. KJV, NASB, NIV). BDB 952 s.v. Hithpael suggests "become a suppliant." G. R. Driver related it to the Akkadian cognate rapasu, "trample," and interpreted as trampling oneself, swallowing pride, being unremitting in effort ("Some Hebrew Verbs, Nouns, and Pronouns," JTS 30 [1929]: 374).<sup>83</sup>

James Rickard: "Humble" is the Verb RAPHAS, שָׁפַח, that literally means, "to be muddy" in the Hithpael (typically reflexive action, but used here for actively) Imperative. It is a hyperbolic (figure of speech) command to humble oneself.<sup>84</sup>

w <sup>e</sup> (or v <sup>e</sup> ) (וְ, or וּ) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
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<sup>82</sup> From <https://bible.org/netbible/index.htm?pro6.htm> (footnotes); accessed September 8, 2015.

<sup>83</sup> From <https://bible.org/netbible/index.htm?pro6.htm> (footnotes); accessed September 8, 2015.

<sup>84</sup> From <http://gracedoctrine.org/proverbs-chapter-6/> accessed September 21, 2015.

## Proverbs 6:3d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
râhab (בָּהָר) [pronounced raw-HAHB]	<i>rage against, act fiercely towards, act stormily, be boisterous, be arrogant, act insolently; storm against; press upon, urge on; tremble, to fear; to make inopportune</i>	2 <sup>nd</sup> person masculine singular, Qal imperative	Strong's #7292 BDB #922
<p>The NET Bible: <i>Heb "be bold." The verb בָּהָר (rahav) means "to act stormily; to act boisterously; to act arrogantly." The idea here is a strong one: storm against (beset, importune) your neighbor. The meaning is that he should be bold and not take no for an answer. Cf. NIV "press your plea"; TEV "beg him to release you."</i><sup>85</sup></p> <p>James Rickard: <i>"Importune" is the Hebrew Verb RAHAB, בָּהָר, pronounced (rahav), that means, "to assail, or confuse." This too is used hyperbolically. When a man is caught in a pledge which he cannot repay, wisdom dictates that he immediately press his case with his creditor.</i><sup>86</sup></p>			
rê'îym (רֵעִים) [pronounced RAY-geem]	<i>associates, neighbors, colleagues; companions, friends; beloved one; acquaintances; fellow citizens; other people; others [in a reciprocal phrase]</i>	masculine plural noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #7453 BDB #945

**Translation:** ...go, submit yourself [to him] and urge your neighbors. You to and submit yourself to your neighbors (usually a dispute is going to involve several people). David is telling his son here, *you are a servant to your people*.

The final verb is somewhat confusing, as it can mean, *rage against, act fiercely towards, act stormily, be boisterous, be arrogant, act insolently; storm against; press upon, urge on; tremble, to fear; to make inopportune*. David is certainly not telling his son, "Go out there, get into the middle of everything, and then yell at everyone." That certainly would not fit contextually with the meaning. However, when the king presses upon his citizens, when he urges them, he is trying to bring them to a place of agreement. He is trying to get them to a point where they can understand one another and be able to come to a reasonable place.

The first imperative is pretty straightforward. It is the Hithpael imperative of râphaç (סָפַר) [pronounced raw-FAWS], which means *be humbled, submit yourself; let oneself be trampled [stomped, tread upon]; prostrate yourself; be submissive to*. Strong's #7511 (& #7515) BDB #952.

There is no little difficulty with the final verb of this phrase.

### How Do We Understand the Hebrew Word Râhab?

1. The word in question here is: râhab (בָּהָר) [pronounced raw-HAHB], and the BDB meanings for the Qal are: *to act insolently, storm against, beset, importune*.
2. Gesenius adds the meanings, *to tremble, to fear*. Obviously, there are nearly an opposite set of meanings.
3. Holladay offers the Qal meanings *to assail, to press, to pester*; Hiphil meanings: *to alarm, to confuse*.
4. This word only occurs 5x in the Old Testament (the ESV; capitalized will be used below, with the word bolded):

<sup>85</sup> From <https://bible.org/netbible/index.htm?pro6.htm> (footnotes); accessed September 8, 2015.

<sup>86</sup> From <http://gracedoctrine.org/proverbs-chapter-6/> accessed September 21, 2015.



## How Do We Understand the Hebrew Word Râhab?

- 1) Isa. 3:5 And the people will oppress one another, every one his fellow and every one his neighbor; the youth **will be insolent** to the elder, and the despised to the honorable. Qal imperfect.
- 2) Son 6:5 Turn away your eyes from me, for they **overwhelm** me-- Your hair is like a flock of goats leaping down the slopes of Gilead. Hiphil perfect.
- 3) Psalm 138:3 On the day I called, You answered me; my strength of soul You **increased**. Hiphil imperfect.
- 4) Prov. 6:3 ...then do this, my son, and save yourself, for you have come into the hand of your neighbor: go, hasten, and **plead urgently** with your neighbor. Qal imperative.
5. So, even though Gesenius has added the meaning *to fear*, we do not find evidence of it in another passage.
6. As you can see, coming up with a consistent understanding of this word is nigh impossible. A study of related cognates is not much help (the meanings *pride*, *strength* are the most common).
7. There is a very similar verb: râchab (רָחַב) [pronounced raw-KHAH<sup>B</sup>V], which means, *to become large, to grow, to be wide [spacious]*. Strong's #7337 BDB #931. Although I can imaginatively come up with some possible application here, the trouble is, this verb is generally used of making spaces larger. It can be used of the heart, but we do not have the word *heart* here. As a participle, this verb generally modifies a substantive; and a verb, this is generally applied to something. I list this, so that you know I am considering many approaches to this word.
8. To add to the confusion, David is telling Solomon to do this to his *neighbors, associates*; which is the first place that we have the plural in this passage.
9. We are helped from the NET Bible and James Rickard. The NET Bible: Heb “be bold.” The verb בָּהָר (rahav) means “to act stormily; to act boisterously; to act arrogantly.” The idea here is a strong one: storm against (beset, importune) your neighbor. The meaning is that he should be bold and not take no for an answer. Cf. NIV “press your plea”; TEV “beg him to release you.”<sup>1</sup>
10. James Rickard: “Importune” is the Hebrew Verb RAHAB, בָּהָר , pronounced (rahav), that means, “to assail, or confuse.” This too is used hyperbolically. When a man is caught in a pledge which he cannot repay, wisdom dictates that he immediately press his case with his creditor.<sup>2</sup>

<sup>1</sup> From <https://bible.org/netbible/index.htm?pro6.htm> (footnotes); accessed September 8, 2015.

<sup>2</sup> From <http://gracedoctrine.org/proverbs-chapter-6/> accessed September 21, 2015.

### Chapter Outline

### Charts, Graphics and Short Doctrines

James Rickard: *Importune* means, “to keep asking someone for something in a determined and annoying way.” Therefore you need to plead your case to get out from under the contract you have co-signed. Here we are told that if we become “surety” for someone else’s obligation, we should do everything possible to get out of it. Having described the situation in which the guarantor is entrapped in his neighbor’s power, Solomon urges him or her to do whatever is necessary to escape from the contract. He must deliver himself, since the person with the actual obligation is under no pressure, the guarantor having assumed it all for him.<sup>87</sup>

So that there is no misunderstanding, as the one who has made the pledge, you are under obligation to the person that you made your pledge to. You are *trapped* by your words. Extricating yourself from this financial situation means that you do it legally and with the agreement of the other person. You do not get to go to the other person and say, “Look, this contract no longer works for me. I declare it null and void. See you.” So, even though this final verb is difficult to translate, everything prior to indicates that you are under an obligation of your own making and you cannot just walk away from it.

**Application:** I have used the example of a lease. Let’s say you own a lease house, it is occupied and you are mid-lease, and your parents suddenly need a home to stay in. You cannot just kick your tenants out or even just

<sup>87</sup> From <http://gracedoctrine.org/proverbs-chapter-6/> accessed September 21, 2015.

ask them to leave. What you can do is, come to a mutual agreement on them moving out early. This means, you may have to give them an extra month or two in rent and pay their moving expenses.

V. 3 reads: **[Therefore] do this now, my son, and preserve yourself, for you have come into the hand of your associate: go, submit yourself [to him] and urge your neighbors.** One interpretation is, the person you are first urging is the one for whom you are the pledge. If he does not honor his obligation, then you are on the hook for it, which means you have to pay. You do not get a pass here for co-signing when you should not have.

Again, this is for any financial obligation that you have taken on; or any contact which you have signed.

**Application:** A good example of believers not taking responsibility is, when housing prices shot up and housing refinance loans were made easy to get, people would parlay their \$300,000 house into a \$240,000 cash loan from FHLMC. Then they enjoyed spending all of that money. Then their house dropped in value to \$150,000 and many walked away from their houses, saying, “My house is not worth \$240,000; so I am not going to pay that much for it!” That was extremely dishonest and shows a complete lack of integrity. Even if your agreement is made with our corrupt government, you are still responsible to keep to your agreement or to legally extricate yourself, if that is possible. Don’t forget, you refinanced and took out a lot of money in that loan; and you probably spent it. So you are still responsible for what you borrowed.

**Application:** When we agree to be lent the money to buy a house, there is no expressed guarantee that the value of your house will always be more than the money that you borrowed. There is no agreement that your house will always go up in value.

### Explaining Proverbs 6:1–3

1. My translation of vv. 1–3: **My son, if you have given a pledge to your associate, and you have struck your palms with a stranger, then you are trapped by the words of your mouth and you are captured by the words of your mouth. [Therefore] do this now, my son, and preserve yourself, for you have come into the hand of your associate: go, submit yourself [to him] and urge your neighbors.**
2. All of this translation hangs together and makes sense until the very end—essentially the final two words.
3. David tells Solomon that he is trapped by what he has said, indicating that he cannot get out of it.
4. David tells Solomon that he needs to go to his associate and submit to him. All of that is quite clear.
5. All of this fits together with what we have been taught about our responsibility to others.
6. And, it is reasonable to understand that we do not gather a bunch of neighbors together and yell at them or to act forcefully with them, which is what the final two words of this passage seem to indicate.
7. What appears to be a reasonable solution to the plural is, there are possibly several people involved here. If Solomon agreed to stand in as a surety for a loan, there is the person that he stood in for and the person who loaned the money.
8. Solomon is to go to both of these people and to work out a solution. This solution needs to be with the understanding that Solomon has bound himself by his own word, and that he should submit to his creditor.
9. Although this does not explain the final verb, it does explain the final plural noun.
- 10.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Let’s take what we have studied and apply it to practices today.

### Application of Ancient Surety Practices

1. The Bible does not outlaw credit being given, creditors, or the general practice of co-signing.

## Application of Ancient Surety Practices

2. Here, the Bible speaks to the consumer (David is speaking to Solomon), warning him that his word is his bond. In all financial transactions, what you promise (either verbally or by contract), that you should deliver.
3. The Bible does not outlaw cosigning, but clearly advises against it.
4. The Mosaic Law also had some laws concerning financial matters and interest.
5. This suggests that *some* regulation by the government (ideally speaking, a disinterested 3<sup>rd</sup> party) is legitimate.
6. There needs to be balance here. The government can certainly over-regulate, which it most often does.

Essentially, these are laws of divine establishment which apply to all people and all societies.

Chapter Outline

Charts, Graphics and Short Doctrines

*Lange: In the passage before us the warning is not so much against suretyship in general, as merely against the imprudent assumption of such obligations, leaving out of account the moral unreliableness of the man involved; and the counsel is to the quickest possible release from every obligation of this kind that may have been hastily assume.<sup>88</sup>*

## Gary North on Co-Signing for a Loan

Prov. 6:1–2)...is adamant about the necessity of avoiding surety. “Surety” is another word for co-signing for a loan. One man agrees to become responsible for the debts of another person, should that person default on his debt. The man who “strikes his hand” is obligated to honor the terms of the other man’s contract. He has accepted personal liability for another man’s economic performance. Avoid such obligations, Proverbs teaches. **“He that is surety for a stranger shall smart [know no peace, NEB] for it: and he that hateth suretyship is sure”** (Prov. 11:15).

There are rules for dealing with people who ignore this advice. A stranger is a person in the community who is not of the faith, and who therefore has no covenantal obligations either to the church or the wider covenanted community. If you lend to a stranger, be sure to take collateral from the person who has become the co-signer. The co-signer is now the “lender of last resort” for the stranger. The stranger may default. He may depart to a foreign land in the middle of the night. The person who has co-signed is therefore the most important individual in the transaction, as far as the creditor is concerned. Twice in Proverbs we find the following advice: “Take the garment that is surety for a stranger: and take a pledge [collateral] of him for a strange woman” (20:16; 27:13). The “strange woman” is synonymous with religious apostasy, which Proverbs contrasts with wisdom, meaning the fear of the Lord (Prov. 2). The strange woman represents the culture of Babylon (Rev. 17:3–6), a Jezebel culture. Anyone who would co-sign for such a person lacks good judgment. He is all too likely to be cheated by the predictably faithless debtor for whom he has co-signed. Collect collateral in advance from such a person.

The motives for co-signing are varied. The obvious one is friendship. A person is approached by a friend, who asks him to “strike hands,” or in modern terminology, to “put his name on the dotted line.”<sup>1</sup> Why is this necessary? Why doesn’t the friend simply put his own name on the dotted line? The fact is, he does, but the creditor is doubtful about the ability of the first debtor to make good on the debt. The creditor may not be willing to transfer assets to this person, or at least not at the prevailing rate of interest. The creditor may want to extract a higher rate of interest in order to compensate himself for the extra risk involved in loaning to a high-risk debtor.

If this higher rate of interest is so high that the debtor is even less likely to repay the loan, the creditor simply

<sup>88</sup> From <http://biblehub.com/commentaries/lange/proverbs/6.htm> accessed October 2, 2015.

## Gary North on Co-Signing for a Loan

refuses to make the loan. In order to decrease the risk of loss on the loan, the creditor imposes a new restriction. He tells the debtor to locate a more solvent person who will agree to repay the loan, should the original debtor default. This lowers the risk premium involved in the market rate of interest. Because the risk of loss is lower, the risk premium is lower, and therefore the rate of interest can be set lower. The creditor is protected. By spreading the risk of default, the creditor believes that his loaned funds are more likely to be repaid.

The co-signer therefore increases his own financial exposure. He is being asked to co-sign because a lender is doubtful about the character of the debtor, or about his competence, or whatever. The cosigner is saying that friendship, or his own personal evaluation of the debtor's ability and willingness to repay, counts for more than the evaluation of the potential creditor. He takes on the liability of repayment. He says, in effect, "the evaluation of my friend by the creditor is incorrect, and I will demonstrate my confidence in my own superior judgment by co-signing."

There is another possible motivation: charity. The co-signer expects his friend to default, but he co-signs anyway, in order to enable the first man to achieve his life's goals. Co-signing such a loan is an act of grace – an unmerited gift. This was Christ's motivation in laying down His life for His friends (John 15:13). He became surety for them (Heb. 7:22).

Insurance contracts were developed in the late Middle Ages that involved co-signing by risk-takers. Insurers would guarantee investors in a trading venture. If a merchant's ship sank, they would repay the investors. For this, the insurers were guaranteed an insurance "premium": a fixed percentage of the original investment. This was called "bottomry." Because they bore the risk of failure, insurers made the venture possible, for investors would then put money into the project. But insurers ("co-signers") were paid for taking this risk. They spread their risk by insuring numerous ventures.

Modern civil governments have taken on many responsibilities that private, voluntary co-signers might otherwise be asked to bear – and which they would decline to accept. But, unlike private insurers, the State does not enter the loan market in quest of financial profit. The State is buying political support and expanding State power by means of its ability to "sign the taxpayers' names on the dotted line." For example, the State creates guarantees for the repayment to lenders of private, profit-seeking loans to private companies or foreign nations, should the debtors default, thereby subsidizing both the lenders and the recipient companies or foreign governments. These State-subsidized debtors therefore obtain loans at below-market interest rates, since the risk premium in the private loans' interest rates falls sharply.

The State also creates guarantees for depositors who put their money into government-insured banks and other lending agencies. This subsidizes these lending institutions and all those who borrow from them, since they can do business at lower interest rates. Higher risk debtors can now obtain loans, because taxpayers are implicitly compelled by their rulers to co-sign for the government-insured lending institutions. Farmers receive guarantees for crop prices; they also gain access to below-market interest rates for home loans. The housing market especially has been subsidized ever since the 1930's in the United States by various loan-guarantee programs. An important political goal for any special-interest group is to become eligible for the subsidy of government co-signed loans.

Because all loan markets are now linked directly to currency systems, domestic and international, the whole fabric of Western trade is threatened by default. The world has loaned to "strange women"; in fact, the whole system of modern political economy is operated by "strangers" to the faith. And because the co-signing is political and compulsory, few of the faithful can escape.

Modern interventionist civil governments have produced compulsory co-signing on a scale never dreamed of by Solomon. In effect, all tax-financed welfare programs are a form of surety. Citizens have become financially liable for each other's mistakes, tragedies, and incompetence. The results are becoming clear: the threat of

## Gary North on Co-Signing for a Loan

massive bankruptcies, either openly or through the concealed bankruptcy that is produced by monetary inflation.

When Jesus Christ died on the cross for the sins of His people, He became surety for them (Heb. 7:22). The enormous cost involved in His becoming personally liable for His people's eternal debts to God provides the most graphic example in all of history of the potential costs of one's voluntary assumption of other men's personal incapacities. Christ bore unlimited liability. Only a man fully willing to bear a great deal of risk – and who has the capital to repay the debt completely – should contemplate becoming surety for a friend. He must limit his liability.

### Conclusion

Debt is always risky. The debtor can lose whatever collateral he possesses. Debt is more risky when a co-signing debtor does not know the economic position of someone he has co-signed for. Such debt places the preservation his wealth into the hands of someone who could not qualify for a loan, based on his own signature and assets. A co-signer's plans can be disrupted by the failure of the primary debtor to pay his debt on time.

It is unwise to co-sign a note for anyone. It places your assets on the line. A person who does not have sufficient capital, including a good credit rating, to be granted a loan is a high-risk debtor. Creditors seek to protect their loans. They demand that a poor credit risk find someone else to put his name on the debt, meaning his wealth.

From <http://www.garynorth.com/WisdomAndDominion.pdf> accessed September 25, 2015.

### Chapter Outline

### Charts, Graphics and Short Doctrines

*Joe Guglielmo: If you co-sign a loan you better make sure that you have the resources to pay it back if the other person doesn't pay it! That is just being wise; don't put yourself in a situation that will break you or your family. You see, if they default on the loan you are left holding the bag and you are responsible to pay the debt that was owed, and that could even mean going into slavery to pay off the debt back then or bankruptcy today! Even the Federal Trade Commission picks up on this and on their website listen to the warning that they are giving to people. You are being asked to guarantee this debt. Think carefully before you do. If the borrower does not pay the debt, you will have to. Be sure you can afford to pay if you have to, and that you want to accept this responsibility. You may have to pay up to the full amount of the debt if the borrower does not pay. You may also have to pay late fees or collection costs, which increase this amount. The creditor can collect this debt from you without first trying to collect from the borrower. The creditor can use the same collection methods against you that can be used against the borrower, such as suing you, garnishing your wages, etc. If this debt is ever in default, that fact may become a part of your credit record...Some studies of certain types of lenders show that for co-signed loans that go into default, as many as three out of four co-signers are asked to repay the loan. That statistic should not surprise you. When you are asked to co-sign, you are being asked to take a risk that a professional lender will not take. The lender would not require a co-signer if the borrower met the lender's criteria for making a loan.<sup>89</sup>*

From the Believer's Bible Commentary on reasons why you should not act to guarantee the loan to another person: (1) You might be helping him to buy something which it is not God's will for him to have. (2) You might be encouraging him to be a spendthrift or even a gambler. (3) If he defaults and you have to pay for something that is not your own, friendship will end and bitterness begin.<sup>90</sup>

**Application:** What is most important for the believer to understand is, co-signing on a loan is not forbidden by the Bible, but it is a financial obligation which goes further than simply affixing your signature to a piece of paper. You have assumed whatever financial obligation you are signing for. Let's say you are co-signing on a lease agreement for your own children, which includes penalties for damage to the property and breaking the lease.

<sup>89</sup> From [Calvary Chapel](http://www.calvarychapel.com); accessed October 1, 2015.

<sup>90</sup> From [http://executableoutlines.com/pdf/pr2\\_so.pdf](http://executableoutlines.com/pdf/pr2_so.pdf) (Prov. 6); accessed October 2, 2015.



This means, they can move out and break the lease, they can have left the house trashed out, and you are legally and morally on the hook for what they owe.

In case you do not understand what is being said here, the Bible is saying that you should engage in good business practices. You should not be an idiot with your finances.

**You will not give sleep to your eyes and slumber to your eyelids; save yourself as a gazelle from a hand and like a bird from a hand of a fowler.**

Proverbs  
6:4–5

**You will not give sleep to your eyes or slumber to your eyelids; save yourself, like a gazelle from [a man's] hand and like a bird [escaping] from the hand of the fowler.**

**Do not allow yourself to procrastinate, but save yourself, as a gazelle would escape from a man's hand or as a bird would escape from the hand of the fowler.**

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)	You will not give sleep to your eyes and slumber to your eyelids; save yourself as a gazelle from a hand and like a bird from a hand of a fowler.
Latin Vulgate	Give not sleep to your eyes, neither let your eyelids slumber. Deliver yourself as a doe from the hand, and as a bird from the hand of the fowler.
Plain English Aramaic Bible	And you shall not give sleep to your eyes neither slumber to your eyelids That you may be delivered like a deer from a net and like a bird from a snare.
Peshitta (Syriac)	You shall not give sleep to your eyes nor slumber to your eyelids. Deliver yourself like a gazelle from the snare, and like a bird from the hand of the fowler.
Septuagint (Greek)	Give not sleep to your eyes, nor slumber with your eyelids; that you may deliver yourself as a doe out of the toils, and as a bird out of a snare.

Significant differences: None.

#### Limited Vocabulary Translations:

Bible in Basic English	Give no sleep to your eyes, or rest to them; Make yourself free, like the roe from the hand of the archer, and the bird from him who puts a net for her.
Easy English	Do not delay! Do not wait! Do not sleep! Free yourself! Run, as a wild animal runs from its hunter! Escape, as a bird flies from a trap!
Easy-to-Read Version	Don't even wait to rest or sleep. Escape from that trap like a deer running from a hunter. Free yourself like a bird flying out of a trap.
Good News Bible (TEV)	Don't let yourself go to sleep or even stop to rest. Get out of the trap like a bird or a deer escaping from a hunter.
<i>The Message</i>	Go, put on a long face; act desperate. Don't procrastinate— there's no time to lose. Run like a deer from the hunter, fly like a bird from the trapper!
NIRV	Don't let your eyes go to sleep. Don't let your eyelids close. As a deer frees itself from a hunter, free yourself. As a bird frees itself from a trapper, free yourself.

New Simplified Bible Do this before you fall asleep. Do not allow your eyes to close.  
Deliver your self like a deer from the hand of the hunter, and like a bird from the hand of the fowler (bird catcher).

### Thought-for-thought translations; paraphrases:

Contemporary English V. Do this before you fall asleep or even get sleepy. Save yourself, just as a deer or a bird tries to escape from a hunter.

The Living Bible Don't put it off. Do it now. Don't rest until you do. If you can get out of this trap you have saved yourself like a deer that escapes from a hunter or a bird from the net.

New Century Version Don't go to sleep  
or even rest your eyes,  
but free yourself like a deer running from a hunter,  
like a bird flying away from a trapper.

New Life Version Do not let your eyes sleep. Do not let your eyes close. Take yourself away like a deer from the man who kills animals, and like a bird from the hand of the man who catches birds.

New Living Translation Don't put it off; do it now!  
Don't rest until you do.  
Save yourself like a gazelle escaping from a hunter,  
like a bird fleeing from a net.

### Partially literal and partially paraphrased translations:

American English Bible So, don't let your eyes go to sleep, or allow your eyelids to slumber, before you've escaped like a doe from a noose, and as wild fowl from a snare.

Beck's American Translation Don't give your eyes any sleep or your eyelids any slumber.  
Free yourself like a gazelle from what holds you  
and like a bird from the bird-catcher.

International Standard V Don't allow yourself to sleep  
or even to close your eyes.  
Deliver yourself like a gazelle from a hunter's hand [So MT; LXX Syr Targ read *from the hunter*; or a noose],  
or like a bird from a fowler's hand.

New Advent (Knox) Bible ...ere thou thyself close an eye-lid in sleep; deer from captivity nor bird from fowler's hand so swift to escape!.

Translation for Translators Do not wait until tomorrow; *go immediately!*  
Do not rest until you *go and talk with him*.  
Save yourself,  
like a deer that escapes from a deer hunter  
or like a bird that flees from a bird hunter.

### Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear Give no sleep to your eyes and slumber to your eyelids:  
Deliver the gazelle from the hand, as a fowl from the fowler's hand.

Ferrar-Fenton Bible ...And never give sleep to your eyes, Nor give to your eyelids a rest, Till you leap like a deer from his net, And a bird from the hand that had caught.

Jubilee Bible 2000 Give not sleep to thine eyes, nor slumber to thine eyelids. Escape as a roe from the hand of the hunter and as a bird from the hand of the fowler.

### Catholic Bibles (those having the imprimatur):

The Heritage Bible	Do not give sleep to your eyes, nor drowsiness to your eyelids. Snatch yourself out from the hand as a gazelle, and as a little bird from the hand of the hunter.
New Jerusalem Bible	...give your eyes no sleep, your eyelids no rest, break free like a gazelle from the trap, like a bird from the fowler's clutches.
Revised English Bible	...give yourself no rest, allow yourself no sleep. Free yourself like a gazelle from a net, like a bird from the grasp of the fowler.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	...give your eyes no sleep, give your eyelids no rest; break free, like a gazelle from the [hunter's] trap, like a bird from the grip of the fowler.
exeGesés companion Bible	...neither give sleep to your eyes nor drowsiness to your eyelids; deliver yourself as a gazelle from the hand - as a bird from the hand of the snarer.
JPS (Tanakh—1985)	Give your eyes no sleep, Your pupils no slumber. Save yourself like a deer out of the hand [of a hunter], Like a bird out of the hand of a fowler.
Judaica Press Complete T.	Give no sleep to your eyes nor slumber to your eyelids. Save yourself like a deer from the hand and like a bird from the hand of the snare.
Orthodox Jewish Bible	Give not sheynah to thine eyes, nor slumber to thine eyelids. Deliver thyself as a gazelle from the yad [of the hunter], and as a tzippor (bird) from the yad of the fowler.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Give not [unnecessary] sleep to your eyes, nor slumber to your eyelids; Deliver yourself, as a roe or gazelle from the hand of the hunter, and as a bird from the hand of the fowler.
The Expanded Bible	Don't go to [ <sup>l</sup> let your eyes] sleep or even rest your eyes [ <sup>l</sup> let your eyelids/pupils slumber], but free [extricate] yourself like a deer [gazelle] running from a hunter [ <sup>l</sup> his hand], like a bird flying away from a trapper [fowler].
Kretzmann's Commentary	Give not sleep to thine eyes nor slumber to thine eyelids, the most strenuous, ceaseless endeavors being demanded by the situation. Deliver thyself as a roe from the hand of the hunter, literally, "from his," the debtor's, "hand," bending every effort, with anxiety and exertion, and as a bird from the hand of the fowler. Prompt and energetic action will be necessary to avoid serious trouble. The author now sets forth the kind of person who is most apt to require surety, the connection of thought probably being this, that the man who went security might be considered as speaking to the lazy debtor in this manner.
NET Bible®	Permit no sleep to your eyes [ <i>Heb</i> "do not give sleep to your eyes." The point is to go to the neighbor and seek release from the agreement immediately (cf. NLT "Don't rest until you do").] or slumber to your eyelids. Deliver yourself like a gazelle from a snare [ <i>Heb</i> "from the hand." Most translations supply "of the hunter." The word "hand" can signify power, control; so the meaning is that of a gazelle freeing itself from a snare or a trap that a hunter set.], and like a bird from the trap [ <i>Heb</i> "hand" (so KJV, NAB, NRSV). Some mss and versions have it as "trap," which may very well represent an interpretation too.] of the fowler.
The Voice	Do not sleep; don't even rest your eyes <i>until you deal with this.</i>

Get out as *quickly as possible*,  
as a gazelle runs from the hand of the hunter,  
as a bird *takes off* from the grip of the fowler.

**Literal, almost word-for-word, renderings:**

Concordant Literal Version	Do not grant sleep to your eyes Or slumber to your eyelids; Rescue yourself like a gazelle from the hunter, And like a bird from the hand of the trapper."
Context Group Version	Don't give sleep to your eyes, Nor slumber to your eyelids; Deliver yourself as a roe from the hand [ of the hunter ], And as a bird from the hand of the fowler.
<i>Emphasized Bible</i>	Do not give sleep to thine eyes, or slumber to thine eyelashes; Deliver thyself, as a gazelle out of the hand, and as a bird, out of the hand of the fowler.
God's Truth (Tyndale)	...let not your eyes sleep nor your eyelids to slumber. Save yourself as a doe from the hand, and as a bird from the hand of the fowler.
New European Version	Give no sleep to your eyes, nor slumber to your eyelids. Free yourself, like a gazelle from the hand of the hunter, like a bird from the snare of the fowler.
New King James Version	Give no sleep to your eyes, Nor slumber to your eyelids. Deliver yourself like a gazelle from the hand of <i>the hunter</i> , And like a bird from the hand of the fowler.
Stuart Wolf	Do not give sleep to your eyes, and/nor dozing/slumber to your eyelids. Be delivered as a gazelle from a <i>hunter's</i> hand, and as a bird from the hand of a fowler.
Webster's Bible Translation	Give not sleep to thy eyes, nor slumber to thy eyelids. Deliver thyself as a roe from the hand [of the hunter], and as a bird from the hand of the fowler.
Young's Updated LT	Give not sleep to your eyes, And slumber to your eyelids, Be delivered as a roe from the hand, And as a bird from the hand of a fowler.

**The gist of this passage:** Solomon is told to take care of the problem above (vv. 1–3) immediately.

Proverbs 6:4a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'al (אֵל) [pronounced a]	<i>no, not; nothing; none; neither, nor; do not, let not [with a verb]; let there not be [with an understood verb];</i>	adverb of negation; conjunction of prohibiting, dehorting, deprecating, desire that something <i>not</i> be done	Strong's #408 BDB #39
nâthan (נָתַן) [pronounced naw-THAHN]	<i>to give, to grant, to place, to put, to set; to make</i>	2 <sup>nd</sup> person masculine singular, Qal imperfect	Strong's #5414 BDB #678
sh <sup>e</sup> nath (שָׁנַת) [pronounced sh <sup>e</sup> nahth]	<i>sleep; a state of sleep</i>	feminine singular noun	Strong's #8153 (= #8142?) BDB #446
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510

## Proverbs 6:4a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿēynayim (עֵינַיִם) [pronounced <i>gay-nah-YIM</i> ]	eyes, two eyes, literal eye(s), spiritual eyes; face, appearance, form; surface	feminine dual noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #5869 (and #5871) BDB #744

**Translation:** You will not give sleep to your eyes... Solomon, as king, will make a number of commitments; he will make numerous promises, so he was not to simply sleep on it. He was not to take the attitude, *I can do this tomorrow*.

## Proverbs 6:4b

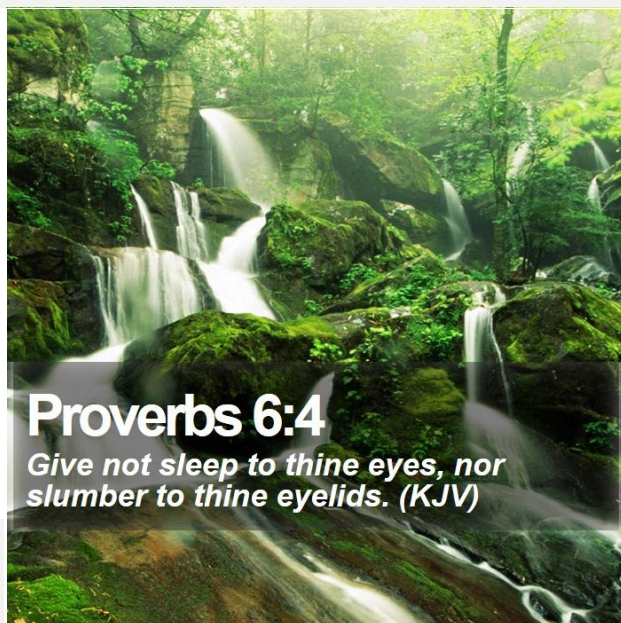
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
t <sup>e</sup> nûwmâh (תַּנוּמָה) [pronounced <i>t<sup>e</sup>n-oo-MAW</i> ]	sleep, slumber, being asleep, slumbering; often related to indolence	feminine singular noun	Strong's #8572 BDB #630
lâmed (ל) [pronounced <i>l</i> ]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510
ʿaph <sup>e</sup> aphphîym (עַפְּפִיִּם) [pronounced <i>gahf-gahf-PHEEM</i> ]	eyelids; figuratively for rays of the sun	masculine plural noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #6079 BDB #733

It is not clear to me if this is a plural or a dual noun (Owens has plural for both eyes and eyelids. Not that it would make a great deal of difference.

**Translation:** ...or slumber to your eyelids;... Solomon, in his job, was not to slough off. He was to take his promises seriously. When he gave a pledge, he was not to go lie down and take a nap, but he was to see to fulfilling his word.

**Proverbs 6:4** (a graphic); from [Deviant Art](#); accessed October 2, 2015.

I am not sure why such a graphic was used (this is true of many graphics with Scriptures added to them). Perhaps the idea is, there is nothing more restful than running water. The hearer wants to ignore what he has done; he wants to simply rest; and he is being told here not to.

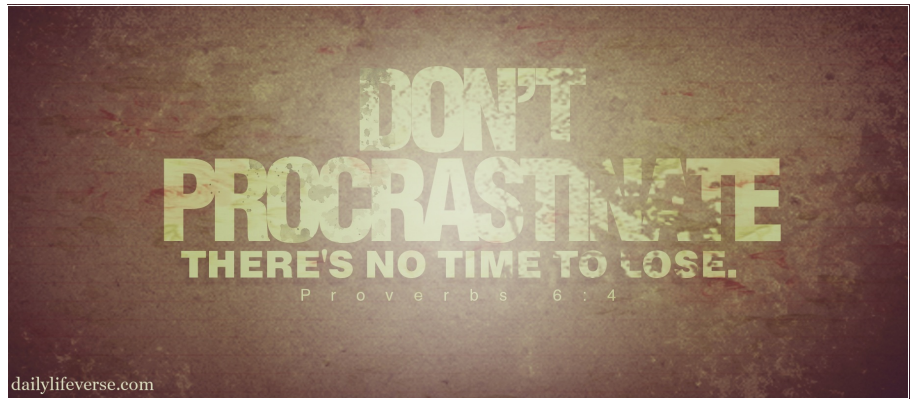


## Chapter Outline

## Charts, Graphics and Short Doctrines



**The gist of Proverbs 6:4** (a graphic); from **Daily Life Verse**; accessed October 2, 2015. This gives us a paraphrase of what is meant in this passage. The agreement that the hearer has entered into is a bad one—not sinful, but not wise. David is telling Solomon that, when such a thing occurs, he must deal with it immediately. When you have made a bad financial decision, and there is no upside to the status quo, then you must deal with it immediately, which can include taking a loss.



### Proverbs 6:5a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nâtsal (נָצַל) [pronounced naw-TSAHL]	<i>save yourself, deliver yourself; be torn out or away, be delivered; be snatched away, rescue yourself, preserve yourself, be recovered</i>	2 <sup>nd</sup> person masculine singular, Niphal imperative	Strong's #5337 BDB #664
kaph or k <sup>e</sup> (כ) [pronounced k <sup>e</sup> ]	<i>like, as, just as; according to, after; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
ts <sup>e</sup> bîy (צִבְיָ) [pronounced ts <sup>eb</sup> -VEE]	<i>glory, splendor, honor; beauty; roebuck, gazelle</i>	masculine singular noun	Strong's #6643 BDB #840
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
yâd (יָד) [pronounced yawd]	<i>hand; figuratively for strength, power, control</i>	feminine singular noun	Strong's #3027 BDB #388

**Translation:** ...*save yourself, like a gazelle from [a man's] hand...* Solomon needed to save himself from spending a life in slumber, just as a gazelle would not allow himself to be taken by a man's hand.

James Rickard: *Just as a wild animal would not wait to struggle free, but struggles at once upon being snared, we must not delay, because now is the right time to escape [a bad financial agreement].*<sup>91</sup>

Again, let me stress that you do not get to simply walk away from the agreement or cancel it. You are trapped by your words, as the passage says.

<sup>91</sup> From <http://gracedoctrine.org/proverbs-chapter-6/> accessed September 21, 2015.

## Proverbs 6:5b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
kaph or k <sup>e</sup> (כ) [pronounced k <sup>e</sup> ]	like, as, just as; according to, after; about, approximately	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
tsippôwr (צִפּוֹר) [pronounced tsihp-POOR]	small bird, sparrow; bird [singular, collective sense]; fowl, birds	feminine singular noun	Strong's #6833 BDB #861
min (מִן) [pronounced min]	from, off, out from, of, out of, away from, on account of, since, than, more than	preposition of separation	Strong's #4480 BDB #577
yâd (יָד) [pronounced yawd]	hand; figuratively for strength, power, control	feminine singular construct	Strong's #3027 BDB #388
yâqûwsh (יֹקֵשׁ) [pronounced yaw-KOOSH]	fowler, trapper, bait-layer	masculine singular noun	Strong's #3353 BDB #430

**Translation:** ...and like a bird [escaping] from the hand of the fowler. Solomon was to be alert, not spend his life sleeping, and thereby deliver himself, just as a bird would not allow himself to be taken by a fowler.

**Proverbs 6:5** (a graphic); from **Divine Walls**; accessed October 2, 2015.

Expositor's Bible Commentary gives an excellent summary of this section: *The young man, finding his neighbor in monetary difficulties, consents in an easy-going way to become his surety; he enters into a solemn pledge with the creditor, probably a Phoenician money-lender, that he will himself be responsible if the debtor is not prepared to pay at the appointed time. He now stands committed; he is like a roe that is caught by the hunter, or a bird that is held by the fowler, in the hand of his neighbor. His peace of mind, and his welfare, depend no longer upon himself, but upon the character, the weakness, the caprice of another...If then the young man has enmeshed himself in obligations of this kind, he is recommended to spare no pains, not to stand upon a false pride, but to go with all urgency, with frank abasement, to the man for whom he has pledged his credit, and at all costs to get released from the obligation.*<sup>92</sup>

Free YOURSELF,  
like a GAZELLE  
from the HAND  
of the HUNTER,  
like a BIRD  
from the SNARE  
of the FOWLER.

Proverbs 6: 5

James Nisbet: *All suretyship is not forbidden; such, for example, as that of Reuben and Judah for Benjamin (Genesis 42:37; Genesis 43:9); and still more, that of Jesus for His people. He became answerable for our liabilities, with the full intention of having to meet them for us. Without this*

<sup>92</sup> From <http://www.studyight.org/commentaries/teb/view.cgi?bk=19&ch=6> accessed September 30, 2015.

*suretyship we should be in despair. But the warning is against rash engagements involving responsibilities which cannot honestly be met.*<sup>93</sup>

Vv. 4–5 read: You will not give sleep to your eyes or slumber to your eyelids; save yourself, like a gazelle from [a man's] hand and like a bird [escaping] from the hand of the fowler.

### Explaining Proverbs 6:4–5

1. Not giving sleep to one's eyes suggests that you have just found out that there is a problem, and David is saying, "Take care of it right away. Do not let this problem continue."
2. The gazelle or bird escaping means, they were drawn to that trap of their own volition. Most of the time that means, the hunter or fowler used bait or animal calls to bait the trap.
3. The person being spoken to has gotten into the trap himself. He gave his word for whatever financial obligation is being discussed.
4. There is one honorable way out of this trap, and that is to get the person who you spoke for to fulfill the terms of his obligation, or you must fulfill the terms of your obligation, since you chose to stand in for him.
5. How might you be released from your obligation? Let's say you stood in for Charley Brown, and you suddenly realize that guaranteeing his debt to Lucy van Pelt. So, you run to Lucy, and you offer her, say, 10% of Charley Brown's debt in order to be released from your obligation. She still has Charley's note; and she can then make the decision to take your 10% and depend upon him; or to require 20% (or whatever) from you to be released.

You put yourself into this position; now you must get yourself out of it with honor and integrity.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Vv. 1–5: My son, if you have given a pledge to your associate, and you have struck your palms with a stranger, then you are trapped by the words of your mouth and you are captured by the words of your mouth. [Therefore] do this now, my son, and preserve yourself, for you have come into the hand of your associate: go, submit yourself [to him] and urge your neighbors. You will not give sleep to your eyes or slumber to your eyelids; save yourself, like a gazelle from [a man's] hand and like a bird [escaping] from the hand of the fowler.

### Explaining Proverbs 6:1–5

1. In some translations—particularly those of the limited vocabulary—it sounds as if David is telling Solomon to free himself of this indebtedness in anyway possible. Essentially, some translations are telling Solomon to go to his associates.
2. However, we must bear in mind that the Bible would never instruct a person to discharge a debt using illegitimate means (force, anger, hoodwinking the other person, etc.).
3. Clearing up a debt immediately is not the same thing as going to the person and saying, with a loud voice, "I owed you money, but I ain't gonna pay it! So there!"
4. Remember, David twice told Solomon that he is bound by his own word and that he should submit himself to the person to whom he is indebted.
5. Therefore, we may interpret these final two verses in that light.
6. So David is saying, "Take care of this problem immediately, understanding that you are subject to the agreement that you struck."

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

These are very similar conclusion points.

<sup>93</sup> From <http://www.studylight.org/commentaries/cpc/view.cgi?bk=19&ch=6> accessed October 1, 2015.

### James Rickard Summarizes Proverbs 6:1–5

In Israel lending was intended as a means of helping a fellow Israelite, not as a moneymaking transaction as it is today. No interest was to be charged a fellow Israelite, Ex 22:25; Lev 25:35-37. Interest could be applied to a loan to non-Israelites, but even then usury (unreasonably high interest rates) was illegal. Exorbitant interest often resulted in injustice, cf. 2 Kings 4:1; Neh 5:1-11, which the Law sought to prevent.

The warning in Prov 6:1-5 is not against borrowing or lending but against being held accountable for another person's high-interest loan. Putting up security is referred to frequently in Prov 11:15 17:18 20:16 22:26-27 27:13. Therefore, if a person co-signed a note involving high interest rates for someone else's loan, that co-signer is urged to get out of the obligation as soon as possible, "deliver yourself."

Does this exhortation, then, speak against guaranteeing payments on a loan for one's own relatives? No. The restriction seems to be against loans with exorbitant rates of interest or entering into a co-signing situation to hastily without first rightly evaluating the situation.

Therefore, if you do get into a bad situation you should seek to free yourself from the debt agreement even if so doing demands great humiliation and obnoxious pleading. This urgency is stressed. Nothing should stand in the way; not even one night was to pass before the situation should be taken care of, just as a gazelle or a bird, if trapped, would immediately begin struggling for its life, so a person snared by a foolish debt agreement should frantically fight to be free of it.

That is why we are exhorted in Rom 13:8, "Owe nothing to anyone except to love one another; for he who loves his neighbor has fulfilled the law."

From <http://gracedoctrine.org/proverbs-chapter-6/> accessed September 21, 2015.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Access to Stuart's work on Proverbs is incorrectly linked on his website. The correct link is below.

### Stuart Wolf's Summary of Proverbs 6:1–5

1. The first lesson consists of an introduction (vss 1-2), the main body admonishing the wise solution to escape the situation immediately (3-4), and a summarizing admonition to deliver oneself instantly from the trap (5).
2. The key admonition to be delivered (by initiating that delivery) is qualified by the others that explain how: go, exert oneself, storm or importune (to harass with persistent requests; demand of [someone] insistently) the neighbor, and to do so immediately, even denying oneself untimely sleep and indolent slumber.
3. The Bible prescribes liberality toward the legitimately poor by those who are able (3:27-28; Dt 15:7-11), and prohibits taking interest from the poor (Ex 22:25), but Proverbs consistently and unconditionally warns against becoming surety, or the guarantor of another's debts.
4. Kidner notes that Paul accepted Onesimus' past liabilities, but not his future ones (Phm 18, 19); little is known about the ancient practice, but it appears to have been similar to a modern credit line, guaranteeing to pay for whatever the object purchased.
5. The address my son brings the son to a new lesson against indiscriminating, impulsive benevolence and/or speculation; a major part of MəZiMMaH "discretion" is resisting the urge to help someone financially who may or may not pay you back. 2:11
6. In Hebrew thought to become surety (עֲרָב 'ahRaBh) meant to pledge oneself and all one's assets to guarantee that another's debt would be paid; a modern equivalent would be a co-signer on a loan.
7. The Bible's legal literature allowed a creditor to demand securities to guard against a debtor's insolvency, and was often a garment, as a symbolic substitute for the person themselves. Ex 22:26 cp Gen 38:17-18
8. The legal literature does not address the matter of becoming a surety, but Proverbs prohibits the practice



### Stuart Wolf's Summary of Proverbs 6:1–5

- for an outsider; the term רֵעַ Rēa' is used here in its weakest sense "another person" since its parallel is "a stranger".
9. The idiom struck the hand represents the gesture given for sealing an agreement (cp 2Kin 10:15), much like the modern handshake; it was probably done in the presence of witnesses, and indicated mutual agreement to the terms of the contract.
  10. Whether the neighbor is also the stranger is debated, with some holding that the neighbor is the debtor and the stranger is the creditor; it is conceivable that someone might give security to a stranger for his neighbor who is not able to pay just now.
  11. However, in vs 3, the neighbor, not the creditor, functions in an hostile way against the surety (like a hunter or fowler), and, as Snijders notes, the term זֹרֵר ZUR simply means "an outsider", and the neighbor is outside the surety's way of life.
  12. One might make the case that the surety is not dependent on the borrower's good will (so as to repay) but the creditor's (so as not to take the security), but if the borrower reneges, and the surety must give up the security, then the surety's future well-being depends on the borrower's good will and honor.
  13. It is also possible that "neighbor" views the borrower in the view of the careless guarantor, while "stranger" is the sage's evaluation; the more objective teacher is pointing out the stark reality, warning against emotional or subjective judgment regarding the recipients of one's largesse (Generosity of spirit or attitude).
  14. The sage again gives the inevitable result, using a hunting metaphor to indicate the victimized status of the surety; whether the neighbor deliberately defaulted on his debt or was 'innocently' unable to pay, the guarantor will be "hunted" by the creditor.
  15. The hunting metaphor is further supported vs 5; a snare conceals its deadly danger in order to take its victim by surprise, destroying him before he can deliver himself; it is doubtful the borrower would keep the surety advised of his failure to pay, suddenly the creditor shows up demanding payment in full!
  16. The phrase by the words of your mouth refers to the surety's pledge to the debtor, and implies that the agreement was indeed made by an oral contract and sealed by striking the hands in some fashion.
  17. The strong term לָכַד LahKaDh (5:22) denotes the totality of the capture, and the inability to escape it; a verbal agreement has just as much force as a written one, especially having been made before witnesses, there is no backing out.
  18. Two examples of a tautology (Needless repetition of the same sense in different words – "a widow woman") do this and my son emphasize the urgency of the situation, and then draws the logical conclusion from the situation of the foolish surety.
  19. The actual admonition of the lesson revolves around deliver yourself, apt advice given the hunting metaphor and the inevitable results of failure to do so.
  20. An explanatory KiY introduces the reason for the father's sense of urgency, as the guarantor has placed himself at the mercy of another; abandoning the metaphor of an animal or bird caught in a trap, there is no denying that the surety has handed himself (i.e. his person and assets) over to the neighbor.
  21. Another reason for the folly of becoming surety is that the guarantor is making promises regarding the future that he cannot control (27:1); this is a part of 'ahRMaH "prudence" (1:4), providing for one's own financial commitments is enough of a challenge, willingly agreeing to provide for someone else's as well is senseless.
  22. The three imperatives in vs 3c reflect the tension of the situation, and the imperatives of the final 3 vss aim to stimulate the son to energetic action; the natural response would be one of inaction, but doing nothing is the worst thing to do.
  23. Translated "humble yourself", the Qal of רָפַס RahPHaS means "to make water muddy by trampling" (cp 25:26), and the Hithpael (intensive reflexive) figuratively looks to the results of thrashing about vehemently in water – weary yourself.
  24. In other words, exert oneself to the point of exhaustion in giving the neighbor no rest from one's persistent requests for repayment; the mental discomfort of continuously demanding return of the funds will not be as uncomfortable as the results of inactivity.
  25. Glossed "badger" by Waltke, the term רָהַב RahHaBh means "to storm upon", or "to rush boisterously upon one" (cp Isa 3:5); at every opportunity, the surety must energetically, emphatically, and dogmatically



### Stuart Wolf's Summary of Proverbs 6:1–5

- demand repayment as soon as possible.
26. The admonition is to wear the debtor down, until finally, like the unjust judge of Lk 18:1-5 and the friend at midnight in Lk 11:5, he will be unable to bear with the persistent, increasingly intense importuning of the surety.
  27. Do not give sleep to your eyes emphasizes the need for urgent and immediate action to invalidate the promise of the gullible surety; even before the onset of night, he needs to do everything he can to discharge this liability.
  28. The command to make haste is further escalated to nor slumber to your eyelids, referring to the lightest stages of sleep, the period of sleep proper between closing one's eyes and unconsciousness, or "dozing off".
  29. Since drowsiness by its very nature commands all of one's attention, the command is to make this deliverance priority #1, placing even the most elementary needs aside to remove oneself from a potentially disastrous commitment.
  30. The urgency of the situation revolves around the pursuit and retention of SHahLOM, which is the core teaching of the book; as Sirach (a non-canonical author from the 2nd century BC) commented, "Being surety has ruined many men who were prosperous... it has driven men of power into exile..." (Sir 29:18)
  31. Verse 5 summarizes and concludes the lesson, repeating deliver yourself as its main admonition and repeating the zoomorphic comparisons of being caught in the hand of one opposed to one's well-being.
  32. The gazelle is mentioned only here in Proverbs, and probably refers to the Arabian gazelle (*Gazelle gazella*); this type of animal cannot be domesticated because they are adapted to quick flight and panic when confined.
  33. The phrase from the hand probably refers to the principal method of hunting gazelles in the ancient Mid-East, large triangles made of natural stone, open at the wide end and into which the gazelles were driven, then slaughtered en masse.
  34. Although the corral walls were far too low to serve as any kind of barrier, the gazelles would panic and not even try to jump over them; the picture is of a helpless wild beast, too frightened to think logically, overcoming their nature and escaping a sure and even more frightening end.
  35. The imagery shifts from a large mammal to a bird to emphasize the need for deliverance and to clarify the manner of escape; once aware they are caught in a trap, a bird devotes all its attention to rapid, energetic escape.
  36. The term יָקוֹשׁ YahQoSH fowler is derived from the root "ensnare" (cp vs 2), meaning an individual with practice and skill who uses a trap to capture his victims for ultimate destruction; one cannot forget that there are people who will con the naïve, knowingly borrowing with no intention to repay.

From [www.hbcpinellas.org/proverbs/prov6.doc](http://www.hbcpinellas.org/proverbs/prov6.doc) accessed September 25, 2015 (slightly edited). The font bwhebb is necessary to read the Hebrew.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

There is one thing which needs to be considered at the end of this section. Solomon is warned by David not to make himself a surety for another man, as the end result is, Solomon would be depending upon the character of this other man, rather than upon his own character—and this other man is in such a deep cesspool,<sup>94</sup> that he appeals to Solomon to guarantee his creditors.

This is one of those places where we have the writing of the human author contrasted with the writing of the Holy Spirit. The human author (David) simply warns his son Solomon about entering into a bad financial arrangement. But what is our takeaway spiritually from this passage? As debtors inside the slave market of sin, we cannot put our faith upon another man who is also within this slave market of sin (nor can we take upon ourselves his burden). Putting our faith in another man, who is really in no better a situation than we are, is a mistake. In fact, it is such a grave mistake, that the Bible warns about this several times. When it comes to our relationship with God, our faith should be in the Lord Jesus Christ, Who is not in the slave market of sin. Jesus Christ was not born

<sup>94</sup> There is probably another, more colloquial way of putting this.

with a sin nature (the virgin birth) and He did not commit personal sin. Therefore, God the Father could lay upon Him the sins for which we are guilty. He can be our surety; we can depend upon Him. Despite the mess that we have made of our lives (the illustration here is making a financial mess of our lives), we can cast ourselves upon the Lord's mercy, and He will be our Guarantee; He will be our certain Surety.

If you walk away from this passage, thinking, "Okay, okay, okay, okay; I will not cosign for a loan;" then you have missed some of the points that David is making here.

### The Bible and Financial Investments and Financial Obligations

1. Even though the believer is strongly advised against cosigning on a loan, that is not the only thing that we should take away from this passage.
2. Cosigning on a loan is neither forbidden nor made out to be a sin. Given the time and culture of the Jews, it was a bad investment which could cause ruin to one's family.
3. The believer is to be financially responsible in this life.
4. Do not invest in things which threaten your financial well-being.
5. Do not invest in things which endanger your family's financial well-being.
6. You are responsible for whatever agreements or contracts that you enter into. You are bound by your word (or signature).
7. If you enter into a foolish contract or make a foolish investment, you need to straighten it out, always realizing that your word is your bond (that is, you are bound by what you promise and what you agree to).
8. When you have made a financial or contractual mistake, then you need to take care of it as quickly as possible.

Chapter Outline

Charts, Graphics and Short Doctrines

Peter Pett explains the transition: *The urgency required of the surety in dealing with his problem in Proverbs 6:1-5, and the possibility that he might be slack in doing so, may well have raised in Solomon's mind the dangers of laziness. For whereas the ants are also urgent, the sluggard is the very opposite. He puts off his problems and goes to sleep. And the consequence will be that instead of having food stored up for the winter he will be in poverty and need. So as he will not listen to Solomon's wisdom what he should rather do is learn wisdom from the ant.*<sup>95</sup> Pett, like most commentators, understand these proverbs to be Solomon's. However, the thought process is the same—he is teaching about something that needs to be done right away, which makes him think of the lazy sluggard, who would not take care of his business dealings right away.

The previous section dealt with a debt or an obligation that the hearer had obligated himself to; and David says, "Take care of it immediately." Because he calls for swift action, here, David talks about the importance of hard work. "If you want to understand the importance of hard work, just look to the ant," he says.

Chapter Outline

Charts, Graphics and Short Doctrines

### The Honor of Hard Work

There may be some free association occurring here. In the previous section, David warned Solomon not to fall asleep, but to take care of his obligation immediately. This perhaps reminds David of the *sluggard*, of the *lazy butt*, who rather than get up and work, sleeps in, catches up on sleep he never lost.

<sup>95</sup> From <http://www.studylight.org/commentaries/pet/view.cgi?bk=19&ch=6> accessed September 27, 2015.

Expositor's Bible Commentary: *We may now pass to our second illustration, the poverty and ruin which must eventually overtake the sluggard. "I went by the field of the slothful, and by the vineyard of the man void of understanding; and, lo, it was all grown over with thorns. The face thereof was covered with nettles, and the stone wall thereof was broken down. Then I beheld, and considered well: I saw, and received instruction." And there is the lazy owner of this neglected farm murmuring, "Yet a little sleep, a little slumber, a little folding of the hands to sleep."*<sup>96</sup>

Gill: *[T]his [next section] may be directed, not to the surety, but the debtor; who, through his slothfulness, has contracted debts, and uses no industry to be in a capacity to pay them. Or, it may be, this has no connection with the former; but the wise man proceeds to a new subject, and to dissuade from idleness, which brings ruin on families, and leads to all sin; and, for the instruction of idle and slothful men, proposes the example of the ant, and sends them to it to learn industry of it.*<sup>97</sup>

Job 12:7–8 "But ask the beasts, and they will teach you; the birds of the heavens, and they will tell you; or the bushes of the earth, and they will teach you; and the fish of the sea will declare to you." (ESV)

**Go unto an ant, O sluggard, observe her paths and be wise—who there is not to her a captain, an official, a ruler—she prepares in the summer bread; she gathers in the harvest produce.**

Proverbs  
6:6–8

**Go to the ant, [you] slacker, and observe her ways and become wise—the ant [lit., who] does not have a captain or an official or a ruler—[yet] she prepared her food in the summer and she gathers produce during the harvest.**

**Go to the ant, you slacker, and observe her ways, and, as a result, become wise. The ant does not have a captain, a foreman, or a ruler over her, yet she prepares her food in the summer and she gathers up produce during the harvest-time.**

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)	Go unto an ant, O sluggard, observe her paths and be wise—who there is not to her a captain, an official, a ruler—she prepares in the summer bread; she gathers in the harvest produce.
Latin Vulgate	Go to the ant, O sluggard, and consider her ways, and learn wisdom: Which, although she has no guide, nor master, nor captain, Provides her meat for herself in the summer, and gathers her food in the harvest.
Plain English Aramaic Bible	Be like the ant and see her ways and learn, <u>for there is no harvest for her</u> , And there is no ruler over her, neither anyone to drive her. And she prepares for herself her bread from the summer and she stores her food at harvest.
Peshitta (Syriac)	Be like the ant, consider her ways, and be wise; Though having <u>no harvest and no ruler over her</u> , neither any one to guide her, She provides her bread in the summer and gathers her food in the harvest.
Septuagint (Greek)	<sup>6</sup> Go to the ant, O sluggard; and see, and emulate his ways, and become wiser than he. <sup>7</sup> For whereas he has no leader, nor anyone to compel him, and is under no master, <sup>8</sup> he prepares food for himself in the summer, and lays up abundant supplies in harvest. <sup>8A</sup> <u>Or go to the bee, and learn how diligent she is, and how earnestly she is engaged in her work;</u> <sup>8B</sup> <u>whose labors kings and private men use for health, and she is desired and respected by all:</u> <sup>8C</sup> <u>though weak in body, she is advanced by honoring wisdom.</u>

<sup>96</sup> From <http://www.studylight.org/commentaries/teb/view.cgi?bk=19&ch=6> accessed September 30, 2015.

<sup>97</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 6:6.

Significant differences: The Aramaic appears to add an additional phrase. The Greek has a whole other additional illustration.

Regarding this additional material in the LXX, Gill writes: *this [addition] is not in the Hebrew text; but perhaps being written in the margin of some copy of the Septuagint as a parallel instance, was by some unskilful copier put into the text of the Greek version, from whence the Arabic version has taken it; it crept in very early, for Clemens of Alexandria makes mention of it.*<sup>98</sup>

### Limited Vocabulary Translations:

Bible in Basic English	Go to the ant, you hater of work; give thought to her ways and be wise: Having no chief, overseer, or ruler, She gets her meat in the summer, storing up food at the time of the grain-cutting.
Easy English	Do not be lazy! Think about the ant! (Ants are insects. They live in large groups.) Learn from the ant, and so be wise! It has no king. It has no general and no ruler. Without any leadership, ants store food in summer. They also collect the harvest.
Easy-to-Read Version	Lazy person, you should become like the ant. See what the ant does. Learn from the ant. The ant has no ruler, no boss, no leader. But during summer, the ant gathers all its food. The ant saves its food. And in the winter, it has plenty of food.
God's Word™	Consider the ant, you lazy bum. Watch its ways, and become wise. Although it has no overseer, officer, or ruler, in summertime it stores its food supply. At harvest time it gathers its food.
Good News Bible (TEV)	Lazy people should learn a lesson from the way ants live. They have no leader, chief, or ruler, but they store up their food during the summer, getting ready for winter.
The Message	<b>A Lesson from the Ant</b> You lazy fool, look at an ant. Watch it closely; let it teach you a thing or two. Nobody has to tell it what to do. All summer it stores up food; at harvest it stockpiles provisions.
NIRV	You people who don't want to work, think about the ant! Consider its ways and be wise! It has no commander. It has no leader or ruler. But it stores up its food in summer. It gathers its food at harvest time.

### Thought-for-thought translations; paraphrases:

Contemporary English V.	You lazy people can learn by watching an anthill. Ants don't have leaders, but they store up food during harvest season.
The Living Bible	Take a lesson from the ants, you lazy fellow. Learn from their ways and be wise! For though they have no king to make them work, yet they labor hard all summer, gathering food for the winter.
New Berkeley Version	Go to the ant, you sluggard, consider her ways, and be wise;

<sup>98</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 6:8. Gill cites Stromat. I. 1. p. 286.

	who, having no chief, official, or ruler, provides her bread in the summer [Many Palestine farmers set fire to all anti hills near their threshing floors.], gathers her food in the harvest.
New Century Version	Go watch the ants, you lazy person. Watch what they do and be wise. Ants have no commander, no leader or ruler, but they store up food in the summer and gather their supplies at harvest.
New Life Version	Go to the ant, O lazy person. Watch and think about her ways, and be wise. She has no leader, head or ruler, but she gets her food ready in the summer, and gathers her food at the right time.
New Living Translation	Take a lesson from the ants, you lazybones. Learn from their ways and become wise! Though they have no prince or governor or ruler to make them work, they labor hard all summer, gathering food for the winter.

### Partially literal and partially paraphrased translations:

American English Bible	O lazy one; You should be like the ant... feel zeal, when you see what he does. Yes, you should become just like him... but, you should also be wiser! For he doesn't own his own farm, and he has no one to urge him to work, nor is he under a master. But during the summer, he gathers much food, as he prepares for a feast in the harvest.
Beck's American Translation	<b><i>Sloth</i></b> Go to the ant you lazy one. Watch her ways and get wise. She had no judge, overseer, or governor. In summer she prepares her nourishment, in the harvest she gathers her food.
International Standard V	<b><i>The Folly of Laziness</i></b> Go to the ant, you lazy man! Observe its ways and become wise. It has no commander, officer, or ruler, but prepares its provisions in the summer and gathers its food in the harvest.
New Advent (Knox) Bible	Up with thee, idleness, go to school with the ant, and learn the lesson of her ways! Chief or ruler she has none to give her commands; yet in summer hours, when the harvest is a-gathering, she ever lays up food for her own nourishment.
Translation for Translators	You lazy individual, learn something from <i>watching</i> the ants. Become wise from watching what they do. They do not have a king or a governor or any other person who rules them <i>and</i> <i>forces them to work</i> , but they work hard all during the summer, gathering and storing food to eat during the winter.

### Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Go to the ant, you slothful! See its wise ways:
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	with no general, officer, and ruler for it, it prepares bread in summer and hoards meat in the harvest.
Ferrar-Fenton Bible	<b>The Parable of the Ant</b> 'Go, Sluggard, look at the Ant, Consider her ways, and be wise I Who has no Leader, Guardian, or King, Yet lays up her bread in the summer, And heaps up in harvest her food!.
HCSB	Go to the ant, you slacker! Observe its ways and become wise. Without leader, administrator, or ruler, it prepares its provisions in summer; it gathers its food during harvest.
Lexham English Bible	<b>Against Sloth</b> Go to the ant, lazy! Consider its ways and be wise. It has no chief, officer, or ruler. In the summer, it prepares its food; in the harvest, it gathers its sustenance.
NIV – UK	Go to the ant, you sluggard; consider its ways and be wise! It has no commander, no overseer or ruler, yet it stores its provisions in summer and gathers its food at harvest.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	The idlers and the fools You idler, go to the ant, watch her ways and be wise. She has no master, no steward or overseer. She secures food in summer and stores up provisions during harvest time.
The Heritage Bible	Walk to the ant, you sluggard; see her ways, and be wise, To whom is no magistrate, overseer, or ruler, Who sets up her food in the harvest, and harvests her food in the harvest time.
New American Bible (2002)	Go to the ant, O sluggard, study her ways and learn wisdom; For though she has no chief, no commander or ruler, She procures her food in the summer, stores up her provisions in the harvest.
New American Bible (2011)	Go to the ant [Prv 30:25.], O sluggard, [6:6–11] The sluggard or lazybones is a type in Proverbs, like the righteous and the wicked. Sometimes the opposite type to the sluggard is the diligent person. Other extended passages on the sluggard are 24:30–34 and 26:13–16. The malice of the type is not low physical energy but the refusal to act. To describe human types, Proverbs often uses comparisons from the animal world, e.g., 27:8 (bird); 28:1, 15 (lion); 30:18–19 (eagle, snake); 30:24–28 (ant, badger, locust, lizard). study her ways and learn wisdom; For though she has no chief, no commander or ruler, She procures her food in the summer, stores up her provisions in the harvest.
New Jerusalem Bible	Idler, go to the ant; ponder her ways and grow wise: no one gives her orders, no overseer, no master, yet all through the summer she gets her food ready, and gathers her supplies at harvest time.
Revised English Bible	Go to the ant, you sluggard, observe her ways and gain wisdom. She has no prince, no governor or ruler; but in summer she gathers in her store of food and lays in her supplies at harvest.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Go to the ant, you lazybones! Consider its ways, and be wise. It has no chief, overseer or ruler; yet it provides its food in summer and gathers its supplies at harvest-time.
exeGesés companion Bible	Go to the ant, you sloth; see her ways and enwise: who, having no commander, officer, or sovereign, prepares her bread in the summer and harvests her food in the harvest.
JPS (Tanakh—1985)	Lazybones, go to the ant; Study its ways and learn. Without leaders, officers, or rulers, It lays up its stores during the summer, Gathers in its food at the harvest.
Orthodox Jewish Bible	Go to the nemalah (ant), thou atzel (sluggard, lazy one); consider her drakhim (ways), and be chacham (wise); Which having no katzin (officer, leader) or shoter (policeman) or moshe, Prepareth her lechem in the kayitz (summer), and gathereth her food in the katzir (harvest).
<i>The Scriptures</i> 1998	Go to the ant, you lazy one! See her ways and be wise, Which, having no commander, overseer or ruler, Provides her supplies in the summer, Gathers her food in the harvest.

### Expanded/Embellished Bibles:

The Expanded Bible	Go watch the ants, you lazy person. Watch ·what they do [·its paths] and ·be [or become] wise. Ants have no commander, no leader or ruler, but they ·store up [get their] food in the summer and gather their ·supplies [provisions] at harvest.
Kretzmann's Commentary	Go to the ant, the proverbial emblem of industry, thou sluggard; consider her ways, carefully observing how she makes provision for herself, and be wise, learning wisdom from the irrational insect; which, having no guide, overseer, or ruler, none of the officials who were and are required in Oriental countries to oversee the average workman, provideth her meat, her winter's supply of food, in the summer and gathereth her food in the harvest, in the heat of late summer, storing it away carefully for the time of need.
NET Bible®	Go to the ant, you sluggard; observe its ways and be wise! It has no commander, overseer, or ruler, yet it prepares its food in the summer; it gathers at the harvest what it will eat [ <i>Heb</i> "its food."].
The Voice	Take a lesson from the ant, you who love leisure and ease. Observe how it works, and dare to be just as wise. It has no boss, no one laying down the law or telling it what to do, Yet it gathers its food through summer and takes what it needs from the harvest.

### Literal, almost word-for-word, renderings:

Concordant Literal Version	Go to the ant, O slothful one; See its ways and be wise;"
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	Note that there is no captain for it, Superintendent or ruler;" Yet it is preparing its bread in summer; It hoards its food at harvest.
Emphasized Bible	Go to the ant, thou sluggard, observe her ways, and be wise; Which, having no harvest, scribe, or ruler, Prepareth, in the summer, her food, hath collected, in the harvest, her sustenance.
God's Truth (Tyndale)	Go to the *Emmet (ant) (you sluggard) consider her ways, and learn to be wise. She has no guide, no teacher, no leader: yet in the Summer she provides her increase, and gathers her food together in the harvest.
New King James Version	<b>The Folly of Indolence</b> 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.
Stuart Wolf	Walk/go to the ant, sluggish one/sluggard, observe her paths/ways and be wise. Which it does not exist for her a chief, officer, or one ruling Causes to prepare in summer her bread/grain, gathers in the harvest her food.
Webster's updated Bible	Go to the ant, sluggard; consider her ways, and be wise: Which having no guide, overseer, or ruler, Providing her provisions in the summer, [and] gathering her food in the harvest.
Young's Updated LT	Go unto the ant, O slothful one, See her ways and be wise; Which has not captain, overseer, and ruler, She prepares in summer her bread, She has gathered in harvest her food.

**The gist of this passage:** The lazy person needs to learn good work habits from the ant.

Peter Pett: *It will be noted that this subsection consists of two contrasts, on the one hand the ant which is not under anyone's instructions and yet works hard, and consequently ensures that it has sufficient provision, and on the other the sluggard who listens to no one's instructions and slumbers and sleeps, and who will thus will find himself in poverty and want.*<sup>99</sup>

Proverbs 6:6a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hâlak <sup>e</sup> (הלך) [pronounced haw-LAHK <sup>e</sup> ]	go, come, depart, walk; advance	2 <sup>nd</sup> person masculine singular, Qal imperative	Strong's #1980 (and #3212) BDB #229
James Rickard: "Go" [is]...the Qal Imperative of the Hebrew verb HALAK, הלך, which means, "go or walk." The basic idea carried by the word is movement of some type, usually of people. As such, it is the opposite of sitting or lying down, or sleeping; a body without movement or taking no action in life. So right away we are told to take action that is the opposite of being lazy. <sup>100</sup>			
'el (על) [pronounced eh]	unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39

<sup>99</sup> From <http://www.studyight.org/commentaries/pet/view.cgi?bk=19&ch=6> accessed September 27, 2015.

<sup>100</sup> From <http://gracedoctrine.org/proverbs-chapter-6/> accessed September 21, 2015.

## Proverbs 6:6a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nemâlâh (נִמְלֹאֵה) [pronounced <i>nehm-aw-LAW</i> ]	<i>ant</i>	feminine singular noun	Strong's #5244 BDB #649
‘âtsêl (אַצֵּל) [pronounced <i>gaw-TSEHL</i> ]	<i>slothful, sluggish, lazy; sluggard, slacker</i>	masculine singular, adjective	Strong's #6102 BDB #782
The NET Bible: <i>The sluggard (אַצֵּל, 'atsel) is the lazy or sluggish person (cf. NCV "lazy person"; NRSV, NLT "lazybones").</i> <sup>101</sup>			

**Translation:** *Go to the ant, [you] slacker,...* Now David tells Solomon to observe the ant. Here, he uses ‘âtsêl (אַצֵּל) [pronounced *gaw-TSEHL*] as a vocative. It means, *slothful, sluggish, lazy; sluggard*. Strong's #6102 BDB #782. So he is setting up a contrast between the industrious ant and the slothful man.

Chuck Smith: *"Go to the ant."* Now, we are told that Solomon was a very prolific writer. That he wrote 3,000 proverbs, several songs, and he wrote books on biology and botany. And so he was a man who was very familiar with nature. And we will pick this up as we get to some other proverbs as he talks about the characteristics of other animals and insects.<sup>102</sup>

Peter Pett: *Instead of addressing this man as 'my son', he addresses him as 'you sluggard', and calls on him to consider the ant. (Note 'my son -- my son' (Proverbs 6:1; Proverbs 6:3) as compared with 'you sluggard' -- you sluggard' (Proverbs 6:6; Proverbs 6:9)). This is an admonition rather than an entreaty.*<sup>103</sup>

I went with the vocative *lazy bum*, although there must be a better, more contemporary word than this to use (perhaps, *slacker*). Perhaps the problem is, in our contemporary society, we do not have a surfeit of good descriptors for a slothful person. There are a few that I got **online**: *layabout, idler, shirker, malingerer, sluggard, laggard*; informal: *lazybones, bum, goof-off*. Apart from *slacker*, none of these words is very contemporary (maybe, *goof-off* or *shirker*). I don't believe in this era that we, as a society, really look down upon the person who does not work. The Bible does, however.

By the way, this is something which has been lost to our society. In the United States, there are now 94million adults of working age who are not working. In the United States, in 2015, there are 204 million people between the ages of 15 and 64 (the time during which people work). Hard work is a great thing; hard work built America and hard work made America great.<sup>104</sup> But now, nearly half the people in the United States are in the wagon, and the other half are pulling them. This is very bad for America. This is why so many people in the United States think that we are going in **the wrong direction**.

This is quite an important topic, both in Proverbs and in Scripture overall. Work is the 2<sup>nd</sup> divine institution. Even before Adam sinned, he had a job.

### Characteristics of the Sluggard, from James Rickard

1. This type of person always fails because of laziness that becomes moral failure, Prov 6:6, 9.

<sup>101</sup> From <https://bible.org/netbible/index.htm?pro6.htm> (footnote); accessed September 9, 2015.

<sup>102</sup> From <http://www.studydrive.org/commentaries/csc/view.cgi?bk=19&ch=6> accessed September 29, 2015

<sup>103</sup> From <http://www.studydrive.org/commentaries/pet/view.cgi?bk=19&ch=6> accessed September 27, 2015.

<sup>104</sup> Among other things.

### Characteristics of the Sluggard, from James Rickard

2. They are an irritant to others, Prov 10:26; 15:19.
3. Their souls want nothing, and they get nothing, Prov 13:4.
4. They take no initiative. Prov 19:24 *The sluggard buries his hand in the dish, but will not even bring it back to his mouth.*
5. They do not do their tasks on time, Prov 20:4.
6. They will not work, Prov 21:25.
7. They create imaginary excuses, Prov 22:13.
8. Their wealth and health deteriorate, Prov 24:30.
9. Yet, they consider themselves to be wise, Prov 26:13-16.

D. Phillip Roberts notes: "The lazy are generally not those who have few desires. Rather, their daydreaming leads to exaggerated desires, and exaggerated desires to a despair of realization." (D. Phillip Roberts, "The Sluggard in Proverbs", unpublished term paper, Westminster Theological Seminary, 1994.)

From <http://gracedoctrine.org/proverbs-chapter-6/> accessed September 21, 2015 (slightly edited).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Glad to see that someone else came up with the same translation.

### Slacker? By Cindy Hess Kasper

While studying the book of Proverbs in my small-group Bible study, our leader suggested that we change the description of a lazy person from a sluggard to a slacker (6:6,9). Ah, now he was speaking my lingo. I immediately started thinking of all the people I consider to be slackers.

Like the men and women who fail to teach and discipline their children. Or that guy who refuses to help around the house. Or those teenagers who neglect their studies and play Internet games day and night.

If we're honest, we're all susceptible to this. What about being a "prayer slacker" (1 Thess. 5:17-18), or a "Bible-reading slacker" (Ps. 119:103; 2 Tim. 3:16-17), or a "non-exercising-of-our-spiritual-gift slacker" (Rom. 12:4-8), or a "non-witnessing slacker"? (Matt. 28:19-20; Acts 1:8).

If we are not doing what we know God wants us to do, we are certainly spiritual slackers. In fact, when we refuse to obey God, we are sinning.

Listen to these challenging and convicting words from the book of James: "It is sin to know what you ought to do and then not do it" (4:17 NLT). Let's not be spiritual slackers.

From <http://www.philstar.com/daily-bread/2014/02/21/1292799/slacker> accessed October 4, 2015.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Peter Pett: *Sarcastically he indicates that as he will not listen to Solomon, he should listen to the ant. He wants him to watch ants scurrying this way and that, and learn a lesson from them. The ant is one of the 'creeping things' of which Solomon spoke (1 Kings 4:33). It was probably the harvester ant, which stores grain within its nest, and is found in large quantities throughout Palestine.*<sup>105</sup>

[Go to the ant, \[you\] slacker,...](#) Consider this a field trip—the lazy person needs to go out and watch ants for awhile—and perhaps he may learn a few things.

<sup>105</sup> From <http://www.studydrive.org/commentaries/pet/view.cgi?bk=19&ch=6> accessed September 27, 2015.



## Go out and watch the ants

The Geneva Bible: *If the word of God cannot instruct you, learn from the little ant to labour for yourself and not to burden others.*<sup>106</sup>

The Bible Illustrator (the Homilist): *The allusion in the text shows that the Bible encourages the study of nature. 1. It sends us to nature in order to attest its first principles. 2. It refers us to nature for illustrations of its great truths. 3. It refers us to nature in order to reprove the sins it denounces. To reprove us for our spiritual indolence it directs us to the ants. The sluggard we now deal with is the spiritual sluggard, not the secularly indolent man, but the man who is neglecting the culture of his own spiritual nature and the salvation of his own soul. The ants teach these important lessons.*<sup>107</sup>

The Pulpit Commentary: *Scripture sends us to nature. Even the smallest works of nature are full of Divine lessons to him who has eyes to read them. Sometimes we are bidden to consider the heavens, but now we are invited to consider the ant. The telescope has its lessons; so also has the microscope.*<sup>108</sup>

Chuck Smith: *I love to watch ants. I sometimes used to sit out in the backyard with bread and I'd just break off pieces of bread and throw it down and watch them as the little ant would get hold of it and try and pull it and pull it, and pretty soon another would get on and they'd hold the thing and just to watch them in their labor as they are laying up their food. So industrious. "Go to the ant, thou sluggard; learn of her ways, and be wise. Which having no guide, or overseer, or ruler." And you wonder how they communicate. Yet, they evidently do communicate because you get a couple of them in your house and they discover something sweet, man, they communicate it to all their cousins and relatives and everybody else. And soon the whole tribe is in there.*<sup>109</sup>

Clarke: *No insect is more laborious, not even the bee itself; and none is more fondly attached to or more careful of its young, than the ant. When the young are in their aurelia state, in which they appear like a small grain of rice, they will bring them out of their nests, and lay them near their holes, for the benefit of the sun; and on the approach of rain, carefully remove them, and deposit them in the nest, the hole or entrance to which they will cover with a piece of thin stone or tile, to prevent the wet from getting in.*<sup>110</sup>

Robert Dean: *One thing we should note here is that throughout the Scriptures we find there are cases where there is an appeal to something in the creation. This is known as natural revelation. Natural revelation is non-verbal; it has to do with "The heaven as the earth declare the glory of God." That is non-verbal; it is not specific. The only way we understand creation specifically and what traits and images from the animal world that we should follow is by what the Word of God says. There are many different things about ants that we would not want to emulate. Ants live in a colony ruled by a queen. It is a matriarchal society where the males exist only to serve the women. Now that is not a biblical pattern for marriage. We don't go to the ants to figure out how to live in marriage, but the ant is a picture of how we should be diligent in planning and saving for the future.*<sup>111</sup>

Chapter Outline

Charts, Graphics and Short Doctrines

<sup>106</sup> From <http://www.biblestudytools.com/commentaries/geneva-study-bible/proverbs/proverbs-6.html> accessed September 9, 2015.

<sup>107</sup> From <http://www.studydrive.org/commentaries/tbi/view.cgi?bk=19&ch=6> accessed September 29, 2015.

<sup>108</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Prov. 6:6.

<sup>109</sup> From <http://www.studydrive.org/commentaries/csc/view.cgi?bk=19&ch=6> accessed September 29, 2015

<sup>110</sup> Adam Clarke, *Commentary on the Bible*; from e-Sword, Prov. 6:6.

<sup>111</sup> From [Dean Bible.org](http://www.DeanBible.org); accessed September 25, 2015.

## Proverbs 6:6b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
râ'âh (רָאָה) [pronounced raw-AWH]	look, see, watch; behold, view, see here, listen up; observe	2 <sup>nd</sup> person masculine singular, Qal imperative	Strong's #7200 BDB #906
In the imperative, this can also mean, <i>regard, look after, see after, learn about, observe, watch, look upon, look out, find out; to see, observe, consider, look at, give attention to, discern, distinguish; to look at, gaze at.</i>			
James Rickard: <i>[This is] the Qal Imperative use of RAAH, רָאָה, that means, "to see, stare or gaze at, to know, to understand, or to observe." Here it has a particular nuance, "to look at by direct volition." So once again we see the principle of the Law of Volitional Responsibility, and in this case to do something good for ourselves if we are in a bad place. Essentially this is teaching self-discipline, foresight, and prudent industry.</i> <sup>112</sup>			
dêrâkîym (דְּרָכַיִם) [pronounced deh-raw-KEEM]	ways, roads, paths; journeys, courses; works; towards; manner, habit, a way [of life, living]; of moral character	masculine plural noun with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #1870 BDB #202
wê (or vê) (וְ, or וּ) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
châkam (חָכַם) [pronounced khaw-KHAHM]	be wise, become wise	2 <sup>nd</sup> person masculine singular, Qal imperfect	Strong's #2449 BDB #314

**Translation:** ...and observe her ways and become wise... David tells Solomon, and this is passed along to others, that simply observing the ant will teach one about work and about the importance of work.

Gill: *[Regarding] consider her ways; what diligence and industry it uses in providing its food; which, though a small, weak, feeble creature, yet will travel over flints and stones, climb trees, enter into towers, barns, cellars, places high and low, in search of food; never hinder, but help one another in carrying their burdens; prepare little cells to put their provisions in, and are so built as to secure them from rain; and if at any time their corn is wet, they bring out and dry it, and bite off the ends of it, that it may not grow.*<sup>113</sup>

One of the great divine institutions is *work*; so let's examine what divine institutions actually are:

This is taken from the **Doctrine of the Divine Institutions** ([HTML](#)) ([PDF](#)) ([WPD](#)).

### The Divine Institutions, Definition and Description

1. A divine institution is that which is created or designed by God in order to preserve and protect the human race, as well as preserve and protect man's volition.
2. A divine institution can be a custom, practice, concept or organization.
3. Divine institutions are virtually universal and they are designed by God for the people of all nations and for believers and unbelievers alike.
4. Divine institutions provide freedom and stability for the human race.
5. Divine institutions provide orderliness and organization for the human race.
6. Divine institutions are related to the Angelic Conflict, insofar as, our free will decisions are an integral part

<sup>112</sup> From <http://gracedoctrine.org/proverbs-chapter-6/> accessed September 21, 2015.

<sup>113</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 6:6.

## The Divine Institutions, Definition and Description

of the Angelic Conflict. Therefore, it is important for these institutions to be related to a system of authorities as well as vehicles by which human volition is preserved.

7. Not every single person is intimately involved with every single divine institution (for instance, a person may be raised by an unmarried mother and choose not to marry, and so does not directly experience marriage or the ideal family). However, the organizations of marriage and family are designed for the stability of the society in which he lives. In this way, marriage and family impact his day to day life, even though his personal experience is not ideal. Therefore, every person is affected by and involved with all 5 divine institutions.
8. If divine institutions are compromised, contaminated or corrupted, a society or nation may collapse because of this.
9. Man has free will and man has an old sin nature; therefore, men will constantly try to corrupt, compromise or destroy these institutions.
10. It is very common for those who want to corrupt, compromise and destroy these institutions to go after the youth of a country in order to do so.
11. All divine institutions are associated with free will and a system of authority (or, authorities).
12. Robert Dean: *These divine institutions each carry and authority structure within them, and that authority relates to the fact that within that sphere of operation there is one primary person or entity in the place of responsibility. So that when another authority or entity comes in and supplants that authority that is when there is a conflict. For example, it is not the role of the government to come in and supplant the role of parents when it comes to what goes on inside of the home.*<sup>1</sup>
13. Although one may argue that there are many additional divine institutions (e.g., the military, a local police force, etc.), the 5 below are the most fundamental with the most widespread application.

<sup>1</sup> From [Dean Bible Ministries](#); accessed March 1, 2015.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This is taken from the **Doctrine of the Divine Institutions** ([HTML](#)) ([PDF](#)) ([WPD](#)).

## The 5 Divine Institutions

1. The function of the human soul—every believer and unbeliever is given a human soul with volition, mentality, norms and standards, a conscience, and self-consciousness. We need to respect the human freedom of those around us. Our volition ends when it begins to infringe on the volition of others.
2. Work is designed for the believer and unbeliever alike. Not only is it necessary in order to live (apart from those who depend upon others), but it is important to a person's mental health. Everyone has come home from a hard day at work, where effort was expended and things were done, and there is some personal satisfaction in having done a good job. Those who live off of others (e.g., welfare recipients) rarely have the same personal satisfaction with their own lives. God's first commandment to mankind included the phrase "[Be fruitful, multiply, fill the earth, and subdue it.](#)" (Gen. 1:28b). In the next chapter, we read: [And Jehovah God planted a garden eastward in Eden. And there He put the man whom He had formed. And out of the ground Jehovah God caused to grow every tree that is pleasant to the sight, and good for food. The tree of life also was in the middle of the garden, and the tree of knowledge of good and evil. And a river went out of Eden to water the garden. And from there it was divided and became four heads. And Jehovah God took the man and put him into the garden of Eden to work it and protect it](#) (Gen. 2:8–10, 15). Subduing the earth is work. After Adam and the woman sinned, God levied punishment upon them both, including: "[Because you listened to your wife's voice and ate from the tree about which I commanded you, 'Do not eat from it': The ground is cursed because of you. You will eat from it by means of difficult labor all the days of your life. It will produce thorns and thistles for you, and you will eat the plants of the field. You will eat bread by the sweat of your brow until you return to the ground, since you were taken from it. For you are dust, and you will return to dust.](#)" (Gen. 3:17b–19). Difficult work becomes a part of our judgment. Work is a necessity in the believer's life, Paul tells

## The 5 Divine Institutions

- Timothy, **If anyone isn't willing to work, he should not eat** (1Tim. 3:10b).
3. Marriage between one man and one woman is designed for the human race. Men and women are dramatically different in makeup, and they are designed to be in balance with one another—yin and yang, if you will. Just as work was fundamental to Adam's life, before he sinned and after he sinned, so is the institution of marriage. Adam had the woman before the fall and Adam had the woman after the fall. You will note that the first 3 divine institutions existed in perfect environment and in a fallen world. That is how fundamental they are to human existence.
  4. Closely related to marriage is family; and children have been shown to be far better off when raised by 2 parents as opposed to one. Children from a nuclear family (1 husband and 1 wife) are shown to be better adjusted, less likely to become criminals, drug users, alcohol abusers, or pregnant at an early age. This is a matter of statistics. You have heard over and over again, how there is an inordinate number of Blacks in prison. If you took the number of whites and Blacks in prison and chose from a similar sample with respect to the divine institution of marriage, there is virtually no difference between Blacks and whites. The strongest determining factor in criminal behavior is not race but parentage. A Black from a home with a mother and father is no more likely to enter into a life of crime than a Caucasian from a home with a mother and a father. The reason there is a disproportionate number of Blacks in prison, is because there are a disproportionate number of Black single parent families.
  5. The institution of separate national entities preserves freedom, isolates depravity, and best allows for evangelization and spiritual growth. The Declaration of Independence got this point exactly right: *We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness. - That to secure these rights, Governments are instituted among Men.*

The maintenance of these institutions is fundamental in the preservation of any group of people.

## Bibliography (for both doctrines above)

About 30 years under the ministry of R. B. Thieme, Jr.

Jim Brettell <http://www.jimbrettell.org/zzzzzz/Divine%20Establishment.doc.doc> (This is a Word document which will open up in Word or WP).

<http://www.spokanebiblechurch.com/study/Bible%20Doctrines/Divine%20Institutions%20and%20Establishment.html> (which is Tod Kennedy's work from 1999).

Some points are taken directly, word-for-word, from these 2 documents.

I also used the following:

<http://www.phrasearch.com/Trans/DBM/setup/Genesis/Gen026.htm>

<http://www.egracebiblechurch.org/capunish.htm>

There will be some overlap with my own **Doctrine of the Client Nation** ([HTML](#)) ([PDF](#)) The bibliography there is also pertinent here.

### Chapter Outline

### Charts, Graphics and Short Doctrines

V. 6: **Go to the ant, you slacker, and observe her ways, and, as a result, become wise.** The lazy man needs to learn; he needs to observe the industriousness of the ant. By watching her, he may potentially increase his own wisdom. After all, he is called a sluggard, a lazy bum; any change away from sloth would indicate some measure of wisdom.

"Go and watch the smallest, simplest of creatures—the common ant—and learn from the ant!" is what is being said here.

King David is teaching his son Solomon the work ethic, the importance of work in life. He is also teaching that there is a time and place. When it is the harvest, the farmer does not sleep in every morning, work till noon, and then knock off. During the harvest season, the farmer is going to work dawn till dusk. And then he and his family will work for many weeks after in order to preserve the harvest.

**Application:** There is a time to work—particularly when you are young. When you are in your 20's and 30's and 40's, you can work 16 hour days when necessary (I would not suggest that a married or family man work 16 hour days all of the time); but you have the strength, the vim and vigor. There will come a time when you are older. If I put in a 16 hour work day today, I might spend 2 days recovering from that. But, when I was much younger, I was able to do that, sometimes several days in a row (for some men, that is their work schedule).

### Proverbs 6:7

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'āsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
'ēyn (אֵין) [pronounced ān]	<i>nothing, not, [is] not; not present, not ready; expresses non-existence, absence or non-possession; [there is] no [none, not one, no one, not]</i>	particle of negation; substantive of negation	Strong's #369 BDB #34
lāmed (ל) [pronounced lē]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 <sup>rd</sup> person feminine singular suffix	No Strong's # BDB #510
qātsīyn (קָצִין) [pronounced kaw-TSEEN]	<i>captain, ruler, prince</i>	masculine singular noun	Strong's #7101 BDB #892
James Rickard: "Chief", is the Noun QATSIYN, קָצִין, which means, "chief, captain, leader or ruler." It is the "one who decides" including a judge. <sup>114</sup>			
shōtêr (שׁוֹטֵר) [pronounced show-TARE]	<i>official, commissioned officer, officer; this word refers to an official or an officer who is not the highest in command, but holds a subordinate position</i>	masculine singular noun (this is actually a masculine plural, Qal active participle)	Strong's #7860 BDB #1009
James Rickard: "Officer", is the Verb SHATAR, שָׁטַר, which means, "to oversee, to officiate." It is a leader responsible for oversight. <sup>115</sup>			
Stuart Wolf: The שׁוֹטֵר SHōTēR officer is an Akkadian loanword "to list personnel", and refers to the district administrator, the person who decided what type of labor any individual was to conduct, and who was responsible and able to coerce them to do so. cp Ex 5:6. <sup>116</sup>			
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wāw conjunction	No Strong's # BDB #251
The NET Bible: The conjunction vav (ו) here has the classification of alternative, "or" (R. J. Williams, Hebrew Syntax, 71, §433). <sup>117</sup>			

<sup>114</sup> From <http://gracedoctrine.org/proverbs-chapter-6/> accessed September 21, 2015.

<sup>115</sup> From <http://gracedoctrine.org/proverbs-chapter-6/> accessed September 21, 2015.

<sup>116</sup> From [www.hbcpinellas.org/proverbs/prov6.doc](http://www.hbcpinellas.org/proverbs/prov6.doc) accessed September 25, 2015.

<sup>117</sup> From <https://bible.org/netbible/index.htm?pro6.htm> (footnote); accessed September 9, 2015.



## Proverbs 6:7

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
māshal (מָשַׁל) [pronounced maw-HAHL]	ruling, reigning, governing; the ruler, the one ruling, one who has dominion, one who reigns	Qal active participle	Strong's #4910 BDB #605

James Rickard: "Ruler", is the Verb MASHAL, מָשַׁל, which means, "to rule over." It refers to the general act of having dominion or rule over someone and is not restricted to the context of royalty and their subjects. So we could say a boss or foreman.<sup>118</sup>

**Translation:** ...—the ant [lit., who] does not have a captain or an official or a ruler—... The ant does have a queen, but she is not standing over him telling him what to do (it is not as if he is married to her). There is no official, no ruler, no captain instructing the ant on how to behave. The ant knows what is important; the ant knows what has to be taken care of. The ant gets after it. "Watch the ant; examine the ant, learn from the ant and be wise," David admonishes the reader.

Vv. 6–7: Go to the ant, you slacker, and observe her ways, and, as a result, become wise. The ant does not have a captain, a foreman, or a ruler over her,... Even without an overseer, the ant performs its tasks.

## Commentators on How the Ant Works Without Supervision

Commentator	Commentary
<b>Arno Gaebelein</b>	His commentary was one of the most interesting. <i>The sluggard is commanded to go to the ant for a lesson. (See also Proverbs 30:25.) The ant is a marvellous little creature. That which modern science has found out by close observation of the life of this little insect is here tersely stated by the words of the Lord, the Creator. They swarm in the woods and in the fields; they work day and night; they capture, train and nourish aphides, which they use as a kind of slave. They build vast and symmetrical mounds, which they use as homes and barns, and which are, relatively to the size of the tiny builders, three times larger than the Egyptian pyramids. They march and labor in unison, have their own wars, nourish their sick, and all is done without a chief, an overseer or a ruler. Yet man with a higher intelligence and a higher work to do can be a sluggard.</i> <sup>119</sup>
<b>Gill</b>	<i>[The ant has] None to guide and direct her what to do; nor any to overlook her, to see that she does aright, or to oblige her to work, and keep her to it; nor any to call her to an account, and correct her for doing amiss; and nevertheless diligent and industrious, doing everything of herself, by the instinct of nature, readily and willingly: and yet how slothful are men; who, besides the dictates of nature, reason, and conscience, have parents, masters, ministers, and magistrates, to guide, direct, exhort, instruct, and enforce.</i> <sup>120</sup>
<b>Matthew Henry</b>	<i>[Consider the ant]; She has no guides, overseers, and rulers, but does it of herself, following the instinct of nature; the more shame for us who do not in like manner follow the dictates of our own reason and conscience, though besides them we have parents, masters, ministers, magistrates, to put us in mind of our duty, to check us for the neglect of it, to quicken us to it, to direct us in it, and to call us to an account about it. The greater helps we have for working out our salvation the more inexcusable shall we be if we neglect it.</i> <sup>121</sup>

<sup>118</sup> From <http://gracedoctrine.org/proverbs-chapter-6/> accessed September 21, 2015.

<sup>119</sup> From <http://www.studydrive.org/commentaries/gab/view.cgi?bk=19&ch=6> accessed September 28, 2015.

<sup>120</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 6:7.

<sup>121</sup> Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Prov. 6:6–11.

## Commentators on How the Ant Works Without Supervision

Commentator	Commentary
<b>The Homilist (from The Bible Illustrators)</b>	<i>The ants are feeble, but see how they work. Naturalists have shown their ingenuity as architects, their industry as miners and builders...In the ant-world you will see millions of inhabitants, but not one idler; all are in action. One does not depend upon another, or expect another to do his work...the want of a helper is no just excuse for your indolence. Each ant is thrown upon his own resources and powers. Self-reliantly each labours on, not waiting for the instruction or guidance of another. Trust your own instincts; act out your own powers; use the light you have; look to God for help.</i>
<b>The Pulpit Commentary</b>	<i>The industry of the ant has all the appearance of a virtue. For it seems unforced; there is no judge, superintendent, or onlooker, or taskmaster, to superintend its work. Contrast with the representations on various monuments of the taskmasters with whips superintending gangs of labourers.<sup>122</sup></i>
<b>The Pulpit Commentary</b>	<i>The three terms used here, katsa, shoter, moshel, all refer to government, and correspond respectively with the modern, Arabic terms, kadi, wall, and emir (Zockler). The first refers to the judicial office, and should rather be rendered "judge," the root katsah being "to decide". (see Isa. 1:10 Isa. 3:6, 7 Mic. 3:9) The word, however, is used of a military commander in Joshua 10:24 Jud 2:6–11, and in this sense it is understood by the Vulgate, which has dux. Shoter, rendered "overseer," is literally "a scribe," and appears as the general designation for any official In Ex. 5:6, 19 the shoter is the person employed by the Egyptian taskmasters to urge on the Israelites in their forced labour; in Num. 11:16 the shoter is one of the seventy elders; and in 1Chron. 23:4 he is a municipal magistrate. The meaning assigned to the word in the Authorized Version seems to be the correct one. The ant has no overseer; there is none to regulate or see that the work is done. Each ant apparently works independently of the rest, though guided by a common instinct to add to the common store. In moshel we have the highest title of dignity and power, the word signifying a lord, prince, or ruler, from mashal, "to rule."<sup>123</sup></i>
<b>Chuck Smith</b>	<i>I've often thought about miniaturization, you know. Everything is, the whole concept is that of miniaturizing everything. Have you ever wondered how big an ant's brain must be? Talk about something that's miniature. And yet, there is no doubt the capacity to communicate and surely the capacity of working together. And I think that this is the lesson to learn. Without a foreman out there yelling instructions and everything else, somehow they get this bread, chunk of bread together and pretty soon, they're carting the thing off. You can see this chunk of bread just moving across the ground. It may take them a little while, a little struggling and all. But ultimately, they get things coordinated without a guide, an overseer, or a ruler. Yet, learning to just work together.<sup>124</sup></i>
<b>Stuart Wolf</b>	<i>The first detail of the lesson is that a leader/chief does not exist, an exemplary characteristic also noted in the locust (30:27); modern science has confirmed a "perfect social organization" (Waltke) among ants, which does not imply any hierarchy, but recognizes that God created ants to be an illustration of the benefits of industry. Put another way, an ant is programmed, immediately upon animation, to begin laboring for the benefit of the community, and thus ensures its own well-being and success in the process; by fulfilling its own purpose, each individual contributes to the whole.<sup>125</sup></i>

<sup>122</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Prov. 6:6.

<sup>123</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Prov. 6:7.

<sup>124</sup> From <http://www.studydrive.org/commentaries/csc/view.cgi?bk=19&ch=6> accessed September 29, 2015

<sup>125</sup> From [www.hbcpinellas.org/proverbs/prov6.doc](http://www.hbcpinellas.org/proverbs/prov6.doc) accessed September 25, 2015.

## Commentators on How the Ant Works Without Supervision

Commentator	Commentary
<b>James Rickard</b>	<p><i>So the ant has no one who decides for them, no one overseeing them on a day by day basis, and no one ruling over them giving them continually instructions as what to do, yet they work diligently and effectively to provide not only for themselves but the entire colony.</i></p> <p><i>The slug needs to learn from this because the slug usually needs someone to tell him what to do, when to do it and how to do it.</i></p> <p><i>For the young man or woman this is a valuable lesson. Stop waiting for mommy and daddy to tell you what to do, how to do it and when to do it, and take your own initiative to prepare for life and live your life supporting and providing for yourself.</i></p> <p><i>If leaderless ants preserve their lives by doing what needs to be done (gather food) at the right time (during harvest), how much more diligently should human beings pursue their tasks at the appropriate time?</i></p> <p><i>Rather than having external leaders who both organize the work with regard to its nature and its timing and see it through to completion, the ant possesses a God-given wisdom to work and, just as significantly, to order it wisely. By admonishing the sluggard to learn from this example, Solomon hopes that his son will internalize its wisdom and have self-initiative in life.<sup>126</sup></i></p>

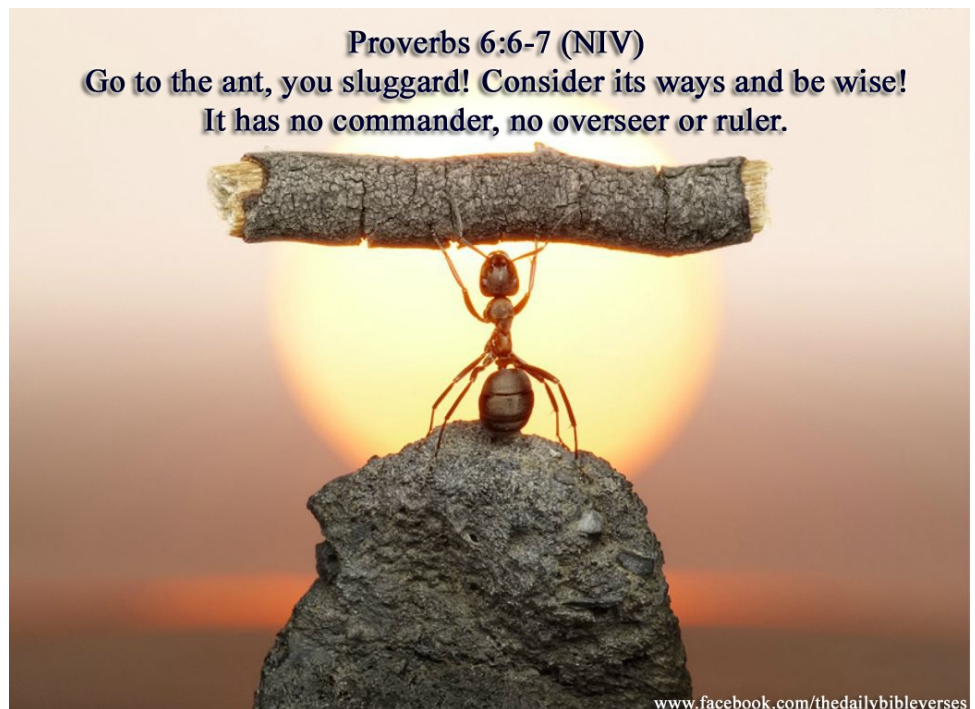
Rickard nails the concept here.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

**Proverbs 6:6–7** (a graphic); from [The Daily Bible Verses](#); accessed October 2, 2015.

**T h e N E V**  
 Commentary: *We can learn from meditating upon the natural creation. Human beings tend to work best when overseen by a human leader; but in spiritual life, we are to work for God from self motivation, regardless of whether or not we have good leadership within the family of God.*<sup>127</sup>



<sup>126</sup> From <http://gracedoctrine.org/proverbs-chapter-6/> accessed September 21, 2015.

<sup>127</sup> From <http://www.n-e-v.info/commprov.html> accessed October 2, 2015.

## Proverbs 6:8a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וּ) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
kûwn (כּוּן) [pronounced koon]	<i>to erect (to stand up perpendicular), to set up, to establish, to prepare, to strengthen, to be stabilized</i>	3 <sup>rd</sup> person feminine singular, Hiphil perfect	Strong's #3559 BDB #465
All of BDB's Hiphil meanings: <i>to establish, set up, accomplish, do, make firm; to fix, make ready, prepare, provide, provide for, furnish; to direct toward (moral sense); to arrange, order.</i>			
b <sup>e</sup> (בּ) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
qayitz (קַיִץ) [pronounced KAH-yits]	<i>summer; harvest of fruits; summer-fruit, fruits, ripe fruit</i>	masculine singular noun with the definite article	Strong's #7019 BDB #884
lechem (לֶחֶם) [pronounced LEH-khem]	literally means <i>bread</i> ; used more generally for <i>food</i>	masculine singular noun with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #3899 BDB #536

**Translation:** ...[yet] she prepared her food in the summer... Without guidance and without instruction, the ant prepares food in the summer.

There are times when the ant is able to find food and gather it and store it. That is what the ant does.

Barnes: *The point of comparison with the ant is not so much the foresight of the insect as its unwearied activity during the appointed season, rebuking man's inaction at a special crisis* Prov. 6:4.<sup>128</sup>

Clarke: *He simply says that they provide their food in summer, and gather it in harvest; these are the most proper times for a stock to be laid in for their consumption; not in winter; for no such thing appears in any of their nests, nor do they need it, as they sleep during that season; but for autumn, during which they wake and work. Spring, summer, and autumn, they are incessant in their labor; and their conduct affords a bright example to men.*<sup>129</sup>

## Proverbs 6:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'âgar (אָגַר) [pronounced aw-gahr]	<i>to gather</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #103 BDB #8

<sup>128</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Prov. 6:6.

<sup>129</sup> Adam Clarke, *Commentary on the Bible*; from e-Sword, Prov. 6:6.



## Proverbs 6:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
qâtsîyr (רִצֵּיךְ) [pronounced kaw-TZEER]	<i>harvesting, harvest; process of harvesting; crop, what is harvested or reaped; time of harvest</i>	masculine singular noun with the definite article	Strong's #7105 BDB #894
ma'ākâl (לֶכֶת) [pronounced mah-uh-KAWL]	<i>food; fruit; produce corn; corn meal</i>	masculine singular noun with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #3978 BDB #38

The NET Bible: *The LXX adds a lengthy section at the end of the verse on the lesson from the bee: "Or, go to the bee and learn how diligent she is and how seriously she does her work – her products kings and private persons use for health – she is desired and respected by all – though feeble in body, by honoring wisdom she obtains distinction." The Greek translator thought the other insect should be mentioned (see C. H. Toy, Proverbs [ICC], 124).*<sup>130</sup>

**Translation:** ...and she gathers produce during the harvest. The ant gathers food when it is available. The ants seem to realize that, at some point in the winter, they will lack food, and so they gather it when it can be gathered, so that they may partake of it when food cannot be gathered.

vv. 6–8: Go to the ant, you slacker, and observe her ways, and, as a result, become wise. The ant does not have a captain, a foreman, or a ruler over her, yet she prepares her food in the summer and she gathers up produce during the harvest-time.

I may have gone overboard here; I may need to cut back on the number of commentators below.

## Commentators on the Example of the Ant

Commentator	Commentary
Joe Guglielmo	<i>Now in this comparison the ant is far wiser than the lazy person. Why? Because he goes out and gathers food during the times that are good, preparing for the times he can't go out and gather food. He uses his time wisely, while the lazy person doesn't. No one has to order him around, and yet the ant does the work that is needed.</i> <sup>131</sup>
F. B. Meyers	<i>The ants swarm in the woods and fields, and rebuke our laziness and thriftlessness. They work day and night, storing their galleries with food, building mounds which relatively to the size of the builders are three or four times larger than the Pyramids. In sickness they nurse one another; in the winter they feed on their supplies. Learn from the ceaseless industry of Nature.</i> <sup>132</sup>

<sup>130</sup> From <https://bible.org/netbible/index.htm?pro6.htm> (footnote); accessed September 9, 2015.

<sup>131</sup> From [Calvary Chapel](#); accessed October 1, 2015.

<sup>132</sup> From <http://www.studydrive.org/commentaries/fbm/view.cgi?bk=19&ch=6> accessed October 1, 2015.



## Commentators on the Example of the Ant

Commentator	Commentary
<b>Dr. Macmillan (from The Bible Illustrator)</b>	<i>Examining the seeds collected in the nests of the ants on the top of the hill at Nice more particularly with my magnifying glass, I found to my astonishment that each seed had its end carefully bitten off. And the reason of this was perfectly plain. You know each seed contains two parts--the young plant or germ lying in its cradle, as it were, and the supply of food for its nourishment, when it begins to grow, wrapped round it. Now the ants had bitten off the young plant germ, and they left only the part which was full of nourishment. And they did this to prevent the seeds from growing and exhausting all the nourishment contained in them. If they did not do this the seed stored under the ground, when the rains came, would shoot, and so they would lose all their trouble and be left to starve. I could not find in the heap a single seed that had not been treated in this way. Of course, none of the seeds that had their ends bitten off would grow; and you might as well sow grains of sand as the seed found in ants' nests.<sup>133</sup></i>
<b>Daniel Whedon (mostly quoting Dr. Lincecum)</b>	<i>The most wonderful ant in the world is one, so far as known, found only in the United States. Its scientific name is <i>atta malefaciens</i>, popularly called the stinging ant, on account of the pungency of its venom. Its habits have been thoroughly studied for twelve years by Dr. Lincecum, of Texas, and the results communicated to the Linnean Society by Charles Darwin, Esq. The following is an abstract of Dr. Lincecum's communication: — "It is a large brownish ant. He names it the agricultural ant. It dwells in what may be called paved cities, and, like a thrifty farmer, makes suitable arrangements for the changing seasons. When it has selected a situation for its habitation, if on dry ground, it bores a hole, around which it raises the surface three, and sometimes six, inches, forming a low circular mound, having a very gentle inclination from the centre to the outer border, which, on an average, is three or four feet from the entrance. But if the location is on low, flat, wet land, liable to inundation, though perfectly dry at the time the ant sets to work, it nevertheless elevates the mound in the form of a pretty sharp cone, to the height of fifteen to twenty inches or more, and makes the entrance near the summit. Around the mound, in either case, the ant clears the ground of all obstructions, levels and smooths the surface to the distance of three or four feet from the gate of the city, giving the space the appearance of a handsome pavement, as it really is. Within this paved area not a blade of any green thing is allowed to grow, except a single species of grain-bearing grass. Having planted this crop in a circle around, two or three feet from the centre of the mound, the insect tends and cultivates it with constant care, cutting away all other grasses and weeds that may spring up amongst it and around it outside of the farm-circle to the extent of one or two feet more.</i>
<b>Whedon (con't)</b>	<i>"The cultivated grass grows luxuriantly, and produces a heavy crop of small, white, flinty seeds, which, under the microscope, very closely resemble ordinary rice. When ripe it is carefully harvested, and carried by the workers, chaff and all, into the granary cells, where it is divested of the chaff and packed away. The chaff is taken out and thrown beyond the limits of the paved area.</i>
<b>Whedon (con't)</b>	<i>"During protracted wet weather it sometimes happens that the provision stores become damp, and are liable to sprout and spoil. In this case, on the first fine day, the ants bring out the damp and moistened grain, and expose it to the sun till it is dry, when they carry it back again, and pack away all the sound seeds, leaving those that had sprouted to waste.</i>

<sup>133</sup> From <http://www.studydrive.org/commentaries/tbi/view.cgi?bk=19&ch=6> accessed September 29, 2015.

Commentators on the Example of the Ant	
Commentator	Commentary
Whedon (con't)	<i>"There can be no doubt of the fact that the particular species of grain-bearing grass is intentionally planted. In farmer-like manner the ground is carefully divested of all other grasses and weeds during the time it is growing. When it is ripe the grain is taken care of, the dry stubbs cut away and carried off, the paved area being left unencumbered till the ensuing autumn, when the same ant-rice reappears within the same circle, and receives the same agricultural attention as the previous crop; and so on from year to year, as I know to be the case in all situations where the ant settlements are protected from graminivorous animals."</i>
Whedon (con't)	<i>In a second letter, in answer to inquiries from Mr. Darwin, whether he supposed the ants planted the seeds for the ensuing crop, Dr. L. says: "I have not the least doubt of it. My conclusions are not from hasty or careless observation, nor from seeing the ants do something that looked like it, and then guessing at the results. I have at all seasons watched the same ant-cities during the last twelve years, and I know what I stated in my former letter is true. I visited the same cities yesterday, and found the crop of ant-rice growing finely, and exhibiting also the signs of high cultivation, and not a blade of any other kind of grass or weed was seen within twelve inches of the circular row of ant-rice."</i>
Whedon (con't)	<i>The author of the book remarks, that "the economical habits of this wonderful insect far surpass any thing that Solomon has written of the ant, and it is not too much to say, that if any of the scriptural writers had ventured to speak of an ant that not only laid up stores of grain, but actually prepared the soil for the crop, planted the seed, kept the ground free from weeds, and finally reaped the harvest, the statement would have been utterly disbelieved, and the credibility, not only of that particular writer, but of the rest of Scripture, severely damaged. Solomon's statement concerning the ant has afforded one of the stock arguments against the truth of Scripture, and yet we have his statements not only corroborated to the very letter by those who have visited Palestine for the express purpose of investigating its zoology, but far surpassed by the observations of a scientific man [of the United States] who had watched the insects for a series of years."</i> <sup>134</sup>
The Evidence Bible	<i>The ant is an example of the Christian who knows the will of God—to seek and save that which is lost. He understands that God isn't willing that any should perish, so he sets about the task of reaching the lost with the gospel. The ant doesn't need anyone telling him what to do. He just does it. See 1 Corinthians 15:58.</i> <sup>135</sup>
J. Vernon McGee	<i>The little ant is quite a teacher. Aunt Ant can reveal great truths to us. One truth is that she is as diligent in business as anyone possibly can be. This is something that the child of God can learn from the little ant. The ant is busy doing what is the most important thing in her life — she is getting food for the winter, caring for the future, and she is busy about it.</i>

<sup>134</sup> From <http://www.studyight.org/commentaries/whe/view.cgi?bk=19&ch=6> accessed October 1, 2015.

<sup>135</sup> From [http://www.evidencebible.com/pdf/29\\_Proverbs\\_1\\_to\\_15.pdf](http://www.evidencebible.com/pdf/29_Proverbs_1_to_15.pdf) (footnote Prov. 6:6–8); accessed September 9, 2015.

## Commentators on the Example of the Ant

Commentator	Commentary
<b>J. Vernon McGee (con't)</b>	<i>I think one of the great sins among Christians today is laziness, and many of the lazy ones can be found in full-time Christian service. All of us need to ask ourselves what we do with our spare time. Do we read the Word of God? Do we study the Word of God? I think that laziness is one of the curses of the ministry today. A young man came to me and said, "I feel like I'm through as a preacher. I've been a pastor here at this place for three years, and I have run out of sermons. I feel like a dried-up well." Of course, then he became very pious, "I've spent a lot of time in prayer and meditation." Well, I asked him, "How much time do you spend in the Word of God? How much time do you spend studying it?" I couldn't get a very definite answer from him, but he inferred that he spent less than an hour a week in the study of the Bible! He was a great promoter, always out doing something while the important business remained undone. I told him, "Unless you change your ways, you ought to get out of the ministry. It is a disgrace to go to the pulpit on a Sunday morning unprepared. You should have something to say from the Word of God." The ant has a lesson for that boy. "Go to the ant, thou sluggard; consider her ways, and be wise."<sup>136</sup></i>
<b>Expositor's Bible Commentary</b>	<i>We are told that in Sierra Leone the white ants will sometimes occupy a house, and eat their way into all the woodwork, until every article in the house is hollow, so that it will collapse into dust directly it is touched. It is so with this deceitful character, so honeycombed, and eaten through, that though for years it may maintain its plausible appearance in the world, few people even suspecting the extent of the inward decay on a sudden the end will come; there will be one touch of the finger of God, and the whole ill-compacted, worm-devoured thing will crumble into matchwood.<sup>137</sup></i>
<b>Stuart Wolf</b>	<i>The term ant is probably generic, since there are over 100 species of ants in Palestine alone (&gt; 8,000 worldwide), but the most likely example is probably the harvester ant, found everywhere in Palestine, which stores grain within its nest, and is therefore used as an illustration of industry...Here and in 30:25 the ant's ways essentially teach self-discipline, foresight, and industry, and more specifically prudent industry; the Midrash added to these the qualities of honesty and communal solidarity. Since the command is to study carefully with moral discernment, the imperative and become wise necessarily follows; the admonitions aim to generate enough energy to begin the process of restructuring his life, if he so desires.<sup>138</sup></i>
<b>R. Newton (from The Bible Illustrator)</b>	<i>An ant could tell us strange things. She could tell about the houses they live in, some of which are forty stories high, twenty stories being dug out, one beneath another, under the earth, and twenty stories being built up over them, above ground; she could tell about the different kinds of trades they follow, how some are miners, and dig down into the ground; some are masons, and build very curious houses, with long walls, supported by pillars, and covered over with arched ceilings. She could tell how some are carpenters, who build houses out of wood, having many chambers which communicate with each other by entries and galleries; how some are nurses, and spend their whole time taking care of the young ones; some are labourers, and are made, like the negro slaves, to work for their masters; while some are soldiers, whose only business it is to mount guard, and stand ready to defend their friends and fellow-citizens.<sup>139</sup></i>

<sup>136</sup> From [https://archive.org/stream/20-Proverbs/20-PROVERBS\\_djvu.txt](https://archive.org/stream/20-Proverbs/20-PROVERBS_djvu.txt) (Prov. 6); accessed September 26, 2015.

<sup>137</sup> From <http://www.studydrive.org/commentaries/teb/view.cgi?bk=19&ch=6> accessed September 30, 2015.

<sup>138</sup> From [www.hbcpinellas.org/proverbs/prov6.doc](http://www.hbcpinellas.org/proverbs/prov6.doc) accessed September 25, 2015.

<sup>139</sup> From <http://www.studydrive.org/commentaries/tbi/view.cgi?bk=19&ch=6> accessed September 29, 2015.

## Commentators on the Example of the Ant

Commentator	Commentary
<b>R. Newton (from The Bible Illustrator) (con't)</b>	<p><i>The ants teach:</i></p> <p>I. A lesson of industry. The ant is a better example of industry than even the bee.</p> <p>II. A lesson of perseverance. They never get discouraged by any difficulties they may meet with. Perseverance conquers all things.</p> <p>III. A lesson of union. The benefits of being united, and working together. The union of the ants both preserves them safely and enables them to do great good.</p> <p>IV. A lesson of kindness. Ants are a very happy set of creatures. There seems to be nothing like selfishness among them.</p> <p>V. A lesson of prudence, or looking ahead. The power to think about the future, and to prepare for it.<sup>140</sup></p>
<b>Treasury of Scriptural Knowledge</b>	<p><i>The ant has been famous in all ages for its social habits, foresight, economy and industry. Collecting their food at the proper seasons, they bite off the ends of the grain to prevent it from germinating, and lay it up in cells till needed.</i><sup>141</sup></p>
<b>Adam Clarke</b>	<p><i>At the proper seasons they collect their food - not in the summer to lay up for the winter; for they sleep during the winter, and eat not; and therefore such hoards would be to them useless; but when the food necessary for them is most plentiful, then they collect it for their consumption in the proper seasons.</i><sup>142</sup></p>
<b>Henry Ironside</b>	<p><i>Some critics sneer at "Solomon's grain-eating ant" who stores her food in the harvest for future use. Solomon is supposed to have mistaken the eggs of the ant for grain. But it is now fully demonstrated that he was wiser than his critics. In Palestine there is a species of ant that is not carnivorous. It feeds on grain and does indeed store its food in harvest-time as Solomon declared. Scripture here, as always, is correct and exact. Short-sighted man should accept his limitations and at least take for granted that the Bible is right until proven otherwise!</i><sup>143</sup></p>
<b>Peter Pett</b>	<p><i>And it taught a salutary lesson, for this ant, without any admonition or overlordship, works away busily all through the summer in order to provision its nest. It never stops. It makes use of both summertime and harvest time. The busyness of the ant is proverbial. Arguments as to whether ants are under leadership are irrelevant. Insects do not give instructions to each other in order to be obeyed. They simply respond to their natural conditioning.</i><sup>144</sup></p>
<b>The Pulpit Commentary</b>	<p><i>The ant works from instinct, and we must admire the wisdom of the great Maker, who has taught it unconscious habits of providence. But we are endowed with powers of looking before and after, and therefore are left to our own will to be deliberately provident. It is strange that many people have no prudence in temporal things. In prosperous times they are recklessly self-indulgent. In harder times they are in destitution. These people abuse Christian charity; and unwise Christian charity is guilty of indirectly encouraging their improvidence. Thus they lose independence, self reliance, and the wholesome discipline of present restraints for the sake of future needs.</i><sup>145</sup></p>

<sup>140</sup> From <http://www.studydrive.org/commentaries/tbi/view.cgi?bk=19&ch=6> accessed September 29, 2015.

<sup>141</sup> *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, Prov. 6:6.

<sup>142</sup> Adam Clarke, *Commentary on the Bible*; from e-Sword, Prov. 6:6.

<sup>143</sup> Dr. Henry Allen Ironside, *Studies on Book One of Psalms*; from e-Sword, originally taken from [http://www.plymouthbrethren.org/byauthor/44/henry\\_allen\\_ironside](http://www.plymouthbrethren.org/byauthor/44/henry_allen_ironside); Prov. 6:6–8.

<sup>144</sup> From <http://www.studydrive.org/commentaries/pet/view.cgi?bk=19&ch=6> accessed September 27, 2015.

<sup>145</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Prov. 6:6.

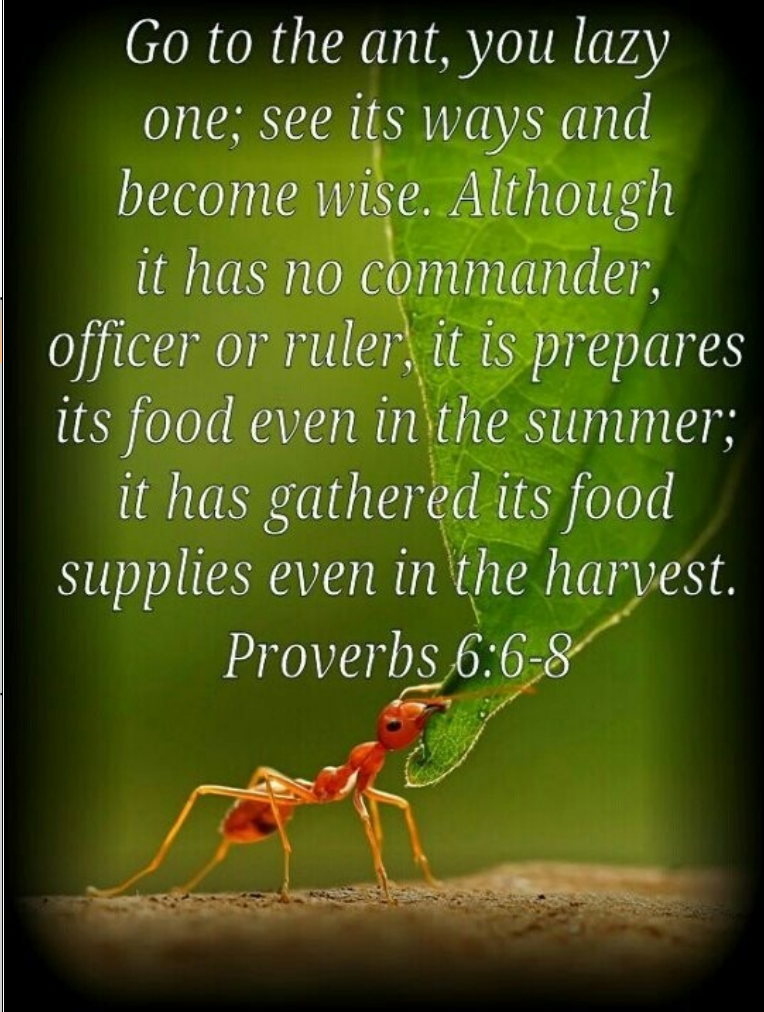


Commentators on the Example of the Ant	
Commentator	Commentary
The Pulpit Commentary	<i>The teacher, as it were, argues: If the ant, so insignificant a creature in the order of the animal kingdom, is so provident, how much more should you be you, a man endued with superior intelligence, and with so many more resources at hand, and with greater advantages! If the ant, with none to urge, direct, or control her work, is so industrious, surely she provides an example at which you, the sluggard, should blush, since there is every external incentive to rouse you to action your duty to the community, the urgent advice of your friends, and your dignity as a man. If she provides for the future, much more should you do so, and throw off your sloth.</i> <sup>146</sup>
<div>Chapter Outline</div> <div>Charts, Graphics and Short Doctrines</div>	

Proverbs 6:6–8 (a graphic); from [Pinimg.com](#); accessed October 2, 2015.

This reveals the sad state of affairs in the United States, and one of the reason we are going awry. Not sure who wrote this, but Steve Van Nattan is the editor of this webpage.

The Western Work Ethic
<b>Original Version</b> <p>The ant works hard in the withering heat all summer long, building his house and laying up supplies for the winter. The grasshopper thinks he's a fool and laughs and dances and plays the summer away. Come winter, the ant is warm and well fed. The grasshopper has no food or shelter so he dies out in the cold.</p>
<b>Modern American Version</b> <p>The ant works hard in the withering heat all summer long, building his house and laying up supplies for the winter. The grasshopper thinks he's a fool and laughs and dances and plays the summer away.</p> <p>Come winter, the shivering grasshopper calls a press conference and demands to know why the ant should be allowed to be warm and well fed while others are cold and starving. CBS, NBC and ABC show up to provide pictures of the shivering grasshopper next to video of the ant in his comfortable home with a table filled with food.</p> <p>America is stunned by the sharp contrast. How can it be that, in a country of such wealth, this poor grasshopper</p>



<sup>146</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Prov. 6:8.



## The Western Work Ethic

is allowed to suffer so?

Then a representative of the NAGB (The national association of green bugs) shows up on Nightline and charges the ant with green bias, and makes the case that the grasshopper is the victim of 30 million years of greenism.

Kermit the Frog appears on Oprah with the grasshopper, and everybody cries when he sings "It's not easy being green." Michelle Obama makes a special guest appearance on the CBS Evening News to tell a concerned host that she will do everything she can for the grasshopper who has been denied the prosperity he deserves by those who benefited unfairly during the Bush administration. Van Jones exclaims, in an interview with Stephen Colbert, that the ant has gotten rich off the back of the grasshopper, and calls for an immediate tax hike on the ant to make him pay his "fair share."

Finally, the EEOC drafts the "Economic Equity and Anti-Greenism Act," retroactive to the beginning of the summer. The ant is fined for failing to hire a proportionate number of green bugs and, having nothing left to pay his retroactive taxes, his home is confiscated by the government. Hillary gets her old law firm to represent the grasshopper in a defamation suit against the ant, and the case is tried before a panel of federal hearing officers that Bill appointed from a list of single-parent welfare moms who can only hear cases on Thursday's between 1:30 and 3 PM.

The ant loses the case.

The story ends as we see the grasshopper finishing up the last bits of the ant's food while the government house he's in, which just happens to be the ant's old house, crumbles around him since he doesn't know how to maintain it. The ant has disappeared in the snow.

And on the TV, which the grasshopper bought by selling most of the ant's food, they are showing Barak Obama standing before a wildly applauding group of Democrats announcing that a new era of "fairness" has dawned in America.

On this same page is the guy from *Dirty Jobs* talking about the importance of work. It is excellent; you may want to start at 10 minutes in, if you are short on time.

From <http://www.blessedquietness.com/journal/theworld/work.htm> accessed October 1, 2015.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

**Application:** The timing factor here is important. That is, there is a right time to work as well. For many of us, there are busier times than others. For some seasons, we might work 16 hour days; and in others, we may cut back to 10 hour days. If you work for an AC company, when it is hot, you are going to be working long, hot days under very difficult conditions. You cannot tell the foreman (or you cannot tell yourself) "I'm too tired to work; or I'll put in 8 hours and then it is *my* time." Just like the ant is smart enough to recognize when he needs to work, so it should be for the AC repairman.

We get some mixed messages from our faith: on the one hand, we are told to depend upon Jesus Christ; but, on the other hand, we are told to work and to be industrious. Dependence upon Jesus Christ does not mean that you park your butt on a park bench all day long, and wait for people to feed you. God has given us a mind, He has given us a body, and we are to use what God has given us. So, when God provides a job (which may involve you going out and looking for a job), then we are to do that job, and we are to do it to the best of our ability.

James Rickard: *Remember that God provides food, Psalm 104:14-15 136:25 146:7 147:9, but the ant, like us, must diligently harvest it in the right way at the right time.*<sup>147</sup>

<sup>147</sup> From <http://gracedoctrine.org/proverbs-chapter-6/> accessed September 21, 2015.

**Application:** Depending upon Jesus Christ does not mean that we do not plan for old age; it does not mean that we do not set aside funds for retirement; it does not mean that we do not invest and save. Now, there are some Christian workers who do not necessarily have that opportunity—the Christian missionary. In those circumstances, the church needs to consider the missionaries needs, and setting up a retirement fund for missionaries is a wise thing for a church to do.

**Application:** Now, things do happen. The stock market crashes, gold prices tank, the housing market plummets. Not every investment pays off. There are some good and wise believers who find themselves at age 65 or 70 or 75 without the proper funds to continue. God will deal with that as well and God will provide for them.

**Application:** As an aside, there is nothing in the Bible about retirement. No doubt, as Abraham, Isaac, and Jacob got older, they did less of their work themselves; they delegated more work. There is nothing wrong with slowing down your pace as you get older. However, there is no passage in the Bible which recommends that you retire at age 65 or 70 or 75. When it is time to retire, your body will tell you. It is reasonable to plan for your old age and to plan less strenuous work at age 65 than at age 40. When I was in my 30's, 40's and 50's, I worked as many as 4 jobs at a time. I took very little time off; and a 10 hour day was almost the minimum. I put in a few 16 hour days. Now that I am 65, I work a lot less. I work for 3, 4 or 5 hours, and then decide, "You know, I can do this tomorrow." And so I do. But I continue to work; and at this point, I don't see any reason to retire.

And so that there is no misunderstanding, along with the work that I do to support myself, I also study and write 3–5 hours per day (no idea how R. B. Thieme, Jr. could study and teach 8 and 10 and more hours a day).

Working is good for your mental attitude. Working is good for you emotionally. I have had tenants who receive money from the government not to work, and they often turn out to be my very worst tenants (I can think of one exception to this). Such tenants are often angry, complaining, entitled, and financially irresponsible. And they are not happy. The government sends them a check, and they are not happy people.

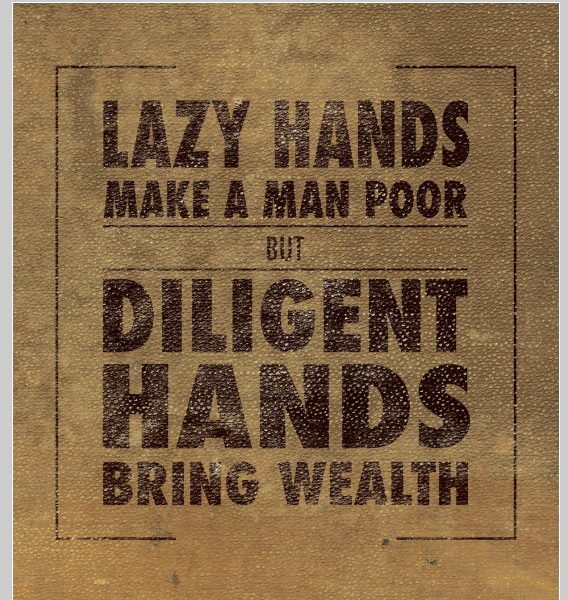
I believe that Ron Adema, the pastor of Doctrinal Bible Studies Church of Alabama first came up with the idea that the 2<sup>nd</sup> divine institution is work. However, I was not able to verify this with a quick search of his church's site. In fact, I am unable to find anyone else who teaches this; however, I believe I did get this from someone else. Whoever realized this was certainly inspired by God.

### The Second Divine Institution: Work

1. Before and after the fall, man was designed to work.
2. Before the fall, God made man and placed him in the Garden of Eden to work. *And Jehovah God planted a garden eastward in Eden. And there He put the man whom He had formed. And out of the ground Jehovah God caused to grow every tree that is pleasant to the sight, and good for food. The tree of life also was in the middle of the garden, and the tree of knowledge of good and evil. And a river went out of Eden to water the garden. And from there it was divided and became four heads. And Jehovah God took the man and put him into the garden of Eden to work it and keep it* (Gen. 2:8–10, 15).
3. After man sinned, God gave Adam ground that was more difficult to work and He warned man that he would work hard in order to eat. *"The ground is cursed for your sake. In pain shall you eat of it all the days of your life. It shall also bring forth thorns and thistles to you, and you shall eat the herb of the field. In the sweat of your face you shall eat bread until you return to the ground, for out of it you were taken."* (Gen. 3:17b–19a).
4. Although the earliest professions were farmer and rancher (Cain and Abel), early man quickly developed a number of vocations: builder (Gen. 4:17), musician (Gen. 4:21) and metal-worker (Gen. 4:22). Early man also engaged in criminal activity, even before this activity was clearly defined (Gen. 4:23–24). At the very beginning, as far back as Gen. 4, man is closely associated with his vocation.
5. Work is an integral part of man's existence. Even though man works hard, he will also receive personal satisfaction from his work. Eccles. 9:9 speaks of two things which are to bring enjoyment in life: a man's right woman and his labor. Since this passage refers to him as *under the sun*, this refers to believers and unbelievers alike.

## The Second Divine Institution: Work

6. God expected even the poor to work. God told the farmers in early Israel not to harvest everything in the field, but to leave portions of the field unharvested. This was so that the poor of the land and immigrants could come through and harvest this themselves. Lev. 19:9–10 23:22 Deut. 24:19–21
7. One of the great stories in the Bible is about Ruth, a Moabite, who moved to Israel, but was quite poor. Therefore, she worked the fields of Boaz for that which he had not harvested. Ruth 2:2, 15
8. Nowhere in the Bible is there some sort of welfare system recommended where a man or a woman sits at home and receives a check. Instead, hard work is presented as honorable. Prov. 6:6–12 10:5
9. Poverty comes from laziness; hard work is the cure for poverty. *He becomes poor who works with a lazy hand, but the hand of the diligent brings wealth.* (Prov. 10:4; HNV) **Proverbs 10:4 Graphic** from **Cody Chase Creative**; accessed September 16, 2015.
10. Planning and the exercise of forethought are also a part of those who are successful. *The plans of the diligent surely lead to profit; and everyone who is hasty surely rushes to poverty.* (Prov. 21:5; HNV)
11. However, the poor were not to be ignored or abandoned. *“If there is among you a poor man of one of your brothers inside any of your gates in your land which Jehovah your God gives you, you shall not harden your heart nor shut your hand from your poor brother. But you shall open your hand wide to him, and shall surely lend him enough for his need, that which he lacks. For the poor shall never cease out of the land. Therefore, I command you saying, You shall open your hand wide to your brother, to your poor, and to your needy, in your land.”* (Deut. 15:7–8, 11).
12. There was a national fund for the poor, which amounted to 10% every third year, which averages out to 3⅓% per year. *“When you have finished paying all the tenth of your produce in the third year, the year of the tenth, you are to give it to the Levite, the foreign resident, the fatherless, and the widow, so that they may eat in your towns and be satisfied.”* (Deut. 26:12).
13. This takes into consideration that there is a small segment of society that is unable to work or limited in their ability to work. In most cases, family members take up the slack. We are left with perhaps less than 1% of the population that is unable to work and therefore needs some assistance.
  - 1) The idea that the United States provides food stamps to 1 out of 6 people is absolutely ridiculous. There are not that many people who require assistance.
14. Hard work is always presented as admirable; and laziness is spoken of as a personal failing. Prov. 24:30–34 Eccles. 5:18–20 Eph. 4:28
15. Ideally speaking, if you work hard at your job, there are going to be times that you gain some satisfaction from this; and you tend to appreciate your time of rest even more. Eccles. 9:9
16. When a person pursues a vocation which is his passion, that person often receives a great deal of satisfaction from their work.
17. I personally have known people who do not work, who collect a check from the government even though they are perfectly capable of working. These people tend to be unhappy, unfocused, angry and even a little nutty. Work is so fundamental to man’s existence that, apart from it, man’s soul goes awry.
18. Even Paul writes to the Thessalonians and tells them, if they don’t work, then they should not eat. 2Thess. 3:10
19. When it comes to work, there are systems of authority. Sometimes, this system of authority is within the human soul. You know what you must produce, you understand the seasons, and you recognize what you must do in order to preserve your food in order to eat when food is not growing.
20. Most of us go to a job where we work for someone else. The owner, manager, boss, department head, shift manager is the authority over us; and the larger the organization, the greater the organization and the more layers of authority there are. These authorities are for believers and unbelievers alike.



## The Second Divine Institution: Work

21. A few of us go to work as the owner, manager, boss, department head; so we often arrive at work earlier than anyone else in order to organize those under our authority.
22. Satan has attacked the concept of work with the welfare state, section 8 housing, and food assistance programs. One of the things which has stuck in my mind, over the years, is a mother and daughter who rented a house from me, and section 8 paid the rent for them. Every morning, their job was to get up, sit on the couch, break open the smokes, and watch tv. Now, you might think that, having no job, their house would be clean and their kids well taken care of. Not a chance. The kids ran around unsupervised and the house was one of the filthiest houses I had ever been in. Furthermore, these were unhappy people. I found huge piles of beer cans all over after they moved out.
23. Satan also attacks the divine institution of work with unfair business owners and with unions. Although the owner of a business gets to call the shots because he owns the business and has made all of the investments, his choices are important. If he exploits his workforce, there can be a backlash of union activity, which completely distorts the system of authority (however, the owner of the company chose to distort his own authority first). There have been a number of companies which have been successful and part of their strategy has been to treat their workforce with dignity and respect (Coors, HEB, Whole Foods, Starbuck's, and Wal-Mart quickly come to mind).
  - 1) Union leaders have figured out that, they can organize public employees—even when these employees are well remunerated—and demand pretty much anything, as there is very little personal integrity when it comes to the management of public works (that is, they do not care what costs they incur; they simply ask the taxpayers to pay more money).
  - 2) So you see how these institutions are distorted. Bad employers caused unions to spring up, which, in turn, moved into the public sector, where salary and benefits were almost unlimited, even though there was no indication that the problems the unions originally fought to correct even existed in any form in the public sector.
24. There is this weird approach to heaven, where some people seem to think that we will float about on clouds playing harps. There is every indication that we will have responsibilities (i.e., *work*) in heaven.

The Pulpit Commentary: *It is with no small labour that the agricultural ant of Syria clears its field, keeps it well weeded, gathers in the corn, and stores this in subterranean granaries. Nature is a great factory. All life involves work. Even the silent forest apparently sleeping in the hush of noon is busy, and if only we had ears to hear, we might detect the elaboration of the sap and the growth of the leaf, showing that every tree is hard at work on its appointed task.*<sup>148</sup>

Passages on sloth from Treasury of Scriptural Knowledge: Prov. 6:9 10:26 13:4 15:19 18:9 19:15, 24 20:4 21:25 22:13 24:30–34 26:13–16 Matt. 25:26 Rom. 12:11 Heb. 6:12.<sup>149</sup>

This is taken from the **Doctrine of the Divine Institutions** ([HTML](#)) ([PDF](#)) ([WPD](#)). I am unsure as to how much of this was taken from another teacher. In glancing through the points, it looks like my writing for the most part.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

I have been questioned by at least one evangelical about including Gary North's work. I personally do not know North, nor have I read all of his works. I have attempted to include material which appears to be accurate and related to the passage at hand.

This which is found in the darker table below, I inserted.

<sup>148</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Prov. 6:6.

<sup>149</sup> *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, Prov. 6:6.



## **“Ants and Sluggards” by Gary North**

In Western folklore, the story of the grasshopper and the ant has been a familiar one for millennia. Aesop's Fables includes it. The diligent ant works through the summer, gathering food for the winter, while the carefree and careless grasshopper ignores the threat of winter. The grasshopper takes advantage of the summer weather to dance and sing, as if the good weather would last forever. He assumes that there are no future crises to prepare for by sacrificing today. When winter comes, he faces starvation. He then comes to the ant and begs for food. The ant refuses; there is insufficient food for both of them.

This passage in Proverbs forces us to consider the requirements of survival and success. The New English Bible translates the passage as follows: “. . . but in the summer she prepares her store of food and lays in her supplies at harvest.” To imitate the ant, we must become future-oriented. We must begin to count the costs of our activities (Luke 14:28–30).<sup>1</sup> If we are unwilling to work hard today, we will come to poverty. “How long wilt thou sleep, O sluggard? When wilt thou arise out of thy sleep? Yet a little sleep, a little slumber, a little folding of the hands to sleep: so shall thy poverty come as one that travaileth [as a robber, NEB], and thy want as an armed man” (vv. 9–11).

Sluggards resent the lifestyle of ants. The activities of ants testify to a world-and-life view different from that held by sluggards. The sluggard is content to sleep. He allows the events of life to pass him by. He assumes that the peacefulness of sleep and the enjoyment of leisure can be purchased at zero cost or minimal cost. There is no crisis ahead, or if there is, nothing can be done to prepare for it successfully. There is no need to prepare for the future.

Edward Banfield, the Harvard political scientist, describes this outlook as lower class. He says that class divisions in society are not based on the size of individual bank accounts or occupational status; they are based on a person's time perspective. Upper-class people are future-oriented. Lower-class people are present-oriented.<sup>2</sup> What characterizes the upper-class person is his diligence in sacrificing present pleasures for future productivity and achievement.<sup>3</sup> Ludwig von Mises would say that upper-class people, as described by Banfield, have very low time-preference; they save for the future in response to very low interest rates. The upper-class society therefore enjoys relatively low rates of interest. Upper-class investors respond to low rates of interest, whereas the lower-class investor demands very high rates of interest in order to persuade him to forfeit the present use of his economic resources.<sup>4</sup>

Upper-class societies – future-oriented, high-thrift societies – tend to experience higher rates of economic growth. People buy what they want: future consumption rather than present consumption. In contrast, lower-class societies put a high premium on present consumption. They sacrifice future consumption in order to achieve this goal. Ants and sluggards have different goals and different time perspectives.

Pietism (e.g., certain types of fundamentalism and monasticism) and quietism (e.g., mysticism) focus their interest on “spiritual” goals, which are contrasted with material or “earthly” goals. Members of both groups believe that the proper perspective of New Testament believers is passivity toward the earthly future. They misinterpret Paul's words, “Be careful for nothing” (Phil. 4:6a), which can also be translated “be full of care for nothing,” or better yet, “have no anxiety” (NEB). They argue that Paul meant that we should not devote lots of resources to planning for the future and investing in terms of our plans. Christ's warning in the Sermon on the Mount, “Take therefore no thought for tomorrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof” (Matt. 6:34), is interpreted to mean that all planning is unwise. Yet what Christ taught was the illegitimacy of a paralyzing worry about the future – a paralysis that leads to little planning, or planning to meet crises that never come. Such worry is wasteful. “But Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you” (Matt. 6:33).<sup>5</sup> The material blessings will follow when men concern themselves with establishing God's kingdom.

The pietist interprets “kingdom of God” to mean the kingdom of the internal. He insists: “When men concern themselves with the details of prayer, church worship, and personal piety, then God will take care of them.” This belief is basic to the faith of the pietist. He believes that the practical, down-to-earth future-orientation



## “Ants and Sluggards” by Gary North

represented by the behavior of the ant is a now-superseded Old Testament standard. With respect to material things, the pietist claims to be as unconcerned as the sluggard is. The pietist folds his hands for hours in prayer; the sluggard folds his hands for hours in slumber. In both cases, the approach is outwardly the same: folded hands. So is the outward result: poverty.

The biblical view is expressed by the actions of the ant: diligence concerning that which sustains life. “He becometh poor that daleth with a slack hand: but the hand of the diligent maketh rich” (10:4).<sup>6</sup> Slack hands, folded hands: the result is poverty. “The soul of the sluggard desireth, and hath nothing: but the soul of the diligent shall be made fat” (13:4).<sup>7</sup> A fat soul and wealth can be compatible, although they can sometimes be incompatible (Ps. 106:15). Hard work, future orientation, thrift, attention to details, high income, and contentment under God: here is the Bible’s “wealth formula.”

Man does not live by bread alone, but by every word that proceeds out of the mouth of God (Deut. 8:3b; Matt. 4:4<sup>8</sup>). Yet man does not live by the word of God alone, either, if by “word of God,” we mean an “internalized” word – reading only, prayer only, handing out tracts only, or preaching only. What is forbidden is the concept of separation of word and bread. We see this in 40 years of manna in the wilderness (Deut. 8:3a), and in Christ’s resumption of eating after the completion of His 40-day wilderness experience (Matt. 4:2). We also see it in the celebration of the Passover and the Lord’s Supper. What produced bread in the promised land of Canaan, when the manna ceased (Josh. 5:12), was not a program of strictly internal religious exercises, but attention to the whole of God’s word, including biblical law, and also including a thoughtful consideration of the ant, not to mention the sluggard.

Let me insert here that, there are principles for the believer to follow, which include hard work, the 2<sup>nd</sup> divine institution. However, in life, there is a balance. You cannot pursue a high salary when this includes the neglect of your wife and children, or the neglect of your own spiritual life (which must be more than a Sunday and a midweek service).

In other words, you may find yourself in a great business, where there is nothing holding you back, where the sky is the limit—and you may have to reduce your hours or find another, less-demanding job, if your family is suffering as a result. By *suffering*, I mean, your children need spiritual guidance from you, and you, as the father, must take responsibility to guide them in their walk with Jesus Christ.

Some American fundamentalists react in self-righteous outrage to Christians who spend money on dehydrated food storage programs, gold and silver coins – the economic equivalent of the construction of a tornado shelter. They say that such preparations for the future are a sign of a lack of faith in God, a humanistic concern with earthly cares of the world. Their shibboleth of shibboleths: “God will take care of me!” This really means that when a crisis comes, they will wind up on the doorsteps of those who did prepare, calling on them to show charity to them, which supposedly is their Christian duty. “God will take care of me” really boils down to “You ants will take care of me.” This is also the sluggard’s cry.

Jesus’ answer to these hand-folding critics is found in the parable of the 10 virgins, who awaited the return of the bridegroom. Five were wise and took oil in their lamps. Five were foolish and took no oil. “And all the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, Not so, lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves” (Matt. 25:8–9). The result: “And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut” (v. 10). Such is the fate of foolish virgins, sluggards, and pietists. God takes care of them, for sure, but not in the way they had hoped for.

### Conclusion

The ant is pictured here as future-oriented. She stores up food in summer. She sacrifices present consumption for the sake of future consumption.

The ant takes steps in summer to solve the problem of winter, when nature will produce no crops. The annual

## “Ants and Sluggards” by Gary North

cycle of feast and famine is overcome by the actions of ants in laying up food in advance for the winter season.

No one tells the ant what to do. The ant does it naturally. Solomon tells the lazy person to imitate the ant, i.e., to become self-motivated. This is a feature of the free market. No government agency issues orders concerning what should be produced, yet self-motivated producers systematically provide goods and services that consumers desire. This requires future-orientation and careful planning by producers.

When filled with the Spirit and with doctrine circulating in our souls, we learn, as believers, to make the most of our time here on earth. We use the function of our soul (volition) to balance out our work (the 2<sup>nd</sup> divine institution) with our spouse and family (the 3<sup>rd</sup> and 4<sup>th</sup> divine institutions). All of this comes second to our spiritual development and growth. We should never allow any one of these things to overshadow any of the others. We do not spend so much time in Bible study, as to neglect our work; we do not spend so much time with our children, as to neglect our wives; etc. God, in His grace, has given us the proper amount of time to devote to all of our responsibilities. In that is the full life promised by God. John 10:10b [Jesus is speaking] **“I came that they may have and enjoy life, and have it in abundance [to the full, till it overflows].”** (Amplified Bible)

<sup>2</sup> Edward C. Banfield, *The Unheavenly City: The Nature and Future of Our Urban Crisis* (Boston: Little, Brown, 1970), pp. 53–54.

<sup>3</sup> *Ibid.*, pp. 48–53.

<sup>4</sup> Ludwig von Mises, *Human Action: A Treatise on Economics* (New Haven, Connecticut: Yale University Press, 1949), ch. 18.

<sup>5</sup> Gary North, *Priorities and Dominion: An Economic Commentary on Matthew*, 2nd electronic edition (Harrisonburg, Virginia: Dominion Educational Ministries, Inc., [2000] 2003), ch. 15.

<sup>6</sup> Chapter 21.

<sup>7</sup> Chapter 38.

<sup>8</sup> North, *Priorities and Dominion*, ch. 1.

From <http://www.garynorth.com/WisdomAndDominion.pdf> accessed September 25, 2015; additional references found on that page.

### Chapter Outline

### Charts, Graphics and Short Doctrines

*The Pulpit Commentary: Sloth militates against prosperity; it is the prolific parent of want, and, even more surely than suretyship, leads to misfortune and ruin, The certainty with which ruin steals upon the sluggard may be the reason why the teacher closes the discourse in the way he does. In the case of suretyship such an issue is uncertain; there is the possibility of escape, the surety may prevail upon his friend to release him from his obligation, and so he may escape ruin; but with sloth no such contingency is possible, its invariable end is disaster.*<sup>150</sup>

**Application:** Notice that the ant puts away this food for a future season. This should also be a part of our routine. Every person, from the youngest age, needs to set aside an emergency fund. When you are working, you need to have two piles of money that you set aside for the future: (1) one is your investment in your retirement. You start that with your first job. Whatever you can put away in a retirement fund, you do. (2) Secondly, you set up an emergency or a rainy day fund—money that you put aside regularly and without fail, into an account or into an investment that you do not touch, unless your flat broke, the landlord is knocking at the door asking for rent; and you have just finished that last can of ranch style beans from your cupboard.

**Application:** Now, as you get older, perhaps your mid-30's or early 40's, you may want to think about various investment vehicles for this emergency money. Don't fall for get rich quick schemes, but for good, solid normal investments (mutual funds, metals, real estate). And you don't put all of your eggs into one basket (that is, you do not invest everything into a can't fail, once-in-a-lifetime stock deal).

<sup>150</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Prov. 6:6.

**Application:** The ant is not going to starve, even when food is scarce. He has planned for the future, even though there is no one driving him or guiding him to do what he does. We ought to be at least half as smart as these ants, and plan for our futures as well.

**Application:** You do not depend on social security to get you by in the future; and you do not slough off your strongest years, piously claiming, “I know God will take care of me.” If you are strong enough to work and yet you refuse to; if you know that you ought to set money aside, and yet you don’t; God may still take care of your sorry butt when you’re old, but do not expect that it is going to be great. I have known so many people who cannot even remain living in their own hometown (or where they were raised or decided to settle) because they did not make preparations for their future, and rents/housing prices/taxes priced them out of the market (which is why so many older Californians had to leave California and spend their final years in Arizona or some other less expensive state).

From Gary North: *In Western folklore, the story of the grasshopper and the ant has been a familiar one for millennia. Aesop’s Fables includes it. The diligent ant works through the summer, gathering food for the winter, while the carefree and careless grasshopper ignores the threat of winter. The grasshopper takes advantage of the summer weather to dance and sing, as if the good weather would last forever. He assumes that there are no future crises to prepare for by sacrificing today. When winter comes, he faces starvation. He then comes to the ant and begs for food. The ant refuses; there is insufficient food for both of them.*<sup>151</sup>

Finally, John Piper offers a unique perspective on the ant’s diligence: *I believe that the Bible teaches us to memorize scripture the way an ant gathers food in summer: because it is so valuable and will be needed in the winter months.*<sup>152</sup>

Until when, O sluggard, will you lie; until when will you arise from your sleep? A little sleep, a little slumber, a little folding of [two] hands to rest. And has come like a vagrant your poverty and your want like a man of a shield.

Proverbs  
6:9–11

How long will you lie [there], [you] slacker? How long until you rise from your sleep? [But you say, “Just] a little sleep, [just] a little slumber.” —the folding of your two hands to rest. But your poverty will come [to you] like a vagabond and your need [will come to you] like an armed man [an attacker].

How long will you just lie there, you lazy bum, you slacker? How long until you get up? You keep saying, “just a little more sleep, just some additional rest;” or you sit their with your hands folded together. But your poverty will suddenly come upon you, like a criminal vagrant; and you will be financially ruined, as if attacked by a mugger.

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)

Until when, O sluggard, will you lie; until when will you arise from your sleep? A little sleep, a little slumber, a little folding of [two] hands to rest. And has come like a vagrant your poverty and your want like a man of a shield.

Latin Vulgate

How long will you sleep, O sluggard? when will you arise out of your sleep? You will sleep a little, you will slumber a little, you will fold your hands a little to sleep: And want will come upon you, as a traveller, and poverty as a man armed. But if you be diligent, your harvest will come as a fountain, and want will flee far from you.

<sup>151</sup> From <http://www.garynorth.com/WisdomAndDominion.pdf> accessed September 26, 2015.

<sup>152</sup> From [http://preceptaustin.org/proverbs\\_620-35\\_commentary.htm](http://preceptaustin.org/proverbs_620-35_commentary.htm) accessed October 2, 2015.

Plain English Aramaic Bible	How long will you sleep, sluggard? When will you arise from your sleep? You will slumber a little, and a little you will sleep, and for a little you will put your hand <u>upon your chest</u> . Poverty will come upon you and want will overtake you like an athletic man.
Peshitta (Syriac)	How long will you sleep, O sluggard? When will you arise from your sleep? Yet a little sleep, a little slumber, a little folding of the hands <u>on the chest</u> ; And then poverty shall come upon you, and distress shall overtake you; become a successful man.
Septuagint (Greek)	<sup>9</sup> How long will you lie, O sluggard? And when will you awake out of sleep? <sup>10</sup> You sleep a little, and you rest a little, and you slumber a short time, and you fold your arms <u>over your breast</u> a little. <sup>11</sup> Then poverty comes upon you as an evil traveler, and your need as a swift courier. <sup>11A</sup> <u>But if you be diligent, your harvest shall arrive as a fountain, and poverty shall flee away as a bad courier.</u>
Significant differences:	Folding the hands <i>upon the chest</i> is found in the Syriac and Greek; but not in the Hebrew. The final sentence in the Latin and Greek is not found in the Hebrew.

### Limited Vocabulary Translations:

Bible in Basic English	How long will you be sleeping, O hater of work? when will you get up from your sleep? A little sleep, a little rest, a little folding of the hands in sleep: Then loss will come on you like an outlaw, and your need like an armed man...
Easy English	You are lazy. How long will you lie there? You say, 'Let me have another sleep. Let me have some more rest. Let me relax.' Then suddenly you awake. You find that you have become poor. You have lost everything. It is as if a thief has stolen everything.
Easy-to-Read Version	Lazy person, how long will you lie there? When will you get up from your rest? The lazy person says, "I need a short nap. I will lie here for a short rest." But he sleeps and sleeps. And he becomes poorer and poorer. Soon he will have nothing! It will be like a robber has come and stolen everything.
God's Word™	How long will you lie there, you lazy bum? When will you get up from your sleep? "Just a little sleep, just a little slumber, Just a little nap." Then your poverty will come to you like a drifter, and your need will come to you like a bandit.
Good News Bible (TEV)	How long is the lazy man going to lie around? When is he ever going to get up? "I'll just take a short nap," he says; "I'll fold my hands and rest a while." But while he sleeps, poverty will attack him like an armed robber.
The Message	So how long are you going to laze around doing nothing? How long before you get out of bed? A nap here, a nap there, a day off here, a day off there, sit back, take it easy—do you know what comes next? Just this: You can look forward to a dirt-poor life, poverty your permanent houseguest!.
NIRV	You lazy people, how long will you lie there? When will you get up from your sleep? You might sleep a little or take a little nap. You might even fold your hands and rest. Then you would be poor, as if someone had robbed you. You would have little, as if someone had stolen from you.

**Thought-for-thought translations; paraphrases:**

Common English Bible	How long, lazy person, will you lie down? When will you rise from your sleep? A little sleep, a little slumber, a little folding of the arms to lie down— and poverty will come on you like a prowler, destitution like a warrior.
Contemporary English V.	How long will you lie there doing nothing at all? When are you going to get up and stop sleeping? Sleep a little. Doze a little. Fold your hands and twiddle your thumbs. Suddenly, everything is gone, as though it had been taken by an armed robber.
The Living Bible	But you—all you do is sleep. When will you wake up? “Let me sleep a little longer!” Sure, just a little more! And as you sleep, poverty creeps upon you like a robber and destroys you; want attacks you in full armor.
New Berkeley Version	How long will you lie down, O sluggard? When will you get up from your sleep? “Yet a little sleep, a little slumber, a little folding of the hands [For an afternoon siesta.] to rest” — and your poverty will come upon you as a bandit, your want like an unyielding warrior.
New Century Version	How long will you lie there, you lazy person? When will you get up from sleeping? You sleep a little; you take a nap. You fold your hands and lie down to rest. So you will be as poor as if you had been robbed; you will have as little as if you had been held up.
New Life Version	How long will you lie down, O lazy person? When will you rise up from your sleep? A little sleep, a little rest, a little folding of the hands to rest, and being poor will come upon you like a robber, and your need like a man ready to fight.
New Living Translation	But you, lazybones, how long will you sleep? When will you wake up? A little extra sleep, a little more slumber, a little folding of the hands to rest— then poverty will pounce on you like a bandit; scarcity will attack you like an armed robber.

**Partially literal and partially paraphrased translations:**

American English Bible	O lazy one; How long are you going to lie there... when will you awaken from sleep? You sit for a while, then sleep for a while, and after a while, you slumber, with your hands and arms on your chest, as poverty overtakes you like a mugger, and lack catches you like a sprinter.
International Standard V	How long will you lie down, lazy man? When will you get up from your sleep? A little sleep, a little slumber, a little folding of the hands to rest, and your poverty will come on you like a bandit and your desperation like an armed man.
New Advent (Knox) Bible	And thou, idleness, art still a-bed; wilt thou never wake? What, thou wouldst sleep a little longer, yawn a little longer; a little longer thou must pillow head on hand? Ay, but poverty will not wait, the day of distress will not wait, like an armed vagabond it will fall upon thee! (Wouldst thou see the good grain flow like water, wouldst thou



see poverty take wing, thou must be up and doing.) The words enclosed in brackets appear in the Septuagint Greek, but not in the Hebrew text.

Translation for Translators But you lazy loafer, how long will you continue to sleep [RHQ]?  
Are you never going to get up from sleeping *and go to work?*  
You sleep a for a little time; *you say, "I will take just a short nap."*  
You lie down and fold/lay your hands across your chest and rest;  
and suddenly you will become poor.  
It will be as though a bandit suddenly comes and takes all that you have.

### Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	How-long will you lay slothfully? How-long until you rise from your sleep? A little laying, a little slumber, a little embracing of the hands in sleep and your poverty and your want will come and go. An armed man, a worthless human, a man of vice, goes with a crooked mouth. V. 12 is included for context.
Ferrar-Fenton Bible	How long will you lie down, you sluggard ? When will you rise from your sleep ? ‘ A little more sleep, and a little more slumber, A little more folding the hand for a sleep,’ So your poverty comes like a robber, And your want like a man with a shield.
HCSB	How long will you stay in bed, you slacker? When will you get up from your sleep? A little sleep, a little slumber, a little folding of the arms to rest, and your poverty will come like a robber, your need, like a bandit.
Lexham English Bible	How long will you lie down, lazy? When will you rise up from your sleep? A little sleep, a little slumber, a little folding of the hands for rest--like a {robber} shall your poverty come, and what you lack like an armed man.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	How long, you idler, are you going to lie around? When do you intend to rise from sleep? A little sleep, a little drowsiness and your laziness creeps upon you and then, like a tramp, poverty comes, bringing misery like a vagabond.
The Heritage Bible	How long, Oh sluggard, will you lie down? When will you rise out of your sleep? A little sleep, a little drowsiness, a little folding of the hands to lie down, And your poverty shall come walking, and your lack as a man with a shield.
New American Bible (2011)	How long, O sluggard, will you lie there? when will you rise from your sleep? A little sleep, a little slumber, a little folding of the arms to rest— [This verse may be regarded as the sluggard's reply or as a continuation of the remonstrance.] Then poverty will come upon you like a robber, and want like a brigand.
New Jerusalem Bible	How long do you intend to lie there, idler? When are you going to rise from your sleep? A little sleep, a little drowsiness, a little folding of the arms to lie back, and poverty comes like a vagrant and, like a beggar, dearth.
Revised English Bible	How long, you sluggard, will you lie abed? When will you rouse yourself from sleep? A little sleep, a little slumber, a little folding of the hands in rest – and poverty will come on you like a footpad, want will assail you like a hardened ruffian.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Lazybones! How long will you lie there in bed? When will you get up from your sleep? "I'll just lie here a bit, rest a little longer, just fold my hands for a little more sleep"- and poverty comes marching in on you, scarcity hits you like an invading soldier.
exeGesés companion Bible	Until when lie you down, O sloth? When rise you from your sleep? A little sleep; a little drowsiness; a little clasping of the hands to lie down: thus comes your poverty - as one who walks and your lack - as a man with buckler.
JPS (Tanakh—1985)	How long will you lie there, lazybones; When will you wake from your sleep? A bit more sleep, a bit more slumber, A bit more hugging yourself in bed, And poverty will come calling upon you, And want, like a man with a shield.
Judaica Press Complete T.	O lazy one, how long will you lie there; when will you get up from your sleep? "A little sleep, a little slumber, a little folding of the hands to lie." And your poverty shall come like a fast walker and your want as an armed man.
Orthodox Jewish Bible	Ad mosai wilt thou lie down, O atzel (sluggard, lazy one)? When wilt thou arise out of thy sheynah (sleep)? Yet a little sheynot (sleep [pl.]), a little slumber, a little folding of the yadayim to sleep; So shall thy poverty come as a prowler, and thy need as an ish mogen (man of armor).

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	How long will you lie down, O lazy one? When will you arise from your sleep [and learn self-discipline]? "Yet a little sleep, a little slumber, A little folding of the hands to lie down and rest"— So your poverty will come like an approaching prowler who walks [slowly, but surely] And your need [will come] like an armed man [making you helpless].
The Expanded Bible	How long will you lie there, you lazy person? When will you get up from sleeping? ·You sleep a little; you take a nap [ <sup>L</sup> "A little sleep, a little slumber"]. ·You fold your hands and [ <sup>L</sup> "A little folding of the arms to..."] lie down to rest. So ·you will be as poor as if you had been robbed [ <sup>L</sup> poverty will come on you like a robber]; ·you will have as little as if you had been held up [ <sup>L</sup> deprivation like a shielded warrior].
Kretzmann's Commentary	How long wilt thou sleep, O sluggard? lying abed in laziness. When wilt thou arise out of thy sleep? And now the conduct of the lazy is graphically described, Yet a little sleep, a little slumber, an ironical imitation of the sigh of the sluggard, a little folding of the hands to sleep! But what is the result? So shall thy poverty come as one that traveleth, not merely a vagrant, but a footpad, and thy want as an armed man, one armed with a shield, prepared for both offense and defense, so that the sluggard is overwhelmed before he has seriously thought of warding off danger. The mention of the footpad, or robber, now results in the description of violent and malicious men.
NET Bible®	How long, you sluggard, will you lie there?

When will you rise from your sleep? [The use of the two rhetorical questions is designed to rebuke the lazy person in a forceful manner. The sluggard is spending too much time sleeping.]  
 A little sleep, a little slumber,  
 a little folding of the hands to relax [The writer might in this verse be imitating the words of the sluggard who just wants to take “a little nap.” The use is ironic, for by indulging in this little rest the lazy one comes to ruin.],  
 and your poverty will come like a robber,  
 and your need like an armed man.  
 How long do you plan to lounge *your life away*, you lazy fool?  
 Will you ever get out of bed?  
 You say, “A little sleep, a little rest,  
 a few more minutes, a nice little nap.”  
 But soon poverty will be on top of you like a robber;  
 need *will assault you* like a well-armed warrior.

The Voice

Laziness is not just a bad habit; it's a threat—a clear and present danger. Since the beginning, God has made us in His image to create and tend His good creation. In other words, God has made us to work. It is in our spiritual DNA. We must do it in order to be who God made us and to fight off the threats of poverty and want. God has also created the Sabbath as a space for us to rest, of course, just as He rested on the seventh day.

### Literal, almost word-for-word, renderings:

Concordant Literal Version	How long shall you lie down, O slothful one? When shall you rise from your sleep? A little sleep, a little slumber, A little folding of the hands, to lie at rest, And your destitution shall come like a wayfarer, And your lack like a man with a shield."
Darby Translation	How long, sluggard, wilt thou lie down? When wilt thou arise out of thy sleep? A little sleep, a little slumber, a little folding of the hands to rest! So shall thy poverty come as a roving plunderer, and thy penury as an armed man.
<i>Emphasized Bible</i>	How long, O sluggard, wilt thou lie? how long ere thou rise from thy sleep? A little sleep, a little slumber, a little folding of the hands to rest:— So shall come in, as a highwayman, thy poverty, and, thy want, as one armed with a shield.
God's Truth (Tyndale)	How long will you sleep, you sluggish man? When will you arise out of your sleep? Yes sleep on still a little, slumber a little, fold your hands together yet alittle, that you may sleep: so shall poverty come unto you as one that travails by the way, and necessity like a weaponed man.
NASB	How long will you lie down, O sluggard? When will you arise from your sleep? "A little sleep, a little slumber, A little folding of the hands to rest [Lit <i>lie down</i> ]"— Your poverty will come in like a vagabond [Lit <i>one who walks</i> ] And your need like an armed man [Lit <i>a man with a shield</i> ].
New European Version	How long will you sleep, lazy one? When will you arise out of your sleep? A little sleep, a little slumber, a little folding of the hands to sleep: so your poverty will come as a robber, and your scarcity as an armed man.
New King James Version	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.

Stuart Wolf

How long will you lie down, O sluggard? When will you arise from your sleep? A little sleep, a little slumber, A little folding of the hands to rest and it will come as a traveller/hobo/vagabond, your poverty, and your scarcity like an armed man.

Young's Updated LT

Till when, O slothful one, will you lie? When will you arise from your sleep? A little sleep, a little slumber, A little clasping of the hands to rest, And your poverty has come as a traveller, And your want as an armed man.

**The gist of this passage:**

The writer chides the person who simply wants to sleep in; to not get up early and get out there after work. He warns that poverty will come upon him.

### Proverbs 6:9a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
‘ad (עד) [pronounced <i>gahd</i> ]	<i>as far as, even to, up to, until</i>	preposition	Strong's #5704 BDB #723
mâthay (מַתַּי) [pronounced <i>maw-THAH-ee</i> ]	<i>when, at which time; when?</i>	interrogative adverb of time; adverb of time	Strong's #4970 BDB #607
Together, ‘ad + mâthay mean <i>until when, how long?</i>			
‘âtsêl (עָסֵל) [pronounced <i>gaw-TSEHL</i> ]	<i>slothful, sluggish, lazy; sluggard</i>	masculine singular, adjective	Strong's #6102 BDB #782
shâkab (שָׁכַב) [pronounced <i>shaw-KAH<sup>BV</sup></i> ]	<i>to lie down, to lie down [to sleep, to have sexual relations, to die; because of sickness or humiliation], to rest, to sleep; to relax</i>	2 <sup>nd</sup> person masculine singular, Qal imperfect	Strong's #7901 BDB #1011

**Translation:** *How long will you lie [there], [you] slacker?* The Bible is clearly anti-sloth. We all need rest; we all need time to recuperate, but you do not get to lie in bed all day.

Gill: *[How long will you lie] in bed, indulging in sloth and ease; while the industrious ant is busy in getting in its provisions, even by moonlight, as naturalists observe.*<sup>153</sup>

This is a rhetorical question. David is not asking this for information, but to say to the lazy bum that he is not to sleep in like this.

James Rickard: *This rhetorical question implicitly admonishes the slug to repent of his foolish laziness and to get up quickly and redeem the time before it is too late. The question is asked trying to wake him up out of his lethargic malaise and hold him accountable.*<sup>154</sup>

So there is no misunderstanding, this does not mean that a person can never sleep in. God also provided the Sabbath for the era of David and Solomon, which was their day of rest, and a day to enjoy taking in spiritual information. And then maybe a nap afterwards.

<sup>153</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 6:9 (additional references there).

<sup>154</sup> From <http://gracedoctrine.org/proverbs-chapter-6/> accessed September 21, 2015.



## Proverbs 6:9b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
māthay (מַתַּי) [pronounced maw-THAH-ee]	<i>when, at which time; when?</i>	interrogative adverb of time; adverb of time	Strong's #4970 BDB #607
qûwm (קוּם) [pronounced koom]	<i>to stand, to rise up, to get up; to establish, to establish a vow, to cause a vow to stand, to confirm or to fulfill a vow</i>	2 <sup>nd</sup> person masculine singular, Qal imperfect	Strong's #6965 BDB #877
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
sh <sup>o</sup> nath (שְׁנַת) [pronounced sh <sup>o</sup> nahth]	<i>sleep; a state of sleep</i>	feminine singular noun with the 2 <sup>nd</sup> person feminine singular suffix	Strong's #8153 (= #8142?) BDB #446

The spelling above appears to be for Strong's #8153; spellings for Strong's #8142: shênâh (שֵׁנָה) [pronounced shay-NAW] and shênâ' (שֵׁנָה') [pronounced shay-NAW]; and there may be some other forms. They all appear to be either the same word; or at the very least, synonyms. There is some disagreement upon the vowel points and this appears to be in the construct form, although that does not fit in with the rest of the sentence.

**Translation:** *How long until you rise from your sleep?* Again, a rhetorical question, which does not appear to be markedly different from the previous question. David is shaming Solomon (or, whomever) into getting out of bed.

## PEANUTS®



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**Peanuts–Proverbs** (a graphic); from [Rochester.edu](http://Rochester.edu); accessed October 2, 2015.

The Pulpit Commentary: "What infatuation is this which makes you lie and sleep as if you had nothing else to do?" The double question stigmatizes the sluggard's utter indolence, and suggests the picture of his prolonging his stay in bed long after every one else is abroad and about his business.<sup>155</sup>

Proverbs 6:10a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
m <sup>e</sup> aṭ (מַט) [pronounced m <sup>e</sup> -GAHT]	<i>a little, fewness, few</i>	masculine singular noun	Strong's #4592 BDB #589
sh <sup>e</sup> nath (שְׁנַת) [pronounced sh <sup>e</sup> nahth]	<i>sleep; a state of sleep</i>	feminine singular noun with the 2 <sup>nd</sup> person feminine singular suffix	Strong's #8153 (= #8142?) BDB #446
The spelling above appears to be for Strong's #8153; spellings for Strong's #8142: shênâh (שֵׁנָה) [pronounced shay-NAW] and shênâ' (שֵׁנָה') [pronounced shay-NAW]; and there may be some other forms. They all appear to be either the same word; or at the very least, synonyms. There is some disagreement upon the vowel points and this appears to be in the construct form, although that does not fit in with the rest of the sentence.			
m <sup>e</sup> aṭ (מַט) [pronounced m <sup>e</sup> -GAHT]	<i>a little, fewness, few</i>	masculine singular noun	Strong's #4592 BDB #589
t <sup>e</sup> nûwmâh (תְּנוּמָה) [pronounced t <sup>e</sup> n-oo-MAW]	<i>sleep, slumber, being asleep, slumbering; often related to indolence</i>	feminine singular noun	Strong's #8572 BDB #630

**Translation:** [But you say, "Just] a little sleep, [just] a little slumber." I think it is reasonable for this to be spoken by the lazy butt who is in bed. "Just let me sleep a little more; just let me have a little more rest."

The Geneva Bible: *He expresses the nature of the sluggards, who though they sleep long, yet never have enough, but always seek opportunity for more.*<sup>156</sup>

The Pulpit Commentary: "Yet a little" is the phrase on the lips of every one who makes but a feeble resistance, and yields supinely to his darling vice. Habits, as Aristotle in his "Ethics" has shown, are the resultant of repeated acts, and habits entail consequences.<sup>157</sup>

James Rickard: "Sleep", refers to a state of rest that occurs naturally and regularly during which there is little or no conscious thought. That is the way of the slug, there is little or no conscious thought on his part even when he is awake! Laziness is rarely blatant, where the slug usually has the attitude of "not right now." This is the case because fools, including slugs, do not consider the implications of their decisions. They lack prudence and so are unable to examine their ways. They think that many responsibilities, even those that are vital, can be put off or delayed, often with little short-term consequences, yet eventually the bill comes due, and when it does the slug has no resources with which to pay it.<sup>158</sup>

<sup>155</sup> The Pulpit Commentary; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Prov. 6:9.

<sup>156</sup> From [Bible Study Tools](http://BibleStudyTools); accessed September 9, 2015.

<sup>157</sup> The Pulpit Commentary; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Prov. 6:10.

<sup>158</sup> From <http://gracedoctrine.org/proverbs-chapter-6/> accessed September 21, 2015.

And the more such a person sleeps, the more that they want to sleep. It is not that, just give them another 15 or 20 minutes, and then they will get up and go after it—they want more time, and a little more time after that.

This is also a psychological condition—when a person has a hard time rousing himself out of bed. That is depression. That is a person who is not motivated in life; who is disorganized in life; who cannot set goals and achieve them. The best solution is to actually get up and do what needs to be done; not to spend the day in sleep.

Proverbs 6:10b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
m <sup>e</sup> aṭ (מַט) [pronounced m <sup>e</sup> -GAHT]	<i>a little, fewness, few</i>	masculine singular noun	Strong's #4592 BDB #589
chibbûq (חִבְּבֹק) [pronounced khīhb-BUK]	<i>a clasping, a folding of the hands; there is an implication of laziness</i>	masculine singular construct	Strong's #2264 BDB #287
yâdayim (יָדַיִם) [pronounced yaw-dah-YIHM]	<i>[two] hands; both hands figuratively for strength, power, control of a particular person</i>	feminine dual noun	Strong's #3027 BDB #388
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
shâkab (שָׁכַב) [pronounced shaw-KAH <sup>B</sup> V]	<i>to lie down, to lie down [to sleep, to have sexual relations, to die; because of sickness or humiliation], to rest, to sleep; to relax</i>	Qal infinitive construct; pausal form	Strong's #7901 BDB #1011

**Translation:** ...—the folding of your two hands to rest. When the hands are folded, no work can be done. You cannot pick up a telephone, a shovel, a hammer, your car keys, as long as your hands are folded together. I think we are to understand this as, the person is still sleeping, laying on their back, there hands folded together in front of them. It is a position of rest and relaxation, as well as a position to indicate that you are not getting up and going to work.

Vv. 9–10: How long will you lie [there], [you] slacker? How long until you rise from your sleep? [But you say, "Just] a little sleep, [just] a little slumber." —the folding of your two hands to rest.

### Commentators on the Sluggard (the Slacker)

Commentator	Commentary
Henry Ironside	Several commentators connected temporal work with the spiritual life. Ironside writes: <i>Sleeping when one should be working is inconsistent with the command to eat bread by the sweat of one's face (Genesis 3:19). No one has a right to count on God to provide for his daily needs when he has not been characterized by diligence. Poverty follows laziness; likewise in a spiritual sense, endless misery follows the one who refuses to be awakened to the things of God in this age of grace. Judson said, "A little more sleep, a little more slumber and thou shalt wake in hell to sleep no more forever!"</i> <sup>159</sup>

<sup>159</sup> Dr. Henry Allen Ironside, *Studies on Book One of Psalms*; from e-Sword, originally taken from [http://www.plymouthbrethren.org/byauthor/44/henry\\_allen\\_ironside](http://www.plymouthbrethren.org/byauthor/44/henry_allen_ironside); Prov. 6:9–11.

## Commentators on the Sluggard (the Slacker)

Commentator	Commentary
<b>Robert Dean</b>	<i>Notice how God mocks people. What we see here is that there is divinely sanctioned sarcasm throughout the Scripture. God ridicules those who reject Him. He ridicules those who say there is no God. God calls them a fool. That means that is the divine righteous standard. So the mocking goes like this: Proverb 6:10–11 "A little sleep, a little slumber, A little folding of the hands to rest— Your poverty will come in like a vagabond And your need like an armed man." Poverty is represented here like a thief, someone who walks about, going around the neighborhood looking for an opportunity to get into your house and take whatever they can. It is going to rob you and steal from you the valuable things that you have and the quality of life that you have, and you never know when it will come upon you if you are not diligent, if you don't have a good work ethic. Suddenly you are impoverished. This is the idea of not having enough, the idea of losing the means of supporting life.<sup>160</sup></i>
<b>Peter Pett</b>	<i>The sluggard sleeps and slumbers (compare Proverbs 24:33), just as the surety was warned not to do (Proverbs 6:4). He sees it as 'a little sleep' no matter how long it lasts. He deceives himself. And paradoxically he dreams of wealth and plenty (Proverbs 13:4). But the consequence will be that poverty creeps up on him like a robber, and want like an armed man (compare Proverbs 24:34). This armed man could be an armed robber, or a soldier seeking spoils. Thus poverty and want both creep up on a man, and can equally be violent. They wrest his goods from him. They take his goods by stealth or force (as indeed would the creditor in the first illustration).<sup>161</sup></i>

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

### Proverbs 6:11a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
bôw' (אוּב) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #935 BDB #97
kaph or k <sup>e</sup> (כּ) [pronounced k <sup>e</sup> ]	<i>like, as, just as; according to, after; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
hâlak <sup>e</sup> (חָלַק) [pronounced haw-LAHK <sup>e</sup> ]	<i>a vagrant, a vagabond; a robber, an attacker, an invader</i>	Piel participle	Strong's #1980 (and #3212) BDB #229
rêysh (רִישׁ) [pronounced raysh]	<i>poverty</i>	masculine singular noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #7389 BDB #930

<sup>160</sup> From [Dean Bible.org](http://www.deanbible.org); accessed September 25, 2015.

<sup>161</sup> From <http://www.studydrive.org/commentaries/pet/view.cgi?bk=19&ch=6> accessed September 27, 2015.

## Proverbs 6:11a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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There are several spellings of this word.

The NET Bible: *Heb "like a wayfarer" or "like a traveler" (cf. KJV). The LXX has "swiftness like a traveler." It has also been interpreted as a "highwayman" (cf. NAB) or a "dangerous assailant." W. McKane suggests "vagrant" (Proverbs [OTL], 324); cf. NASB "vagabond." Someone traveling swiftly would likely be a robber.*<sup>162</sup>

**Translation:** But your poverty will come [to you] like a vagabond... Certainly, you have heard mom or dad say, "Kid, you're going to sleep your life away." (I did) If this is your past time, if this is what you live for, suddenly, poverty will be upon you. You cannot spend your life in bed.

Matthew Henry: *Poverty and want will certainly come upon those that are slothful in their business. If men neglect their affairs, they not only will not go forward, but they will go backward.*<sup>163</sup>

A robber, particularly in the ancient world, functioned on the principle of surprise. They had to catch you off-guard in order to best rob you. Just as hard work puts you often into a position of reasonable success; so slackery puts you in a position of poverty. Perhaps at age 35 or 40, you look around and say, "I don't have a blessed thing."

Now, it is not our job as believers to collect a lot of stuff, and a nice car and a big house to put it all into. But, an accumulation of wealth over a period of time of concerted work is common. It is not your goal; but, on the other hand, you are to provide for your own. This should be on your mind as you work.

If you have been sleeping in, day after day, and suddenly, you look around you, and you have nothing; that is what happens to the slacker.

## Proverbs 6:11b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
mach <sup>e</sup> çôwr (מַחֲצוֹר) [pronounced mahkh-BOHR]	need, something needed, want of anything, poverty, lack; a needy person	masculine singular noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #4270 BDB #341
kaph or k <sup>e</sup> (כ) [pronounced k <sup>e</sup> ]	like, as, just as; according to, after; about, approximately	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
ʾîysh (אִישׁ) [pronounced eesh]	a man, a husband; anyone; a certain one; each, each one, everyone	masculine singular construct (sometimes found where we would use a plural)	Strong's #376 BDB #35

<sup>162</sup> From <https://bible.org/netbible/index.htm?pro6.htm> (footnote); accessed September 9, 2015.

<sup>163</sup> Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Prov. 6:6–11.

## Proverbs 6:11b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mâgên (מָגֵן) [pronounced maw-GAYN]	shield, smaller shield; protection; an armed [man] [used in a negative sense]	masculine singular noun	Strong's #4043 BDB #171

The NET Bible: *The Hebrew word for "armed" is probably connected to the word for "shield" and "deliver" (s.v. מגן). G. R. Driver connects it to the Arabic word for "bold; insolent," interpreting its use here as referring to a beggar or an insolent man ("Studies in the Vocabulary of the Old Testament, IV," JTS 33 [1933]: 38-47).*<sup>164</sup>

The Vulgate, Septuagint, and Arabic add the following clause to this verse: "But if you will be diligent, your harvest will be as a fountain; and poverty will flee far away from you."<sup>165</sup> This is essentially accurate; but it is unclear whether this is part of the book of Proverbs or not.

**Translation:** ...and your need [will come to you] like an armed man [an attacker]. This appears to be parallel to the previous phrase. You realize that you are aimless and lacking in all goods, after a life of being a lazy bum.

Everyone has financial needs, which, in the ancient world, impacted people directly when it came to their physical needs (food, clothing and shelter). When one spends a life in laziness, suddenly, it will be as if an armed attacker has come to you, to take all that you have. Such a lifestyle will leave will leave you in need, just as an attacker would.

Barnes: *The similitude is drawn from the two sources of Eastern terror: the "traveler," i. e., "the thief in the night," coming suddenly to plunder; the "armed man," literally "the man of the shield," the armed robber. The habit of indolence is more fatally destructive than these marauders.*<sup>166</sup>

James Rickard: *Just as the vagabond / robber, and soldier, poverty too comes unexpectedly to take a person's substance, not merely by stealth but also by force. To the notions of poverty as disreputable, homeless, and feeding off others, the armed man connotes a surprise attack against which you cannot defend yourself. In addition, the easiest victim for a robber or enemy soldier is the sleeping sluggard, who lacks both the vigilance and the diligence to retain any wealth he may have. So poverty for him is an ever-present danger.*<sup>167</sup>

Work is good for the psyche. I have known many people who were subsidized by the government, and they were unhappy people. They were often angry people. They were directionless people. This is not the kind of life you want to lead.

Now, it is normal, as life goes on, that you purchase a few (sometimes, a lot) personal items. There are exceptions to this, but that is what most people do. Furthermore, they plan for the future. They set something aside; they make some wise investments.

The spiritual life is just the same. We build up spiritual goods for the future, which increase as we grow spiritually and engage our spiritual gift. Just as it is on earth, there is no equality in heaven. Some have more; some have a lot less. We are all in perfect happiness; but in perfect happiness, there are levels, commensurate with our lives on earth. Some people sleep spiritually; and after they die, they have eternal life and eternity with God, but little else. Others, like Paul, exploit the great assets which God provides us with here on earth. As a result, not only

<sup>164</sup> From <https://bible.org/netbible/index.htm?pro6.htm> (footnote); accessed September 9, 2015.

<sup>165</sup> Adam Clarke, *Commentary on the Bible*; from e-Sword, Prov. 6:11 (edited).

<sup>166</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Prov. 6:11.

<sup>167</sup> From <http://gracedoctrine.org/proverbs-chapter-6/> accessed September 21, 2015.



do we have perfect happiness, but we have great rewards, even though it may not be clear as to what those things are. No doubt you have heard the parable of the talents (Matt. 25:14–30), and God gives so many talents (so many dollars) to each of three men. One man carefully invests these dollars, and has great material increase, and he is greatly praised. But the third man hides the money, so that no one can see it; and returns exactly to his master what his master gave him (“You gave me eternal life; and I’ve still got it” is his testimony). That is the believer who accomplishes nothing in this world. He lived life, he believed in Jesus Christ, but he never grew spiritually, he never used the spiritual assets given to him by God. He may have been indifferent to the spiritual life; he may have become very legalistic in the spiritual life; or he may have gone on an emotional jag and joined the tongues movement. Whatever this situation, he produced no divine good; he did not grow spiritually; he never used his spiritual gift.

Interestingly enough, vv. 10–11 are repeated in Prov. 24:33–34.

*The Pulpit Commentary: It is observable, in comparing this section with the preceding, that the teacher pursues the subject of the sluggard to its close, while he leaves the end of the surety undetermined. The explanation may be in the difference in character of the two. The surety may escape the consequences of his act, but there is no such relief for the sluggard. His slothfulness becomes a habit, which increases the more it is indulged in, and leads to consequences which are as irremediable as they are inevitable.*<sup>168</sup>

Much of this chapter is given over to a variety of warnings.

### Warning the Sluggard, from James Rickard

1. Prov 24:33 is a warning for the sluggard that this is not merely a matter of convenience, but one of life and death. While they think they are preserving their life with a little sleep and slumber they are actually losing it.
2. Prov 20:13 exhorts, “Do not love sleep, or you will become poor; open your eyes, and you will be satisfied with food.” Our own passage warns about the same thing—that their laziness will lead to poverty. Prov. 6:10–11 *A little sleep, a little slumber, a little folding of the hands to rest, and poverty will come upon you like a robber, and want like an armed man.* Prov. 24:34 appears to be almost an exact quote of this passage.
3. The positive side is presented in contrast, for the wise and diligent worker in Eccl 5:12a *The sleep of the working man is pleasant, whether he eats little or much.*
4. Scripture also warns the man who pursues other things which are not productive. So he may not sleep all the time, but he does not take care of the necessities of life. Prov. 28:19 *Whoever works his land will have plenty of bread, but he who follows worthless pursuits will have plenty of poverty.*

D. Phillip Roberts notes: “The lazy are generally not those who have few desires. Rather, their daydreaming leads to exaggerated desires, and exaggerated desires to a despair of realization.” (D. Phillip Roberts, “The Sluggard in Proverbs”, unpublished term paper, Westminster Theological Seminary, 1994.)

From <http://gracedoctrine.org/proverbs-chapter-6/> accessed September 21, 2015 (edited and appended).

### Chapter Outline

### Charts, Graphics and Short Doctrines

Gary North: *This passage in Proverbs forces us to consider the requirements of survival and success. The New English Bible translates the passage as follows: . . . but in the summer she prepares her store of food and lays in her supplies at harvest. To imitate the ant, we must become future oriented. We must begin to count the costs of our activities (Luke 14:28–30). If we are unwilling to work hard today, we will come to poverty. How long will you sleep, O sluggard? When will you arise out of your sleep? Yet a little sleep, a little slumber, a little folding of the hands to sleep: so will your poverty come as one that travails [as a robber, NEB], and your want as an armed man (vv. 9–11). Sluggards resent*

<sup>168</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Prov. 6:11.

*the lifestyle of ants. The activities of ants testify to a world-and-life view different from that held by sluggards. The sluggard is content to sleep. He allows the events of life to pass him by. He assumes that the peacefulness of sleep and the enjoyment of leisure can be purchased at zero cost or minimal cost. There is no crisis ahead, or if there is, nothing can be done to prepare for it successfully. There is no need to prepare for the future.*<sup>169</sup>

Let me add to North's remarks: this very much describes the lack of motivation of the typical pot smoker. One of the worst things for America is states which have legalized marijuana, either honestly or (wink-wink) as medical marijuana.

North continues: *Edward Banfield, the Harvard political scientist, described this outlook as lower class. He said that class divisions in society are not based on the size of individual bank accounts or occupational status; they are based on a person's time perspective. Upper-class people are future-oriented. Lower-class people are present-oriented.*<sup>2</sup> *What characterizes the upper-class person is his diligence in sacrificing present pleasures for future productivity and achievement.*<sup>3</sup> *Ludwig von Mises would say that upper-class people, as described by Banfield, have very low time-preference; they save for the future in response to very low interest rates. The upper-class society therefore enjoys relatively low rates of interest. Upper-class investors respond to low rates of interest, whereas the lower-class investor demands very high rates of interest in order to persuade him to forfeit the present use of his economic resources.*<sup>4</sup> *Upper-class societies—future-oriented, high-thrift societies—tend to experience higher rates of economic growth. People buy what they want: future consumption rather than present consumption. In contrast, lower-class societies put a high premium on present consumption. They sacrifice future consumption in order to achieve this goal. Ants and sluggards have different goals and different time perspectives.*<sup>170</sup>

The NASB is used below.

### Here's what the Bible says about poverty (from Robert Dean)

Proverbs 6:9–11 **How long will you lie down, O sluggard? When will you arise from your sleep? "A little sleep, a little slumber, A little folding of the hands to rest"— Your poverty will come in like a vagabond And your need like an armed man.**

Proverbs 13:18 **Poverty and shame {will come} to him who neglects discipline [disdains correction] ...** Today we live in such a proud society where nobody wants to take correction from anybody. And so they work for someone who tries to teach them how to work, and they quit the job and say, 'I'm too proud to work for someone like that.' The contrast is, "But he who regards reproof will be honored." They are going to improve their life, they are going to go forward, they are going to learn how to do better and be engaged in their work responsibilities.

Proverbs 14:23 **In all labor there is profit, But mere talk {leads} only to poverty.** There is no labor that is dishonorable.

Proverbs 21:5 **The plans of the diligent {lead} surely to advantage, But everyone who is hasty {comes} surely to poverty.** The diligent is the hard worker. The hasty are not going anywhere, they are running around in circles and that is another form of being lazy.

Proverbs 22:16 **He who oppresses the poor to make more for himself Or who gives to the rich, {will} only {come to} poverty.**

There is nothing wrong in Scripture with someone who has a lot; there is nothing wrong in Scripture with

<sup>169</sup> rom <http://www.garynorth.com/WisdomAndDominion.pdf> accessed September 26, 2015 (slightly edited).

<sup>170</sup> rom <http://www.garynorth.com/WisdomAndDominion.pdf> accessed September 26, 2015. See that page for his references.

## Here's what the Bible says about poverty (from Robert Dean)

someone who works hard. That doesn't mean just physically. You can use your brain and invest your money wisely. Wealth is not wrong in Scripture and people shouldn't be penalized by a tax system or an economic system that takes away from them. They are the productive ones; they are the ones who provide for others.

Proverbs 28:19 **He who tills his land will have plenty of food, But he who follows empty {pursuits} will have poverty in plenty.** Remember that in 2 Thessalonians chapter three Paul says that if you don't work you don't eat. That is the biblical principle. It is not if you don't work we'll give you a handout. A handout is no good for somebody who won't work. We have to balance compassion with reality and responsibility.

Verses and commentary from **Robert Dean**; accessed September 25, 2015.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

We have a very similar set of verses in Prov. 24.

### The Parallel Passage of Proverbs 24:30–34 (NKJV)

The Text	Commentary
I went by the field of the lazy man, And by the vineyard of the man devoid of understanding;	The author gives an illustration of the lazy man, what he sees regarding this man's property and life. The lazy man is said here to be lacking in understanding.
And there it was, all overgrown with thorns; Its surface was covered with nettles; Its stone wall was broken down. When I saw it, I considered it well; I looked on it and received instruction:	Where the lazy man lives is a mess. There are thorns and nettles all over, which should have been weeded out. He has a wall, and that wall has been broken down.  David learned simply by making these simple observations.
A little sleep, a little slumber, A little folding of the hands to rest; So shall your poverty come like a prowler, And your need like an armed man.	Then David repeats what he had taught earlier—words that may have become a refrain in his teaching—something which he may have repeated often when waking his children up.

The Bible clearly favors the man who works hard in life.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Gary North: *Hard work, future orientation, thrift, attention to details, high income, and contentment under God: this is the Bible's "wealth formula."* <sup>171</sup>

North continues: *Some American fundamentalists react in self-righteous outrage to Christians who spend money on dehydrated food storage programs, gold and silver coins—the economic equivalent of the construction of a tornado shelter. They say that such preparations for the future are a sign of a lack of faith in God, a humanistic concern with earthly cares of the world. Their shibboleth of shibboleths: "God will take care of me!" This really means that when a crisis comes, they will wind up on the doorsteps of those who did prepare, calling on them to show charity to them, which supposedly is their Christian duty. "God will take care of me" really boils down to "You ants will take care of me." This is also the sluggard's cry.* <sup>172</sup>

<sup>171</sup> From <http://www.garynorth.com/WisdomAndDominion.pdf> accessed September 26, 2015 (slightly edited).

<sup>172</sup> From <http://www.garynorth.com/WisdomAndDominion.pdf> accessed September 26, 2015.

I am not saying that all believers need to become preppers, but we should be able to read historical trends; we should be able to apply Bible doctrine to current history, and there is no harm in having a dry food supply, guns, ammunition and/or silver coins. One thing is certain, we have observed in America, in my lifetime, just how easy it is to plunge into liberal insanity (like gay marriage) in a very short period of time.

Again, and this cannot be overemphasized, what is first and foremost in your life is your spiritual life. Your relationship to God through Jesus Christ; your understanding of life through the Word of God—these things need to be your primary focus.

There is a careful balance found within the Word of God. This is certainly *not* our kingdom and the accumulation of goods and wealth is not to be our life's focus. Our focus is upon the Lord Who saved us and Bible doctrine which guides us through life.

### Living the Spiritual Life in a Material World

1. We are not of this world; we are simply passing through this world.
2. However, the Bible goes into great detail about human relationships, human interaction, marriage, family, work, and honest business relations. Therefore, these things will be a part of our lives.
3. Much of the book of Proverbs deals with those topics; so much so, that Gary North based one of his **books** on it.
4. The believer is not called to become celibate or to join a monastery or to reject ownership of all earthly goods. There are periods of time in our life where we put such things aside in order to pursue spiritual goals (such as the husband and wife who set sex aside in order to pray or to get some Bible doctrine); but God does not call us to a life of constant poverty and introspection.
5. There are some situations where this is the case. Missionaries often forgo a normal life and normal personal possessions in order to be missionaries. This is why not everyone is called to the mission field.
6. The pastor-teacher spends much of his life in studying and teaching—an abnormal amount of time, in fact—and rarely is a pastor-teacher remunerated well for this dedication. For every famous pastor who is well off (I hesitate to name names, as I do not want to imply that they are wrong to be paid high amounts), there are a thousand *preachers* who make \$15,000 a year or \$25,000; and sometimes, a small home on church grounds or near the church is provided for them. You may not realize it, but that takes a tremendous amount of self-sacrifice and lack of ego to be willing to work so hard for so little remuneration. I have been in several doctrinal churches, with very small but dedicated congregations, and it takes a personal faithfulness like you cannot believe for the pastor to so dedicate his life.
7. The spiritual gifts of pastor-teacher, missionary and evangelist are not given out to too many people. Most of us have jobs, families, and, to the casual observer, a normal life.
8. A job, a marriage and a family are good things—in fact, they are blessings from God (yes, the job is a blessing from God).
9. We are not called upon to deprive our families of material blessings. We are called upon to raise up our children in the admonition of the Lord, and some of that involves the teaching of the book of Proverbs. This includes the teaching of divine establishment.
10. Because of your profession or what has happened in your life, you might have a lot of money and you might be scraping by. In either case, you train your own children up to know and understand the gospel, to live the Christian life, and to live the spiritual life.
11. This includes knowledge of and adherence to the laws of divine establishment.
12. It only stands to reason that, if you teach your children to study hard, to work hard, and to abstain from pre-marital sex and from intoxicants, they are going to be successful. So part of your training has to be, how does the spiritual life impact a life which is materially successful?
13. Therefore, your children, who hopefully believe in Jesus Christ, learn that their focus is the spiritual life. First in their life is Jesus Christ and the spiritual life. Everything else comes second to that.
14. Furthermore, if you have money, this is a *responsibility* as much as it is a *blessing*. What you do with your money is part of your Christian life (that is, you need to recognize that your financial blessing ultimately came from God, and you should regularly be giving to your church or other spiritual causes).
15. Therefore, you may or may not be successful in whatever endeavor you engage in. That is immaterial.

## Living the Spiritual Life in a Material World

If you have learned Bible doctrine and if you have spent most of your life filled with the Holy Spirit, then you will be wholly satisfied with your life.

16. In most cases, God did not call upon us to grit our teeth and endure life until blessed death comes upon us. There are some people who live that sort of a life. But God has a plan for our life, and His plan always includes blessing. Even the believer with a very difficult life—God has made provision for that believer and for blessing the life of that believer.

I will use myself as an example here. I could retire tomorrow and be better off than 95% of my contemporaries in retirement. But God did not call me to retirement; God promotes work in the believer's life. Therefore, I continue to work. My mother worked into her 80's; her father worked into his 90's. Quite obviously (I at least hope this is obvious), we reduced our work hours as we aged.

Your relationship to material things is an issue in life. Although this does not happen to most Christians, you may suddenly find that your savings, your plans for the future, all your preparedness is lost or was inappropriate for the future—this is okay. We always know that **The eternal God is your dwelling place, and underneath are the everlasting arms.** (Deut. 33:27a; ESV)

Chapter Outline

Charts, Graphics and Short Doctrines

I probably need to edit this.

## The Work of the Little Ant, by Alan Carr

- I. The Work of the Little Ant,
  - A. The Ant's Work Is A Partnership
    1. They Work In Love - No fights, Ill. Step on. Brethren should love - Heb. 13:1; 1 John 4:7; John 13:35.
    2. They Are Helpful - Help carry burdens; injured neighbors; rescue those buried or those who fall into a pit. (Gal. 6:2; Rom.15:1)
    3. They Operate In Harmony - 1 weak, many strong. Ill. each has a job, but none are more important. (Illustration, We are all members of one body - 1 Cor. 12:12-27. This thing isn't about you or about me. It is all about Him!) (Illustration, There is power in unity!)
      - a. When the driver ant is on the move, lions, elephants and poisonous snakes all flee! Entire villages of people move out of their path. Some of these colonies are so large that they form a front up to a mile wide, and they destroy everything in their path. Humans and animals stand not chance against these feared little ants!
      - b. The power of the early church arose out of their unity! If the church united, put away out petty differences and disagreements, stand together in the power of the Holy Ghost, Hell would tremble in our presence! - Mark 3:25; Phil. 1:27; 1 Cor. 1:10; Eph 4:3)
    4. They Work Toward A Common Goal - Provide for the colony and especially the queen. 1 Cor. 10:31; 1 Thes. 4:1; Heb. 13:16
  - B. The Ant's Work Is Productive
    1. Ant's Have An All Volunteer Service - No guide, yet each ant works. Thousands of ants may dwell in one ant colony, but every one of them pulls his own weight! They work! (Illustration, Soldier ants, they kill all the ants who refuse to work. What an incentive to stay active!) James 2:17-18; 4:17. Ill. We have guides - Pastor's, evangelists, teachers, Bible, Holy Spirit, etc. We have everything necessary to get the job done for Jesus, but sadly, some refuse to labor!)
    2. Ant's Labor According To Their Own Ability - (Storekeepers, engineers, nurses, farmers,
      - a. One of the more interesting of the ants is the Honey Pot Ant. He eats himself full of nectar and then feeds the rest of the nest. He is a blessing to all!)
      - b. Jobs by size. a. Large - soldiers, b. Medium - Laborers, c. Small - Tend the young.



## The Work of the Little Ant, by Alan Carr

- c. Each job in the church is important! You are important too.
- d. God's work and to the work of this church. He will use you according to your ability, as you grow, your responsibility will grow, 2 Pet. 3:18. God has especially gifted and equipped you for some type of work in the body of Christ, 1 Cor. 12:12-27)
- e. These little fellows can't build a cathedral, but they can build anthills! And that, after all, is what the Lord designed them to do!) All God asks is that we use our abilities. (Illustration, Talents - Mt. 25) (Illustration, The greatest ability is availability!)
- f. (Note: The majority of the workers in an anthill are female! The same is true in the church! Take away our women and we would be in deep trouble! We need some men to step up to the plate and take swing for Jesus!)
- g. (Illustration, Ecc. 9:10, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.")
- 3. Ant's Work Continually - All Day! No pay, promotion, thanks, pats on back, reward yet they work! Ants never get mad and quit and they never go on strike! They just work! Believers ought to work in spite of... Gal. 6:9. (Illustration, Of you destroy an anthill with your foot; they immediately set about rebuilding it!)
- 4. Application – One of the lessons we can take from this is the fact that there is plenty to do, but no workers.
  - a. Old farmer – He was sitting on a stump at the edge of his field and a tourist saw him and stopped to speak to him. "How are things going?", asked the tourist. "Oh, tolerable", answered the farmer. "I had some trees to cut down, but a cyclone came along and saved me the trouble." "That's amazing!" said the tourist. "Yes, the lightning set fire to the pile of trees and saved me the trouble of burning them up." "Wonderful", exclaimed the tourist. And then he asked the farmer, "And now what are you going to do?" The farmer stretched, spit a stream of tobacco juice and said, "Oh nothing much, I'm just waiting for an earthquake to come along and shake my taters out of the ground!")
  - b. Indifference and ease are the cause, some people just don't care that there is a great work to be done! (Illustration, Our apathy is killing us!)
  - c. Many who do not work, criticize those who do.
  - d. Many are shirkers and not workers. Heb.6:12
  - e. One day I saw a single ant dragging along a dead grasshopper many times his own size. He was struggling to move the giant meal. It was amazing what that little fellow could do! Upon a closer examination, I could see two more ants getting a free ride at the expense of their fellow ant. There is a lot of that going on in the church!)
- C. The Ant's Work Is Persistent – The ant's motto might be – Phil 3:13
  - 1. Impossible to stop when food is found – (Illustration, You don't believe me? Just spill a little sugar on the countertop and leave it there. When one finds it, he will return to the colony and bring hundreds with him! (Illustration, When the driver ant comes to a stream, he simply tunnels under it and keeps going. When he comes to a river, the entire colony rolls itself into a giant ball and floats over to the other side. They let nothing stand in their way!)
  - 2. (Note: What a lesson! We who have tasted and found that the Lord is good need to go back into the colony of the world and tell the others about Him. After all, believers are merely one beggar telling other beggars where to find bread!)
  - 3. Keep going in times of danger - (Illustration, average Christian says - "We can't"; that attitude cost Israel 40 years in the wilderness. What could it cost you? We must move from "I can't" to "I can do all things through Christ which strengtheneth me!", Phil. 4:13.
  - 4. We are moving under the power of the Spirit, Rom. 8:31. The ant is motivated by hunger! Ill. Caleb and Joshua - Num. 14:9 - Nothing should ever be able to stop us if we are in God's will. (No critic, no trial, no obstacle - March Christian March!)
  - a. There is a kind of ant known as The Shining Slavemaker. These ants steal pupae from

## The Work of the Little Ant, by Alan Carr

other colonies; bring them back to their own colony. When these pupae hatch, they think the colony is their own and embark on a life of service to their new masters. The slave makers themselves can fight well, but they have become accustomed to a life of ease. They have degenerated to a point where they cannot even feed themselves. If you put them in a jar with food, they will starve to death. But, if you put in a single black ant, he will feed them all!

- b. We must beware lest we too become accustomed to a life of leisure. After all, this is no game we are in, this is warfare!)

- D. The Ant's Work Has Purpose - III. Purpose put in by God – Some raise dairy cows, (Numerous species of ants collect a sweet substance called honeydew that is excreted by various tiny insects, including aphids, mealy bugs, and scale insects. The insects most commonly used for this purpose are aphids, which pierce plant tissues to suck up juices from a plant. Among some of these ants, workers leave their nests regularly to watch over groups of aphids and protect them from predators. In some instances, these ants construct shelters out of soil or carton to shield the aphids from the environment. Worker ants stroke the aphids with their antennae to induce them to release drops of honeydew. The ants then transfer this honeydew through trophallaxis to another group of workers, who carry it back to the nest and share it with nest workers. Individual workers may spend days or weeks among the same group of aphids.), some clear ground so certain kinds of grasses can grow (farm); some gather grain and bite the end of the kernels to prevent it from germinating! Nothing can change the ant's priorities.

- E. (Note: Believers need this same resolve - 1 Cor. 15:58. In everything we do, we need to walk with resolve! We need to purpose in our hearts that nothing short of death or the rapture will turn us away from working for Him! (Illustration, We need resolve in: 1. Our praying 2. Our giving (Illustration, The Ants have a storehouse, we do too!) 3. Our separation (Ants practice personal and community cleanliness!) 4. Our witnessing (This sets us apart, but it is essential!), etc.)

### II. THE WISDOM OF THE LITTLE ANT

- A. They Make Provisions For This Life - (Illustration, Organized, with food and shelter. Many anthills are organized like a modern city. There are streets, supply rooms, hatcheries, and barracks.) People should be wise also and prepare for today.
- B. (Note: III. Walking without Jesus. (Illustration, Psa. 23:1). (Illustration, We don't need many of the things we think we need! Our greatest need is for a close, Spirit-filled walk with God! We need Him and what He can give us more than anything this world might offer us! We need what we can only get from the Word of God, from prayer and from communion with the Spirit of God!)
- C. They Make Preparations For The Future
  - 1. III. Store all they can while they can. (III Grasshoppers – They make no preparations and when winter comes, they all die!) Ants, on the other hand, believe in winter and by instinct they prepare for it.
  - 2. People prepare for this life - savings, insurance, retirement. What about death? Men believe in life after death, but do nothing about it. People need to be ready and God has made a way! His name is Jesus - John 3:16.
  - 3. Lost person are you ready? Not to be means eternal separation and Hell. Many scoff, delay and neglect: judgment does neither! John 3:18; 36
  - 4. Christian are you ready to stand before God, Rom.14:12? Time is running out friends! Jesus said that we were to work while it was day, John 9:4. If you are going to do anything for Jesus, the time to do it is now! If you are going to pray, preach, witness, shout, visit, make thing right with another brother, anything at all, the time to do it is right now!

From <http://www.sermonnotebook.org/old%20testament/Pro%206-11.htm> accessed October 2, 2015.

Gary North brings an interesting perspective to the book of Proverbs.

### Gary North's Concluding Remarks on the Industrious Ant

The ant is pictured here as future-oriented. She stores up food in summer. She sacrifices present consumption for the sake of future consumption.

The ant takes steps in summer to solve the problem of winter, when nature will produce no crops. The annual cycle of feast and famine is overcome by the actions of ants in laying up food in advance for the winter season.

No one tells the ant what to do. The ant does it naturally. Solomon tells the lazy person to imitate the ant, i.e., to become self-motivated. This is a feature of the free market. No government agency issues orders concerning what should be produced, yet self-motivated producers systematically provide goods and services that customers desire. This requires future-orientation and careful planning by producers

From <http://www.garynorth.com/WisdomAndDominion.pdf> accessed September 26, 2015.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Access to Stuart's work on Proverbs is incorrectly linked on his website. The correct link is given below.

### Stuart Wolf's Summary of Proverbs 6:6–11

1. The theme of self-inflicted economic impoverishment continues as the father advises that the created order itself will not be defied; a sluggard challenges this order, which returns rich harvests in return for honest work but takes away produce from those who defy it.
2. The reverse side of the warning against laziness is an admonition toward diligence; for example, the two lifestyles are contrasted in 10:4-5, 13:4, 15:19 – we repeat that there is no term or concept for a “workaholic” in Proverbs.
3. The section is divided into two equal parts (vss 6-8, 9-11), both introduced with the address “you sluggard”; the first presents the sluggard as more in need of rebuke than a mere animal, the second sarcastically points out recovery should have been effected long ago.
4. The explicit audience is the sluggard, but the implicit audiences are the son and the gullible, to whom the book was written (1:4-5); they are being warned against laziness through the sluggard's chastisement. cp 19:25
5. The initial command to Go figuratively rouses the sluggard from his lethargic inactivity, and calls him to take active steps toward an education that will lead to a successful lifestyle, if he can develop a diligent mindset like the example.
6. The term ant is probably generic, since there are over 100 species of ants in Palestine alone (> 8,000 worldwide), but the most likely example is probably the harvester ant, found everywhere in Palestine, which stores grain within its nest, and is therefore used as an illustration of industry.
7. The adjective sluggard introduces an important type of folly, and the thirteen uses of the term עָצֵל 'ahTSēL all appear in Proverbs (6:9, 10:26, 13:4, 15:19, 19:24, 20:4, 21:25, 22:13, 24:30, 26:13, 14, 26); the opposite is חָרִץ CHahRUTS “diligent”, of which three of the four uses in Proverbs are in antithetical parallelism with 'ahTSēL.
8. The sluggard's unreliable and procrastinating nature makes him a constant source of irritation to all those who do business with him (10:26 cp 26:6), and is a shame to his parents (10:5) as he destroys the family inheritance (24:31).
9. The sluggard has to look on hard workers as fools, otherwise he stands self-condemned; his self-imagined wisdom (22:13) “can be equated to the English equivalent ‘I can't go to work today, I might get run over by a truck!’” (Waltke)
10. The reality is that laziness is more than a character flaw, it is a moral issue, since it leads to a loss of freedom (12:24), fiscal disaster (24:34), and a loss of life (21:25-26); additionally, any dependents of the sluggard suffer both lack of provision and by learning to imitate his indolence (inactivity resulting from a

### Stuart Wolf's Summary of Proverbs 6:6–11

- dislike of work).
11. The sluggard is contrasted with the upright (15:19) and the righteous (21:25-26), but never with the poor, i.e. the legitimate poor who are so due to circumstances beyond their control (13:23).
  12. Thus, Proverbs does not instruct the disciple to feed him (13:4 cp 19:17), the sluggard is left begging in harvest and has “plenty of poverty” (28:19), a rather apropos oxymoron, since he brings about the abundance of lack in his life. cp 2Th 3:10
  13. The command observe glosses the common verb רָאָה Rah’aH, which here has the particular nuance “to look at by direct volition” (BDB), with a certain nuance of volitional determination; the sluggard should exercise intellect in considering the success of a simple insect in relation to his own life.
  14. Here and in 30:25 the ant’s ways essentially teach self-discipline, foresight, and industry, and more specifically prudent industry; the Midrash added to these the qualities of honesty and communal solidarity.
  15. Since the command is to study carefully with moral discernment, the imperative and become wise necessarily follows; the admonitions aim to generate enough energy to begin the process of restructuring his life, if he so desires.
  16. The first detail of the lesson is that a leader/chief does not exist, an exemplary characteristic also noted in the locust (30:27); modern science has confirmed a “perfect social organization” (Waltke) among ants, which does not imply any hierarchy, but recognizes that God created ants to be an illustration of the benefits of industry.
  17. Put another way, an ant is programmed, immediately upon animation, to begin laboring for the benefit of the community, and thus ensures its own well-being and success in the process; by fulfilling its own purpose, each individual contributes to the whole.
  18. The שֹׁטֵר SHōTēR officer is an Akkadian loanword “to list personnel”, and refers to the district administrator, the person who decided what type of labor any individual was to conduct, and who was responsible and able to coerce them to do so. cp Ex 5:6
  19. The ruler is principally the one who governs the conduct of a subordinate, as in 22:7, referring to the fact that no external leaders are necessary, the ant possesses a God-given “wisdom” to work and to order that work wisely.
  20. In the Hiphil, the term כָּן KUN essentially means “to put in proper order and readiness”, or “to fix so as to be ready” (BDB), and often used of preparing implements and food (cp Ex 16:5), in order that it will be available in lean times.
  21. During the Palestinian summer there was an ample supply of agricultural produce, and the abundance could be taken for granted, with the sluggard determining that there was “plenty of time later”; the ant, however, takes advantage of this time of plenty, and wastes no time gathering while the supply is available.
  22. The divine viewpoint teaches that one should take advantage of any time of prosperity, not to buy “stuff” but to put into reserve that which can be used in the inevitable times of lack that will come, sooner or later. Ecc 11:2
  23. The ant’s food glosses the term לֶחֶם LeChēM, normally translated “bread”, and specifically the grain used to make that bread; as a metonymy for the necessities of life, it expresses the fact that there are needs for which we must provide ahead of time.
  24. A rare word אָגַר ‘ahGaR (3x) is used to specify the collection of food, as she gathers what she will need later; the industrious efforts to accumulate future needs is in view.
  25. The harvest in view began in April, depending on the area of Palestine in view, with barley coming first, then wheat some two weeks later; God provides the food, but the ant (as a symbol for the adjusted son/student) must gather it in at the right time.
  26. An all-encompassing term that refers to any manner of food from meat to wine, oil to figs (1Chr 12:40), מִאֲכָל Ma’əKahL pictures the various necessities that may be foreseen, in whatever category they may fall.
  27. The implicit lesson is one of proper budgeting, a financial necessity usually overlooked in current society; using the ant as an example, the Divine viewpoint teaches taking the initiative in one’s finances, gathering as much as possible in the present, and preserving it for future use when it will inevitably be needed in times of lack.
  28. The second section (vss 9-11) consists of an accusation along with a dire warning, contrasting the

### Stuart Wolf's Summary of Proverbs 6:6–11

- prudent activity of the ant with the inopportune sleeping of the foolish and indolent human.
29. The accusatory question How long? presumes that the harvest has been in progress for some time, and implies that there is a certain recognition of failure to apply; the sluggard must repent of his foolish laziness and redeem the time before it is too late.
  30. Like the initial address in vs 6, the vocative you sluggard aims to wake the subject out of his lethargy, demanding an answer, and holding him accountable for that answer, whether he responds or ignores the question.
  31. The verb שָׁכַב SHahKaBh is usually translated lie down, but the Imperfect (incomplete action) has the nuance of “keep lying down”; this particular verb has only negative connotations, also used of positioning oneself horizontally for the purpose of illicit sex. cp Gen 19:32
  32. Antithetical parallelism occurs in verset b, with the question now presented in terms of hoped-for recovery; the sage realizes there is potential for repentance, the rhetorical questions are designed to stir the sluggard to reanimation.
  33. Obviously, the question does not merely revolve around a change from unconsciousness to an awakened state, the inference is one of waking from indolent slumber and moving into active labor, from wasting time to productive use of one's time.
  34. Vs 10 moves from the outward, observed behavior of the sluggard to a perceptive insight into his mental attitude, and sets up the unseen consequences of such behavior, as the teacher again gives the inevitable results of a lifestyle outside of the Divine viewpoint.
  35. The threefold repetition of מָעַט Mə'aT a little probably mimics the sluggard's response to the question of vs 9, which would most likely be a vague “sometime”, since he is incapable of making and keeping a firm commitment.
  36. The plural of שָׁנָה SHēNaH sleeps looks to the regular pattern of the sluggard, consistently escaping reality, refusing to face the world, and using laziness to cover for his failure to achieve success (or even mediocrity).
  37. In fact, the sluggard's narcotic sleep can be contrasted to the sweet sleep of the laborer (4:16; Ecc 5:12) as ever craving more; one must pity an individual whose existence is so miserable that they prefer unconsciousness to life.
  38. The term slumber refers to the semi-conscious state between consciousness and sleep, the interim condition that cries for a “cat-nap”; the inactivity that brings disaster is not necessarily prolonged, it is the frequency that causes the disaster.
  39. The noun חֶבֶק CHiBuQ folding is found only here and in the parallel 24:33, and is derived from the verb “to embrace”; the term יָד YaDh refers to the section of the arm from the elbow to the tip of the finger, the arms.
  40. The picture is of the foolish sluggard folding his arms across his midsection in a gesture that symbolizes his foolish refusal to work; just a little break, and then he'll get right to the job at hand, first he needs to relax.
  41. The manner in which this wretchedness will come is personified as a shiftless, disreputable wanderer who goes about with no visible means of support, like a parasite, hustles, cons, and swindles whatever he can get.
  42. Also, it implies unpredictable visits and the danger of theft, giving the sluggard's poverty sinister connotations that condemn his lifestyle; the term suggest a disparaging sense, but no support can be found for the idea of “a highwayman” (BDB) or “bandit” (NIV).
  43. Personified poverty has no home, no security, and no support, and so wanders aimlessly trying to steal them wherever they can be found; this picture of the end of the sluggard's life is anything but pretty.
  44. The term poverty רָעַשׁ Rē'SH occurs only in the book of Proverbs, and denotes destitution, not merely the state of being financially limited (cp 25:21); at least 14 proverbs relate idleness to poverty, the bitter end of the sluggard. cp 20:13
  45. The lazy person winds up lacking not merely riches but food, the necessity of life (cp 19:15); his efforts to deny the natural order of diligent labor bringing reward have led to predictable results, now there is nothing to do but suffer through them.
  46. Ironically, the lazy man also suffers an unrequited craving (13:4); as Roberts notes, “The lazy are



### Stuart Wolf's Summary of Proverbs 6:6–11

- generally not those who have few desires. Rather their daydreaming leads to exaggerated desires, and exaggerated desires to a despair of realization.”
47. The escalation your lack/need defines poverty as the absence of the necessity of life, presumably food (cp 12:9), a situation of certain death; the inescapable result of failure to accumulate these necessities when they were available is their inavailability when desperately needed.
  48. The personification of poverty now escalates to like an armed man, who also comes unexpectedly, but by force, not merely by stealth; the new simile connotes a surprise attack against which one cannot defend oneself.
  49. Additionally, the implication is that the plunderer defends the substance and life he carried off by theft and force, so that the victim is helpless to retrieve it; the easiest victim for both the vagabond and the bandit is the sleeping sluggard, who lacks either the diligence or the diligence to retain and protect his wealth.
  50. While Job speaks of calamities outside the power of man to resist (Job 30:24), Proverbs is silent on the subject, since that would not serve its purpose; the point that the son/student must absorb is that, just like a natural disaster, self-induced poverty will decimate his life, and is therefore to be avoided at all costs.
  51. In a society in which there were no government social programs, and few charitable organizations, poverty was an ever-present danger; the frequent references to the possibility of fiscal devastation serve as a dire warning of the possibility thereof.

From [www.hbcpinellas.org/proverbs/prov6.doc](http://www.hbcpinellas.org/proverbs/prov6.doc) accessed September 25, 2015 (slightly edited). The font bwhebb is necessary to read the Hebrew.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

### The Worthless Man

Pett: *This first part, defining the worthless man, may be seen chiastically:*

#### Peter Pett's Chiasmic Approach to Proverbs 6:12–16

- |   |   |
|---|---|
| A | A worthless person, a man of iniquity (Proverbs 6:12 a).  |
| B | Is he who walks with a perverse mouth (Proverbs 6:12 b).  |
| C | Who winks with his eyes, who scrapes/stamps with his feet, who makes signs with his fingers (Proverbs 6:13).    |
| D | In whose heart is perverseness (Proverbs 6:14).   |
| C | Who devises evil continually (Proverbs 6:14 b).   |
| B | Who sows discord (Proverbs 6:14 c).   |
| A | Therefore will his calamity come suddenly, suddenly he will be broken, and that without remedy (Proverbs 6:15). |

In A the man is a worthless and iniquitous person, and in the parallel he is therefore doomed to calamity. In B he walks with a perverse mouth, and in the parallel he sows discord. In C he makes rude and deceitful gestures with eyes, feet and fingers, and in the parallel he devises evil continually. Centrally in D his heart is perverse.

They key is what you think; and that is what is in the middle of this chiasmos.

From <http://www.studylight.org/commentaries/pet/view.cgi?bk=19&ch=6> accessed September 27, 2015.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The Pulpit Commentary: *The teacher begins by stating in general terms the nature and character of the man whom he now holds up as a warning to others, and then proceeds to point out the various features in his conduct and behaviour by which he may be known.*<sup>173</sup>

Peter Pett: *The subsection [vv. 12–19] divides into two parts, the first defining the worthless man, the second listing seven things which YHWH hates. There is considerable overlap. The worthless man has a perverse mouth, insolent and untrustworthy eyes, threatening feet, fingers which indicate unpleasantness, and a perverse heart which devises evil continually. He sins with every part of his anatomy. The seven things which YHWH hates include a lying tongue, haughty eyes, feet swift to run to mischief, hands which shed innocent blood, and a heart which devises wicked imaginations.*<sup>174</sup>



Proverbs 6:9–11 (a very cool graphic); from [Wallpaper 4 God](#); accessed October 2, 2015.

<sup>173</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Prov. 6:12.

<sup>174</sup> From <http://www.studyLight.org/commentaries/pet/view.cgi?bk=19&ch=6> accessed September 27, 2015.

A man of worthlessness, a man of iniquity are advancing crookedness of mouth, winking in his eye, scraping in his foot, pointing in his fingers; perversity in his heart, devising evil in all time; discord he sends forth. Therefore suddenly comes in his calamity; in an instant he is broken and there is no cure.

Proverbs  
6:12–15

The worthless man [or, *the man of Belial*], the man of iniquity advances fraudulent [and deceitful] speech, winking his eye, scraping with his foot, pointing with his fingers. With his perverse heart, [he is] devising evil at every opportunity, causing [lit., *sending forth*] discord. Consequently, his calamity suddenly comes to him; he perishes in an instant and there is no cure.

The worthless man, the man of iniquity, advances fraudulent and deceitful words. He winks his eye, scraps his foot, and points with his fingers. His perverse heart devises evil at every opportunity, manufacturing discord. As a result, calamity will come upon him suddenly. He will suddenly perish. There is no deliverance.

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)	A man of worthlessness, a man of iniquity are advancing crookedness of mouth, winking in his eye, scraping in his foot, pointing in his fingers; perversity in his heart, devising evil in all time; discord he sends forth. Therefore suddenly comes in his calamity; in an instant he is broken and there is no cure.
Latin Vulgate	A man that is an apostate, an unprofitable man, walks with a perverse mouth, He winks with the eyes, presses with the foot, speaks with the finger. With a wicked heart he devises evil, and at all times he sows discord. To such a one his destruction will presently come, and he will suddenly be destroyed, and will no longer have any remedy.
Plain English Aramaic Bible	A foolish evil man walks in rebellion. He winks with his eyes and strikes with his feet and he signals with his fingers, And he is turned backward in his heart and devises evil always, and he stirs up strife between two. Because of this, his ruin will come suddenly and suddenly he will be broken, and there will be no remedy for him.
Peshitta (Syriac)	A fool, a wicked man, is unscrupulous. He winks with his eyes, he signals with his feet, he makes signs with his fingers; He is perverse in his heart, he devises mischief continually; he sows discord. Therefore his calamity shall come suddenly; suddenly will he be broken without remedy.
Septuagint (Greek)	A foolish man and a transgressor <u>goes in ways that are not good</u> . And the same winks with the eye, and makes a sign with his foot, and teaches with <u>the beckonings of</u> his fingers. His perverse heart devises evils: <u>at all times such a one causes troubles to a city</u> . Therefore his destruction shall come suddenly, overthrow and irretrievable ruin.
Significant differences:	The Greek has <i>goes in ways that are not good</i> , rather than <i>walks with a perverse mouth</i> . The Aramaic appears to leave this phrase off completely.  The Greek adds a few words to the 3 <sup>rd</sup> phrase in the 2 <sup>nd</sup> sentence. The Greek also appears to have an additional phrase in it.

#### Limited Vocabulary Translations:

Bible in Basic English	A good-for-nothing man is an evil-doer; he goes on his way causing trouble with false words;
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	<p>Making signs with his eyes, rubbing with his feet, and giving news with his fingers;          His mind is ever designing evil: he lets loose violent acts.          For this cause his downfall will be sudden; quickly he will be broken, and there will be no help for him.</p>
Easy English	<p>Look out for the evil man! Look out for the thief!          His mouth is speaking false words.          Look out for his signals!          He shuts his eyes. He moves his feet. He taps his fingers.          He is plotting evil plans in his heart.          He starts arguments.          His punishment will be sudden.          There will be no remedy for him.</p>
Easy-to-Read Version	<p>An evil and worthless person tells lies and says bad things. He winks his eye and makes signs with his hands and feet to trick people. That person is a troublemaker. He is always planning to do something bad. He makes trouble everywhere. {But he will be punished.} All of a sudden, disaster will strike. He will suddenly be destroyed! And there will be no one to help him!</p>
Good News Bible (TEV)	<p>Worthless, wicked people go around telling lies. They wink and make gestures to deceive you, all the while planning evil in their perverted minds, stirring up trouble everywhere. Because of this, disaster will strike them without warning, and they will be fatally wounded.</p>
<i>The Message</i>	<p><b>Always Cooking Up Something Nasty</b>          Riffraff and rascals              talk out of both sides of their mouths.          They wink at each other, they shuffle their feet,              they cross their fingers behind their backs.          Their perverse minds are always cooking up something nasty,              always stirring up trouble.          Catastrophe is just around the corner for them,              a total smashup, their lives ruined beyond repair.</p>
Names of God Bible	<p>A good-for-nothing scoundrel is a person who has a dishonest mouth.          He winks his eye,              makes a signal with his foot,              and points with his fingers.          He devises evil all the time with a twisted mind.              He spreads conflict.          That is why disaster will come on him suddenly.              In a moment he will be crushed beyond recovery.</p>
NIRV	<p>An evil troublemaker              goes around saying twisted things with his mouth.          He winks with his eyes.              He makes signals with his feet.              He motions with his fingers.          His plans are evil, and he has lies in his heart.              He is always stirring up fights.          Trouble will catch up with him in an instant.              He will suddenly be destroyed, and nothing can save him.</p>
New Simplified Bible	<p>An ungodly person, a wicked man, walks with a perverse mouth.          He winks with his eyes, he speaks with his feet, he teaches with his fingers.          Fraud is in his heart, he devises mischief continually; he sows discord.          His disaster will come suddenly. Suddenly he is broken beyond repair.</p>

**Thought-for-thought translations; paraphrases:**



Common English Bible	<p>Worthless people and guilty people go around with crooked talk. They wink their eyes, gesture with their feet, and point with their fingers. Their hearts are corrupt and determined to do evil; they create controversies all the time. Therefore, sudden disaster will come upon them; they will be quickly broken beyond healing.</p>
Contemporary English V.	<p>Worthless liars go around winking and giving signals to deceive others. They are always thinking up something cruel and evil, and they stir up trouble. But they will be struck by sudden disaster and left without a hope.</p>
The Living Bible	<p>Let me describe for you a worthless and a wicked man; first, he is a constant liar; he signals his true intentions to his friends with eyes and feet and fingers. He is always thinking up new schemes to swindle people. He stirs up trouble everywhere. But he will be destroyed suddenly, broken beyond hope of healing.</p>
New Berkeley Version	<p>A worthless man, a wicked man, is he who walks with a crooked mouth [See Prov. 4:24.], winking his eyes, shuffling his foot, signaling with his fingers [He says one thing with his mouth, another with his gestures.]. With perversity in his heart, devising evil continually, he sows discord. Therefore suddenly will his calamity come; in a moment will he be broken and there will be no healing.</p>
New Century Version	<p>Some people are wicked and no good. They go around telling lies, winking with their eyes, tapping with their feet, and making signs with their fingers. They make evil plans in their hearts and are always starting arguments. So trouble will strike them in an instant; suddenly they will be so hurt no one can help them.</p>
New Life Version	<p>A person of no worth, a sinful man, is he who goes about telling lies. He winks with his eyes, makes signs with his feet, and makes certain moves with his fingers. He always plans to do sinful things because of his sinful heart. He causes arguing among people. So trouble will come upon him all at once. Right then he will be broken, and there will be no healing.</p>
New Living Translation	<p>What are worthless and wicked people like? They are constant liars, signaling their deceit with a wink of the eye, a nudge of the foot, or the wiggle of fingers. Their perverted hearts plot evil, and they constantly stir up trouble. But they will be destroyed suddenly, broken in an instant beyond all hope of healing.</p>

### Partially literal and partially paraphrased translations:

American English Bible	<p><sup>12</sup>A man (a fool and lawbreaker), will travel in ways that are bad. <sup>13</sup>He beckons with his eyes, makes signs with his feet, and teaches with the motions of his fingers. <sup>14</sup>He plans to do bad, since his heart is perverse, and he brings disturbance to his own town. <sup>15</sup>But because of this, his death will come soon... he'll be cut off and not be brought back, <sup>16</sup>since he rejoices at things that God hates. A portion of v. 16 is included for context.</p>
Beck's American Translation	<i>The Villain</i>



A worthless person and a villain is a man who is dishonest in his speech.  
 He winks his eyes, shuffles his feet, points his fingers.  
 With a devious mind he is always scheming and spreading discord.  
 That is why disaster will come on him suddenly;  
 in a moment he will be crushed beyond recovery.

International Standard V

***The Folly of Causing Strife***

A worthless man, a wicked man,  
 goes around with devious speech,  
 winking with his eyes, making signs with his feet,  
 pointing with his fingers,  
 planning evil with a perverse mind,  
 continually stirring up discord.  
 Therefore, disaster will overtake him suddenly.  
 He will be broken in an instant,  
 and he will never recover.

New Advent (Knox) Bible

Worthless men there be, sinners there be, that go ever with a cunning smile on their lips; a wink here, there a pressure of the foot, there a beckoning finger; all the while their wicked hearts are plotting mischief, are sowing the causes of strife. Such men will be overtaken by their doom ere long, crushed all of a sudden beyond hope of remedy.

Today's NIV

Troublemakers and villains, who go about with corrupt mouths, who wink maliciously with their eyes, signal with their feet and motion with their fingers, who plot evil with deceit in their hearts-- they always stir up dissension. Therefore disaster will overtake them in an instant; they will suddenly be destroyed--without remedy.

Translation for Translators

I will describe for you what worthless and evil people are like.  
 They constantly lie;  
 by winking their eyes and moving their feet and making signs with their fingers,  
 they signal *to their friends what they are intending/planning to do*.  
 From within their inner beings they plan to do evil things.  
 They constantly cause strife/trouble.  
 But disasters will hit them suddenly;  
 they will be crushed/ruined and nothing will be able to heal them.

**Mostly literal renderings (with some occasional paraphrasing):**

Ancient Roots Translinear

...a worthless human, a man of vice, goes with a crooked mouth.  
 His eyes pry, and his feet talk and direct his fingers:  
 depravity is in his heart. He plows evil in all periods, and sends strife.  
 So calamity comes over him suddenly; and suddenly he will break with no remedy.

Ferrar-Fenton Bible

***On the Characteristics of Vice***

A loose fellow—a man of no worth,— Goes about with a profligate mouth; With winking of eyes, with a shuffling of feet, With his linger he mischief provokes: Always planning, and letting loose sin! But his punishment comes unexpected, With a sharp irreparable break.

HCSB

A worthless person, a wicked man, who goes around speaking dishonestly, who winks his eyes, signals with his feet, and gestures with his fingers, who plots evil with perversity in his heart—he stirs up trouble constantly. Therefore calamity will strike him suddenly; he will be shattered instantly--beyond recovery.

Lexham English Bible

***Against Worthlessness***

A worthless man, an evil man, goes around with {deceitful speech}. Winking in his eye, shuffling in his foot, pointing in his fingers, perversion in his heart, he devises evil; at all times he will send out discord. Upon {such a man}, suddenly shall his calamity come; in a moment he will be damaged and there is no healing.  
 A troublemaker and a villain,

NIV – UK

who goes about with a corrupt mouth,  
 who winks maliciously with his eye,  
 signals with his feet  
 and motions with his fingers,  
 who plots evil with deceit in his heart –  
 he always stirs up conflict.  
 Therefore disaster will overtake him in an instant;  
 he will suddenly be destroyed – without remedy.

**Catholic Bibles (those having the imprimatur):**

- Christian Community (1988) The villain, the unjust man, goes about with a sneer on his lips, winking his eye, shuffling his feet and beckoning with his finger. His heart is deceitful; he is forever plotting evil and causing arguments. Therefore, disaster will suddenly and irrevocably overtake him.
- The Heritage Bible A worthless man, a vain man, walks with a perverse mouth. He winks with his eyes, he talks with his feet, he causes things to flow with his fingers; Changeableness is in his heart; he devises evil all the time; he sends out contentions. Therefore his bending under oppression shall come suddenly; it will burst upon him, and there is no healing.
- New American Bible (2011) **The Scoundrel**  
 Scoundrels, villains, are they  
 who deal in crooked talk.  
 Shifty of eye,  
 feet ever moving,  
 pointing with fingers,  
 They have perversity in their hearts,  
 always plotting evil,  
 sowing discord.  
 Therefore their doom comes suddenly;  
 in an instant they are crushed beyond cure.  
 [6:12–15] Proverbs uses types to make the point that certain ways of acting have inherent consequences. The typifying intensifies the picture. All the physical organs—mouth, eyes, feet, fingers—are at the service of evil. Cf. Rom 6:12–13: “Therefore, sin must not reign over your mortal bodies so that you obey their desires. And do not present the parts of your bodies to sin as weapons for wickedness, but present yourselves to God as raised from the dead to life and the parts of your bodies to God as weapons of righteousness.”
- New Jerusalem Bible A scoundrel, a vicious man, he goes with a leer on his lips, winking his eye, shuffling his foot, beckoning with his finger. Trickery in his heart, always scheming evil, he sows dissension. Disaster will overtake him sharply for this, suddenly, irretrievably, he will be broken.
- New RSV A scoundrel and a villain  
 goes around with crooked speech,  
 winking the eyes, shuffling the feet,  
 pointing the fingers,  
 with perverted mind devising evil,  
 continually sowing discord;  
 on such a one calamity will descend suddenly;  
 in a moment, damage beyond repair.
- Revised English Bible A scoundrel and knave is one who goes around with crooked talk, a wink of the eye, a nudge with the foot, a gesture with the fingers. His mind is set on subversion; all the time he plots mischief and sows strife.

That is why disaster comes upon him suddenly; in an instant he is broken beyond all remedy.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	A scoundrel, a vicious man, lives by crooked speech, winking his eyes, shuffling his feet, pointing with his fingers. With deceit in his heart, he is always plotting evil and sowing discord. Therefore disaster suddenly overcomes him; unexpectedly, he is broken beyond repair.
exeGeses companion Bible	A human Beli Yaal - a man of mischief walks with a perverted mouth; he blinks with his eyes; he utters with his feet; he points with his fingers: perversion is in his heart; he inscribes evil at all times; he sends contention: so his calamity comes suddenly; in a blink - broken without healing.
JPS (Tanakh—1985)	A scoundrel, an evil man Lives by crooked speech, Winking his eyes, Shuffling his feet, Pointing his finger. Duplicity is in his heart; He plots evil all the time; He incites quarrels. Therefore calamity will come upon him without warning; Suddenly he will be broken beyond repair.
Judaica Press Complete T.	An unscrupulous man, a man of violence, walks with a crooked mouth; he winks with his eyes, shuffles with his feet, points with his fingers. Contrariness is in his heart; he plots evil at all times; he incites quarrels. Therefore, calamity shall come suddenly; he shall suddenly be broken beyond repair.
Orthodox Jewish Bible	A worthless person, a wicked man, walketh with a perverse peh (mouth). He winketh with his eyes, he shuffleth with his regel, he pointeth with his fingers; Tahpukhot (perversity) is in his lev, he deviseth rah continually; he stirs up midanim (contention, strife, discord [pl.]). Therefore shall his calamity come suddenly; suddenly shall he be destroyed without marpeh (remedy).
<i>The Scriptures</i> 1998	A man of Beliya'al, a wicked man, Walks with a perverse mouth, Winks with his eyes, shuffles his feet, Points with his fingers; Perverseness is in his heart, Plotting evil at all times, He sends out strife. Therefore his calamity comes suddenly; Instantly he is broken, And there is no healing.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	A worthless person, a wicked man, Is one who walks with a perverse (corrupt, vulgar) mouth. Who winks with his eyes [in mockery], who shuffles his feet [to signal], Who points with his fingers [to give subversive instruction]; Who perversely in his heart plots trouble and evil continually; Who spreads discord and strife. Therefore [the crushing weight of] his disaster will come suddenly upon him;
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<p>The Expanded Bible</p>	<p>Instantly he will be broken, and there will be no healing or remedy [because he has no heart for God].          Some people are ·wicked and no good [worthless and guilty].          They go around ·telling lies [<sup>L</sup>with crooked mouths],          winking with their eyes, ·tapping with [or scraping] their feet,          and ·making signs [pointing; gesturing] with their fingers [<sup>C</sup>a reference to secretive plans or even magic].          They ·make evil plans in their hearts [<sup>L</sup>are perverse in their hearts and determined to do evil]          and are always starting ·arguments [conflicts].          So ·trouble [disaster] will strike them in an instant;          suddenly they will be so ·hurt [<sup>L</sup>broken] no one can ·help [<sup>L</sup>heal] them.</p>
<p>Kretzmann's Commentary</p>	<p>A naughty person, morally worthless, a wicked man, the heedless man being a vile deceiver, walketh with a froward mouth, exercising himself in perverseness of speech, so addicted to malicious falsehood that he is a stranger to truth. He winketh with his eyes, as a signal to his companions to join him in some act of malice, he speaketh with his feet, giving signs with a similar intention, he teacheth with his fingers, hinting with them in a form of sign language understood by his fellows;          frowardness is in his heart, malicious plans of every description, he deviseth mischief continually, in agreement with his wicked nature; he soweth discord, throwing out matters of dispute, stirring up strife, fomenting quarrels. Therefore shall his calamity come suddenly, a crushing weight of destruction overtaking him before he is aware of it; suddenly shall he be broken without remedy, without a chance to escape, when the measure of his sins is full. In this connection the author enumerates some of the things which challenge the punishment of the Lord.</p>
<p>NET Bible®</p>	<p>A worthless and wicked person<sup>24</sup>          walks around saying perverse things;          he winks with his eyes,          signals with his feet,          and points with his fingers;          he plots evil with perverse thoughts [The noun is an adverbial accusative of manner, explaining the circumstances that inform his evil plans.] in his heart,          he spreads contention at all times.          Therefore, his disaster will come suddenly;          in an instant [This word is a substantive that is used here as an adverbial accusative – with suddenness, at an instant.] he will be broken, and there will be no remedy.</p>
<p>The Voice</p>	<p>Someone who struts around taking advantage of unsuspecting souls          and deceiving others is to be avoided.          With a wink of his eye, a quick shuffle of his feet,          and a slight gesture with his hand, he signals his roguish treachery.          With a warped mind and twisted heart, he constantly looks for his own gain at others' expense,          causing friction everywhere he goes.          But you watch: his actions will bring sudden disaster!          In an instant, his life will be shattered,          and there will be nothing to save him.</p>

### Literal, almost word-for-word, renderings:

<p>Concordant Literal Version</p>	<p>A worthless human, a lawless man Is one who goes about with a perverse mouth, Who winks with his eyes, who declares with his feet, Who signals with his fingers;"          Duplicity is in his heart; It is engrossed with evil all the time; It is instigating quarrels.</p>
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	Therefore calamity for him shall come suddenly; He shall be broken instantly, and there will be no healing."
Context Group Version	[ A ] worthless man, a man of iniquity, Is he who walks with a perverse mouth; That winks with his eyes, that speaks with his feet, That makes signs with his fingers; In whose heart is perverseness, Who devises evil continually, Who sows discord. Therefore shall his calamity come suddenly; All of a sudden he shall be broken, and that without remedy.
Darby Translation	A man of Belial, a wicked person, is he that goeth about with a perverse mouth; he winketh with his eyes, he speaketh with his feet, he teacheth with his fingers; deceits are in his heart; he deviseth mischief at all times, he soweth discords. Therefore shall his calamity come suddenly: in a moment shall he be broken, and without remedy.
Emphasized Bible	An abandoned man, a man of iniquity, is he who—goeth on in perversity of mouth; Winketh with his eyes, speaketh with his foot, pointeth with his fingers; Hath perverse things in his heart, deviseth mischief on every occasion, strifes, he sendeth forth. For this cause, suddenly cometh his doom, in a moment, shall he be torn in pieces and there be no mending.
God's Truth (Tyndale)	A dissembling person, a wicked man goes with a froward mouth, he winks with his eyes, he tokens with his feet, he points with his fingers, he is ever imagining mischief and frowardness in his heart, and causes discord. Therefore shall his destruction come hastily upon him, suddenly shall he be all broken, and not healed.
NASB	A worthless person, a wicked man, Is the one who walks with a perverse mouth, Who winks with his eyes, who signals [Lit <i>scrapes</i> ] with his feet, Who points [Lit <i>instructs with</i> ] with his fingers; Who with perversity in his heart continually devises evil, Who spreads [Lit <i>sends out</i> ] strife. Therefore his calamity will come suddenly; Instantly he will be broken and there will be no healing.
New King James Version	<b>The Wicked Man</b> 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.
Stuart Wolf	A person of no worth, a man of trouble, walks with a perverse mouth Narrowing the eyes, speaking with his feet, teaching with his fingers Perversity is in his heart, devising evil in/at all times, contention he sends/spreads. Based upon thus, suddenly it will come, his calamity; with suddenness he will be broken, and there will not exist a healing.
Webster's Bible Translation	A naughty person, a wicked man, walketh with a froward mouth. He winketh with his eyes, he speaketh with his feet, he teacheth with his fingers; Frowardness [is] in his heart, he deviseth mischief continually; he soweth discord. Therefore shall his calamity come suddenly; suddenly shall he be broken without remedy.
Young's Updated LT	A man of worthlessness, a man of iniquity, Walking with perverseness of mouth, Winking with his eyes, speaking with his feet, Directing with his fingers, Defiance



is in his heart, devising evil at all times, Contentions he sends forth. Therefore suddenly comes his calamity, Instantly he is broken—and no healing.

**The gist of this passage:** The worthless man is described as being a man of iniquity and walking about with a perverse mouth. He continually devises evil in his own thinking. However, calamity will come upon him, and when he has been broken, there is no remedy.

### Proverbs 6:12

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾādām (אָדָם) [pronounced aw-DAWM]	a man, a human being, mankind; transliterated Adam	masculine singular construct	Strong's #120 & #121 BDB #9
The word <i>the Adam</i> can mean <i>man, mankind, humankind, men, human beings</i> .			
b <sup>ē</sup> līyya'al (לַעֲיִלָּב) [pronounced b <sup>ē</sup> lee-YAH- gah]	without value, lacking character, worthless, ruin, good-for-nothing, unprofitable, useless, without fruit; wickedness, vileness; destruction; wicked or ungodly [men]; transliterated Belial	masculine singular noun	Strong's #1100 BDB #116
The NET Bible: <i>The terms describe one who is both worthless and wicked. Some suggest that לַעֲיִלָּב (b<sup>ē</sup>līyya'al) is a compound of the negative יָלֵב (b<sup>ē</sup>lī) and a noun לַעֲיִ (ya'al, "profit; worth"). Others suggest that the root is from לַעֲב (ba'al, "lord [of goats]") or a derivative of עָלַב (bala') with reduplication ("confusion" or "engulfing ruin"), or a proper name from Babylonian Bililu. See B. Otzen, TDOT 2:131-36; and D. W. Thomas, "לַעֲיִלָּב in the Old Testament," <i>Biblical and Patristic Studies in Memory of Robert Pierce Casey</i>, 11-19. Whatever the etymology, usage shows that the word describes people who violate the law (Deut 15:9; Judg 19:22; 1 Kgs 21:10, 13; Prov 16:27; et al.) or act in a contemptuous and foolish manner against cultic observance or social institutions (1 Sam 10:27; 25:17; 30:22); cf. NRSV "a scoundrel and a villain" (NAB and NIV similar). The present instruction will focus on the devious practice of such wicked and worthless folk.</i> <sup>175</sup>			
James Rickard: BELIYYAAL, לַעֲיִלָּב, is used for "worthless" and means, "worthless, good for nothing, unprofitable, wicked, ruin, destruction, or something corrupt." It literally means "worthless," and denotes those who are useless or good-for-nothing. Primarily it refers to individuals who are morally corrupt, debased or degenerate. Belial is used as a proper name for Satan, 2 Cor 6:15, "Or what harmony has Christ with Belial, or what has a believer in common with an unbeliever?" Many Old Testament translations in the KJV use "son or daughter of Belial" for the worthless person. <sup>176</sup>			
ʾīysh (אִישׁ) [pronounced eesh]	a man, a husband; anyone; a certain one; each, each one, everyone	masculine singular construct (sometimes found where we would use a plural)	Strong's #376 BDB #35
ʾāven (אָוֵן) [pronounced AW-ven]	iniquity, misfortune which results from iniquity, trouble, adverse circumstances; idolatry; emptiness, vanity, falsehood, fraud	masculine singular noun	Strong's #205 BDB #19

<sup>175</sup> From <https://bible.org/netbible/index.htm?pro6.htm> (footnote); accessed September 9, 2015.

<sup>176</sup> From <http://gracedoctrine.org/proverbs-chapter-6/> accessed September 22, 2015.

## Proverbs 6:12

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
James Rickard: <i>Then we have ISH (designating an individual), AWEN for “man of wickedness” or wicked man. AWEN, און, is a noun that means, “trouble, sorrow, wickedness, idolatry, iniquity, or evil” Many times AWEN is used in correlation with words spoken, usually of the deceitful quality. At times deceit and AWEN appear to be parallel concepts, Job 11:11; 15:35; Psa 55:10.</i> <sup>177</sup>			
hâlak <sup>e</sup> (הלך) [pronounced haw-LAHK <sup>e</sup> ]	is walking, is going, is departing, is advancing, is traveling	Qal active participle	Strong's #1980 (and #3212) BDB #229
ʿiqqeshûwth (תושקע) [pronounced ġihk-kehsh-OOTH]	crooked, crookedness, distorted, perverseness	feminine singular noun:	Strong's #6143 BDB #786

This word is only found in Prov. 4:24 6:12.

The NET Bible: *Heb “crooked” or “twisted.” This term can refer to something that is physically twisted or crooked, or something morally perverse. Cf. NAB “crooked talk”; NRSV “crooked speech.”*<sup>178</sup>

peh (פה) [pronounced peh]	mouth [of man, animal; as an organ of speech]; opening, orifice [of a river, well, etc.]; edge; extremity, end	masculine singular noun	Strong's #6310 BDB #804
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When used with *mouth*, it means *fraudulent, deceitful speech*.

The NET Bible: *Heb “walks around with a perverse mouth.” The term “mouth” is a metonymy of cause, an organ of speech put for what is said. This is an individual who says perverted or twisted things.*<sup>179</sup>

**Translation:** *The worthless man* [or, *the man of Belial*], *the man of iniquity advances fraudulent [and deceitful] speech,...* In some portions of this chapter, the teacher addresses the hearer directly, as in *my son*. 2<sup>nd</sup> person masculine singular suffix are added to several words in vv. 2–5. However, here, the worthless man is spoken of in the 3<sup>rd</sup> person. He is seen here, perhaps as a living warning. You might be teaching your children about the dangers of drugs, and you show them a before and after person of someone who does crack or speed.

**Application:** As a very young man, even though I liked one of my cousins, I also knew that he was pretty much the example of what not to do. I did not operate with this knowledge all of the time, but I usually realized that my best approach to life would be to do things differently than he did. So David brings front and center before Solomon *the worthless man*.

The *worthless man* is not necessarily the slacker of previous verses; however, there is no doubt an overlap.

I have made the case, on many occasions, that aberrant behavior in one area often spills over to aberrant behavior in other areas. For instance, not every homosexual is a pedophile preying on teenaged males; but there is a much higher percentage of those from the homosexual community who are, than from the normal heterosexual community. Similarly, not every person who smokes pot also does heroin; however, there is a much larger subset, percentage-wise, of the community of pot-smokers who also do heroin (as opposed to the non-drug taking community).

<sup>177</sup> From <http://gracedoctrine.org/proverbs-chapter-6/> accessed September 22, 2015.

<sup>178</sup> From <https://bible.org/netbible/index.htm?pro6.htm> (footnote); accessed September 9, 2015.

<sup>179</sup> From <https://bible.org/netbible/index.htm?pro6.htm> (footnote); accessed September 9, 2015.

In the same way, not every slacker could be accurately called a son of Belial (a worthless man); but if you had a representative group of slackers standing next to a representative group of men who worked hard; the latter group would have far fewer sons of Belial in it (as a percentage).

Teachings on the Worthless Man	
Teacher	Commentary
<b>John Gill</b>	<i>[The worthless man] Or, "a man of Belial, a man of iniquity"...[he is] an unprofitable man, a man good for nothing, that is of no use to God or man; or one that is lawless, that has thrown off the yoke of the law, and will not be subject to it; Belial is the name of the devil; and here it may design such as are his children, and will do his lusts: the latter phrase signifies one that is wholly given up to work wickedness.<sup>180</sup></i>
<b>Peter Pett</b>	<i>We now come to the third person in the triumvirate. The first one committed as a surety what he did not have. He was naive. The second was too lazy to do anything to provide for himself. He was a fool. But this third is a scorner. He is totally untrustworthy. He is called 'a man of belial', a 'man without profit', a man in whom there is no good, thus a worthless man. It will be noted that Solomon makes no appeal to him. He sees him as a hopeless case to be warned against. He simply describes him and his end.</i>
<b>Pett (con't)</b>	<i>Note that he describes the man without addressing him. He does not expect any response from such a man, for he is 'a man of belial', a worthless person. Such 'worthless men' seek to lead others into idolatry (Deuteronomy 13:13). The sons of Eli were 'sons of belial', worthless sons who defiled the worship of YHWH (1 Samuel 2:12). Those who imagined evil against YHWH counselled worthlessness (belial) (Nahum 1:11). Those who rejected YHWH's chosen king and despised him were called 'sons of belial' (1 Samuel 10:27; 2 Samuel 20:1). Those who bore false testimony against Naboth were characterised as 'men of belial, and were chosen because they were 'sons of belial' (1 Kings 21:10; 1 Kings 21:13). 'Sons of belial' demanded the right to have homosexual relations against his will with the Levite in Judges 19:22. So a man of belial is totally worthless, takes no account of YHWH, despises justice, and sinks to the lowest level of deed.</i>
<b>Pett (con't)</b>	<i>The characteristics of this 'worthless man' are now described. In his walk he speaks perversely. As he goes on life's way he has a perverse mouth. A perverse mouth was something which Solomon in Proverbs 4:24 had told his 'son' to put away. Nothing such a man says can be relied on (he has 'a lying tongue'- Proverbs 6:17). Thus he will happily bear false testimony on oath (Proverbs 6:19; Proverbs 19:28; 1 Kings 21:10). He uses his words to cause dissension and trouble (he 'sows discord among brothers' (Proverbs 6:19; Proverbs 16:27-28). He is a troublemaker and peace disturber.<sup>181</sup></i>
<div> <div>Chapter Outline</div> <div>Charts, Graphics and Short Doctrines</div> </div>	

So often, iniquity is associated with verbal sins, including the concept of boasting, Psa 94:4; a corrupt mouth, Prov. 6:12, lying, Prov. 17:4, and a false witness, Prov 19:28. In Psa 10:7, the wicked man's mouth is full of curses, lies, threats, trouble and evil. We also find that the wicked may speak cordially with their neighbors, but are actually harboring malice, Psa 28:3.<sup>182</sup>

<sup>180</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 6:12.

<sup>181</sup> From <http://www.studylight.org/commentaries/pet/view.cgi?bk=19&ch=6> accessed September 27, 2015.

<sup>182</sup> From James Rickard <http://gracedoctrine.org/proverbs-chapter-6/> accessed September 22, 2015.

Bernhardt on iniquity: *[Iniquity] denotes: 1) A concept that involves condemnation and judgment; 2) Antisocial behavior against the will of God; 3) Misuse of power; and 4) Deception and lying to hurt others.*<sup>183</sup>

At this point, we examine the worthless man (the man of Belial), aka, the man of iniquity. He advances fraudulent and deceitful things. This describes many liberals of today. Some are liberal simply because they do not know any better and this was the way they were raised; however, many learn and repeat dishonest arguments. Many of them know the falsehoods and problems with their own arguments; many just do not think about it. That they themselves realize that some of their arguments are fallacious is not strong enough to dissuade them from their thinking and actions.

James Rickard: “Perverse or false mouth” is *IQQESHUT PEH*. *IQQESHUT* יקשׁוּת , means, “perversion, crookedness or deceitfulness.” It is used to describe a mouth that speaks without integrity, that does not speak truth but rather deception and immorality; a mark of an evil, worthless person, cf. Prov 4:24. So it indicates fraudulent, deceitful speech in the context of corrupt and vile people. It is only used here and Prov 4:24. So this person’s fraudulent speech, cf. vs. 19, distorts the truth on which a straight and sound society is built.<sup>184</sup> Does this not describe perfectly modern-day liberalism, which is against nearly every tenet of Christianity?

I have heard and read many liberal arguments; and many secular arguments, and nearly every single one of them has one common thread—dishonesty. I write this in 2015, and somehow, because we have a Democrat president who has put our economy on the right track, they claim a 5.1% unemployment rate while 94 million people out of 220 million people are not working (no longer in the labor force). That is quite a trick! For nearly every month of this president’s term, more people *leave* the labor force than find a job. That is not a recovery.

In case you are confused by these statements, and do not believe that political party platforms cannot represent good and evil, please see **Liberalism, Conservatism and Christianity** ([HTML](#)) ([PDF](#)) ([WPD](#)).

**The man of iniquity advances fraudulent and deceitful speech.** That describes our current president and that describes almost every liberal candidate or office holder in America.

As Neal Moorehead [posted](#): “Showing proof to a liberal is like showing a chicken a card trick.”

Matthew Poole on v. 13: *He vents his wickedness...by his gestures, whereby he secretly signifies what...his intentions or desires of some evil towards another person; which having in the general declared by the motion of his eyes or feet, he points out the particular person by his fingers.*<sup>185</sup>

### Proverbs 6:13a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
qârats (קָרַט) [pronounced kaw-RAHTS]	tearing off, cutting off, nipping off; biting; winking	Qal active participle	Strong's #7169 BDB #902
What appears to tie all these meanings together is, something is being compressed (one's teeth, lips or eyes).			
bê (ב) [pronounced b <sup>eh</sup> ]	in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within	a preposition of proximity	No Strong's # BDB #88

<sup>183</sup> From James Rickard <http://gracedoctrine.org/proverbs-chapter-6/> accessed September 22, 2015. Rickard cites K. H. Bernhardt, Theological Dictionary of the Old Testament.

<sup>184</sup> From <http://gracedoctrine.org/proverbs-chapter-6/> accessed September 22, 2015.

<sup>185</sup> Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, Prov. 6:13.

## Proverbs 6:13a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿēynayim (עֵינַיִם) [pronounced gay-nah-YIM]	eyes, two eyes, literal eye(s), spiritual eyes; face, appearance, form; surface	feminine dual noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #5869 (and #5871) BDB #744

**Translation:** ...winking his eye,... We have 3 things which the deceitful man does. All 3 of these things take us back to the era in which this was written. Today, winking at someone might mean that you are flirting with them.

In the various translations, we get an inkling of what this might mean. Kretzmann sees it as a signal given by a leader, in order to get others on board with another act of malice. The Amplified Bible suggests that it is a form of mockery.

There are 3 things which the wicked man does; understanding what these things means is somewhat difficult.

Commentators on, *He winks with his eyes*

Commentator	Interpretation
<b>Robert Dean</b>	<i>In our culture we can wink and it is something kind of jovial and fun. It can also be something malicious. Here it is something that is malicious. It refers to an insidious anti-social behavior which is approving that which is evil. He winks with the eyes, he is making light of that which is good, promoting that which is evil.</i> <sup>186</sup>
<b>Ellicott</b>	<i>A picture, taken from the life, of a malicious tattler and scandalmonger, who fills out his lying tale with winks and signs, whereby even more is suggested than he says, to the blasting of his neighbour's character.</i> <sup>187</sup>
<b>John Gill</b>	<i>[This] is the air and gesture of a sneering and deceitful man, who gives the wink to some of his friends, sneering at the weakness of another in company; or as signifying to them some secret design of his against another, which he chooses not to declare in any other way.</i> <sup>188</sup>
<b>Keil and Delitzsch</b>	<i>[This is] the action of the deceiver, who thereby gives the sign to others that they help or at least do not hinder him from bantering and mocking, belying and deceiving a third person.</i> <sup>189</sup>
<b>Peter Pett</b>	<i>Winking with the eye is an indication that he is involved in deceit, and wants others to know it, apart possibly from his victim. (This is not 'a cheeky wink'). He is someone not to be trusted. Even his actions are deceitful. Thus elsewhere we learn that a man who winks with his eye can be relied on to cause sorrow (Proverbs 10:10). He is one who is confident that he will get away with his misdeeds (Psalms 35:19). In early Jewish tradition he who winked with the eye was seen as 'a contriver of evil things' (Sirach 27:22).</i> <sup>190</sup>
<b>The Pulpit Commentary</b>	<i>[He winks, which is] the signal to others not to interfere.</i> <sup>191</sup>

<sup>186</sup> From [Dean Bible.org](http://Dean Bible.org); accessed September 25, 2015.

<sup>187</sup> From <http://biblehub.com/commentaries/proverbs/6-13.htm> accessed October 1, 2015.

<sup>188</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 6:13.

<sup>189</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Prov. 6:12–15.

<sup>190</sup> From <http://www.studydrive.org/commentaries/pet/view.cgi?bk=19&ch=6> accessed September 27, 2015.

<sup>191</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Prov. 6:13.



## Commentators on, *He winks with his eyes*

Commentator	Interpretation
<b>James Rickard</b>	<p>The first of the three evil gestures is “winks with his eyes,” which is the Hebrew Verb QARATS, קָרַץ, in the Qal Active Participle that means, “to make narrow” and the Noun AYIN, עַיִן, that means, “eye.” QARATS AYIN denotes insidious, malicious, and antisocial behavior in this context.</p> <p>The psalmist complained that his enemies winked or squinted their eyes in derision (scoffing, ridicule) at him, Psa 35:19...<i>Do not let those who are wrongfully my enemies rejoice over me; nor let those who hate me without cause wink maliciously...</i>Prov 16:30, <i>He who winks his eyes does so to devise perverse things; he who compresses his lips brings evil to pass.</i><sup>192</sup></p>
<b>Stuart Wolf</b>	<p>Translated as “winks”, the participle of קָרַץ QahRaTS means to narrow something, to compress, or squeeze together; used with clay (Job 33:6) and the lips (Pr 16:30), it is less neutral than a mere fluttering of one eyelid, it is a signal given by partially closing one’s eyes, squinting in order to give a non-verbal signal of one’s intentions...his eyes are singled out as the first non-verbal gesture; although some have suggested that a personality disorder or nervous tic is in view, the context demands that this is a conscious signal or gesture with the eyes, and one with malicious intent.<sup>193</sup></p>

We find this expression in Psalm 35:19 Prov. 10:10.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

## Proverbs 6:13b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mâlal (מָלַל) [pronounced maw-L AHL]	speaking; rubbing, scraping; languishing, withering, fading; cutting off [back]	Qal active participle	Strong's #4448 BDB #576
Mâlal has two, and possibly three, very different meanings; it means <i>to utter, to speak</i> (Gen. 21:7 Job 8:2 33:3 Psalm 106:2 Prov. 6:13); <i>to scrape, to rub</i> (as per BDB in Prov. 6:13); a third meaning seems to be <i>to languish, to wither, to fade</i> (as per BDB), but I believe that <i>to cut off, to cut back</i> seem to be better renderings (see Gen. 17:11 Job 14:2 18:16 24:24 Prov. 37:2). Although BDB lists these as the same word, Strong and the New Englishman's concordance spell the latter word nâmal and its Strong's number is #5243.			
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within	a preposition of proximity	No Strong's # BDB #88
regel (רֶגֶל) [pronounced REH-gel]	foot; metaphorically step, gait, pace; turn	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #7272 BDB #919

<sup>192</sup> From <http://gracedoctrine.org/proverbs-chapter-6/> accessed September 22, 2015.

<sup>193</sup> From [www.hbcpinellas.org/proverbs/prov6.doc](http://www.hbcpinellas.org/proverbs/prov6.doc) accessed September 25, 2015.

## Proverbs 6:13b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
James Rickard: "Signals" is the Hebrew Verb MALAL, מָלַל, with REGEL for "feet". MALAL has two meanings. The first means to "speak" with the connotation of "to proclaim or announce." The second is "to rub, scrape or circle." <sup>194</sup>			

**Translation:** ...scraping with his foot,... Scraping one's foot also must have an ancient meaning. Both the Amplified Bible and Kretzmann see this as another way for one man of evil to signal another.

There are 3 things which the wicked man does; understanding what these things means is somewhat difficult.

Commentators on, *He scrapes with his foot*

Commentator	Interpretation
<b>Robert Dean</b>	<i>Shuffling his feet was some kind of action that indicated approval of evil activity.</i> <sup>195</sup>
<b>John Gill</b>	<i>the motions of the feet have a language; the stamping of the feet expresses rage; here it seems to intend the giving of a him to another, by privately pressing his foot with his, when he should be silent or should speak.</i> <sup>196</sup>
<b>Keil and Delitzsch</b>	<i>[This] means one who scrapes with his feet, draws them backwards and forwards on the ground in order thereby to give a sign to others.</i> <sup>197</sup>
<b>Peter Pett</b>	<i>'He scrapes/stamps with his feet.' (The meaning of the verb is uncertain. The Targum translates as 'stamped', but elsewhere it indicates scraping). Like the wink with the eye the scraping of the feet was intended to be a rude or threatening gesture, possibly not noticed by the person whom he was insulting. (In the list of abominations the feet are swift in running to mischief - Proverbs 6:18). He was thus an insolent and unpleasant man. Middle easterners regularly used their feet as indicators. Thus, for example, they use them to point the way, in the same way as we would point with the finger. The scraping of the foot may well have indicated that he wanted to humiliate the person and grind him into the ground. Or stamping the foot may have indicated displeasure or an intention to do harm. Coming immediately after 'eyes' the idea may also be that 'he reveals his insulting and deceitful nature from eye to foot', in other words with every part of his anatomy.</i> <sup>198</sup>
<b>Preacher's Complete Homiletical Commentary</b>	<i>It should be remembered that, in the East, when people are in the house they do not wear sandals, consequently their feet and toes are exposed. When guests wish to speak so as not to be observed by the host, they convey their meaning by the feet and toes. Does a person wish to leave the room in company with another? he lifts up one of his feet; and should the other refuse, he also lifts up a foot and suddenly puts it down again.</i> <sup>199</sup>

<sup>194</sup> From <http://gracedoctrine.org/proverbs-chapter-6/> accessed September 22, 2015.

<sup>195</sup> From [Dean Bible.org](http://DeanBible.org); accessed September 25, 2015.

<sup>196</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 6:13.

<sup>197</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Prov. 6:12–15.

<sup>198</sup> From <http://www.studydrive.org/commentaries/pet/view.cgi?bk=19&ch=6> accessed September 27, 2015.

<sup>199</sup> From <http://www.studydrive.org/commentaries/phc/view.cgi?bk=19&ch=6> accessed September 29, 2015.

## Commentators on, *He scrapes with his foot*

Commentator	Interpretation
<b>James Rickard</b>	<i>From this we see that the destruction the wicked desire to bring on others will only come back around onto them as vs. 15 tells us. So here we have a metaphorical use of the word where it means to “announce something with the feet.” That is, a signaling from the wicked to his co-conspirators that something is about to begin.<sup>200</sup></i>
<b>Stuart Wolf</b>	<i>There is some debate over the translation of the third participle מַלֵּל MahLaL, which is an Hebrew homonym meaning either “cut off” (Job 18:16) or “to say/utter” (Ps 106:2), but when modified by with his feet either translation is clearly a reference to non-verbal indications understood only by the conspirators.<sup>201</sup></i>

It is possible that conspirators and criminals used their feet to make a variety of motions, which all meant different things. Sliding the foot forward might mean, *rush them*; and sliding the foot back, so the heel is off the ground, might mean, *hold back*.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

## Proverbs 6:13c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yârâ' (אַרַי) [pronounced yaw-RAW]	<i>throwing, casting; shooting; pointing [out], showing; directing; teaching, instructing; throwing water, rain</i>	Hiphil participle	Strong's #3384 BDB #432
James Rickard: “Points” is an interesting word. It is the verb YARAH, אָרַח, that means, “to shoot, to throw, or to pour.” It is sometimes used for the wicked that shoot arrows at the righteous believer(s) in Psa 11:2; 64:4, (read Psa 64:1-10). YARAH also has a secondary meaning, “to instruct or to teach”, always in the Hiphil (causative active) tense as it is here, meaning, “causing to learn.” So this reminds us of the evil plan that the wicked has devised and shared with others and is now instructing them to take action towards. <sup>202</sup>			
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
'ets <sup>e</sup> ba'ôwth (אֶצְבָּאוֹת) [pronounced etz <sup>e</sup> -bah-GOHTH]	<i>fingers [of the hand], forefingers; a measurement [across the fingers]; toes</i>	feminine plural noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #676 BDB #840

**Translation:** ...pointing with his fingers. This saying is interesting, as the plural is used.

Kretzmann suggests that this might be some form of sign language, wherewith two thugs communicate with one another. The Expanded Bible suggests that this is a signal for secretive plans or it may even be a reference to magic. The Amplified Bible suggests that this is a way to give subversive instructions.

<sup>200</sup> From <http://gracedoctrine.org/proverbs-chapter-6/> accessed September 22, 2015.

<sup>201</sup> From [www.hbcpinellas.org/proverbs/prov6.doc](http://www.hbcpinellas.org/proverbs/prov6.doc) accessed September 25, 2015.

<sup>202</sup> From <http://gracedoctrine.org/proverbs-chapter-6/> accessed September 22, 2015.

There are 3 things which the wicked man does; understanding what these things means is somewhat difficult.

### Commentators on, *He points with his fingers*

Commentator	Interpretation
<b>Robert Dean</b>	<i>Pointing the finger also was one of these sinister gestures behind somebody's back in order to minimize them, show disrespect for them, and to build up an attitude of rejection of their authority.</i> <sup>203</sup>
<b>John Gill</b>	<i>by stretching them out or compressing them; and so showing either scorn and contempt or rage and fury.</i> <sup>204</sup>
<b>Peter Pett</b>	<i>His fingers too were used for making secret but insulting, and possibly threatening, gestures which were intended to be seen by others but not the person in question. He was deceitful, unpleasant and possibly dangerous.</i> <sup>205</sup>
<b>James Rickard</b>	<i>"Finger" is the noun ETSBA, עֶבְצָא . In Isa 58:9 we see that the pointing of the finger was sometimes considered a derogatory gesture or sinful action leading to evil. Isa 58:9, "Then you will call, and the LORD will answer; you will cry, and He will say, 'Here I am.' If you remove the yoke (sin) from your midst, the pointing of the finger and speaking wickedness." <sup>206</sup></i>
<b>Stuart Wolf</b>	<i>The Hiphil participle of יָרָה YahRaH looks to information "thrown" to an individual (cp 1:8, 5:20), and thus the teaching of a superior presented to an inferior; in this context, it connotes the silent instructions given by the mastermind as he points or gestures with his fingers and hands.</i> <sup>207</sup>

It is these external actions which provide a window to the internal soul.<sup>208</sup>

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Vv. 12–13: *The worthless man* [or, *the man of Belial*], *the man of iniquity advances fraudulent* [and *deceitful*] *speech, winking his eye, scraping with his foot, pointing with his fingers.* This is how various commentators have summed up the previous paragraph.

### A Summation of the Various Unspoken Signs by Various Commentators

Commentators	Commentary
<b>John Gill</b>	<i>The whole of it seems to design the secret, cunning, artful ways, which wicked men have to convey their meanings to one another, without being understood by other persons; they have a language to themselves, which they express by the motions of their eyes, feet, and fingers: and this character of art and cunning, dissimulation and deceit, fitly agrees with the man of sin, 2Thess. 2:10.</i> <sup>209</sup>

<sup>203</sup> Inspired by [Dean Bible.org](#); accessed September 25, 2015.

<sup>204</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 6:13.

<sup>205</sup> From <http://www.studylight.org/commentaries/pet/view.cgi?bk=19&ch=6> accessed September 27, 2015.

<sup>206</sup> From <http://gracedoctrine.org/proverbs-chapter-6/> accessed September 22, 2015.

<sup>207</sup> From [www.hbcpinellas.org/proverbs/prov6.doc](http://www.hbcpinellas.org/proverbs/prov6.doc) accessed September 25, 2015.

<sup>208</sup> From [Dean Bible.org](#); accessed September 25, 2015.

<sup>209</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 6:13.

## A Summation of the Various Unspoken Signs by Various Commentators

Commentators	Commentary
<b>Jamieson, Fausset and Brown</b>	<i>If, for fear of detection, he does not speak, he uses signs to carry on his intrigues.</i> <sup>210</sup>
<b>Gary North</b>	<i>Moral worthlessness eventually translates into economic poverty. The person described here is someone who continually deals falsely with others. The wink, the crossed fingers, the special signals to partners in deceit: all are part of a pattern of unreliability. The person says one thing, but he communicates a different message to others who are part of the “inner circle” who understand the secret signs.</i> <sup>211</sup>
<b>Peter Pett</b>	<i>With regard to these signals we should notice that, in contrast to the list of abominations, there is no specific suggestion in this part that the worthless man is violent. And yet previously violence has been seen as a prominent sin (Proverbs 1:11-12; Proverbs 3:25; Proverbs 3:31; Proverbs 4:17). This might be seen as indicating that these signals in some way indicated violence.</i> <sup>212</sup>
<b>James Rickard</b>	<i>James Rickard sums these behaviors up: Here we have three devious gestures, winking with the eyes, signaling with the feet and pointing with the finger. These are three behaviors of the worthless and wicked person that would otherwise be obscure to us if it were not for the context of the passage. There is nothing wrong with winking, moving your feet, or even pointing with your finger in and off themselves, but given the context of these actions by the worthless and wicked person who is planning malice against someone and trying to stir up dissension, vs. 14, we see these gestures used in an evil way.</i>
<b>Rickard (con’t)</b>	<i>Some think these gestures are related to the casting of curses on someone in black magic, (Cf. McKane, Proverbs, pg. 325), but it is better to take them as simple nonverbal communication with fellow conspirators.</i>
<b>Rickard (con’t)</b>	<i>So these are gestures used by the wicked person to signal something to others regarding various types of evil action perpetrated on others. Notice the pattern here; first the worthless and wicked use their mouth in lies and deception, vs. 12b, then they use their body to signal to others to take action, vs. 13, which action is the result of the perverse and devious plan they have developed in the heart of their soul, vs. 14a, that leads to causing problems for others, vs. 14b.</i> <sup>213</sup>

Chapter Outline

Charts, Graphics and Short Doctrines

So far, we have: The worthless man [or, the man of Belial], the man of iniquity advances fraudulent [and deceitful] speech, winking his eye, scraping with his foot, pointing with his fingers. With his perverse heart, [he is] devising evil at every opportunity,... Notice these references to this worthless man’s eyes, his hands, and his feet—all of these will figure into the list of great sins that God abhors, which David will lay out (vv. 16–19). We use the various members of our body, either to commit sin or to portray sin.

<sup>210</sup> Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, Prov. 6:13.

<sup>211</sup> From <http://www.garynorth.com/WisdomAndDominion.pdf> accessed September 25, 2015.

<sup>212</sup> From <http://www.studydrive.org/commentaries/pet/view.cgi?bk=19&ch=6> accessed September 27, 2015.

<sup>213</sup> From <http://gracedoctrine.org/proverbs-chapter-6/> accessed September 22, 2015.



## Proverbs 6:14a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
tah <sup>e</sup> pukôth (תֹּכְפָתָה) [pronounced tah-h <sup>e</sup> -poo-KOHTH]	perversity; perverse things; foolishness; deceitful (fraudulent) things	feminine plural noun	Strong's #8419 BDB #246
Since this is based upon the verb hâfak <sup>e</sup> (הָפַךְ) [pronounced haw-FAHK <sup>e</sup> ], which means <i>overturn, overthrow, turn</i> ; I would go with the translations <i>insubordinate, insubordination, recalcitrant, recalcitrance</i> .			
James Rickard: "Perversity" is the noun TAHPUKAH, תֹּכְפָתָה . Its root is HAPHAK that means "to turn over or to overthrow." So it is the opposite of righteousness and righteous behavior or actions, which is "perverse." <sup>214</sup>			
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within	a preposition of proximity	No Strong's # BDB #88
lêb (לֵב) [pronounced lay <sup>b</sup> ]	heart, inner man, mind, will, thinking; midst	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #3820 BDB #524
BDB gives the following definitions: <i>inner man, mind, will, heart, understanding; inner part, midst; midst (of things); heart (of man); soul, heart (of man); mind, knowledge, thinking, reflection, memory; inclination, resolution, determination (of will); conscience; heart (of moral character); as seat of appetites; as seat of emotions and passions; as seat of courage.</i>			
chârash (שָׂרַח) [pronounced chaw-RAHASH]	cutting in, engraving, inscribing; fabricating [out of wood or metal]; fabricating, devising or plotting [evil]; ploughing (cutting furrows)	Qal active participle	Strong's #2790 BDB #360
The NET Bible: <i>The sinister sign language and gestures of the perverse individual seem to indicate any kind of look or gesture that is put on and therefore a form of deception if not a way of making insinuations. W. McKane suggests from the presence of שָׂרַח (khoresh) in v. 14 that there may be some use of magic here (Proverbs [OTL], 325).</i> <sup>215</sup>			
James Rickard: CHARASH in the Qal Active Participle is derived from two different roots. The first root means, "to engrave, to cut or to plow (cutting the ground)," and in a metaphorical sense, "to prepare or to devise." Its secondary meaning "to be silent" may allude here to righteousness being silent in the heart of the wicked and evil being boisterous... "to devise," occurs only as a metaphor of actions or behavior, mostly unethical behavior. Proverbs 3:9 speaks of those who "devise evil and good", as does Prov 14:22; cf. 6:14, 18; 12:20 of those who devise evil. And finally in 1 Sam 23:9, Saul "devised evil" against David. <sup>216</sup>			
ra' (עַר) [pronounced rah <sup>g</sup> ]	evil, bad, wicked; evil in appearance, deformed; misery, distress, injury; that which is displeasing [disagreeable, unhappy, unfortunate, sad]	masculine singular adjective/noun	Strong's #7451 BDB #948

<sup>214</sup> From <http://gracedoctrine.org/proverbs-chapter-6/> accessed September 22, 2015.

<sup>215</sup> From <https://bible.org/netbible/index.htm?pro6.htm> (footnote); accessed September 9, 2015.

<sup>216</sup> From <http://gracedoctrine.org/proverbs-chapter-6/> accessed September 22, 2015.

## Proverbs 6:14a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, at, by, near, on, with, before, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none BDB #88
kôl (לֹל) [pronounced kohl]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
êth (תֵּת) [pronounced gayth]	<i>time, the right time, the proper time; opportunity</i>	feminine singular noun	Strong's #6256 BDB #773

Based upon the best translators, these 3 words together can be translated, *in all times, at all time; at every opportunity*.

James Rickard: "Continually" is a compound word made up from the preposition BE, the Adjective KOL, and the Noun ETH, תַּע-לֹל, BEKAL-ETH, meaning "during all times."<sup>217</sup>

**Translation:** ...with his perverse heart, [he is] devising evil at every opportunity,... The person of whom we speak has a perverse and deceitful **heart**; that means, they are thinking of deceit all of the time. They spend every moment devising evil.

John Gill: *he devises mischief continually; against his neighbours, and especially against good men; he is continually planning schemes, contriving methods, ways, and means, how to disturb, distress, and ruin men; being a true child of Belial, or of the devil, his heart is the forge where he is continually framing wickedness in one shape or another; and the ground which he is always ploughing up and labouring at to bring forth sin and wickedness, and with which it is fruitful.*<sup>218</sup>

Peter Pett: *Not only is his mouth perverse, but his heart is too. And this is revealed by the way in which he continually plans evil. He is without scruples. And one of the ways in which he does this is by sowing discord, stirring people up to rebel against authority, or against each other. But like those who refused to hear the voice of wisdom in Proverbs 1:22-27, calamity will eventually come upon him, and he will be broken in such a way that there will be no remedy. One point being made in all these examples is that the way of the transgressor ends up in judgment.*<sup>219</sup>

**Application:** In so many ways, this describes the political approach of the active left in American society today. They are dishonest and their mouths are perverse. They sow discord and they rebel against true authority.

This is what we have, so far: **The worthless man** [or, *the man of Belial*], **the man of iniquity advances fraudulent [and deceitful] speech, winking his eye, scraping with his foot, pointing with his fingers. With his perverse heart, [he is] devising evil at every opportunity, causing [lit., sending forth] discord.**

James Rickard: *In Proverbs "perversity" and "wisdom" are found in sharp contrast. Wisdom can save from perverse words and from those who rejoice in the perversity of evil, Prov 2:12, 14. Likewise, "wisdom" is further personified as hating perverse speech, Prov 8:13, and therefore it is no surprise that the mouths of wicked men only know perversity, Prov 10:32. The only occurrence of TAHPUKAH*

<sup>217</sup> From <http://gracedoctrine.org/proverbs-chapter-6/> accessed September 22, 2015.

<sup>218</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 6:14 (slightly edited).

<sup>219</sup> From <http://www.studydrive.org/commentaries/pet/view.cgi?bk=19&ch=6> accessed September 27, 2015.

outside of Proverbs is in Deut 32:20, where the Lord proclaims demise for the perverse and faithless generation.<sup>220</sup>

James Rickard: *This is the life style of the wicked person. It is how they live and operate all the time. He plans, evil actions, cf. 1:11-14, from a deceitful heart so that people are not aware of his intentions until it is too late. Though he pretends sincerity, underneath he is perverted and causes dissension, drawing others into discord or strife.*<sup>221</sup>

Let's look at this from Todd Kennedy's perspective. Also placed in **Psalm 21** ([HTML](#)) ([PDF](#)) ([WPD](#)) and **Job 1** ([HTML](#)) ([PDF](#)) ([WPD](#)).

### Todd Kennedy's Doctrine of Evil

1. Evil has resulted from the fall of Satan and the fall mankind. Evil sums up the worldview which Satan, the evil one (John 17:15; Ephesians 6:16; 1 John 3:12), has sponsored.
2. Evil refers to the ungodly presuppositions, mind-set, attitudes, plans, sayings, actions, and goals of life that stand apart from God's will, direction, and influence because of a rejection of and a lack of God's Word. Evil includes liberal theology, the social gospel, salvation by works, preoccupation with self, one-world government apart from the physical rule of Christ, ecumenism and one-world religion, moral relativity, rejection of absolute truth and the ability to know absolute truth, emotional control of the soul, rejection of authority, self-esteem based upon human good, the redistribution of wealth, the theory of evolution, post-modernism, naturalism-materialism, do-it-yourself spirituality, and many others ideas, projects, programs, and activities that Satan and fallen man believe and promote. Rebellion against proper authority is evil; laziness is evil; self-centeredness is evil; religion, defined as human works to gain something from God, is evil; emotionalism is evil; crime is evil; some wars are evil; and human good activity that ignores or seeks to replace God's will is evil.
3. Evil includes human viewpoint, human good, and sin. Evil is sometimes a synonym for sin, but evil is more comprehensive than sin (Genesis 2:17; Genesis 3:5; Proverbs 6:14; Proverbs 8:13 Ecclesiastics 5:13-14; Matthew 15:19; Romans 7:21; 12:9, 21; 2 Corinthians 6:8; Galatians 1:4; Hebrews 5:14).
4. The love of money is, in the human realm, a root or beginning of all kinds of evil (1Timothy 6:8-10). The concept is this: whatever it is that you value above God, the love of that thing is evil. Money is simply an illustration.
5. What do we do about evil? Proverbs 3:7 advises us to fear the Lord and turn away from evil; Hebrews 5:14 teaches that by learning and practicing the Word of God we are able to discern good from evil; Paul, in 1 Thessalonians 5:22, tells us to stay away from every kind of evil; Peter, in 1 Peter 3:11, tells us to shun evil and, in its place, do divine good; we learn in Romans 12:21, that divine love, which is a fruit of the Holy Spirit, overcomes evil, and in 1 Corinthians 13:5, divine love does not think evil. Therefore in answer to the question of what to do about evil, we need to grow up in the Word of God so that we take possession of Bible doctrine and the biblical worldview. As we do this we will recognize evil as that which contradicts Bible doctrine and the biblical worldview and be able replace it with God's word, God's thinking, and God's way of life. In short, we make biblical choices-choices for God and his Word and against evil.
6. There are a number of biblical words that are translated "evil": the Old Testament often uses the adjective [r' (bad, evil, unpleasant, harmful, wicked; Genesis 6:5; Deuteronomy 9:18), the noun [r' (evil, distress, injury, misery, calamity; Job 28:28; Proverbs 12:20; Strong 7451b), the noun h[r; (evil misery, distress, injury; Psalm 35:12; Strong 7463a), and the verb [l'r; (be evil, bad, be displeasing, do wickedly; Isaiah 1:16; Strong 7489a).

<sup>220</sup> From <http://gracedoctrine.org/proverbs-chapter-6/> accessed September 22, 2015.

<sup>221</sup> From <http://gracedoctrine.org/proverbs-chapter-6/> accessed September 22, 2015.

## Todd Kennedy's Doctrine of Evil

7. Evil in the New Testament is a translation of the Greek adjective, kakov" (unserviceable, incapable, morally evil, bad, weak, ruinous; Matthew 24:48; 1 Peter 3:9; Strong 2556) and the noun, kakia; (depravity, wickedness, vice, malice, ill-will, malignity, trouble, misfortune; Romans 1:29; 1 Peter 2:16; Strong 2549). Another Greek word for evil is ponhrov" (in the physical sense poor, sick, painful and in the ethical sense wicked, bad, evil, base, worthless, degenerate, vicious; Acts 17:5; Hebrews 10:22; Strong 4190).

From: <http://www.spokanebiblechurch.com/study/Bible%20Doctrines/evil.htm> accessed October 30, 2011. Some editing has occurred.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The greatest example of evil in contemporary life is Barack Obama.

## President Barack Obama as an Example of Evil

1. There are few better examples than President Barack Obama, when it comes to illustrating evil.
2. He is very well-known, his actions are very well-known, and the results of his actions are felt, even though people may not fully understand the connection between his deeds and their results.
3. Acts of human good are often associated with evil or are they themselves evil.
4. Obama has subverted the Constitution of the United States, which he swore to uphold. This is a document which has guided our country for over 200 years; however, President Obama has done everything possible to invalidate the Congress. He uses executive orders, memos and other similar things to enact legislation, and he packs the courts with his appointees who will nearly always support his actions.
5. His attempt at universal healthcare creates another entitlement which our country can ill afford; and it gives much greater power to the government over the medical insurance sector (and the medical sector as a result). This bill also moved the student loans under the auspices of the government.
6. He essentially opened up the borders to illegal aliens, overwhelming our welfare system.
7. He increased food stamps and other forms of welfare so that they have overwhelmed our budget. If a system has been overwhelmed with welfare benefits, that system will self-destruct. This is the plan of [Coward-Piven](#), with the view toward destroying America. It is unclear if that is his intent, but he certainly appears to be hell-bent on spending us further into debt than most thought possible.

One thing that President Obama has been great for is to stand in as an illustration of this or that. One of the reason he is such a good example is, many people do not see him as a villain. This is why he is such a good example of evil.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

## Proverbs 6:14b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mâdôwn (מַדּוֹן) [pronounced maw-DOHN]	strife, discord, contention, object of contention	masculine singular noun	Strong's #4066 (and #4079 and #4090) BDB #193

The NET Bible: The word "contention" is from the root מַדּוֹן (din); the noun means "strife, contention, quarrel." The normal plural form is represented by the Qere, and the contracted form by the Kethib.<sup>222</sup>

<sup>222</sup> From <https://bible.org/netbible/index.htm?pro6.htm> (footnote); accessed September 9, 2015.

## Proverbs 6:14b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
James Rickard: “strife” is MADON, מַדּוֹן, “Strife, dispute, plead or contend with.” The Proverbs among other things including a “contentious wife”, cf. Prov 21:19; 25:24; 27:15, speaks of those who spread strife, Prov 6:14, 19; 16:28, and those who stir up strife, 10:12; 15:18; 28:25; 29:22, as being foolish and headed for judgment. <sup>223</sup>			
shālach (שָׁלַח) [pronounced shaw-LAKH]	to send, to send off, to send away, to dismiss, to give over, to cast out, to let go, to set free, to shoot forth [branches], to shoot [an arrow]	3 <sup>rd</sup> person masculine singular, Piel perfect	Strong's #7971 BDB #1018
James Rickard: “Spreads” is the Hebrew Verb SHALACH, שָׁלַח, in the Piel (intensive action) Imperfect (incomplete action) that means “to send out or put out.” This goes with “continually devising evil” above where here he “continually spreads strife.” <sup>224</sup>			

**Translation:** ...causing [lit., sending forth] discord. They promote discord, strife and contention.

John Gill: [He sows discord] between a man and his neighbour; between one friend and another; between husband and wife, parents and children, brethren and brethren, magistrates and subjects; between kings and princes of the earth in which sort of work the man of sin, antichrist, has been very busy.<sup>225</sup>

James Rickard: Contention is caused by hatred, Prov 10:12, and uncontrolled temper, Prov 15:18, perversity, Prov 16:28, greed, Prov 28:25, and anger, Prov 29:22, which are all stirred up and cast forward by the wicked and worthless person. See also these additional verses on strife: Prov 17:1; 18:6; 20:3; 22:10; 23:29; 26:21; 30:33.<sup>226</sup>

This so much describes liberal thinking in 2015. One of the controversies of this day is a woman who is an elected clerk who refuses to issue marriage licenses to gays. The Supreme Court this year decided that gay marriage is another one of those carefully hidden rights found in our constitution, and somehow, they managed to unearth it. So 5 men and women have decided to impose their view of marriage on the entire United States. This is automatically going to set up innumerable confrontations between gays who absolutely need the blessing of Christians, or they will sue them or bring television cameras to embarrass them. None of this is necessary; and it would not occur, except for gay marriage being found as some hidden right in our constitution.

As a result, millions of liberals are *outraged* because a **county clerk in Kentucky** has decided she should not have to marry two gay men (she was elected before this whole gay marriage fiasco).

This is one example of many where strife and contention are promoted in our society.

In the past 7 years (I write this in 2015), I have never been more estranged from friends who are liberals. Part of that is because there is a president and a party that continually looks to divide America into interest groups, promoting the interests of a favored group over another. I have had quite a number of people that I know who no longer speak to me because I do not support gay marriage, and that I believe this is the wrong thing for America. 10 years previous, the idea of gay marriage to these same people would have been foreign to them; it would not

<sup>223</sup> From <http://gracedoctrine.org/proverbs-chapter-6/> accessed September 22, 2015.

<sup>224</sup> From <http://gracedoctrine.org/proverbs-chapter-6/> accessed September 22, 2015.

<sup>225</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 6:14.

<sup>226</sup> From <http://gracedoctrine.org/proverbs-chapter-6/> accessed September 22, 2015.



have been on their radar and it would not have been an issue to them. They would have thought the idea of gay marriage is foolish at that time.

James Rickard suggests that there are those who spread strife and dissension, but manage to keep themselves out of the actual fray. So, to at least half of those in strife, the person who put them into strife is not recognized as having done so.

Rickard: *The English word “mischief” comes from a root meaning of “to meet with misfortune.” It is defined as the feeling of wanting to cause trouble in order to have fun, and includes the conduct or action resulting in harm, trouble, or schism. This can be towards any one person or group of people including all forms of legitimate authority. A “mischief maker” is anti-legitimate authority. From the context of Prov 6:19b, “one who spreads strife among brothers,” it is one who does this within the body of Christ, church or local assembly. “Mischief makers” in the local church and those outside the local assembly use attractiveness and personality resources to acquire power and approbation. Then they use this power to attract others, to discriminate, to distract others, and to reject others including God’s Word, Bible doctrine. When good deeds are involved, it results in schism, and control and manipulation of others. In the local church the result is erosion of authority in three areas: husbands; parents; and pastors, not to mention the erosion of God’s Word.<sup>227</sup>*

### Proverbs 6:15a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
‘al (עַל) [pronounced <i>gahl</i> ]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong’s #5921 BDB #752
kên (כֵּן) [pronounced <i>kane</i> ]	<i>so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted</i>	adverb	Strong’s #3651 BDB #485
Together, ‘al kên (עַל כֵּן) mean <i>so, upon the ground of such conditions, therefore, consequently, on this account, on account, for this reason</i> . Literally, these words would be translated <i>upon so, upon therefore, upon then</i> .			
pith’ôm (פִּתְאוֹם) [pronounced <i>pith-OHM</i> ]	<i>suddenness, suddenly; in a moment</i>	adverb/substantive	Strong’s #6597 BDB #837
bôw’ (בֹּא) [pronounced <i>boh</i> ]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong’s #935 BDB #97
’êyd (עֵיךְ) [pronounced <i>ayd</i> ]	<i>a burden or a load [by which one is crushed], a heavy misfortune, distress, calamity</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong’s #343 BDB #15

**Translation:** *Consequently, his calamity suddenly comes to him;...* For this person, suddenly, calamity or misfortune will come upon them. They will be crushed by it.

When a country succumbs to anti-God, liberal policies, that country will have sudden calamity. I write this in 2015, and the United States has an \$18 trillion debt—is that not a recipe for sudden disaster? Furthermore, we have absolutely nothing to show for it. I am using the potential of a national disaster here; whereas, this verse deals with individual disaster. The man with perverse thinking, who devises evil, who is constantly sowing discord—this man will have calamity come upon him suddenly and it will crush him.

<sup>227</sup> From <http://gracedoctrine.org/proverbs-chapter-6/> accessed September 22, 2015.

John Gill: *[Calamity will be] [u]nthought of and unexpected: he that devises mischief to others secretly shall have no warning of his own ruin, nor time and means of preventing it.*<sup>228</sup>

James Rickard: *Under the Law of Volitional Responsibility, the believer as a “mischief maker” who designs to inflict pain on others will, as a result of his actions, inflict on himself or herself unbearable suffering from bad decisions stemming from his old sin nature, which is a position of weakness, Prov 6:15, Therefore his calamity will come suddenly; instantly he will be broken and there will be no healing...* “Mischief makers” also hallucinate about themselves. They see themselves as being on top of the world as they devise plans to bring others down. This is noted in Psalm 10, which is a prayer for the overthrow of the wicked as well as Psa 55:10...eversionistic “mischief making” believers...hallucinate about their own spiritual status. They believe that they are more spiritually advanced than they really are. Through hallucination about their spiritual status they fail to use rebound, and so compound their problem.<sup>229</sup>

When the believer spends extended periods of time outside of the filling of the Spirit, they subject themselves to self-induced misery as well as to divine discipline.

Proverbs 6:15b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
petha <sup>c</sup> (עֶתָּה) [pronounced PEH-thahg]	suddenly, suddenness, in an instant	adverb, substantive	Strong's #6621 BDB #837
shâbar ( שָׁבַר ) [pronounced shaw <sup>b</sup> -VAHR]	to be broken, to break [one's limbs, mind or heart]; to be torn to pieces; to be broken down, to be destroyed, to perish	3 <sup>rd</sup> person masculine singular, Niphal imperfect	Strong's #7665 BDB #990
w <sup>e</sup> (or v <sup>e</sup> ) (וְ, or וּ) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
’êyn (אֵין) [pronounced ān]	nothing, not, [is] not; not present, not ready; expresses non-existence, absence or non-possession; [there is] no [none, not one, no one, not]	particle of negation; substantive of negation	Strong's #369 BDB #34
mar <sup>e</sup> pê <sup>r</sup> (מַרְפֵּי) [pronounced mahr-PAY]	a healing, a cure; health, profit, sound (of mind)	masculine singular noun	Strong's #4832 BDB #951
With a negative, it means <i>incurable, without a remedy</i> .			

**Translation:** ...he perishes in an instant and there is no cure. He will suddenly be broken; there will be no cure. This is a description of the end of the man described in this passage.

For individuals, for cities, for states and for nations, there is often a point of no return. And suddenly, they fall under great judgment or they destroy themselves. As a nation, we face potential disaster in the United States; as individuals, we face potential disaster. There are 94 million Americans right now who are not working, who depend upon the largesse of government to live. What happens if our government implodes? What happens if

<sup>228</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 6:15 (slightly edited).

<sup>229</sup> From <http://gracedoctrine.org/proverbs-chapter-6/> accessed September 22, 2015.

United States currency is no longer the world currency? Our nation and millions of individuals could suffer unbelievable loss in the matter of a few days or a few weeks, were the wrong events to take place.

No nation has enjoyed such great prosperity as the United States. People from all over the world want to move here. They will risk their lives and the lives of their family to be here. But we have this prosperity because the Lord has blessed us; and God could just as easily remove His blessing.

vv. 12–15: The worthless man [or, *the man of Belial*], the man of iniquity advances fraudulent [and deceitful] speech, winking his eye, scraping with his foot, pointing with his fingers. With his perverse heart, [he is] devising evil at every opportunity, causing [lit., *sending forth*] discord. Consequently, his calamity suddenly comes to him; he perishes in an instant and there is no cure.

### Calamity Comes Upon the Reversionist, by James Rickard

Therefore, the Mischief / Trouble Maker's "calamity (ED – calamity, distress, or ruin) shall come:

1. Without Warning. It shall come suddenly (PITHON – suddenly and surprisingly): Suddenly he will be broken, to punish him for all the wicked acts he used to capture people in his snares.
2. Without Haste. It will come instantly (PETHA – suddenly and immediately): Instantly, by God's timing and not ours, he will receive the results of his own consequences along with Divine punitive judgment.
3. Without Relief. He will be irreparably broken without remedy, (AYIN MARPE – no healing or calmness): As long as he remains in his evil state without repentance, He will come to his end and none shall help him, Dan 11:45; Prov 29:1; 2 Chron 36:16.

Rickard then gives some examples:

Dan 11:45, "He (antichrist) will pitch the tents of his royal pavilion between the seas and the beautiful Holy Mountain; yet he will come to his end, and no one will help him."

Prov 29:1, "A man who hardens his neck after much reproof will suddenly be broken beyond remedy."

2 Chron 36:16, "But they continually mocked the messengers of God, despised His words and scoffed at His prophets, until the wrath of the LORD arose against His people, until there was no remedy."

In contrast the righteous believer who consistently takes in and applies God's Word has healing due to a Relaxed Mental Attitude.

Prov 4:22, "For they (Bible Doctrines) are life to those who find them and health to all their body."

Prov 12:18, "There is one who speaks rashly like the thrusts of a sword, but the tongue of the wise brings healing."

Prov 13:17, "A wicked messenger falls into adversity, but a faithful envoy brings healing."

Prov 14:30, "A tranquil heart is life to the body, but passion is rottenness to the bones."

Prov 15:4, "A soothing tongue is a tree of life, but perversion in it crushes the spirit."

Prov 16:24, "Pleasant words are a honeycomb, sweet to the soul and healing to the bones."

Mal 4:2, "But for you who fear My name, the sun of righteousness will rise with healing in its wings; and you will go forth and skip about like calves from the stall."

## Chapter Outline

## Charts, Graphics and Short Doctrines

Gary North puts much of his interpretation through an economic filter.

### Gary North on the Sudden Downfall of the Man Spreading Strife

This person actively spreads strife. He divides people from each other. Again, this increases other people's costs of cooperation. They find it more difficult to deal with each other because of mutual suspicions. One evil person is capable of disrupting the plans of many others. The dominion covenant is thwarted because the strife undermines the productivity that is the product of the division of labor. It takes longer and becomes more expensive to subdue the earth.

What is significant is the suddenness of his downfall. Normally, men receive warnings. They see other people grow wary of them. Their business revenues decline. They find it difficult to gain cooperation with other individuals, who fear they will go bankrupt and not perform their contractual obligations. In other words, as men conduct their daily affairs unwisely, other men call attention to their shortcomings, directly or indirectly. Unreliable people either learn from experience or else they see their income declining steadily.

There is another important factor to consider. The free market economy creates incentives to correct antisocial behavior. A man may learn directly from his profit-and-loss statements that he must restructure his business dealings. If he fails to repent (turn around), then some other person may be able to step in and offer to help the faltering business—for a fee, of course. Finally, competitors may step in and offer to buy up the business. Step by step, the free market economy allows other men to confront an inefficient man with the reality of his failures.

In contrast, this deceiver falls overnight. Whatever negative signals he receives are either ignored by him—he trusts no signals, being a misuser of signals—or else misinterpreted. Perhaps his partners in deception are now setting him up. They are doing to him what he did to others. Because he trusts the signals of his accomplices, he becomes vulnerable to them. Because he thinks fraud can overcome the pressures of the free market, he ignores signals from honest men. After all, they are the suckers. A cunning man never gives a sucker an even break.

From <http://www.garynorth.com/WisdomAndDominion.pdf> accessed September 25, 2015.

## Chapter Outline

## Charts, Graphics and Short Doctrines

I present this simply because it is an interesting approach. File this under, *let me think about that for a moment*.

### The Problem with Price Controls, by Gary North

Government-enforced price controls are a form of false signals. The government tells the voters that they will be able to buy goods and services at below-market prices. But the bureaucrats are winking: at economic law, or at black market operators, or at insiders. Price controls misinform the public about the supposed availability of goods and services at prices that are artificially low (price ceilings). Those “on the inside” know better. They can arrange their economic affairs accordingly. Those who are not in the know—the majority of voters—become the suckers. The result: economic shortages (from price ceilings) or gluts (from price floors),<sup>1</sup> and the eventual disruption of the whole economy.

Price ceilings are especially insidious. The voters are deceived into believing that they can count on other citizens (sellers) when working out their respective plans. But sellers resist selling at a loss; they want unrecorded payoffs, or special barter deals, or other inducements to trade. This creates resentment and strife. It subsidizes envy. The controls generate improper responses to the true conditions of supply and demand. Eventually, the whole economy collapses or becomes stagnant. The more the false signals, the more devastating the collapse.

## The Problem with Price Controls, by Gary North

Calamity comes swiftly and without remedy. Nobody trusts the deceiver. He cannot gain cooperation of others because of the pattern of deception he has established. His “capital reserve”—a good reputation—is depleted. Without it, he finds it difficult to rebound from disaster. He needs cooperation, but he cannot find people who will sell it to him. He has priced himself out of the market. Dealing with him is too risky. Until the very end, he believes himself to be immune to false signals. This is his undoing: he fails to respond to accurate signals—signals that tell him to change his ways or else be judged.

### Conclusion

Deception can be indulged in by individuals and civil governments. Individual deception has limited consequences, both to the deceiver and those deceived. Word gets out regarding a person's lack of trustworthiness. Government deception is more insidious, for it relies on people's trust in authority.

Price controls are forms of institutionalized deception. Government officials announce that an item must not be sold above a specific price. If free market conditions would produce a higher price, the item begins to go off the official, visible markets. Sellers refuse to sell for less than what the item is really worth, according to buyers' bids.

Deception increases the cost of doing business. It therefore reduces the amount of cooperation in the market. This reduces the division of labor and therefore productivity. A society's wealth is reduced from what it otherwise might have been. In a free market, the penalties against deception reduce the quantity of deception at the margin: little by little. Negative feedback steadily pressures the deceiver to change his ways or else suffer more losses.

In contrast, deception by governments continues, because the public's negative feedback rarely falls on the faceless officials who are enforcing the programs that rely on deception. There is not comparable pressure to change course.

<sup>1</sup> Murray N. Rothbard, *Man, Economy, and State: A Treatise on Economic Principles*, 2nd ed. (Auburn, Alabama: Mises Institute, [1962] 2009), ch. 12:5.

From <http://www.garynorth.com/WisdomAndDominion.pdf> accessed September 25, 2015.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

## Things Which the Lord Hates

In the previous passage, David has described a worthless evil man, and his end. Here he tells us exactly the things which are an abomination to God. There are overlaps of concepts: the man of Belial is sowing discord in v. 14, and one of the things which the Lord hates is someone who sows discord among brothers (v. 19). He devises evil in v. 14, and God hates a mind that is always devising wicked plans (v. 18). However, I do not see a similar organization in both passages which would hold them together.

Although each section hangs together as a unit, it is not clear that these have an overall organization to them.



Barnes ties them together in this way: *the teacher here enumerates six qualities as detestable, and the seventh as worse than all (seven represents completeness), but all the seven in this instance belong to one man, the man of Belial (Prov. 6:12).*<sup>230</sup>

Keil and Delitzsch see this as a *corroborative continuation of that which precedes*,<sup>231</sup> and yet, they cover it in their commentary as a separate section.

James Rickard: *In verses 17-19 we see the types of problems this group brings on others, that begins with the arrogance complex of sins that leads to lying about themselves and their intentions, as well as lying about the ones who will come under attack, vs. 17a. Sometimes this group effort will lead to the murder of innocent people, vs. 17b or many other kinds of evil and criminal actions, vs. 18b, that also carries over to a court of law where they lie about their own actions and the actions of their co-conspirators, vs. 19a., as they attempt to corrupt the judicial system or subvert the government's authority.*

*So we are given the pattern of the worthless and wicked individual who inevitably will bring others into their ways of evil, causing all kinds of harm and problems to innocent people. They are people who work to undermine social and personal relationships for their own benefit by openly rejecting the rules of society and thus undermining normal social relations.*

*We have seen this carried out in real life right before our very own eyes in our own back yard with the recent bombing attack at the 2013 Boston Marathon.*

*Some Biblical examples of this type of wickedness include the depraved men of Gibeah who thought themselves beyond the reach of the law, Judges 20:13, those who mock justice, Prov 19:28, and especially those who undermine the king's authority, 1 Sam 10:27; 2 Sam 20:1; 2 Chron 13:7.*<sup>232</sup>

**Six of these hates Y<sup>e</sup>howah and seven [are] an abomination of His soul: [two] eyes exalted, a tongue of lying and [two] hands shedding blood innocent; a heart fabricating iniquity, [two] feet hurrying to run to the evil, he utters lies (a witness of falsehood), and setting off discord in the midst of brothers.**

Proverbs  
6:16–19

**Y<sup>e</sup>howah hates these six [things]; in fact, [these] seven [are] abominable [to] His soul: exalted [proud] eyes, a lying tongue, and hands that shed innocent blood; a heart that devises iniquity [misfortune and fraud], feet [that] hurry towards evil, he utters lies ([as] a witness of falsehood), and [he] sets off discord among brothers.**

**Jehovah God hates these six things; in fact, what follows are seven things which He finds abominable: the prideful look and disposition; a man who lies about himself; a man who would kill those who are innocent; one who constantly plans out iniquity, misfortune and fraud; who has a willingness to engage in evil actions; a man who lies about others; and a person who causes discord among various groups of people.**

Here is how others have translated this verse:

#### **Ancient texts:**

Masoretic Text (Hebrew)

Six of these hates Y<sup>e</sup>howah and seven [are] an abomination of His soul: [two] eyes exalted, a tongue of lying and [two] hands shedding blood innocent; a heart fabricating iniquity, [two] feet hurrying to run to the evil, he utters lies (a witness of falsehood), and setting off discord in the midst of brothers.

<sup>230</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Prov. 6:16–19.

<sup>231</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Prov. 6:16–19.

<sup>232</sup> From <http://gracedoctrine.org/proverbs-chapter-6/> accessed September 22, 2015.

Latin Vulgate	Six things there are, which the Lord hates, and the seventh his soul detests: Haughty eyes, a lying tongue, hands that shed innocent blood, A heart that devises wicked plots, feet that are swift to run into mischief, A deceitful witness that utters lies, and him that sows discord among brothers.
Plain English Aramaic Bible	There are six things that Lord Jehovah hates, and his soul has despised a seventh: Lofty eyes and the false tongue, hands that shed innocent blood, The heart that makes plans of depravity and feet that hasten to run to evil, A false witness who speaks lies and deception among brothers.
Peshitta (Syriac)	There are six things which the LORD hates; yea, the seventh is an abomination to him: Haughty eyes, a lying tongue, and hands that shed innocent blood. A heart that devises wicked imaginations, feet that are swift in running to mischief, A false witness who speaks lies, and he who sows discord among brothers.
Septuagint (Greek)	For he rejoices in all things which God hates, and <u>he is ruined by reason of impurity of soul</u> . The eye of the haughty, an <u>unjust</u> tongue, hands shedding innocent blood, a heart devising evil thoughts, and feet hastening to do evil, <i>are hateful to God</i> . An unjust witness kindles falsehoods, and brings on quarrels between brothers.
Significant differences:	The second phrase in the Greek is much different than in the Hebrew. The Greek has <i>an unjust tongue</i> rather than <i>a lying tongue</i> .

### Limited Vocabulary Translations:

Bible in Basic English	Six things are hated by the Lord; seven things are disgusting to him: Eyes of pride, a false tongue, hands which take life without cause; A heart full of evil designs, feet which are quick in running after sin; A false witness, breathing out untrue words, and one who lets loose violent acts among brothers.
Easy English	God opposes 6 things. In fact he hates 7 things: <ul style="list-style-type: none"> <li>· proud eyes</li> <li>· a mouth that speaks lies</li> <li>· hands that murder</li> <li>· a heart that makes evil plans</li> <li>· the feet of a person who rushes to do evil deeds</li> <li>· a witness who tells lies</li> <li>· a man who starts arguments between brothers.</li> </ul>
Easy-to-Read Version	The Lord hates these six, no seven, things: eyes that show a man is proud, tongues that tells lies, hands that kill innocent people, hearts that plan bad things to do, feet that run to do evil things, a person who tells lies in court and says things that are not true, a person who starts arguments and causes fights between other people.
Good News Bible (TEV)	There are seven things that the LORD hates and cannot tolerate: A proud look, a lying tongue, hands that kill innocent people, a mind that thinks up wicked plans, feet that hurry off to do evil, a witness who tells one lie after another, and someone who stirs up trouble among friends.
The Message	<b>Seven Things God Hates</b> Here are six things God hates, and one more that he loathes with a passion: eyes that are arrogant, a tongue that lies,

	<p>hands that murder the innocent,  a heart that hatches evil plots,  feet that race down a wicked track,  a mouth that lies under oath,  a troublemaker in the family.</p>
Names of God Bible	<p>There are six things that <b>Yahweh</b> hates,  even seven that are disgusting to him:  arrogant eyes,  a lying tongue,  hands that kill innocent people,  a mind devising wicked plans,  feet that are quick to do wrong,  a dishonest witness spitting out lies,  and a person who spreads conflict among relatives.</p>
NIRV	<p>There are six things the Lord hates.  In fact, he hates seven things.  The Lord hates proud eyes,  a lying tongue,  and hands that kill those who aren't guilty.  He also hates hearts that make evil plans  and feet that are quick to do evil.  He hates any witness who pours out lies  and anyone who stirs up conflict in the community.</p>

**Thought-for-thought translations; paraphrases:**

Common English Bible	<p>There are six things that the Lord hates,  seven things detestable to him:  snobbish eyes,  a lying tongue,  hands that spill innocent blood,  a heart set on wicked plans,  feet that run quickly to evil,  a false witness who breathes lies,  and one who causes conflicts among relatives.</p>
Contemporary English V.	<p>There are six or seven kinds of people the LORD doesn't like: Those who are too proud or tell lies or murder, those who make evil plans or are quick to do wrong, those who tell lies in court or stir up trouble in a family.</p>
The Living Bible	<p>For there are six things the Lord hates—no, seven: haughtiness, lying, murdering, plotting evil, eagerness to do wrong, a false witness, sowing discord among brothers.</p>
New Century Version	<p>There are six things the Lord hates.  There are seven things he cannot stand:  a proud look,  a lying tongue,  hands that kill innocent people,  a mind that thinks up evil plans,  feet that are quick to do evil,  a witness who lies,  and someone who starts arguments among families.</p>
New Life Version	<p>There are six things which the Lord hates, yes, seven that are hated by Him: A proud look, a lying tongue, and hands that kill those who are without guilt, a heart that makes sinful plans, feet that run fast to sin, a person who tells lies about someone else, and one who starts fights among brothers.</p>

New Living Translation      There are six things the Lord hates—  
    no, seven things he detests:  
 haughty eyes,  
    a lying tongue,  
    hands that kill the innocent,  
 a heart that plots evil,  
    feet that race to do wrong,  
 a false witness who pours out lies,  
    a person who sows discord in a family.

**Partially literal and partially paraphrased translations:**

American English Bible      But because of this, his death will come soon... he'll be cut off and not be brought back, since he rejoices at things that God hates. He's destroyed, because his life is unclean... because his eyes are insulting... because his tongue is unrighteous... because his hands have shed righteous blood... because his heart conspires to do bad, and his feet have run to do evil.  
 When [a man] tells a lie [in a courtroom], this unrighteous witness sets fires... bringing lawsuits between even brothers. V. 15 is included for context.

Beck's American Translation *Seven Vices*  
 Six things the LORD hates, and seven He abhors:  
 Proud-looking eyes, a lying tongue,  
 hands that kill innocent people,  
 a mind making wicked plans,  
 feet that are quick to do wrong,  
 a dishonest witness telling lies  
 and the man who stirs up quarreling between brothers.

International Standard V ***What God Hates***  
 Here are six things that the LORD hates—  
    seven, in fact [The Heb. lacks *in fact*], are detestable to him [Lit. *to his soul*]:  
 Arrogant eyes,  
    a lying tongue,  
    and hands shedding innocent blood;  
 a heart crafting evil plans,  
    feet running swiftly to wickedness,  
 a false witness snorting lies,  
    and someone sowing quarrels between brothers.

New Advent (Knox) Bible      Six things I will tell thee, and name a seventh for good measure, the Lord hates and will never abide; the haughty look, the lying tongue, the hands that take innocent life, the heart that ever devises thoughts of mischief, the feet that hasten upon an ill errand, the false witness whose every breath is perjury, and the sower of strife among brethren.

Today's NIV      There are six things the LORD hates, seven that are detestable to him:  
 haughty eyes, a lying tongue, hands that shed innocent blood,  
 a heart that devises wicked schemes, feet that are quick to rush into evil,  
 a false witness who pours out lies and a person who stirs up dissension in the community..

Translation for Translators      There are six, maybe seven, kinds of people that Yahweh hates. They are:  
 People who show by their eyes that they are very proud;  
 people who lie [MTY];  
 people [SYN] who kill others [SYN] who have done nothing wrong;  
 people who plan to do evil deeds;  
 people [SYN] who run quickly to do wrong things;  
 people who easily tell lies in court;

and people who cause strife between family members.

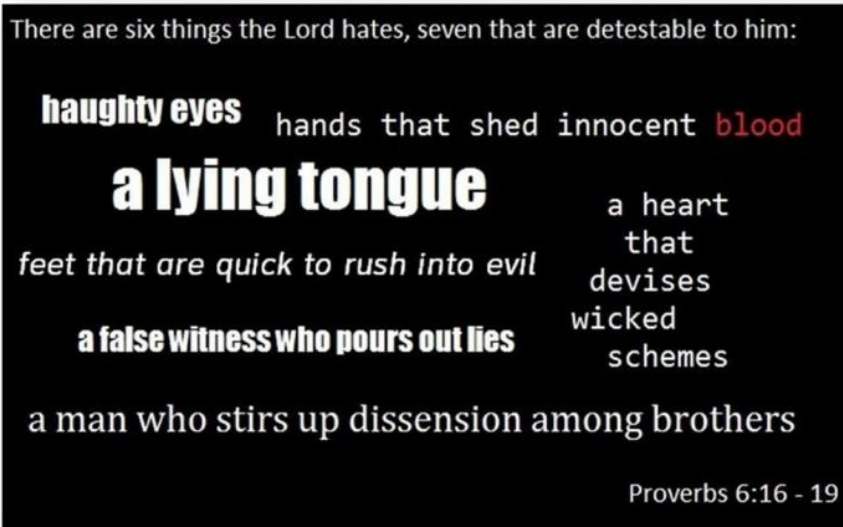
**Mostly literal renderings (with some occasional paraphrasing):**

Ancient Roots Translinear	These six Yahweh hates, seven are- an abomination to his soul: An uplifted eye; a tongue of falsehood; hands spilling innocent blood; a heart plowing thoughts of vice; feet hastening to run to evil; and a false witness broadcasting lies and sending strife between brothers.
Ferrar-Fenton Bible	<b>What the Lord Hates</b> There are six things the LORD Himself hates, And a seventh is abhorred by His soul; Haughty eyes, and a tongue that deceives ; And hands shedding innocent blood; A heart that plans out vile deceptions; Feet ready to rush to do wrong; A breather of lies for defrauding; And the sender of strife among friends!
Lexham English Bible	What Yahweh Hates There are six [things] Yahweh hates, and seven [things are] abominations of his soul: haughty eyes, a lying tongue, and hands that shed innocent blood, a devising heart, plans of deception, feet that hurry to run to evil, a false witness who breathes lies and sends out discord between brothers.

**Catholic Bibles (those having the imprimatur):**

Christian Community (1988)	There are six things Yahweh hates; seven his inner being detests: the proud look, the lying tongue, hands which spill innocent blood, the depraved heart, feet which speed towards evil, a false and lying witness and the one who sows discord among people.
The Heritage Bible	Jehovah hates these six, and seven are an abomination to his soul: Raised eyes, a lying tongue, and hands that spill innocent blood, A heart that devises vain devices, feet that flow like liquid running to evil, A false witness who breathes lies, and he who sends out contentions among brothers.
New American Bible (2011)	<b>What the Lord Rejects</b> There are six things the LORD hates, yes, seven [this literary pattern (n, n + 1) occurs frequently; cf., e.g., Am 1–2; Prv 30:18–19.] are an abomination to him; Haughty eyes, a lying tongue, hands that shed innocent blood, A heart that plots wicked schemes, feet that are quick to run to evil, The false witness who utters lies, and the one who sows discord among kindred. [6:17–19] The seven vices, symbolized for the most part by bodily organs, are pride, lying, murder, intrigue, readiness to do evil, false witness, and the stirring up of discord.
New Jerusalem Bible	There are six things that Yahweh hates, seven that he abhors: a haughty look, a lying tongue, hands that shed innocent blood, a heart that weaves wicked plots, feet that hurry to do evil, a false witness who lies with every breath, and one who sows dissension among brothers.
New RSV	There are six things that the Lord hates, seven that are an abomination to him: haughty eyes, a lying tongue, and hands that shed innocent blood, a heart that devises wicked plans, feet that hurry to run to evil, a lying witness who testifies falsely, and one who sows discord in a family.

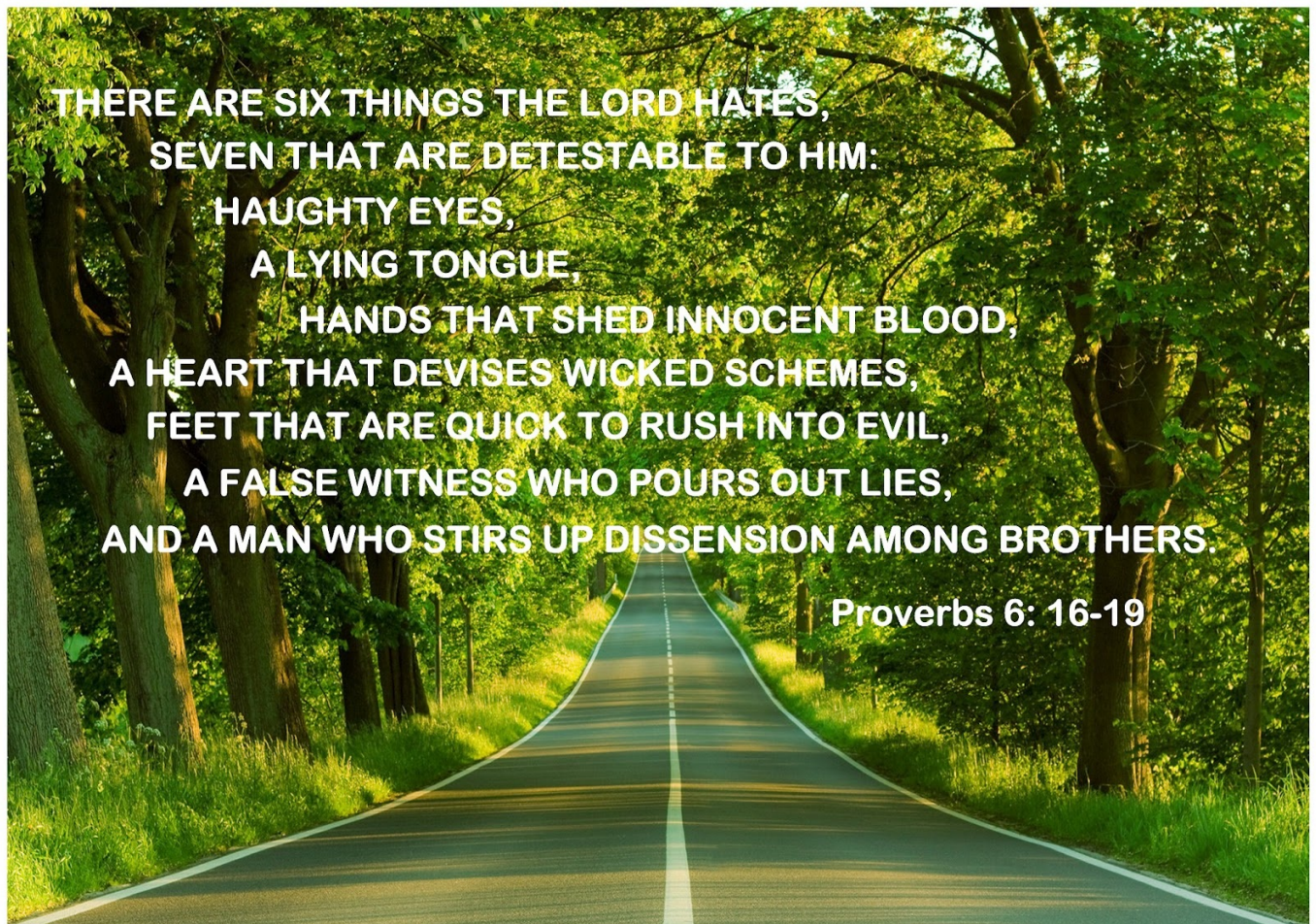




Proverbs 6:16–19 (New RSV) (a graphic) from [Courageous Christian Fathers](#); accessed October 2, 2015.

Revised English Bible

Six things the LORD hates, seven are detestable to him:  
a proud eye, a false tongue, hands that shed innocent blood,  
a mind given to forging wicked schemes, feet that run swiftly to do evil,  
a false witness telling a pack of lies, and one who sows strife between brothers.



**Proverbs 6:16–19** (a graphic and a good translation); from [Word Press](#); accessed October 2, 2015.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	There are six things ADONAI hates, seven which he detests: a haughty look, a lying tongue, hands that shed innocent blood, a heart that plots wicked schemes, feet swift in running to do evil, a false witness who lies with every breath, and him who sows strife among brothers.
exeGesés companion Bible	These six Yah Veh hates; yes, seven are an abhorrence to his soul; a lofty eye; a false tongue; and hands pouring innocent blood; a heart inscribing mischievous fabrications; feet hastening to run to evil; a false witness breathing lies; - spreading contention among brothers.
JPS (Tanakh—1985)	Six things the Lord hates; Seven are an abomination to Him: A haughty bearing, A lying tongue, Hands that shed innocent blood, A mind that hatches evil plots, Feet quick to run to evil, A false witness testifying lies, And one who incites brothers to quarrel.
Orthodox Jewish Bible	These shesh (six) things doth Hashem hate; indeed, shevah (seven) are an abomination unto His Nefesh; Haughty eyes, a lashon sheker, and hands guilty of shefach dahm naki, A lev that deviseth wicked machshevot (plans), raglayim that are swift in running to ra'ah, An ed sheker that speaketh lies, and he that soweth midanim (contention, strife, discords) among achim.
<i>The Scriptures</i> 1998	These six <i>matters</i> הוֹי hates, And seven are an abomination to Him: A proud look, A lying tongue, And hands shedding innocent blood, A heart devising wicked schemes, Feet quick to run to evil, A false witness breathing out lies, And one who causes strife among brothers.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	These six things the Lord hates; Indeed, seven are repulsive to Him: A proud look [the attitude that makes one overestimate oneself and discount others], a lying tongue, And hands that shed innocent blood, A heart that creates wicked plans, Feet that run swiftly to evil, A false witness who breathes out lies [even half-truths], And one who spreads discord (rumors) among brothers.
The Expanded Bible	There are six things the Lord hates. There are seven things ·he cannot stand [ <sup>L</sup> that are an abomination to his soul]: ·a proud look [haughty eyes], a lying tongue, hands that ·kill [ <sup>L</sup> spill the blood of] innocent people, a ·mind [heart] that thinks up evil plans,



feet that are quick to ·do [·run to] evil,  
 a witness who lies,  
 and someone who starts ·arguments [conflicts; fights] among·families  
 [brothers; Ps. 133].

Kretzmann's Commentary

These six things doth the Lord hate, yea, seven are an abomination unto Him, He regards them all with loathing and abhorrence:

a proud look, a haughty and supercilious behavior, a lying tongue, the organ of speech being named here for the false person, and hands that shed innocent blood, Cf Isa. 59:7,

an heart that deviseth wicked imaginations, always planning mischief, feet that be swift in running to mischief, unable to restrain their eagerness for every form of wickedness,

a false witness that speaketh lies, literally, "breatheth out lies," since he is addicted to that habit, and he that soweth discord among brethren, turning friends and relatives against one another. Against all these sins the inspired writer warns the believers of all times, since Satan, as a roaring lion, walketh about, seeking whom he may devour.

NET Bible®

There are six things that the Lord hates,

even seven [This saying involves a numerical ladder, paralleling six things with seven things (e.g., also 30:15, 18, 21, 24, 29). The point of such a numerical arrangement is that the number does not exhaust the list (W. M. Roth, "The Numerical Sequence  $x / x + 1$  in the Old Testament," VT 12 [1962]: 300-311; and his "Numerical Sayings in the Old Testament," VT 13 [1965]: 86)] things that are an abomination to him:

haughty eyes, a lying tongue,

and hands that shed innocent blood,

a heart that devises wicked plans,

feet that are swift to run to evil,

a false witness who pours out lies,

and a person who spreads discord among family members.

Syndein/Thieme

{Verses 16-19: The Only Octastich in Proverbs}

{Proverbs Chapter 6:16-19 - The seven greatest sins in the Eyes of Jehovah/God}

These six things does Jehovah/God hate. {sane' - means to abhor something that is 'ugly'} Yes, seven are an abomination unto Him:

{1} a proud look,

{Pride - category of mental attitude sin}

{2} a lying tongue, and

{Lying - category of sins of the tongue}

{3} hands that shed innocent blood

{Murder - category of overt sins},

{4} a 'right frontal lobe'/heart that devises wicked imaginations

{hatred -mental attitude sin},

{5} feet that be swift in running to mischief

{idiom for 'gossip' - sin of the tongue},

{6} a false witness that speaks lies, and

{perjury in a court setting - sin of the tongue},

{7} he that sows discord among brethren.

{maligning/inciting revolution - trouble makers - sin of the tongue}

{Note: Syntactically, these verses show that in the Eyes of Jehovah/God, mental attitude sins are the worst to Him. And, as opposed to what our human viewpoint says, only one overt sin is HIGH on His list of the worst sins. Pride is first! And was Satan's first sin! There are 2 mental attitude sins, 4 sins of the tongue, and only 1 overt sin in the list of worst!}.

The Voice

Take note, there are six things the Eternal hates;

no, *make it* seven He abhors:  
 Eyes that look down on others, a tongue that can't be trusted,  
 hands that shed innocent blood,  
 A heart that conceives evil plans,  
 feet that sprint toward evil,  
 A false witness who breathes out lies,  
 and anyone who stirs up trouble among the faithful.

**Literal, almost word-for-word, renderings:**

Concordant Literal Version	These are six things Yahweh hates, Even seven that are abhorrences to His soul:" Exalted eyes, a false tongue, And hands shedding innocent blood;" A heart engrossed with lawless devisings, Feet hastening to run to evil, A false witness who blows out lies, And one who instigates quarrels between brothers."
English Standard V. – UK	There are six things that the Lord hates, seven that are an abomination to him: haughty eyes, a lying tongue, and hands that shed innocent blood, a heart that devises wicked plans, feet that make haste to run to evil, a false witness who breathes out lies, and one who sows discord among brothers.
God's Truth (Tyndale)	There be six things which the Lord hates, and the seventh he utterly abhors: A proud look, a dissembling (KJV= lying) tongue, hands that shed innocent blood, an heart that goes about with wicked imaginations, feet that be swift in running to do mischief, a false witness that brings up lies, and such one as sows discord among brethren.
NASB	There are six things which the Lord hates, Yes, seven which are an abomination to Him [Lit of His soul]: Haughty eyes, a lying tongue, And hands that shed innocent blood, A heart that devises wicked plans, Feet that run rapidly to evil, A false witness who utters lies, And one who spreads [Lit <i>sends out</i> ] strife among brothers.
Stuart Wolf	Six they are that He hates, Yhwh, and/even seven that are an abomination to His soul: Eyes that are high/haughty, a tongue of a lie, and hands pouring out blood innocent, A heart that devises plans of trouble, feet that hasten to run to evil, he causes to breathe lies, a witness of lies (SHeQeR deals with that which is groundless, or without basis in fact or reality)/a false witness breathing lies, and one spreading strife/contention between/among brothers.
Updated Bible Version 2.11	There are six things which Yahweh hates; Yes, seven which are disgusting to him: Haughty eyes, a lying tongue, And hands that shed innocent blood; A heart that devises wicked purposes, Feet that are swift in running to mischief, A false witness who utters lies, And he who sows discord among brothers.
Webster's Bible Translation	These six [things] doth the LORD hate: yes, seven [are] an abomination to him: A proud look, a lying tongue, and hands that shed innocent blood. A heart that deviseth wicked imaginations, feet that are swift in running to mischief, A false witness [that] speaketh lies, and him that soweth discord among brethren.
Young's Updated LT	These six has Jehovah hated, Yea, seven are abominations to His soul. Eyes high—tongues false—And hands shedding innocent blood—A heart devising thoughts of vanity—Feet having to run to evil—A false witness who does breathe out lies—And one sending forth contentions between brothers.

**The gist of this passage:** This is a list of the 7 sins which God abhors.

Proverbs 6:16a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shêsh (שש) [pronounced shaysh]	six	masculine form of numeral	Strong's #8337 BDB #995
hênnâh (הנה) [pronounced hayn-nawh]	they, those; these [with the definite article]	3 <sup>rd</sup> person feminine plural personal pronoun	Strong's #2007 BDB #241
sânê' (אנש) [pronounced saw-NAY]	to hate, loath; to be hateful, to be filled with animosity	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #8130 BDB #971
Rickard: <i>The list begins with "hates", which is the Qal Perfect of the Verb SANE, שָׂנֵא, that means, "hate", which expresses an emotional attitude toward someone or something which is abhorred, disdained or opposed, and with which a person desires to have no relationship or amiable reconciliation.</i> <sup>233</sup>			
YHWH (יהוה) [pronunciation is possibly yoh-WAH]	transliterated variously as Jehovah, Yahweh, Y <sup>e</sup> howah	proper noun	Strong's #3068 BDB #217

**Translation:** Y<sup>e</sup>howah hates these six [things];... The context of this is a description of the man of worthlessness, the man of iniquity, in the previous 4 verses: **A worthless person, a wicked man, goes about with crooked speech, winks with his eyes, signals with his feet, points with his finger, with perverted heart devises evil, continually sowing discord; therefore calamity will come upon him suddenly; in a moment he will be broken beyond healing.** (Prov. 6:12–15; ESV). Although I separated these into separate sections, they do seem to be related.

And so that there is no question about what God abhors, these things are listed next. This would very much define what the worthless person above does.

J. Vernon McGee: *It is unbelievable to some folk that God could hate. They consider Him as only a God of love. The reason they have this kind of reaction is the result of following a deductive reasoning based on the syllogistic method of reasoning. The major premise is that God is love. That is true. The minor premise is that love is the opposite of hate, and that is also true. Then the conclusion they draw is that God cannot hate anything, but that is not true. God is love, but He hates evil.*<sup>234</sup>

As an aside, *hatred* by God is an **anthropopathism**, a characteristic which God does not possess, but helps to describe God in terms that we might understand.

Rickard continues: *"Hate" is an anthropopathism that ascribes to God a human characteristic, emotion or thought process that God does not truly have in order for us to better understand Him and His policy toward man by the use of language of accommodation. God does not hate. Hatred is a sin, yet hatred is used of God to describe His disdain and rejection of certain actions or people.*<sup>235</sup>

Rickard then adds: *Besides our list in Prov 6:17-19, the Lord is said to hate or despise a variety of things, such as objects symbolic of idolatry, Deut 16:22; acts of pagan worship, Deut 12:31; evil and*

<sup>233</sup> From <http://gracedoctrine.org/proverbs-chapter-6/> accessed September 22, 2015.

<sup>234</sup> From [https://archive.org/stream/20-Proverbs/20-PROVERBS\\_djvu.txt](https://archive.org/stream/20-Proverbs/20-PROVERBS_djvu.txt) (Prov. 6); accessed September 26, 2015.

<sup>235</sup> From <http://gracedoctrine.org/proverbs-chapter-6/> accessed September 22, 2015.



those who love violence, Psa 11:5; bloodthirsty and deceitful men, Psa 5:5; those who commit evil deeds, Hosea 9:15' divorce, Mal 2:16; etc.<sup>236</sup>

### Proverbs 6:16b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	and; even; in particular, namely; when, while; since, seeing, though; so, then, therefore; or; but, but yet; who, which; or; that, in that; with; also, in addition to, at the same time	simple wâw conjunction	No Strong's # BDB #251
I would suggest that <i>in fact</i> and <i>as well as</i> are reasonable translations for the wâw conjunction.			
The NET Bible: <i>The conjunction has the explicative use here (R. J. Williams, Hebrew Syntax, 71, §434).</i> <sup>237</sup>			
sheba' (עֶבֶט) [pronounced sheb'-VAHG]	seven	numeral masculine construct	Strong's #7651 BDB #987
tôw'êvâh (תּוֹעֵבָה) [pronounced to-gay-VAWH]	disgusting act, an abomination, abhorrent, an abhorrent act	feminine singular construct	Strong's #8441 BDB #1072
James Rickard: "Abomination" We noted this word in Prov 3:32 in some detail. Please refer to those notes for further information. In summary, "abomination" is the Hebrew noun TOEBAH that means, "a disgusting or detestable thing, abomination, or abominable." Its root word means, "to be faulty, corrupted, polluted or afflicted with a weakness." It is "an abhorrence for someone or something, something that elicits great dislike, disdain, loathing, detestableness, or thoroughly unpleasant."			
"Disgusting" means, "Acutely repugnant, loathsome or repellent." "Detestable" means, "Deserving abhorrence (to regard with loathing, to reject vehemently), odious (exciting hatred or repugnance, being offensive), and abominable."			
TOEBAH is primarily used of things, persons or practices that are either ritually or morally offensive to the LORD. <sup>238</sup>			
Rickard continues: <i>The Book of Proverbs names other things which are an "abomination to the LORD."</i> In the 21 occurrences of "abomination" in Proverbs, it denotes bad moral conduct of a social kind, and in 12 of them are in the formulation "an abomination to the LORD."			
These include, the corrupt person, Prov 3:32; false weights or scales in business, 11:1; 20:23; those with a false heart and lying lips, 11:20; 12:22; and the sacrifice of the wicked, 15:8; evil plans 15:26; the arrogant, 16:5; the wrongdoing of wicked kings, 16:12; those who justify the wicked and condemn the righteous, 17:15; mockers of Bible Doctrine, 24:9; the prayers of those who turn away from learning Bible Doctrine, 28:9; and the unjust man, 29:27a. <sup>239</sup>			

<sup>236</sup> From <http://gracedoctrine.org/proverbs-chapter-6/> accessed September 22, 2015.

<sup>237</sup> From <https://bible.org/netbible/index.htm?pro6.htm> (footnote); accessed September 10, 2015.

<sup>238</sup> From <http://gracedoctrine.org/proverbs-chapter-6/> accessed September 22, 2015.

<sup>239</sup> From <http://gracedoctrine.org/proverbs-chapter-6/> accessed September 22, 2015.

## Proverbs 6:16b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nephesh (נֶפֶשׁ) [pronounced NEH-fesh]	soul, life, living being; breath; mind; desire, volition; will	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #5315 BDB #659

**Translation:** ...in fact, [these] seven [are] abominable [to] His soul:... 7 sins total will be named. Gill says<sup>240</sup> that the word *abominable* is not confined to only the 7<sup>th</sup> sin; nor is God's hatred reserved only for the first 6 sins.

J. Vernon McGee: *The number seven in the Bible indicates not perfection but completeness. God has a complete hatred of these things, and they are all the works of the flesh. They are things that reveal the total depravity and the utter degradation of the human species. God has gone on record that He hates them. God denies the thesis of liberal theology that He is some sentimental and senile old man who weeps but never works, that He simply shuts His eyes to the sins of mankind and is tolerant of evil, that He forgives because He hasn't the intestinal fortitude to punish sin. God says, "I love," but He also says, "I hate."*<sup>241</sup>

I am assuming that this is poetic language in order to make a point—these 6 things, the Lord hates—in fact, there are 7 that the Lord finds abominable. We find very similar language in Prov. 30:15 (The leech has two daughters: Give and Give. Three things are never satisfied; four never say, "Enough"—ESV). See also Prov. 30:18 Job 5:19.

A possible way to interpret this is, 6 is the number of man, and 7 is considered a perfect or divine number; so the two tie together the sins of man contrasted with the holiness of God (which is expressed by His hatred of these sins).

James Rickard offers an excellent explanation (which is sourced): *The purpose of this kind of numerical pattern (x and x + 1) is not to give a complete list. Instead it is to stress the final (x + 1) item, as the culmination or product of its preceding items.* (The Bible Knowledge Commentary: An Exposition of the Scriptures by Dallas Seminary Faculty).<sup>242</sup>

Bullinger calls this an epanorthosis [pronounced EHP-ah-nor-tho-sis], where the writer states something, and immediately thinks of something which is better or greater or stronger, and then states that instead. This is also called a *correction*.<sup>243</sup>

What will follow are 7 sins which God finds disgusting. R. B. Thieme, Jr. referred to these as the 7 worst sins.

Rickard points out something which stood out to me as well: *In each of the first five members of the list, some body part is associated with a particular type of sin. More specifically, the body parts that act out certain sins (e.g., hands that shed blood) represent the distorted personalities behind these types of actions. The person whose heart, eyes, tongue, hands, or feet carry out such deeds has a twisted soul and grossly corrupts the image of God that should be recognizable in every human. Therefore, the first five things the Lord hates are body parts set in a sequence that moves generally from the head to the feet (eyes, tongue, hands, heart, feet), encompassing the whole body involved in sin, and the last two are specific types of persons, (the false witness and the mischief / trouble maker).*

<sup>240</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 6:13.

<sup>241</sup> From [https://archive.org/stream/20-Proverbs/20-PROVERBS\\_djvu.txt](https://archive.org/stream/20-Proverbs/20-PROVERBS_djvu.txt) (Prov. 6); accessed September 26, 2015.

<sup>242</sup> From <http://gracedoctrine.org/proverbs-chapter-6/> accessed September 22, 2015.

<sup>243</sup> *Figures of Speech Used in the Bible*; E. W. Bullinger; ©originally 1898; reprinted 1968 Baker Books; pp. 909–910.

*Also note, the first five items concern general immoral characteristics: pride, deceitfulness, violence, conniving character, and various motivational sins, whereas the last two in vs. 19 specifically belong to a judicial or governmental setting.<sup>244</sup>*

*Abomination...refers to something which is "loathed or which causes horror". The Bible mentions several sins that are called abominations.*

### Things which are an abomination to God, from Alan Carr

- Ø Homosexuality – Lev. 18:22-30; 20:13
- Ø Idolatry – Deut. 7:25
- Ø Human Sacrifice – Deut. 12:31
- Ø Eating Ritually Unclean Animals – Deut. 14:3-8
- Ø Sacrificing Defective Animals – Deut. 17:1
- Ø Engaging In Occult Practices – Deut. 18:9-14
- Ø Dishonest Business Practices – Deut. 25:13-16
- Ø Ritual Prostitution – 1 Kings 14:23ff

It is an interesting contrast here.

From [http://www.sermonnotebook.org/old%20testament/Pro%206\\_11.htm](http://www.sermonnotebook.org/old%20testament/Pro%206_11.htm) accessed October 2, 2015.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Carr follows this up with....

### God's Sudden Wrath, by Alan Carr

*We need to understand that those who are guilty of these things will be visited by the awesome wrath and judgment of God. Consider:*

- Ø Psa. 50:22, "Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver."
- Ø Pro. 29:1, "He, that being often reprov'd hardeneth his neck, shall suddenly be destroyed, and that without remedy."
- Ø Psa. 73:18-20, "Surely thou didst set them in slippery places: thou castedst them down into destruction. How are they brought into desolation, as in a moment! they are utterly consumed with terrors. As a dream when one awaketh; so, O Lord, when thou awakest, thou shalt despise their image."
- Ø Num. 32:23, "But if ye will not do so, behold, ye have sinned against the LORD: and be sure your sin will find you out."
- Ø Gal. 6:7-8, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."

From [http://www.sermonnotebook.org/old%20testament/Pro%206\\_11.htm](http://www.sermonnotebook.org/old%20testament/Pro%206_11.htm) accessed October 2, 2015.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

<sup>244</sup> From <http://gracedoctrine.org/proverbs-chapter-6/> accessed September 22, 2015.

## Proverbs 6:17a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿēynayim (עֵינַיִם) [pronounced <i>gay-nah-YIM</i> ]	eyes, two eyes, literal eye(s), spiritual eyes; face, appearance, form; surface	feminine dual noun	Strong's #5869 (and #5871) BDB #744
rûwm (רוּם) [pronounced <i>room</i> ]	those rising up, the ones arising, those who are growing; ones who are being exalted, those becoming high, those becoming powerful; ones being high and lofty; those being remote, ones being in the far distance	feminine plural, Qal active participle	Strong's #7311 BDB #926

The NET Bible: The expression “high/ lofty [תוֹמָר, *ramot*] eyes” refers to a proud look suggesting arrogant ambition (cf. NCV “a proud look”). The use of “eyes” is a metonymy of adjunct, the look in the eyes accompanying the attitude. This term “high” is used in Num 15:30 for the sin of the “high hand,” i.e., willful rebellion or defiant sin. The usage of “haughty eyes” may be illustrated by its use with the pompous Assyrian invader (Isa 10:12-14) and the proud king of the book of Daniel (11:12). God does not tolerate anyone who thinks so highly of himself and who has such ambition.<sup>245</sup>

**Translation: ...exalted [proud] eyes,...** The exalted eyes, the proud eyes, simply refers to human pride. This person sees himself as above everyone else, hence, the *exalted* eyes. This person looks down upon others, he looks upon them with disdain<sup>246</sup>; he sees himself as superior (in whatever realm is important to him). We find this same concept in Prov. 30:13 **There are those--how lofty are their eyes, how high their eyelids lift!** (ESV)

Pride puts men or angels into direct conflict with God. God made us, everything that we have is because of Him; all the good that we are can be attributed to him; and we are going to be prideful and arrogant before Him?

The Pulpit Commentary: *Pride is put first, because it is at the bottom of all disobedience and rebellion against God's laws. It is the very opposite of humility, which the apostle, in Eph. 4:2, mentions as the basis, as it were, of all the virtues.*<sup>247</sup>

**God gives grace to the grace-oriented, but He resists the proud.** (James 4:6b; Prov. 3:34) Pride assumes that we have some sort of inherent merit, or developed virtue, apart from God.

McGee has a lot to say on this topic:

### J. Vernon McGee on Pride

*"A proud look." The literal is eyes of loftiness. It is the attitude that overvalues self and undervalues others. This is pride. It is that thought of the heart, that little look and that turn of the face, that flash of the eye which says you are better than someone else. God says, "I hate it." It is number one on His list — He puts it ahead of murder and ahead of drunkenness. God hates the proud look.*

*It is strange that in churches today one can get by with a proud look and no one would say a thing about it. Do you know that the first overt act of sin in heaven, the original sin, was pride? It was when Satan, Lucifer, son*

<sup>245</sup> From <https://bible.org/netbible/index.htm?pro6.htm> (footnote); accessed September 10, 2015.

<sup>246</sup> From Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 6:17.

<sup>247</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Prov. 6:17.

## J. Vernon McGee on Pride

*of the morning, said in his heart, "... I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High" ( Isa. 14:13-14 ). And he is the one who came to man in the Garden of Eden and said, "... ye shall be as gods ..." ( Gen. 3:5 ).*

*It is quite interesting that behind all psychological disturbances and psychosomatic disease there is the trunk of tree from which the abnormality springs. Do you know what that is? It is a lack of being a complete personality. It is wanting to be somebody important, wanting certain status symbols — one of which is independence of God. It is wanting to be one's own god. It is making the little self to be God. That is the reason a salvation by works appeals to men. Little man likes to say, "I'm going to earn my own salvation. I'll do it myself, and I don't need You, God. I certainly don't need to have Your Son die for me. When I come into Your presence, I want You to move over because I am just as good as You are, and I'm going to sit down right beside You." My friend, a work-salvation is the result of folk who are psychologically sick. God resists the proud, and He has respect unto the lowly. He says that He will bring down the high looks. God said to Job, "Look on every one that is proud, and bring him low; and tread down the wicked in their place" ( Job 40:12 ).*

*In the beatitudes of the Sermon on the Mount, the Lord Jesus said, "Blessed are the poor in spirit: for theirs is the kingdom of heaven" ( Matt. 5:3 , italics mine). This is what the psalmist says: "LORD, my heart is not haughty, nor mine eyes lofty: neither do I exercise myself in great matters, or in things too high for me" ( Ps. 131:1 ). We need to take the lowly place and say, "Oh God, I am weak. I can't make it. I need You."*

*The other day I saw a young man walk into a group of young men. He was a big, swaggering, baby boy — that is what he was. He wanted to be accepted by his peers; so he walked in, looked around, and began to curse like a sailor. I thought, Poor little fellow! What a poor little baby he is, trying to make himself acceptable with the other fellows. Why doesn't he simply go before God and tell Him the truth? Psychologically man adopts all this phony stuff. How much better off he would be to say to God as the psalmist said, "Lord, my heart is not haughty. I don't want to make claims that are not genuine. I don't have any righteousness." When you go to God for His salvation, that is when you become a real, full-fledged personality. Listen to what God said through Isaiah: "... but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word" ( Isa. 66:2 ). If you are willing to come to God on that basis, God will receive you. He hates a proud look.*

From [https://archive.org/stream/20-Proverbs/20-PROVERBS\\_djvu.txt](https://archive.org/stream/20-Proverbs/20-PROVERBS_djvu.txt) (Prov. 6); accessed September 26, 2015.

### Chapter Outline

### Charts, Graphics and Short Doctrines

There are many approaches to the sin of pride.

### The Sin of Pride (or, Arrogance), by Various Commentators

Commentator	Commentary
<b>Paraphrasing Matthew Henry</b>	<i>Men of pride overvalue themselves, and undervalue those around them.</i> <sup>248</sup>
<b>James Rickard</b>	<i>[Pride] is speaking of those who ultimately manifest a denial of the Lord's authority, cf, Job 21:22; 38:15; Psa 101:5; Isa 2:11-17; 10:33 and have a disregard for human rights. Therefore, arrogance means self-exaltation over another person and violates the fundamentally equal honor of each individual, cf. Psalm 18:27 Prov 8:13; 16:5; 29:23. 2Sam 22:28, And You save an afflicted people; but Your eyes are on the haughty whom You abase (SHAPEL -שפל , to bring low, humbled).</i>

<sup>248</sup> Taken from <http://gracedoctrine.org/proverbs-chapter-6/> accessed September 23, 2015. Original reference is there.



## The Sin of Pride (or, Arrogance), by Various Commentators

Commentator	Commentary
<b>Rickard continues</b>	A “proud look” is arrogance, which includes everything, e.g., bitterness, jealousy, vindictiveness, implacability, hatred, self-pity, etc. Arrogance is listed first in this catalogue of abominations because it is the primary genesis of sin and gives rise to it. No bad habit stands in sharper opposition to wisdom and fear of God than pride, Isa 2:11-17, and no virtue stands closer to them than humility and modesty, cf. Prov 3:34; 15:33; 16:18; 22:4. Arrogance is a major contradiction to the Pre-designed Protocol Plan of God; and therefore, the primary reason for the believer's failure to execute God's plan, will, and purpose. <sup>249</sup>
<b>Peter Pett</b>	‘Haughty eyes (‘rising eyes’).’ Compare the winking eyes in Proverbs 6:13, and the proud in heart who are an abomination to YHWH in Proverbs 16:5. The word ‘haughty’ indicates arrogance and pride, someone who thinks himself above the norm and able to do anything that he likes, as is in fact revealed by what follows. He sees himself as ‘special’, and even as being able to challenge God (compare Isaiah 10:12-15). That is why YHWH has determined a day when ‘the lofty looks of man will be brought low’ and when all that is proud and haughty and lifted up will be brought low (Isaiah 2:11-12). That is why David, in a desire to please YHWH, declared that ‘him who has a proud look and a high heart I will not put up with’ (Psalms 101:5). In Psalms 131:1 it is the one whose heart is haughty and whose eyes are ‘risen’ who exercises himself in things which are above him. But YHWH will bring down ‘risen looks’ (Psalms 18:27). For in the end such a man is simply a human being. He turns into dust like everyone else. He struts and frets his hour upon the stage and then is heard no more. In contrast ‘the meek will inherit the earth’ (Psalms 37:11) and YHWH dwells with the lowly and contrite (Isaiah 57:15). <sup>250</sup>
<b>The New American Bible Commentary</b>	The arrogant spirit may vaunt itself against any and all people, but fundamentally this reflects haughtiness before God and refusal to reckon with one's finitude and creatureliness. <sup>251</sup>

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This would be a good time to introduce the **Doctrine of Pride** ([HTML](#)) ([PDF](#)) ([WPD](#)).

### Proverbs 6:17b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lāshōwn (לֹשׁוֹן) [pronounced law-SHOHN]	tongue; speech; language; lapping; tongue-shaped	masculine singular construct	Strong's #3956 BDB #546
sheqer (שֶׁקֶר) [pronounced SHEH-ker]	a lie, lying words, deception, falsehood; a liar; whatever deceives, fraud, vanity; falsely [absolute used as adverb]	masculine singular noun	Strong's #8267 BDB #1055

<sup>249</sup> From <http://gracedoctrine.org/proverbs-chapter-6/> accessed September 23, 2015.

<sup>250</sup> From <http://www.studydrive.org/commentaries/pet/view.cgi?bk=19&ch=6> accessed September 27, 2015.

<sup>251</sup> Taken from <http://gracedoctrine.org/proverbs-chapter-6/> accessed September 23, 2015. Original reference is there.

## Proverbs 6:17b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
The NET Bible: <i>Heb "a tongue of deception." The genitive noun functions attributively. The term "tongue" functions as a metonymy. The term is used of false prophets who deceive (Jer 14:14), and of a deceiver who betrays (Ps 109:2). The Lord hates deceptive speech because it is destructive (26:28).</i> <sup>252</sup>			

**Translation:** ...a lying tongue,... Recall that the thing which persuaded the original woman to sin was the lying of Satan. Satan misled the woman to think that she would become as smart as God.

This is still Satan's approach today: he spreads lies and deceit, and those who believe what he says are led astray. Many people continue with satanic lies and deceit, *knowing* that these things are dishonest.

## Various Commentators on Lying

Commentator	Commentary
<b>Peter Pett</b>	<i>'A lying tongue.' The word for 'lying' indicates lying with the intention of causing harm. The same word is used in Proverbs 6:19 of 'false' witness. It is regularly used of 'false' testimony in court, but is not limited to that for it also refers to lies told in order to damage someone's position or reputation. Such lying brings a man into judgment for the one who tells lies will not stand in God's sight (Psalms 101:7), and the mouth of those who speak lies will be stopped (Psalms 63:11). This is because lying lips are an abomination to YHWH (Proverbs 12:22). To lie is to be loathsome (Proverbs 13:5). A lying tongue hates those who are afflicted by it, that is, it shows total disregard for them and treats them with contempt (Proverbs 26:28). The word is regularly applied to false prophets.</i> <sup>253</sup>
<b>John Gill</b>	<i>[To] knowingly and willingly, with an intention to deceive others; to hurt the character of a neighbour, or to flatter a friend, is a most detestable evil.</i> <sup>254</sup>
<b>James Rickard</b>	<i>It refers to malicious gossip and slander. It signifies aggressive deceit intended to harm another or others, unfaithfulness, and untrustworthiness, even when only the result of words, Cf. Prov 12:19; 21:6; 26:28. A "lying tongue" is metonymy, (a closely related term), for a person who has no regard for truth. To lie is to distort reality for one's own purposes and speaks of a refusal to submit to norms of right and wrong. By lying one seeks to rearrange not just individual facts but one's place in the world and so avoid having to live by the normal rules of life. Habitual lying leads to the psychological distortions described as "psychopathic personality."</i> <sup>255</sup>
<b>Matthew Henry</b>	<i>Next to a proud look nothing is more an abomination to God than a lying tongue; nothing more sacred than truth, or more necessary to conversation than speaking truth. God and all good men hate and abhor lying.</i> <sup>256</sup>

<sup>252</sup> From <https://bible.org/netbible/index.htm?pro6.htm> (footnote); accessed September 10, 2015.

<sup>253</sup> From <http://www.studydrive.org/commentaries/pet/view.cgi?bk=19&ch=6> accessed September 27, 2015.

<sup>254</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 6:17.

<sup>255</sup> From <http://gracedoctrine.org/proverbs-chapter-6/> accessed September 23, 2015.

<sup>256</sup> Taken from <http://gracedoctrine.org/proverbs-chapter-6/> accessed September 23, 2015. Original reference is there.

## Various Commentators on Lying

Commentator	Commentary
<b>J. Vernon McGee</b>	<p>God hates a "lying tongue." Have you ever noticed that there is far more said throughout the Bible about the abuse of the tongue than is said about the abuse of alcohol? The abuse of the tongue is something that is common to all races and all languages. People talk about a tongues movement. There is a big tongues movement oday. Do you know what that is? It is the lying tongue. How tragic it is! The psalmist (probably David) said, "I said in my haste, All men are liars" ( Ps. 116:11) . Dr. W. I. Carroll used to tell us in class, "David said in his haste that all men are liars. I've had a long time to think it over, and I still agree with David." I'll admit that I agree with David, too. Again the psalmist said, "Deliver my soul, O LORD, from lying lips, and from a deceitful tongue" ( Ps. 120:2) . In David's prayer of confession, he said, "Behold, thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom" ( Ps. 51:6 , italics mine). God is the God of truth. "Into thine hand I commit my spirit: thou hast redeemed me, O LORD God of truth" ( Ps. 31:5 , italics mine). How wonderful that is. How different from the lying tongue!<sup>257</sup></p>

### Chapter Outline

### Charts, Graphics and Short Doctrines

Preacher's Complete Homiletical Commentary: *The human tongue...is man's most potent instrument of good or evil.*<sup>258</sup>

Alan Carr: *Did you know that the Bible devotes more scriptures to the use of the tongue than it does to the use of alcohol? Some people would never drink a beer or even eat in a restaurant that served it, but those same people think nothing of using their tongues to slander others and spread lies. (Illustration, James 3:1-12).*<sup>259</sup>

## Proverbs 6:17c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
yâdayim (יָדַיִם) [pronounced yaw-dah-YIHM]	<i>[two] hands; both hands figuratively for strength, power, control of a particular person</i>	feminine dual noun	Strong's #3027 BDB #388
shâphak <sup>e</sup> (שָׁפַק) [pronounced shaw-FAHK <sup>e</sup> ]	<i>shedding, pouring, pouring out, a shedder [of blood], a murderer</i>	feminine plural, Qal active participle	Strong's #8210 BDB #1049
dâm (דָּם) [pronounced dawm]	<i>blood, often visible blood; bloodshed, slaughter; bloodguilt; blood of the grape [wine]</i>	masculine singular noun	Strong's #1818 BDB #196

<sup>257</sup> From [https://archive.org/stream/20-Proverbs/20-PROVERBS\\_djvu.txt](https://archive.org/stream/20-Proverbs/20-PROVERBS_djvu.txt) (Prov. 6); accessed September 27, 2015.

<sup>258</sup> From <http://www.studydrive.org/commentaries/phc/view.cgi?bk=19&ch=6> accessed September 29, 2015.

<sup>259</sup> From [http://www.sermonnotebook.org/old%20testament/Pro%206\\_6-11.htm](http://www.sermonnotebook.org/old%20testament/Pro%206_6-11.htm) accessed October 2, 2015.

## Proverbs 6:17c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
James Rickard: "Blood" is DAM, דָּם, The fluid in animals and people which nourishes each part of the body and is universally recognized as essential for life. The first occurrence of the word for blood in the Bible is in a murder scene in Gen 4:10. It is pictured as calling out to God for punishment of a murderer. Cain had taken Abel's life unjustly and that guilt required justice. Many of the Bible usages of the word blood refer to murder or at least violence against another human being, such as Psa 5:6, which literally says "man of bloods" (where the NIV has "bloodthirsty"), 2 Sam 16:7-8 or Ezek 7:23. <sup>260</sup>			
nâqîy (נָקִי) [pronounced naw-KEE]	acquitted, clean, cleared, free from [guilt, obligations, punishment], unpunished, guiltless, innocent	masculine singular adjective	Strong's #5355 BDB #667
The NET Bible: The hands are the instruments of murder (metonymy of cause), and God hates bloodshed. Gen 9:6 prohibited shedding blood because people are the image of God. Even David being a man of blood (in war mostly) was not permitted to build the Temple (1 Chr 22:8). But shedding innocent blood was a greater crime – it usually went with positions of power, such as King Manasseh filling the streets with blood (2 Kgs 21:16), or princes doing it for gain (Ezek 22:27). <sup>261</sup>			

**Translation:** ...and hands that shed innocent blood;... The first sin named was a mental attitude sin; the second sin named was a verbal sin; and this is an overt sin—the sin of murder. The shedding of blood is murder (Lev. 17:4).

Quite obviously, no person is completely innocent. However, this is simply a way of stating *murder*. A life is legitimately taken in war, by capital punishment, and sometimes when defending yourself, your home or your family. In other instances, it is **hands that shed innocent blood**.

Murder is the one overt sin named here.

## Various Commentators on Murder

Commentator	Commentary
<b>Matthew Henry</b>	<i>The devil was, from the beginning, a liar and a murderer (John 8:44), and therefore, as a lying tongue, so hands that shed innocent blood are hateful to God, because they have in them the devil's image and do him service.</i> <sup>262</sup>
<b>J. Vernon McGee</b>	<i>The third thing God hates is "hands that shed innocent blood." A murderer is particularly odious and objectionable both to God and to man. God says the murderer should be punished because he took that which God said is sacred — the human life. The popular idea today is completely opposite. After a man has been killed the murderer is brought to trial, then suddenly the murderer's life is considered to be precious. God says that human life is precious and that when a murderer kills a man, he is to forfeit his own life. That is the teaching of the Word of God.</i> <sup>263</sup>

<sup>260</sup> From <http://gracedoctrine.org/proverbs-chapter-6/> accessed September 23, 2015.

<sup>261</sup> From <https://bible.org/netbible/index.htm?pro6.htm> (footnote); accessed September 10, 2015.

<sup>262</sup> Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Prov. 6:12–19.

<sup>263</sup> From [https://archive.org/stream/20-Proverbs/20-PROVERBS\\_djvu.txt](https://archive.org/stream/20-Proverbs/20-PROVERBS_djvu.txt) (Prov. 6); accessed September 27, 2015.

## Various Commentators on Murder

Commentator	Commentary
Peter Pett	<i>'Hands which shed innocent blood.'</i> This parallels 'you shall do no murder' (Exodus 20:13). It did not apply to killing enemy soldiers, although it did apply to unnecessary killing of women and children. Nor did it apply to the one who sought 'blood vengeance'. In those days when there was no police force, that was the way in which justice was accomplished on murderers. The wider family were seen as responsible for bringing about the execution of the guilty party (in other words in our terms it does not apply to judicial executions where the case is proved). The emphasis is on innocent blood. Compare Proverbs 1:11-14 for an example of shedding innocent blood. The cities of refuge were set up to preserve the lives of men who slew another accidentally, lest their innocent blood be shed by avengers of blood (Deuteronomy 19:10). But they would not preserve someone who had deliberately killed. The slaying of another in peace time, except in self-defence or blood vengeance, or after fair trial, was to take innocent blood. Murder has always been abhorrent to God. From the time of the Flood onwards the principle was that 'He who sheds man's blood, by man shall his blood be shed', for to kill a man without good cause is to violate God (Genesis 9:6). <sup>264</sup>

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This doctrine was originally posted in **Proverbs 1** ([HTML](#)) ([PDF](#)) ([WPD](#)).

### The Doctrine of Murder

1. Murder is the unlawful taking of a life of another with premeditated malice. The act of criminal murder is not the same as killing in battle or by a legal execution in order to enforce the law.
2. God gives us life; and murder takes this away.
3. The origin of murder: Satan is called the original murderer. What does that mean? By his deception and lies, he will bring eternal death to billions of angels. John 8:44 **You are of your father the devil** [we inherit the sinful nature of Adam, which is ultimately attributable to Satan], **and your will is to do your father's desires. He was a murderer from the beginning, and has nothing to do with the truth, because there is no truth in him. When he lies, he speaks out of his own character, for he is a liar and the father of lies.** (ESV) Satan, as the father of the sin nature, is then the accomplice to every murder; and his leading billions of angels astray will lead to their ultimate destruction as well.
4. The first human murder is when Cain murdered Abel. Cain offered the works of his hands to God, and God did not pay any attention to him. Abel offered up a blood sacrifice, which spoke of Jesus Christ on the cross. God honored his sacrifice. Cain was filled with anger and he killed Abel with a sacrificial knife. Gen. 4:5–8 1John 3:12 Jude 10–11 The way of Cain refers to those in **reversionism** who turn to crime.
5. David was guilty of sin and evil when he killed Uriah the Hittite. Although David did not kill Uriah with his own hands, he did order his killing, and his lead commander on the field, Joab, carried out this murder. Nathan mentions this sin specifically.
6. All of horrendous sins named as being abhorrent to God, the only overt sin named is murder. Prov. 6:16–19
7. The commandment of Ex. 20:13 is **You will not murder**. Again, this is not the same as killing in battle (Num. 21:1–5 31:1–20) or killing someone who has violated the law (Ex. 21:12, 16, 17) or God killing someone as the ultimate judgment (Num. 14:26–29 16:1–35).
8. Not only is capital punishment not a violation of the commandment not to murder, but it is required of a society of laws. Gen. 9:6 Ex. 21:12 Deut. 17:8–13 21:22–23

<sup>264</sup> From <http://www.studydrive.org/commentaries/pet/view.cgi?bk=19&ch=6> accessed September 27, 2015.



## The Doctrine of Murder

- 1) Capital punishment was taught by Jesus Himself. Matt.26:50-54 John.13:10, 11 Lk.22:49, 50; cf. 22:36-38).
- 2) Capital punishment was taught by Paul as a valid practice (Rom.13:14), and by Peter (1Peter2:13,14).
- 3) Capital punishment will be a legal reality in the Millennium. Rev.2:27; 12:5; 19:15
9. Where guilt is established, capital punishment is the result. This is the responsibility of all governments throughout all dispensations. Gen. 9:6 A rich man cannot buy his way out of this. You cannot take a ransom for the life of a murderer. No bribery is allowed.
10. Not all killing is murder; there are 3 primary exceptions:
  - 1) Self-defense. Ex.22:2 Luke22:36
  - 2) Capital punishment. Gen.9:6
  - 3) War.
    - (1) Covert aggression is the basis for declaring war (Num.31:1ff).
    - (2) Total victory (Deut.20:10-18).
    - (3) To use the Faith-Rest technique when entering battle (Deut.20:14).
    - (4) The Lord is known as "a man of war" (Ex.15:3), and as "the Lord of the armies" (1Sam.17:45).
    - (5) One of the books of the Jews was called "the book of the Wars of Yahweh" (Num.21:14).
    - (6) David praised God for giving him the skills to fight in combat (Psa.144:1).
    - (7) The Lord sent the army into battle (2Chr.13:12).
    - (8) He delivered the enemy into Israel's hands (Deut.20:13).
    - (9) The Lord will once again strap on His sword and defeat the nations in the Tribulation (Rev.19:15,16).
    - (10) He will unleash a new weapon upon the forces at Armageddon not approved by the Geneva Convention! (Zech.14:12-15).
11. Murder is a crime; it is a sin and it is evil. The murderer ought to be executed with the sword. This is not the same as warfare or killing the enemy in battle.
12. Jer. 4:31 murder as a crime is a signal of degeneracy. When a society begins to degenerate, murder will increase; there will be no thought given to the murder of other human beings.
13. Believers are capable of murder. King David is an example of that. 1Peter 4:15
14. Murder begins as a mental attitude sin that peculates to the surface and comes out as murder (Mark 7:21 James 4:1-2). When Esau decided to murder Jacob, this began with great mental attitude sins directed toward Jacob (Esau never carried this murder out—Gen. 27:41).
15. Heathenism is often characterized by the sin of murder. We see this illustrated in particular by the **wars** which continue to be fought in the Middle East as well as the **constant killing of innocents by Muslims** (as Jesus said, **"By their fruits, you will know them"**). Rom. 1:28-32 3:15
16. Anger is the mental attitude equivalent of murder. Matt. 5:21-22 James 4:1-2

Treasury of Scriptural Knowledge suggests these passages: Prov. 1:11 Deut. 27:25 2Kings 24:4 Isa. 1:15 59:3-6.<sup>265</sup>

A portion of this doctrine came from R. B. Thieme, Jr.'s 1976 Proverbs series lesson #585\_0010 and from **Maranatha Church**, accessed November 13, 2014. Some of these points were taken word-for-word; some were edited.

**Chapter Outline**

**Charts, Graphics and Short Doctrines**

<sup>265</sup> *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, Prov. 6:17.

## Proverbs 6:18a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lêb (לֵב) [pronounced lay <sup>b</sup> ]	<i>heart, inner man, mind, will, thinking; midst</i>	masculine singular noun	Strong's #3820 BDB #524
chârash (שָׂרַח) [pronounced chaw-RAHASH]	<i>cutting in, engraving, inscribing; fabricating [out of wood or metal]; fabricating, devising or plotting [evil]; ploughing (cutting furrows)</i>	Qal active participle	Strong's #2790 BDB #360
mach <sup>e</sup> shâbâh (הַבְּשׂוּחַ) [pronounced mahkh-SHAW <sup>B</sup> -vawth]	<i>thought, device, plan, purpose; invention; one who meditates, purposes or plots; artificial work</i>	feminine singular noun	Strong's #4284 BDB #364
[Alternate pronunciations (which could involved a difference in vowel points): <i>mah-KHĀSHEH-veth</i> , New Englishman's Concordance; or, <i>makh-ash-EH-beth</i> , Strong's].			
'âven (אָוֵן) [pronounced AW-ven]	<i>iniquity, misfortune which results from iniquity, trouble, adverse circumstances; idolatry; emptiness, vanity, falsehood, fraud</i>	masculine singular noun	Strong's #205 BDB #19

The NET Bible: *Heb "heart that devises plans of wickedness." The latter term is an attributive genitive. The heart (metonymy of subject) represents the will; here it plots evil schemes. The heart is capable of evil schemes (Gen 6:5); the heart that does this is deceitful (Prov 12:20; 14:22).*<sup>266</sup>

**Translation:** ...a heart that devises iniquity [misfortune and fraud],... We are back to mental sins. When the Bible mentions the heart, this word is not used as we use it today. Today, when we speak of a person's heart, the emphasis is upon emotion. At the time that this was written, the heart refers to the mentality of the soul; the thinking part of the soul.

### The Heart that Devises Evil and Iniquity (Various Commentators)

The Pulpit Commentary: *There are evil thoughts in all mens hearts; but the devising, fabricating of them, and thus making the heart into a devil's workshop, is the mark of utter depravity and wickedness, and is abhorrent to God.*<sup>267</sup>

James Rickard's take: *The "heart that devises wicked schemes" might be what we call today a sociopathic personality. They are sins of anti-authority, conspiracy, and revolution. Such a person has no regard for anything but that which might work to his or her advantage. Rules and values are used when it is beneficial to them, but they disregard them when they are inconvenient. Such a one is always looking for an edge over everyone else. There always frustrated people who become conspiratorial. When authority makes them feel uncomfortable, they do everything they can to undermine authority. This sin also refers to children who undermine the authority of their parents, and of anyone else who undermines any authority over them.*<sup>268</sup>

<sup>266</sup> From <https://bible.org/netbible/index.htm?pro6.htm> (footnote); accessed September 10, 2015.

<sup>267</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Prov. 6:18.

<sup>268</sup> From <http://gracedoctrine.org/proverbs-chapter-6/> accessed September 23, 2015.

## The Heart that Devises Evil and Iniquity (Various Commentators)

J. Vernon McGee: *The fourth thing God hates is "an heart that deviseth wicked imaginations" — thoughts of iniquity. I think all mankind has evil thoughts. The Lord Jesus said, "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies" (Matt. 15:19). It is an ugly brood that comes out of the human heart. By the way, have you ever confessed to God what you have in your mind and in your heart? We all need to do that. We need to be cleansed.*<sup>269</sup>

Preacher's Complete Homiletical Commentary: *We have in these words a picture of a man so wicked that he makes it his study how to commit sin. The sin of many men, perhaps of most men, arises from thoughtlessness, weakness, or slothfulness (see Pro ), but there are others who make sin their business, and apply themselves to it with as much diligence as the merchant gives to his trade, or the man of letters to his pursuit of knowledge. "He deviseth mischief" (Pro 6:14), "his heart deviseth wicked imaginations" (Pro 6:18). Those who wish to compass any particular end must think upon the means by which they can accomplish it. Progression in iniquity is not always accomplished without thought, and wicked men have to plan much and think deeply sometimes before their malicious devices are ripe for execution. The thief has to study his profession before he can become an accomplished burglar. The sharper must spend much time in acquiring the skill by which he preys upon less experienced gamblers. The murderer must ponder deeply how he is to do his bloody deed without detection. It cost Haman a good deal of thinking before he could devise a scheme likely to injure Mordecai. The chief priests and scribes held many consultations before they could compass the death of Christ (Mar 11:18; Mar 14:1-55, etc.).*<sup>270</sup>

### Chapter Outline

### Charts, Graphics and Short Doctrines

**Application:** This is a person who sits around and thinks of evil things to do. He considers iniquity, causing misfortune to others, vain thoughts, and fraud that he might perpetrate upon others. This perfectly describes the gay political movement of today, which has been satanically brilliant in its attacks upon Christianity. Everything that it has done has been a careful, step-by-step approach, to not only get their perverted lifestyle recognized as legitimate, but they have managed to attack private businesses of Christians and the jobs held by Christians.

**Application:** The gay movement is certainly not the only example of *the heart that devises iniquity and fraud*; socialists also plan out evil machinations (such as, the socialistic coopting of the Bible).

**Application:** The person who devises an illicit drug distribution network is a person who devises evil. In order to be successful in the drug trade, you must essentially depend upon thousands of people ruining their lives taking these drugs.

## Proverbs 6:18b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
rag <sup>l</sup> layim (רַגְלַיִם) [pronounced RAHG-lah-yim]	feet, [two] feet; metaphorically for steps taken in one's life	feminine dual noun	Strong's #7272 BDB #919

The NET Bible: *The word "feet" is here a synecdoche, a part for the whole. Being the instruments of movement, they represent the swift and eager actions of the whole person to do some harm.*<sup>271</sup>

<sup>269</sup> From [https://archive.org/stream/20-Proverbs/20-PROVERBS\\_djvu.txt](https://archive.org/stream/20-Proverbs/20-PROVERBS_djvu.txt) (Prov. 6); accessed September 27, 2015.

<sup>270</sup> From <http://www.studydrive.org/commentaries/phc/view.cgi?bk=19&ch=6> accessed September 29, 2015.

<sup>271</sup> From <https://bible.org/netbible/index.htm?pro6.htm> (footnote); accessed September 10, 2015.

## Proverbs 6:18b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mâhar (מָהָר) [pronounced maw-HAHR]	hastening, hurrying, hustling, making haste; its transitive use is preparing quickly, bringing quickly, doing quickly	Piel participle	Strong's #4116 BDB #554
lâmed (ל) [pronounced le]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510
rûts (רוץ) [pronounced roots]	to run, to hasten to; to move quickly [and with purpose]; to rush upon [in a hostile manner]	Qal infinitive construct	Strong's #7323 BDB #930
lâmed (ל) [pronounced le]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510
râ'âh (רָעָה) [pronounced raw-GAW]	evil, misery, distress, disaster, injury, iniquity, aberration, that which is morally reprehensible	feminine singular adjective/noun; with the definite article	Strong's #7451 BDB #949

The NET Bible: *The MT reads "make haste to run," that is, be eager to seize the opportunity. The LXX omits "run," that is, feet hastening to do evil. It must have appeared to the LXX translator that the verb was unnecessary; only one verb occurs in the other cola.*<sup>272</sup>

**Translation:** ...feet [that] hurry towards evil,... This sounds like an overt sin. It appears that evil is taking place, and people rush to support it.

We find very similar text in Isa. 59:7 *Their feet run to evil, and they hurry to pour out innocent blood. Thoughts of iniquity are their thoughts; wasting and ruin are in their ways.* See also Prov. 1:16 and Rom. 3:15.

Sin and evil is this person's goal. They can hardly wait to get there; they can hardly wait to participate in such behavior. Running rapidly toward evil reveals a zest, zeal and enthusiasm<sup>273</sup> for observing, supporting and/or committing acts of evil.

### Feet Running Toward Evil (Various Commentators)

J. Vernon McGee: *The heart blazes the trail that the feet will follow. Isaiah put it like this: "Their feet run to evil, and they make haste to shed innocent blood: their thoughts are thoughts of iniquity; wasting and destruction are in their paths" (Isa. 59:7). These are the things on God's hate list.*<sup>274</sup>

Peter Pett: *He is always on the look out for some wrong that he can do, some harm that he can cause. And when he finds it he is so eager that he 'runs' to fulfil it. He is someone who is without scruples, and he cannot wait to do someone harm. We can compare this with Proverbs 1:16 which speaks of those whose feet run to evil. There are many today who think it funny to cause harm to people. They need to recognise that they are abominated by God.*<sup>275</sup>

<sup>272</sup> From <https://bible.org/netbible/index.htm?pro6.htm> (footnote); accessed September 10, 2015.

<sup>273</sup> From <http://gracedoctrine.org/proverbs-chapter-6/> accessed September 23, 2015.

<sup>274</sup> From [https://archive.org/stream/20-Proverbs/20-PROVERBS\\_djvu.txt](https://archive.org/stream/20-Proverbs/20-PROVERBS_djvu.txt) (Prov. 6); accessed September 27, 2015.

<sup>275</sup> From <http://www.studydrive.org/commentaries/pet/view.cgi?bk=19&ch=6> accessed September 27, 2015.

## Feet Running Toward Evil (Various Commentators)

Robert Dean: *This is someone who is constantly coming up with new ideas to promote their rebelliousness. They are calculating all the time, computing ways in which they can overturn the authority of God. They are always ready to give in to sin in order to give in to rebellion.*<sup>276</sup>

The Pulpit Commentary: *"To run toward evil" is to carry out with alacrity and without delay what has already been devised in the heart. It implies more than falling or sliding into sin, which is common to all.*<sup>277</sup>

James Rickard: *Such an individual regards the occasion to sin, when it appears, as a stroke of good luck and a terrific chance to get away with breaking a rule and perhaps get something for nothing. But the benefit that may come is secondary; their real objective of desire is the simple joy of wrongdoing...[which may refer] to criminality, destruction of property and life in the name of some crusade.*<sup>278</sup>

We have a terrific example of this in the crowds which gathered as the 99% versus the 1%, and they excitedly ran to involve themselves in these protests, where they could break windows or destroy the property of businesses, something which many of them did with glee. This year, we had a similar crowd in **Ferguson**, protesting the death of young thug, Michael Brown.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Evil is more than sin—evil is the entire plan of Satan, which is embraced by the man of Belial.

Matthew Henry describes it like this: *Vigour and diligence in the prosecution of sin - feet that are swift in running to evil, as if they were afraid of losing time or were impatient of delay in a thing they are so greedy of. The policy and vigilance, the eagerness and industry, of sinners, in their sinful pursuits, may shame us who go about that which is good so awkwardly and so coldly.*<sup>279</sup>

### Proverbs 6:19a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
pûwach (פוח) [pronounced poo-AHKH]	to blow [through, upon, against, out]; to utter; to pant, to hasten; to rail against, to reproach	3 <sup>rd</sup> person masculine singular, Hiphil imperfect	Strong's #6315 BDB #806
kêzâbîym (כִּזְבִּיִּם) [pronounced keh-zaw-BEEM]	lies, falsehoods, deceptions; things which deceive	masculine plural noun	Strong's #3577 BDB #469
ʿêd (עֵד) [pronounced gayde]	witness, testimony, solemn testimony, evidence; a statement of truth, something which stands as a testimony or memorial to a fact (e.g., Gen. 31:48 Deut. 31:19)	masculine singular construct	Strong's #5707 BDB #729

<sup>276</sup> From [Dean Bible.org](http://DeanBible.org); accessed September 25, 2015.

<sup>277</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Prov. 6:18 (slightly edited).

<sup>278</sup> From <http://gracedoctrine.org/proverbs-chapter-6/> accessed September 23, 2015.

<sup>279</sup> Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Prov. 6:12–19 (slightly edited).



## Proverbs 6:19a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
sheqer (שֶׁקֶר) [pronounced SHEH-ker]	a lie, lying words, deception, falsehood; a liar; whatever deceives, fraud, vanity; falsely [absolute used as adverb]	masculine singular noun	Strong's #8267 BDB #1055

The NET Bible: *The Lord hates perjury and a lying witness (e.g., Ps 40:4; Amos 2:4; Mic 1:4). This is a direct violation of the law (Exod 20).*<sup>280</sup>

**Translation:** ...he utters lies ([as] a witness of falsehood),... The verb used here is related to breathing, and it is as if the person in question breathes deception, falsehood, vanity and fraud. It is difficult to determine the difference between this and the lying tongue noted above. The previous mention appears to be lying to a variety of people, and this appears to be making false statements when inquired by officials (like a police officer or when in court).

Another interpretation is, in the first instance, the person lies about himself; and in the second, he lies about others. The tie in of this would be with the commandment "You will not bear false witness against your neighbor." (Ex. 20:16). The *false witness* is common to both passages, suggesting their being connected. Therefore, this lying is done with the intent to damage others; the other is the intent to elevate or to protect oneself. In all similar cases, lying is not only wrong, but a sin abhorred by God.

J. Vernon McGee: *It is not an uncommon thing today for people to perjure themselves. It seems to be one of the common sins of our time. It is a thing which God hates.*<sup>281</sup>

Peter Pett: *[T]he double stress on lying brings out the awfulness of the crime. He is a lying witness who lies. The crime is all the greater because it occurs within the sphere of justice. Today we would call it perjury. And there, in the very place where truth was of vital importance, the worthless man was a lying witness who lied in the sight of God and men. And he did it, not in order to defend himself, but in order to cause harm to others. In Deuteronomy 19:15-21 such a false witness was to be punished by having the same harm caused to him, as he had caused by his false witness, so that others might 'hear and fear'.*<sup>282</sup>

James Rickard: *SHEQER is used with particular reference to false testimony, as in court. God considered it such a serious sin to give testimony ungrounded in truth that He forbids it in the Ten Commandments, Ex 20:16, "You shall not bear false witness", as well as elsewhere, Deut 19:18. It too is motivated by arrogance, Psa 119:69a, "The arrogant have forged a lie against me", and connected with hatred, Prov 10:18; 26:28. God warns that such lies only achieve their objectives for a short time, Prov 12:19; 21:6.*<sup>283</sup>

The exception to this is noted below in the Doctrine of Lying.

Lying and deceit are closely related verbal sins. Ex.20:16, the 8<sup>th</sup> Commandment reads: "You will not bear false witness against your neighbor." This was first presented in **Psalm 62** ([HTML](#)) ([PDF](#)) ([WPD](#)).

<sup>280</sup> From <https://bible.org/netbible/index.htm?pro6.htm> (footnote); accessed September 10, 2015.

<sup>281</sup> From [https://archive.org/stream/20-Proverbs/20-PROVERBS\\_djvu.txt](https://archive.org/stream/20-Proverbs/20-PROVERBS_djvu.txt) (Prov. 6); accessed September 27, 2015.

<sup>282</sup> From <http://www.studydrive.org/commentaries/pet/view.cgi?bk=19&ch=6> accessed September 27, 2015.

<sup>283</sup> From <http://gracedoctrine.org/proverbs-chapter-6/> accessed September 24, 2015.

## The Doctrine of Lying

1. God cannot lie. Heb.6:18
2. Lying and deceit are an abomination to God. Psalm 5:6 Prov.12:22
3. Lies will not endure. Prov.12:19
4. Wealth gained by lies leads to the sin unto death. Prov.21:6
5. Deceit is a function of the unprincipled rich. Psalm 52
6. Lying and deceit are sins associated with national reversionism. Jer.5:27 8:5,10
7. Revolutionaries use deception and flattery to further their cause. 2Sam. 15:1–6 Psalm 62:4
8. Deceit is a function of conspiracy. Prov.12:20
9. Lying conceals hatred. Prov.10:18 26:24
10. Antichrist will employ deceit. Dan.8:25
11. The authority with doctrine denies deceivers a place before him. Psalm 101:7
12. Absence of deceit is a mark of maturity. Psalm 32:2
13. Avoidance of deceit leads to a longer life. Psalm 34:8-14 cp.55:23
14. We should pray for deliverance from deceitful people. Psalm 144:7-11
15. We should not lie to each other. Col.3:9
16. Jesus avoided deceit. Isa.53:9 1Pet.2:22
17. We are to avoid the sin of lying. Prov.4:24
18. Exceptions to this involve counterinsurgency, where one lies as a part of a change of alliance or as a part of counterinsurgency.
  - 1) Rahab the prostitute in support of Joshua's taking of Jericho. Joshua 2
  - 2) Hushai the Archite in opposition to Absalom's revolt against David. 2Sam. 15:32–37 17:14–15

The Treasury of Scriptural Knowledge suggests these passages: Prov. 12:22 14:5 26:28 Psalm 5:6 120:2–3 Hos. 4:1,–2 John 8:44 Rev. 22:15<sup>284</sup> and these: Prov. 12:17 19:5, Prov. 19:9 25:18 Ex. 20:16 23:1 Deut. 19:16–20 1Kings 21:10–15 Psalm 27:12 35:11 Matt. 15:19 26:59 Acts 6:13.<sup>285</sup> It might be best to separate these into two separate doctrines.

Most of these points were lifted from the Lake Erie Bible Church Doctrine of Sins of the Tongue

[http://www.lakeeriebiblechurch.org/doctrine/pdf/sins\\_of\\_the\\_tongue.pdf](http://www.lakeeriebiblechurch.org/doctrine/pdf/sins_of_the_tongue.pdf) Some points were added and some were edited. That is certainly an excellent study on sins of the tongue in general.

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

Our Daily Bread: *Truth, honesty, and trust are the basis of every good relationship.*<sup>286</sup>

## Proverbs 6:19b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shâlach (שָׁלַח) [pronounced shaw-LAKH]	<i>sending [off, away], dismissing, giving over, casting out, letting go, setting free, shooting forth [branches], shooting [an arrow]</i>	Piel participle	Strong's #7971 BDB #1018

<sup>284</sup> *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, Prov. 6:17.

<sup>285</sup> *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, Prov. 6:19.

<sup>286</sup> From [http://preceptaustin.org/proverbs\\_illustrations.htm#6](http://preceptaustin.org/proverbs_illustrations.htm#6) accessed October 2, 2015.

## Proverbs 6:19b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mâdôwn (מָדוֹן) [pronounced maw-DOHN]	strife, discord, contention, object of contention	masculine singular noun	Strong's #4066 (and #4079 and #4090) BDB #193
The NET Bible: <i>Dissension is attributed in Proverbs to contentious people (21:9; 26:21; 25:24) who have a short fuse (15:8).</i> <sup>287</sup>			
bêyn (בֵּין) [pronounced bane]	in the midst of, between, among; when found twice, it means between	preposition	Strong's #996 BDB #107
'achîym (אֲחִיִּים) [pronounced awhk-EEM]	brothers, kinsmen, close relatives; tribesmen; fellow-countrymen	masculine plural noun	Strong's #251 BDB #26
The NET Bible: <i>Heb "brothers," although not limited to male siblings only. Cf. NRSV, CEV "in a family"; TEV "among friends."</i> <sup>288</sup>			

**Translation:** ...and [he] sets off discord among brothers. The term *brothers* here is not to be taken literally; but as a reference to those who are associated with one another, in one capacity or another. They could be fellow Jews, fellow citizens, associates in a work environment, etc.

Gill on the word *brother*: *whether in a natural relation, or in a civil society, or in a religious community.*<sup>289</sup>

This is a person who deliberately causes problems—strife, discord, contention—among groups of people. He is a rabble rouser. This would be a verbal sin; these are things spoken in order to rouse people up against one another. This is the politician who tries to turn one portion of the population against another portion of the population.

This is the exact opposite of a well-run family, who enjoy one another's company and bear one another's burdens. Or the society (whether city, state or country) which is well run, where taxes are not burdensome, where there is law and order, when men and women can proceed on their daily business without fear of attack or disruption. It is a life free of the politician who unjustly cites others in your periphery who ought to be despised.

This is the opposite of a well-run church, where the pastor is able to teach doctrine, where there is no jockeying for a better position; there is no one gossiping about someone else in the church, where both your car and your reputation are safe from plunder.

Spreading strife could involve any combination of the previous sins, such as hatred (mental murder) along with lying about a person. Or, you may overhear an argument, and you run to get into the middle of it (you may not have to actually run to it; you may just have to lift up your head and add in your two cents).

<sup>287</sup> From <https://bible.org/netbible/index.htm?pro6.htm> (footnote); accessed September 10, 2015.

<sup>288</sup> From <https://bible.org/netbible/index.htm?pro6.htm> (footnote); accessed September 10, 2015.

<sup>289</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 6:19.

## Spreading Strife Among Brothers (Various Commentators)

The New American Commentary: *[These final two figures are] fundamentally antisocial in that they break bonds of friendship, promote the decay of public justice, and ultimately bring a community into chaos.*<sup>290</sup>

The NET Bible: *These seven things the Lord hates. To discover what the Lord desires, one need only list the opposites: humility, truthful speech, preservation of life, pure thoughts, eagerness to do good, honest witnesses, and peaceful harmony. In the NT the Beatitudes present the positive opposites (Matt 5). It has seven blessed things to match these seven hated things; moreover, the first contrasts with the first here ("poor in spirit" of 5:5 with "haughty eyes"), and the seventh ("peacemakers" of 5:7) contrasts with the seventh here ("sows dissension").*<sup>291</sup>

J. Vernon McGee: *There is a beatitude, given by our Lord, that looks at it from the positive side: "Blessed are the peacemakers: for they shall be called the children of God" (Matt. 5:9). There are multitudes of folk sowing discord, and they are not all politically motivated. They are in your neighborhood, and chances are they are in your church. You may even have one in your home, and there is a possibility that he even may be sitting where you sit. My friend, causing trouble between family members or brothers in Christ or fellow workers is something that God hates.*<sup>292</sup>

Peter Pett: *The final abomination is the one who sows discord among brothers. 'Brothers' could mean full brothers, relatives, or simply fellow-countrymen. In the modern day it could mean fellow-Christians. The aim of the worthless man is to bring disunity where there is harmony, in order to further his own interests. He delights to arouse antagonism and hatred. This can range from causing rebellion in the kingdom, to stimulating feuds between tribes, to arousing general animosity, to breaking up family relationships. And it is done for self-satisfaction or self-gain. The worthless man 'sows discord' (Proverbs 6:14). He is in direct contrast to the 'peace-maker' who seeks to bring harmony, thereby demonstrating that he is one of the Lord's blessed ones (Matthew 5:9).*<sup>293</sup>

James Rickard: *The "one who spreads strife" climactically brings the list to its conclusion. As noted above it is not just another type of sin but also is the culmination of the six above sins collectively and individually. It refers to playing one person against another...In essence this person attempts to break apart the bonds that hold a society together. The God of love and peace hates the sowing of discord among brethren, for He delights in concord.*<sup>294</sup>

There are several passages on this particular problem: Prov. 6:14 16:28 22:10 26:20 2Tim. 2:23 James 3:14–16, 18 3John 1:9–10.<sup>295</sup>

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Vv. 16–19: Y<sup>e</sup>howah hates these six [things]; in fact, [these] seven [are] abominable [to] His soul: exalted [proud] eyes, a lying tongue, and hands that shed innocent blood; a heart that devises iniquity [misfortune and fraud], feet [that] hurry towards evil, he utters lies ([as] a witness of falsehood), and [he] sets off discord among brothers. These things which God hates—many of them are not even crimes! They are things that we engage in every day—the exhibition of pride, lying to others, thinking of evil plans—things which cannot be legally prosecuted, but they are things which God hates.

<sup>290</sup> From <http://gracedoctrine.org/proverbs-chapter-6/> accessed September 24, 2015. Reference found there.

<sup>291</sup> From <https://bible.org/netbible/index.htm?pro6.htm> (footnote); accessed September 10, 2015.

<sup>292</sup> From [https://archive.org/stream/20-Proverbs/20-PROVERBS\\_djvu.txt](https://archive.org/stream/20-Proverbs/20-PROVERBS_djvu.txt) (Prov. 6); accessed September 27, 2015.

<sup>293</sup> From <http://www.studydrive.org/commentaries/pet/view.cgi?bk=19&ch=6> accessed September 27, 2015.

<sup>294</sup> From <http://gracedoctrine.org/proverbs-chapter-6/> accessed September 24, 2015.

<sup>295</sup> *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, Prov. 6:19.

J. Vernon McGee: *This list of seven sins is like a mirror. We look into it, and we squirm because we see ourselves. May I ask you to take a good look at yourself in this mirror of the Word of God. After you and I see ourselves as we really are, let us go to God and make a confession of these things. Let us be honest with Him and ask Him for His cleansing.*<sup>296</sup>

Isaiah provides the positive approach: *He who walks righteously and speaks uprightly, who despises the gain of oppressions, who shakes his hands, lest they hold a bribe, who stops his ears from hearing of bloodshed and shuts his eyes from looking on evil, he will dwell on the heights; his place of defense will be the fortresses of rocks; his bread will be given him; his water will be sure.* (Isa 33:15–16; ESV)

The translation is taken from the English Standard Version.

A Body Summary of Proverbs 6:16–19		
Part of the Body	What It Does	What It Means
Eyes	The eyes are proud, haughty,	<i>...haughty eyes,...</i> This indicates a mental attitude of pride or arrogance.
Tongue	This tongue lies	<i>...a lying tongue,...</i> The person here is dishonest about himself—about who he is or what he has done.
Hands	These hands murder	<i>...and hands that shed innocent blood,...</i> The hands are used as instruments of the body to kill.
Heart	This heart thinks of evil things to do	<i>...a heart that devises wicked plans,...</i> We are back with the thinking of the worthless man (the heart refers to the thinking part of a person). The worthless man is always thinking of evil things to do.
Feet	The feet rush off to do evil	<i>...feet that make haste to run to evil,...</i> The feet indicate intent or volition; this indicates the workings of the soul in its desire to do evil.
(Lungs) which are not actually named	The lungs are breathing out lies	<i>...a false witness who breathes out lies,...</i> This person lies about others or lies during an official setting; and it is as easy as breathing is.
(Mouth) which is not named	Discord among brothers is sown by what is said.	<i>...and one who sows discord among brothers.</i>

We employ the members of our body to sin. The Pulpit Commentary: *All sin is the abuse of some power or faculty. The organ is innocent in itself, but it is prostituted to a base purpose. Every part of our nature is susceptible of this degradation. The more powers we have, the greater is our capacity of evil doing as well as of well doing.*<sup>297</sup>

Chapter Outline

Charts, Graphics and Short Doctrines

Clarke writes a reasonable summary of this passage.

### Clarke Summarizes the Things the Lord Hates

1. **A proud look** - exalted eyes; those who will not condescend to look on the rest of mankind.

<sup>296</sup> From [https://archive.org/stream/20-Proverbs/20-PROVERBS\\_djvu.txt](https://archive.org/stream/20-Proverbs/20-PROVERBS_djvu.txt) (Prov. 6); accessed September 27, 2015.

<sup>297</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Prov. 6:16.



## Clarke Summarizes the Things the Lord Hates

2. A lying tongue - he who neither loves nor tells truth.
3. Hands that shed innocent blood, whether by murder or by battery.
4. A heart that devises wicked imaginations - the heart that fabricates such, lays the foundation, builds upon it, and completes the superstructure of iniquity.
5. Feet that be swift in running to mischief - he who works iniquity with greediness.
6. A false witness that speaks lies - one who, even on his oath before a court of justice, tells any thing but the truth.
7. Seven are an abomination unto him - וּשְׁפָן naphsho, "to his soul." The seventh is, **he that sows discord among brothers** - he who troubles the peace of a family, of a village, of the state; all who, by lies and misrepresentations, strive to make men's minds evil-affected towards their brethren.

From Adam Clarke, *Commentary on the Bible*; from e-Sword, Prov. 6:16 (slightly edited).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

**Proverbs 6:16–19** (a second graphic); from [Pinimg.com](#); accessed October 2, 2015.

Copeland gives an excellent overview of Proverbs.

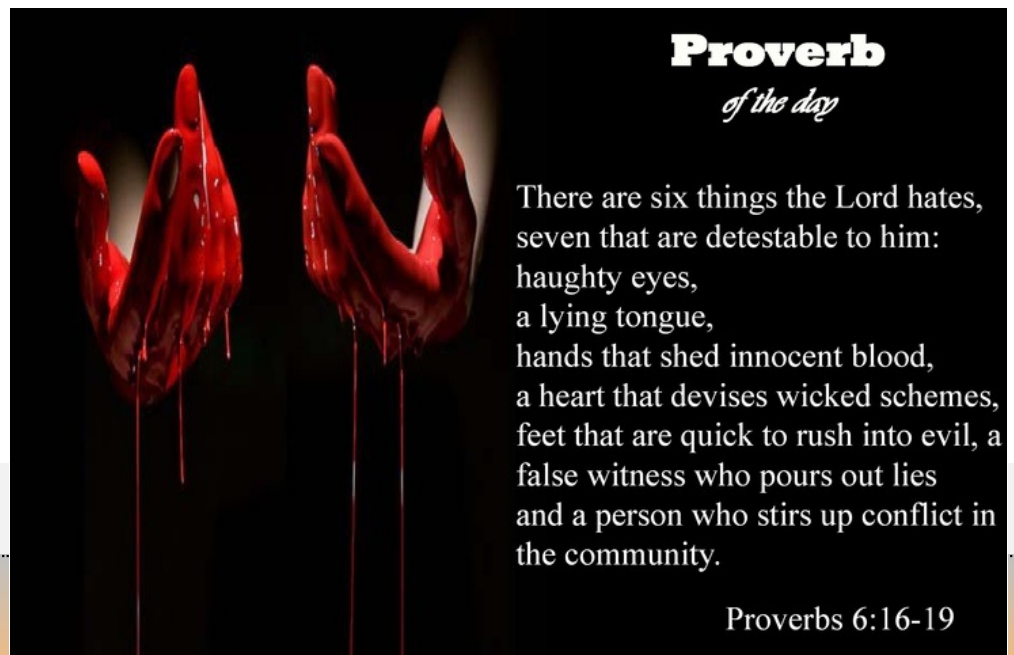
### Mark Copeland Summarizes the Things the Lord Hates

1. A proud look (**arrogance**)
2. A lying tongue (**dishonesty**)
3. Hands that shed innocent blood (**murder**)
4. A heart that devises wicked plans (**contemplating evil**)
5. Feet that are swift running to evil (**quick to do evil**)
6. A false witness who speaks lies (**lying in giving public testimony**)
7. One who sows discord among brethren (**note well: this is ranked among lying and murder!**)

From [http://executableoutlines.com/pdf/pr2\\_so.pdf](http://executableoutlines.com/pdf/pr2_so.pdf) (Prov. 6); accessed October 2, 2015.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)



*Arnot: There is one parallel well worthy of notice between the seven cursed things here, and the seven blessed things in the fifth chapter of Matthew. The first and last of the seven are identical in the two*

lists. *"The Lord hates a proud look"* is precisely equivalent to *"blessed are the poor in spirit;"* and *"he that sows discord among brethren"* is the exact converse of the *"peacemaker."*<sup>298</sup>

## James Rickard Shows the Parallels of the Passages

### Proverbs 6:12–15

The worthless man, the man of iniquity, advances fraudulent and deceitful words. He winks his eye, scraps his foot, and points with his fingers. His perverse heart devises evil at every opportunity, manufacturing discord. As a result, calamity will come upon him suddenly. He will suddenly perish. There is no deliverance.

### Proverbs 6:16–19

Jehovah God hates these six things; in fact, what follows are seven things which He finds abominable: the prideful look and disposition; a man who lies about himself; a man who would kill those who are innocent; one who constantly plans out iniquity, misfortune and fraud; who has a willingness to engage in evil actions; a man who lies about others; and a person who causes discord among various groups of people.

Now, as we turn to the list of "Seven Abominations to the Lord", keep in mind that each one affects the ruin of his victims, but they will boomerang and ruin the mischief maker himself. Each of these actions are disruptive in their tendency and characterized by self-assertiveness or malice or violence, which break the bond of confidence and loyalty between man and man, as the seven together present a concise and vivid description of the mischief / trouble maker; no other type of person satisfies the description.

Thus,

- 1) The "Perverted mouth", vs. 12b, lies, vs. 17a, even in court, vs. 19a;
- 2) "Winking eyes", vs. 13a, signal arrogance, vs. 17a;
- 3) "Scraping feet", vs. 13a, run rapidly to evil, vs. 18b;
- 4) "Pointing fingers", vs. 13b, belong to hands that shed innocent blood, vs. 17b;
- 5) This person's "heart" constantly devises wicked schemes against its neighbors, vs. 14a, 18a,
- 6) And spreads strife, vs. 14b, even between close friends and relatives, vs. 19b.

From <http://gracedoctrine.org/proverbs-chapter-6/> accessed September 22, 2015.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

President Obama, perhaps the worst president of my lifetime, has nevertheless, been one of the greatest illustrations that I could find.

## Barack Obama—Guilty of These Things Which the Lord Hates

1. **A proud look** - In my lifetime, I have never known a prouder president. In nearly every speech this man has given, he over-uses the words *I*, *me*, *mine*. Whenever describing a policy of his, he represents the other side falsely and with disdain, often imputing evil motives to them. Now that Donald Trump is vying for the presidency in 2016, he may perhaps beat our the current president in this way. Picture from [Front Page Mag](#); accessed September 17, 2015.
2. **A lying tongue**<sup>1</sup> - This particular president sold his healthcare plan, knowing full well that many of the things which he promised could not be guaranteed. Dozens of times, he told the people, "If you like your healthcare plan, you can keep your healthcare plan," knowing full well that this was not true. In fact, this was called the **Lie of the Year** by Politifact,



<sup>298</sup> From <http://biblehub.com/commentaries/lange/proverbs/6.htm> accessed October 2, 2015 (slightly edited).

## Barack Obama—Guilty of These Things Which the Lord Hates

which is generally a left-leaning organization.

3. **Hands that shed innocent blood** - One might argue that any president can be accused of this, as the president must order the military to perform various operations, and the safety of all innocents cannot be assured. However, this particular president pulled all of our troops out of Iraq, **against the advice of nearly every general under him**, with the result that Iraq became a bloodbath, and ISIS reigns in that territory at this time (I write this in 2015). Although he claimed that this was **not his decision**, he promised that **he would pull the troops out** prior to doing it. This was one of the political promises that he made and kept.
4. **A heart that devises wicked imaginations** - Rather than work within the system that he was elected to, Obama continually looked for ways to subvert the system, to get more things done. After saying **he could not alter the immigration laws**, he then decided to **alter the immigration laws**.
5. **Feet that be swift in running to mischief** - Whenever there was a chance to do evil, Obama moved in that direction. His chief-of-staff wanted Obama to use **any crisis in order to further his far left liberal agenda**.
6. **A false witness that speaks lies** - When asked by news reporters whether he made the decision to pull troops out of Iraq, Obama said that this was **not his decision**, despite the fact that he bragged about taking the troops out. In this, he was a false witness. He is lying in his official capacity as president.
7. **He that sows discord among brothers** - I do not recall a president who did more to divide people. Whereas, his being elected as the first Black president should have eased racial relations, he helped to **stoke race relations**. None of this was helped by his supporters who cried racism, every time someone disagreed with Obama's policies, or by members of his own party, who would claim that criticism of him and lack of cooperation with him was **unprecedented**.

<sup>1</sup> From **Facebook** (originally from Red Flag News, but I could not find it there); accessed September 22, 2015; on Obama's dishonesty:

1. I will have the most transparent administration.
2. I have Shovel ready jobs.
3. The IRS is not targeting anyone.
- 3a. There is not a smidgen of corruption involving the IRS targeting.
4. If four Americans get killed, it is not optimal.
5. So, if somebody wants to build a coal plant, they can — it's just that it will bankrupt them.
- 5a. under my plan of a cap and trade system, electricity rates would necessarily skyrocket.
6. ObamaCare will be good for America.
- 6a. Your health insurance will be cheaper than your phone bill
7. You can keep your family doctor.
8. Premiums will be lowered by \$2500
9. You can keep your current healthcare plan
10. Just shop around, for that healthcare I claimed you wouldn't lose.
11. I am sorry you lost your healthcare, (you know the health care you have to shop around for, ya the same health care I said you could keep, yup, that's the one).
12. I did not say you could keep your health care. (Regardless that 29 recorded videos show I did)
13. ObamaCare will not be offered to illegal immigrants.
14. ObamaCare will not be used to fund abortions.
15. ObamaCare will cost less than 1 Trillion Dollars.
16. No one making under \$250,000 will see their taxes raised one dime.
17. It is Bushes fault. (this can be inserted in between every statement).
18. Benghazi... It was about a movie.
19. I will fundamentally transform America. (This one sadly is very true)
20. If I had a son.
21. I am not a dictator.

22. I will put an end to the type of politics that "breeds division, conflict and cynicism".

23. You didn't build that.

24. I will restore trust in Government.

25. The Cambridge police acted stupidly.

26. I am not after your guns.

27. The fact that we are here today to debate raising America's debt limit is a sign of leadership failure. The BHO of (2006).

28. I have been practicing...I bowled a 129. It's like -- it was like Special Olympics.

29. "If I don't have this done in three years, then this is going to be a one-term proposition.

30. I do think at a certain point you've made enough money.

31. I think when you spread the wealth around, it's good for everybody.

32. The Public Will Have 5 Days To Look At Every Bill That Lands On My Desk

33. It's not my red line it is the worlds red line.

34. Whistle blowers will be protected.

35. We got back Every Dime we Used to Rescue the Banks, with interest.

36. I am good at killing people.

37. I will close Gitmo. (but instead built them a \$750,000 soccer field).

38. The point I was making was not that Grandmother harbors any racial animosity. She doesn't, but she is a typical white person

39. I am not spying on American citizens.

40. By, on, on, by, Friday uh afternoon things get a little uh, uh challenged uh, uh (when his TelePrompTer broke and he was left to think for himself).

41. I am a Christian.

42. John McCain has not talked about my Muslim faith.

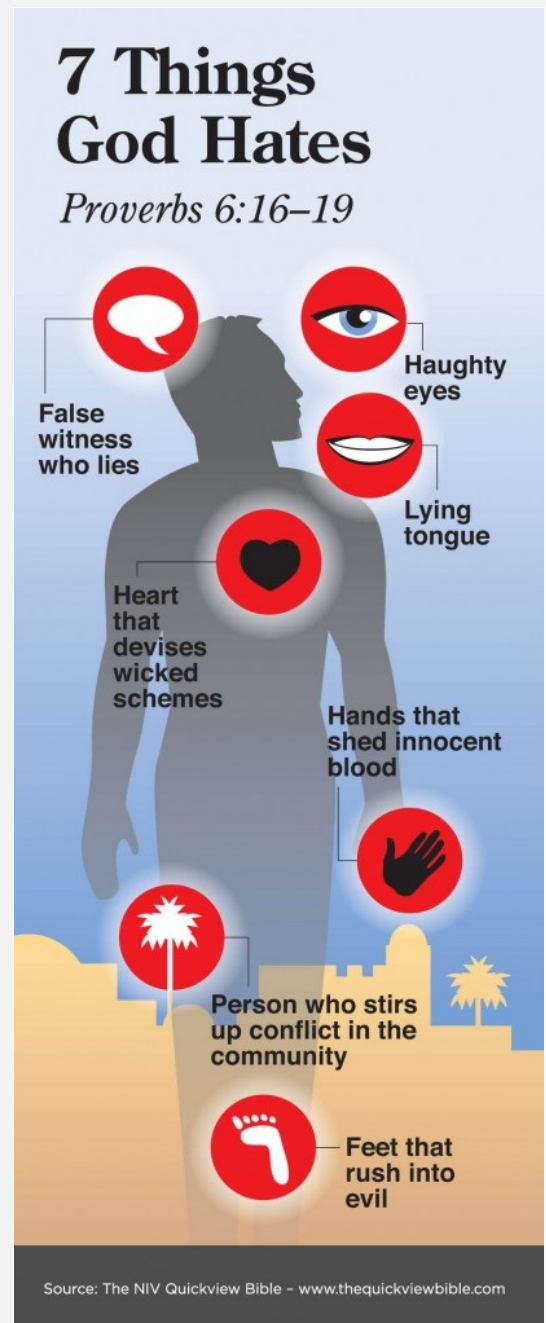
43. It's not surprising, then, they get bitter, they cling to guns or religion or antipathy.

44. UPS and FedEx are doing just fine, right? It's the Post Office that's always having problems. (Attempting to make the case for government-run healthcare).

45. The future must not belong to those who slander the prophet of Islam.

And the biggest lie of all--

I Barrack Hussain Obama pledge to preserve protect and defend the Constitution of the United States of America.



**The 7 Things God Hates** (a graphic); from [the NIV Quickview Bible](http://www.thequickviewbible.com); accessed October 2, 2015.

I realize to some this may seem to be too political, but he makes such a good illustration. The fact that some will read this and be offended indicates the depths of reversionism to which we have sunk as a nation.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Our Daily Bread: *If sin is so terrible in the sight of God, then we must fear it, hate it, and avoid it...It is not enough for gardeners to love flowers; they must also hate weeds.*<sup>299</sup>

<sup>299</sup> From [http://preceptaustin.org/proverbs\\_illustrations.htm#6](http://preceptaustin.org/proverbs_illustrations.htm#6) accessed October 2, 2015.



Access to Stuart's work on Proverbs is incorrectly linked on his [website](#). The correct link is below.

### Stuart Wolf's Summary of Proverbs 6:12–19

1. The topic shifts from the indolent sluggard to the wicked insurrectionist, another type of inferior being that the son should avoid; the two independent strophes of the third stanza first names and describes this rabble rouser, then escalates to a catalogue of seven things the Lord abhors about them.
2. The abominations of vss 16-17, represented by misused body parts, do not represent a different person or category, they function as a synecdoche manifesting the psyche and behavior of a type of person classified as an insurrectionist.
3. The connection to the rest of the lecture is found in the fact that one begins the road to becoming a troublemaker by trying to make easy money (becoming surety) and avoiding work (the sluggard); to achieve SHahLOM the son must avoid these lifestyles, and thus he needs to know how to identify them.
4. The use of the generic description for man is אָדָם 'ahDhahM, which has the nuance of humanity, a person, or the mere identification of his body, without consideration of any soulful qualities, since those will be discussed momentarily.
5. Often, Proverbs will define a type of person by a name or an equivalent statement, here using a malevolent person; the term בְּלִיַּעַל BəLiYYa'L refers to the implacably wicked, who rebel against God (Dt 13:13), His anointed king (1Sam 10:27), justice (1Kin 21:10), the community (1Sam 30:22), social propriety (Jdg 19:22), and even life itself (2Sam 22:5).
6. In later Jewish literature and the New Testament, the term was ultimately applied to Satan, as chief of the demons (2Cor 6:15); this is the individual who is opposed to God, but rationalizes his rebellion as if it were legitimately founded.
7. The text seeks to censure these behaviors because they belong to the insurrectionist, but does not demand that any one person has all these qualities, although certainly possession of one would not preclude multiple demonstrations of them.
8. The text becomes more specific, moving from the generic 'ahDhahM to the more intimate אִישׁ 'iYSH to signify an individual man, body and soul involved together.
9. The term אָוֶן 'ahWeN is defined as "power used in relation to a community or individual with a negative effect or intention" (Bernhardt). and denotes:
  - 1) a concept that involves condemnation and judgment – Job 21:19
  - 2) antisocial behavior against the will of God – Ps 28:3
  - 3) the misuse of power – Ps 62:4
  - 4) deception and lying to hurt others – Pr 30:20
10. The participial form of הֹלֵךְ HahLaK walks denotes the actions and pattern of the BeLiYi'aL, as he acts and/or undertakes something, and speaks of certain criteria he will follow in each instance, the steps and procedures he follows in committing evil.
11. Literally, this individual is said to have a crooked mouth, metaphorically describing his fraudulent speech (cp vs 19); truth is an absolute necessity in building any relationship from an intimate friendship to society at large, but the insurrectionist does not desire any relationship that might benefit another, he wants to profit from anarchy.
12. That he consciously deforms the truth is clear from his sinister gestures behind his victim's back and from the characterization of his heart (vs 14); a certain conspiratorial implication is clear, adding to the devious nature of his activities.
13. Translated as "winks", the participle of קָרַץ QahRaTS means to narrow something, to compress, or squeeze together; used with clay (Job 33:6) and the lips (Pr 16:30), it is less neutral than a mere fluttering of one eyelid, it is a signal given by partially closing one's eyes, squinting in order to give a non-verbal signal of one's intentions.
14. Four of its six uses are in reference to body parts, and are in the Qal stem to denote the reality of the situation; these uses always reference insidious, malicious, anti-social behavior, the actions of a man seeking to victimize others for his own benefit.
15. After the mention of the mouth as the agitator's primary instrument, his eyes are singled out as the first non-verbal gesture; although some have suggested that a personality disorder or nervous tic is in view, the context demands that this is a conscious signal or gesture with the eyes, and one with malicious



### Stuart Wolf's Summary of Proverbs 6:12–19

- intent.
16. There is some debate over the translation of the third participle מַלֵּל MahLaL, which is an Hebrew homonym meaning either “cut off” (Job 18:16) or “to say/utter” (Ps 106:2), but when modified by with his feet either translation is clearly a reference to non-verbal indications understood only by the conspirators.
  17. A certain merism is inferred by the initial mention of “his mouth” and next “his feet”, to include all devious gestures, and the mention of “his heart” in vs 14 could be an all-encompassing description of this individual’s total lifestyle.
  18. The Hiphil participle of יָרָה YahRaH looks to information “thrown” to an individual (cp 1:8, 5:20), and thus the teaching of a superior presented to an inferior; in this context, it connotes the silent instructions given by the mastermind as he points or gestures with his fingers and hands.
  19. In vs 14, the sage moves from the outward abuse of the body’s members into the hidden heart, as he defines the nature of the insurrectionist’s heart, and the twisted motivations that spur him on to promote chaos and disorder.
  20. The term תַּהֲפֹּךְ TaHPuKOTH is derived from the verb HahPaK, meaning “to overturn or overthrow”, such as bowls turned upside down (2Kin 21:13), and has the abstract idea of “a morally topsy-turvy life” (Waltke).
  21. According to Pr 10:31, this type of tongue will be “torn out”, a graphic metaphor for the violent end of the individual who willingly engages in speech that twists the truth for the benefit of the possessor at the expense of his victim.
  22. When dealing with this category of humanity, one does well to remember that the perverse things that people say and do inevitably trips them up and makes them stumble headlong; the calamitous results of their lifestyle are inescapable, and the irony is that any objective observer could predict them, but the insurrectionist is oblivious.
  23. As with the ante-deluvian society, every imagination of his heart is evil continually (Gen 6:5), meaning that “in every time” (בְּכָל־עֵת BəKahL-’ēTH) he is planning his activities, it revolves around harming another for his own benefit.
  24. Although derived from the judicial term DiYN – “to judge”, in Proverbs the term יִדְּמִי MiDhYahN is not used in a legal sense, and means simply “bitter conflict and discord”; in 15:18 a hot-tempered man stirs up strife, but this individual sets a man against his neighbor in order to profit from the argument.
  25. Waltke glosses שָׁלַח SHahLaCH as “unleashes”, which term generally denotes setting an object in a direction away from the agent, and in the Piel means “to let loose or free”; for example, the word is used of Samson’s flaming foxes in Jdg 15:5.
  26. The deed-destiny nexus so common in Proverbs is introduced with therefore (lit. “upon this”), linking the agitator’s fate with his plans and deeds that defied the righteous order; the calamity that he brought into the lives of others will recoil upon him.
  27. The term פִּתְאוֹם PiTH’ōM is used 25x, and 22x refers to the instantaneous nature of unpleasant or disastrous circumstances arriving without warning, having devastating and inescapable effects, and leaving one helpless to recover. cp Jer 51:8
  28. According to 1:27, this is the same fate of the gullible, who reject Wisdom’s overtures to embrace her, pointing to the fact that rejection of the Divine viewpoint, to whatever degree (willful ignorance to involvement in that which is the direct opposite) leads inevitably to disaster.
  29. An intensive adverb פֶּתָא PeTHa’ parallels “suddenly”, and has the idea of in an instant, highlighting the idea of the unexpected character of the judgment; just as the insurrectionist sprung the trap on his victims without warning, so the recompense will come when he least expects it.
  30. The metaphor רָבַח’ SHahBhahR he will be broken compares the calamity heaped upon the troublemaker to the type of results of his being broken violently apart and reduced to fragments, like that of a wrecked ship. 1Kin 22:48
  31. The divine passive is made explicit in the vs 16, so that the Agent of destruction is identified directly; understand that when harm befalls the wicked, it is not chance or random ‘bad luck’, our Lord actively brings about their fall.
  32. Sudden destruction in this case is a sign of divine wrath, and indirectly places the troublemaker in the

### Stuart Wolf's Summary of Proverbs 6:12–19

- ranks of the wicked (cp 3:25), meaning that this is one more category of cosmic types of whom we must beware.
33. To emphasize the finality of the judgment, the added notion and there will be no remedy intensifies the judgment; if no agent or instrument can cure the inevitable disaster when it strikes, the object of God's wrath is the antagonistic unbeliever, whose death will be an eternal one.
  34. A numerical catalogue begins in vs 16, with the introduction to the roster of things the Lord abhors, then the list of misused body parts, then two antisocial actions; each one effects the ruin of the troublemaker's victims, but they wind up boomeranging and destroying him at the end of his life.
  35. The types of behavior considered have in common a disruptive influence, and are characterized by self-assertiveness, malice, or violence; part of the reason they are particularly despised by God is that they break the bond of confidence and loyalty between men.
  36. Ross contrasts this catalogue with the first seven Beatitudes (Mt 5:3-9):
    - 1) "poor in spirit" contrasted against "haughty eyes" indicating extreme arrogance
    - 2) "those who mourn" as opposed to "a lying tongue" that causes mourning
    - 3) "the gentle" against "shed innocent blood", or maximum violence
    - 4) "those who hunger and thirst for righteousness" contrasted against "a false witness", who knows he is unrighteous
    - 5) "peacemakers" as opposed to "one who spreads strife"
  37. While this list is not exclusive (cp Dt 23:18), for Solomon's purposes in describing the insurrectionist, he points out the characteristics that make such an individual worthy of special note.
  38. The verb שָׁחַן SHahNē' is a very strong anthropopathism for the divine displeasure God "experiences" when this type acts according to their nature (cp Ex 1:10); "He is opposed to, separates from, and brings the consequences of His hatred upon people not as mere people, but as sinful people". (TWOT)
  39. The ascensive waw escalates the hatred to finding the activities detestable, disgusting, and abhorrent; because the seven characteristics are detestable to Him, the one possessing them will be removed from His benevolent presence and consigned to Hell.
  40. The first item on the list is "haughty eyes", literally a pair of eyes rising, to denote the manifestation of denial of the Lord's authority (Isa 2:11) as well as a disregard for human rights, the arrogance that exalts self over another person and violates honor of each individual. cp Ps 8:13
  41. In fact, Yhwh announces that He Himself will humble the proud who set themselves above others and deal with them in a high-handed way, treating them as they had treated others with disdainful scorn. Ps 18:27
  42. Comparing 13a, we see that the list runs from the top of the body to the bottom, which is one reason the eyes are listed first, but, as Meinhold notes, "no vice stands in sharper opposition to wisdom and fear of God than pride". Isa 2:11-17
  43. According to TLOT, שָׁקַר SHeQeR lying refers to "aggressive deceit intended to harm the other, unfaithfulness, perfidy (faithless and disloyal treachery), even when only the result of words"; the term is used of Judas (Ps 109:2 cp Ac 1:20), indicating that this untrue speech is designed to result in harm.
  44. The tongue is a common metonymy of instrument to represent speech (cp Gen 10:5), referring to the consistent or regular content of one's communication; according to James, the tongue is the single bodily member that can defile the entire body. Js 3:6
  45. The copulative waw links the third abomination to the previous part of the verse as its inevitable climax, as the attitude of superiority and the practice of convincing others of a false and malevolent position manifest themselves in murder of the innocent.
  46. It is a commonly understood facet of human nature that contempt for others and the sanctity of their reputation leads directly to contempt for the sanctity of life, which means that any individual that fulfills the description herein will readily sacrifice the life of another for their own personal gain.
  47. Far from a neutral term, שָׁפַךְ SHahPHaK shed...blood judges the deed as an intentional killing involving guilt (HALOT); the act in view is murder, whether actively executed (cp Gen 9:6) or passively allowed (Eze 22:27).
  48. The subject returns to the heart, the center that gives rise to all of a person's physical/ moral/spiritual activity, pointing to the reality that this type of individual is completely given over to the clearly unrighteous

## Stuart Wolf's Summary of Proverbs 6:12–19

lifestyle described.

49. Seen previously in 3:29 and 6:14, the verb חָרַשׁ CHaHraSH devises has as its root meaning “to plow”, “to engrave”, or furrow something in order to prepare for a future result; the insurrectionist follows a carefully planned series of events to set up his victim’s ultimate victimization.
50. The noun חֲבִי'x]m; MaCHəSHaHbHaH is based on the verb CHaHSHaBH, which looks not merely to intellectual activity but the formation of new ideas; a good gloss would be “creative calculations”, with the nuance of a conceived and invented plan.
51. The term !w<a' 'ahWeN was seen in vs 12, tying these two strophes together as descriptions of the same person, who works at concocting wicked plans that will not only benefit himself, but bring trouble into the life of another; both aspects are in view.
52. Again feet are used to represent that which puts the whole person into motion, moving toward the evil goal the troublemaker wants to achieve, and the phrase that hasten to run describes the zeal and zest to follow the compulsion as soon as possible.
53. Probably not by coincidence, this verse shares several vocabulary words with 1:16 (although evil is found in its feminine form here), and, in fact, 1:11-15 aptly illustrates this fifth abomination, the sense of urgency in the commission of evil.
54. The Hiphil (causative) Imperfect of פָּתַח PUaCH points to the volitional decision made by the troublemaker, as he causes to breathe, or “utters” the false statements that are designed to bring about his victim’s fall and his success in evil.
55. The crime of perjury – a lying witness – aims to threaten the life and/or property of another, rather than to defend or promote the offender; again, God despises all sin (cp Dt 12:31; Ps 7:11), but the action of bringing harm against the innocent or helpless is especially a target of His wrath.
56. The description of the misused body parts is now abandoned, as a substantival participle (which functions as a verbal adjective) is used to draw the catalogue of the troublemaker’s abhorrent antisocial practices to a close.
57. Identical language found in vs 14 again links the strophes as identifying the same person or category, reinforcing the fact that, while God does find each of these sins                   deplorable, what makes them abominable is that they become the modus vivendi and modus operandi of the individual, through his own volitional decision.
58. Also from vs 14, this activity is carried out “at all times”, meaning at every opportunity; another part of the condemnation of this individual is the lack of repentance, or a refusal to recognize that the failure is illegitimate, and an accompanying admittance that the action was morally incorrect.
59. The verb שָׁלַח SHaHLaCH is intensive, as seen from Jdg 15:5, and views the activities of the troublemaker as active, knowingly performed, and willingly harmful to others; the troublemaker cannot claim innocent ignorance, he works quite diligently to bring strife into his victims’ lives.
60. The more narrow definition among brothers points to the worse sort of profligacy (the state of being completely given up to dissipation and licentiousness), since this individual targets the closest of relationships as his goal for destruction, and does so for the ‘joy’ of profit at their expense.
61. The term אָח 'ahCH can refer to blood relatives ranging from full blood brothers (Gen 25:26) to a kinsman (Gen 14:14) to a fellow countryman (Gen 31:32), since all the tribes descended from a common father, but the idea is an individual that is known and treated with a higher level of affection than a foreigner.
62. There is little doubt why the father/teacher would want his son/student to avoid this category of human, they revel in bringing destruction, discord, unhappiness, and misery into the lives of others; the warnings only reinforce the necessity of separation from those not like-minded in regard to Bible doctrine and the divine viewpoint.

From [www.hbcpinellas.org/proverbs/prov6.doc](http://www.hbcpinellas.org/proverbs/prov6.doc) accessed September 25, 2015 (slightly edited). The font bwhebb is necessary to read the Hebrew.

Robert Dean: *And as Proverbs 3:5–6 says, if we trust in the Lord and commit our life to Him then He is the one who straightens out our paths. Many of the bad decisions, many of the difficult circumstances that people find themselves in, are often because they haven't been on a path where they have been trusting the Lord, and consequently in discipline God has allowed them to get off the track. And now they are caught up in a situation where they have to face the negative consequences and less than appealing choices.*<sup>300</sup>

Peter Pett lists the other abominations: *It is not, however, intended to be taken as a summary of all abominations, for there is, for example, no mention of adultery, or of hypocritical sacrifices, or of dishonesty in business. It is rather bringing out that YHWH hates the attributes of the worthless man. Elsewhere the following are specifically said to be abominations to YHWH: the perverse man (Proverbs 3:32; Proverbs 11:20); a false balance (Proverbs 11:1); lying lips (Proverbs 12:22); hypocritical sacrifices (Proverbs 15:8; Proverbs 21:27); the way of the wicked (Proverbs 15:9); the thoughts of the wicked (Proverbs 15:26); the proud in heart (Proverbs 16:5); those who justify the wicked or condemn the righteous (Proverbs 17:15); weights and measures which are inconsistent (Proverbs 20:10; Proverbs 20:23).*<sup>301</sup>

## Chapter Outline

## Charts, Graphics and Short Doctrines

### Keeping and Obeying the Teaching of One's Parents

Dummelow sees vv. 1–19 as an insertion, and v. 20 picking up where Prov. 5 left off. *Proverbs 6:1-19 are inserted here from some other collection, and contain warnings against suretyships (1-5), sloth (6-11), falseness (12-15), evils which the Lord hates (16-19). At Proverbs 6:20 the thread of Proverbs 5 is resumed.*<sup>302</sup>

#### Proverbs 5–6 (without Proverbs 6:1–19) (NKJV)

##### The Peril of Adultery

My son, pay attention to my wisdom;  
Lend your ear to my understanding,  
That you may preserve discretion,  
And your lips may keep knowledge.  
For the lips of an immoral woman drip honey,  
And her mouth is smoother than oil;  
But in the end she is bitter as wormwood,  
Sharp as a two-edged sword.  
Her feet go down to death,  
Her steps lay hold of hell.  
Lest you ponder her path of life—  
Her ways are unstable;  
You do not know them.

Therefore hear me now, my children,  
And do not depart from the words of my mouth.  
Remove your way far from her,  
And do not go near the door of her house,

<sup>300</sup> From [Dean Bible.org](http://www.deanbible.org); accessed September 25, 2015.

<sup>301</sup> From <http://www.studydrive.org/commentaries/pet/view.cgi?bk=19&ch=6> accessed September 27, 2015.

<sup>302</sup> From <http://www.studydrive.org/commentaries/dcb/view.cgi?bk=19&ch=6> accessed September 30, 2015.

### Proverbs 5–6 (without Proverbs 6:1–19) (NKJV)

Lest you give your honor to others,  
 And your years to the cruel one;  
 Lest aliens be filled with your wealth,  
 And your labors go to the house of a foreigner;  
 And you mourn at last,  
 When your flesh and your body are consumed,  
 And say:  
 "How I have hated instruction,  
 And my heart despised correction!  
 I have not obeyed the voice of my teachers,  
 Nor inclined my ear to those who instructed me!  
 I was on the verge of total ruin,  
 In the midst of the assembly and congregation."

Drink water from your own cistern,  
 And running water from your own well.  
 Should your fountains be dispersed abroad,  
 Streams of water in the streets?  
 Let them be only your own,  
 And not for strangers with you.  
 Let your fountain be blessed,  
 And rejoice with the wife of your youth.  
 As a loving deer and a graceful doe,  
 Let her breasts satisfy you at all times;  
 And always be enraptured with her love.  
 For why should you, my son, be enraptured by an immoral woman,  
 And be embraced in the arms of a seductress?

For the ways of man are before the eyes of the Lord,  
 And He ponders all his paths.  
 His own iniquities entrap the wicked man,  
 And he is caught in the cords of his sin.  
 He shall die for lack of instruction,  
 And in the greatness of his folly he shall go astray.

### Beware of Adultery

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;



### Proverbs 5–6 (without Proverbs 6:1–19) (NKJV)

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.

Even though these are the same topic, I do not see an easy, natural flow from Prov. 5:23 to Prov. 6:20. In other words, even though Prov. 6:1–19 covers other topics, I do not see that as an insertion arbitrarily thrown in here.

What seems more natural than for King David to warn his son Solomon about adultery? That sin caused David more trouble throughout his life than any other.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This is not a chiasm; but it is a method of organization.

### Proverbs 6:20–35 Organized by Hajime Murai

P(6:20-23)	Training by the parents.
A(6:24-26)	6:26 For the price of a loose woman may be scarcely a loaf of bread, But if she is married, she is a trap for your precious life.(6:26)
B(6:27-29)	6:29 none who touches her shall go unpunished
A'(6:30-31)	6:30 Men despise not the thief if he steals to satisfy his appetite when he is hungry
B'(6:32-35)	6:35 He will not consider any restitution
A: Atonement of food. B: Not be able to atone.	

From [http://www.valdes.titech.ac.jp/~h\\_murai/bible/20\\_Proverbs\\_pericope\\_e.html#13](http://www.valdes.titech.ac.jp/~h_murai/bible/20_Proverbs_pericope_e.html#13) accessed September 19, 2015 (slightly edited).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Rickard organizes the rest of this chapter thematically.

### Rickard's Themes of Proverbs 6:20–35

1. Verses 20-23 – The importance of Bible Doctrine in your soul.
2. Verses 24-25 – The fact that Bible Doctrine protects you from the adulterous woman.

### Rickard's Themes of Proverbs 6:20–35

3. Verses 26-35 – The warning of the dangers and consequences of committing adultery.

From <http://gracedoctrine.org/proverbs-chapter-6/> accessed September 24, 2015.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Here is another approach.

### The New American Bible Divides up the Rest of the Chapter (Proverbs 6:20–35)

[6:20–35] The second of three instructions on adultery (5:1–23; 6:20–35; and chap. 7). The instructions assume that wisdom will protect one from adultery and its consequences: loss of property and danger to one's person. In this poem, the father and the mother urge their son to keep their teaching constantly before his eyes. The teaching will light his way and make it a path to life (v. 23). The teaching will preserve him from the adulterous woman who is far more dangerous than a prostitute. Prostitutes may cost one money, but having an affair with someone else's wife puts one in grave danger. The poem bluntly urges self-interest as a motive to refrain from adultery.

The poem has three parts. I (vv. 20–24, ten lines), in which v. 23 repeats “command” and “teaching” of v. 20 and “keeping” in v. 24 completes the fixed pair initiated by “observe” in v. 20; II (vv. 25–29, ten lines) is a self-contained argument comparing the costs of a liaison with a prostitute and a married woman; III (vv. 30–35, twelve lines) draws conclusions from the comparison of adultery with theft: the latter involves property only but adultery destroys one's name and very self. The best protection against such a woman is heeding parental instruction, which is to be kept vividly before one's eyes like a written tablet.

From <http://www.usccb.org/bible/proverbs/6> accessed September 10, 2015.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

These next verses protect a person from falling into those worst sins previously enumerated in vv. 16–19.

Pett organizes the next few verses into a chiasm.

### Peter Pett's Chiasm of Proverbs 6:20–23

- |   |  |
|---|--|
| A | My son, keep the commandment of your father, and forsake not the law of your mother, bind them continually on your heart, tie them about your neck (Proverbs 6:20-21). |
| B | When you walk, it will lead you (Proverbs 6:22 a).   |
| C | When you sleep, it will watch over you (Proverbs 6:22 b).  |
| B | And when you awake, it will talk with you (Proverbs 6:22 c).   |
| A | For the commandment is a lamp, and the law is light, and reproofs of instruction are the way of life (Proverbs 6:23).  |

Note that in A reference is to the commandment and the torah (law) which are to be constantly heeded, whilst in the parallel similar reference is made to the commandment and the torah which indicate the way of life. In B and parallel they give daily guidance. Centrally in C they watch over him while he sleeps.

From <http://www.studylight.org/commentaries/pet/view.cgi?bk=19&ch=6> accessed September 27, 2015.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Keep, my son, a commandment of your father and you will not forsake instruction of your mother. Bind them upon your heart continuously; tie them upon your neck. In your walking, she will lead you; in your lying down, she watches over you; and [when] you have awakened, she communicates [to] you.

Proverbs  
6:20–22

My son, keep the commandment of your father and do not forsake the instruction of your mother. Bind them upon your heart continuously; tie them upon your neck. When you walk, she will lead you; when you lay down, she watches over you; and [when] you wake up, she communicates [doctrine] to you.

My son, keep your father's commandments and your mother's instruction at the forefront of your mind. Think about them all the time; let them guide you every day. When you walk, knowledge will lead you in the right direction; when you lay down, knowledge will protect you; and when you get up, you will be thinking Bible doctrine in your soul.

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)	Keep, my son, a commandment of your father and you will not forsake instruction of your mother. Bind them upon your heart continuously; tie them upon your neck. In your walking, she will lead you; in your lying down, she watches over you; and [when] you have awakened, she communicates [to] you.
Latin Vulgate	My son, keep the commandments of your father, and forsake not the law of your mother. Bind them in your heart continually, and put them about your neck. When you walk, let them <u>go with you</u> ; when you sleep, let them <u>keep you</u> , and when you awake, <u>talk with them</u> .
Plain English Aramaic Bible	Keep, my son, the commandment of your father and do not forget the law of your mother. Fasten them in your heart permanently and coil them around your neck. And whenever you walk, <u>make them cleave to you</u> and they will <u>be with you</u> ; keep them that they may keep you, and when you are awakened, <u>they will be your meditation</u> .
Peshitta (Syriac)	My son, keep your fathers commandment and do not forsake the law of your mother; Impress them firmly on your heart and tie them about your neck. When you walk, let them <u>follow you</u> ; let them <u>be with you</u> , keep them that they may keep you; and when you awake, <u>meditate on them</u> .
Septuagint (Greek)	My son, keep the laws of your father, and do not reject the ordinances of your mother: but bind them upon your <u>soul</u> continually, and hang them as a chain about your neck. Whenever you walk, <u>lead this along</u> and let it <u>be with you</u> , that it may talk with you when you wake.
Significant differences:	The Greek has <i>soul</i> rather than <i>heart</i> . When walking, the Hebrew says <i>she will lead you</i> ; the other ancient languages all have something else. When sleeping, the Hebrew says, <i>she will watch over you</i> ; the other languages have something else. The Greek even leaves out the <i>sleeping</i> part. When you wake up, <i>she will communicate with you</i> is what the Hebrew has; the Aramaic and Latin are different.

#### Limited Vocabulary Translations:

Bible in Basic English	My son, keep the rule of your father, and have in memory the teaching of your mother: Keep them ever folded in your heart, and have them hanging round your neck. In your walking, it will be your guide; when you are sleeping, it will keep watch over you; when you are awake, it will have talk with you.
Easy English	My son, keep my commands! Do not forget the things that your mother taught you! Always keep these words in your heart!

Easy-to-Read Version	<p>Wear these words about your neck!          When you walk, my words will guide you.          When you sleep, they will protect you.</p>
Good News Bible (TEV)	<p>My son, remember your father's commands. And don't forget your mother's teachings. {Remember their words always}—tie them around your neck and keep them over your heart. Their teachings will lead you wherever you go. They will watch over you while you sleep. And when you wake up, they will talk to you and guide you.</p>
The Message	<p>Son, do what your father tells you and never forget what your mother taught you. Keep their words with you always, locked in your heart. Their teaching will lead you when you travel, protect you at night, and advise you during the day.</p>
Names of God Bible	<p><b>Warning on Adultery</b>          Good friend, follow your father's good advice;              don't wander off from your mother's teachings.          Wrap yourself in them from head to foot;              wear them like a scarf around your neck.          Wherever you walk, they'll guide you;              whenever you rest, they'll guard you;              when you wake up, they'll tell you what's next.</p>
NIRV	<p><b>More Advice about Avoiding Adultery</b>          My son,              obey the command of your father,              and do not disregard the teachings of your mother.          Fasten them on your heart forever.              Hang them around your neck.          When you walk around, they will lead you.              When you lie down, they will watch over you.              When you wake up, they will talk to you          because the command is a lamp,              the teachings are a light,          and the warnings from discipline are the path of life          to keep you from an evil woman              and from the smooth talk of a loose woman. Vv. 23–24 are included for context.</p>
	<p><b>A Warning Against Committing Adultery</b>          My son, keep your father's command.              Don't turn away from your mother's teaching          Always tie them on your heart.              Put them around your neck.          When you walk, they will guide you.              When you sleep, they will watch over you.              When you wake up, they will speak to you.</p>

**Thought-for-thought translations; paraphrases:**

Contemporary English V.	<p>Obey the teaching of your parents--always keep it in mind and never forget it. Their teaching will guide you when you walk, protect you when you sleep, and talk to you when you are awake.</p>
The Living Bible	<p>Young man, obey your father and your mother. Take to heart all of their advice; keep in mind everything they tell you. Every day and all night long their counsel will lead you and save you from harm; when you wake up in the morning, let their instructions guide you into the new day.</p>
New Life Version	<p>My son, keep the teaching of your father, and do not turn away from the teaching of your mother. Hold them always to your heart. Tie them around your neck. They</p>

	will lead you when you walk. They will watch over you when you sleep, and they will talk with you when you wake up
New Living Translation	My son, obey your father's commands, and don't neglect your mother's instruction. Keep their words always in your heart. Tie them around your neck. When you walk, their counsel will lead you. When you sleep, they will protect you. When you wake up, they will advise you.

### Partially literal and partially paraphrased translations:

American English Bible	O son; Guard the laws of your father, and don't cast aside the rulers of your mother! Fastened them tight to your soul! Tie them around your neck with a cord! Bring them along wherever you walk, and make sure they are always nearby. When you sleep, let them keep watch, and have them remind you when you arise.
Beck's American Translation	<i><b>Adultery Leads to Trouble</b></i> My son, do what your father orders, and don't reject your mothers teaching. Fasten them forever on your heart; tie them around your neck. When you walk around, they'll lead you; when you lie down, they'll watch over you, and when you wake up, they'll talk to you...
International Standard V	<i><b>Parental Counsel about Immorality</b></i> Keep your father's commands, my son, and never forsake your mother's rules, by binding them to your heart continuously, fastening them around your neck. During your travels wisdomj will lead you; she will watch over you while you rest; and when you are startled from your sleep, she will commune with you.
New Advent (Knox) Bible	Keep true, my son, to the charge thy father gives thee, nor make light of thy mother's teaching; wear them ever close to thy heart, hang them like a locket upon thy breast; be these, when thou walkest abroad, thy company, when thou liest asleep, thy safeguard, in waking hours, thy counsellors.
Translation for Translators	<i><b>More warnings about adultery</b></i> My son, obey my commands, and do not ignore what your mother has taught you. Keep in your inner being the things that we have said. Those things should be like a beautiful necklace around your neck. <i>If you follow our advice, it will be as though</i> what we have taught you [PRS] will lead you, wherever you go. When you sleep, they will protect you. And when you wake up in the morning, they will teach/instruct you.

**Mostly literal renderings (with some occasional paraphrasing):**

Ancient Roots Translinear	My son, guard your father's commandment, and never abandon the Torah of your mother: Tie them continually over your heart, and fasten them over your neckline to guide you when you go and keep you when you lay. And as you wake, meditate on it.
Ferrar-Fenton Bible	<b>On Filial Duty and Warnings Against Debauchery</b>



‘ My son! guard your father’s command s. And your mother’s rules do not reject;  
Continually wrap round your heart, And make them the scarf of your neck. They will  
be in your course as a guide, And watch you when lying asleep, And converse with  
you when you awake..

Lexham English Bible

### **Commandment and Instruction as Guardians**

My child, keep [the] commandment of your father, and do not disregard [the]  
instruction of your mother. Bind them on your heart continually; tie them upon your  
neck. {When you walk}, she will lead you, {When you lie down}, she will watch over  
you, and [when] you awake, she will converse [with] you.

### **Catholic Bibles (those having the imprimatur):**

Christian Community (1988) My son, respect your father’s instruction and do not reject your mother’s  
teaching.  
Hold them forever in your heart and hang them around your neck.  
These will guard your footsteps, protect you when you sleep and speak to you on  
waking.

The Heritage Bible

My son, guard your father’s commandment, and do not thrust off the law of your  
mother; Bind them upon your heart continually; lace them firmly about your neck.  
When you walk, they will lead you; when you lie down, they will hedge you about;  
and when you awake, they will cause you to ponder;...

A holy principle is declared in verses 20-24, that the commandment of your father  
and law of your mother should be the same as the commandment of God and the  
law of Jehovah. Every father and mother from Adam and Eve forward will be held  
accountable whether or not they passed on to their children the commandment and  
the law of Jehovah God. Every person in the world today, regardless of his present  
religion or lack thereof at one time somewhere in his past had a parent who failed  
to pass on to him or her the commandment and law of Jehovah God. Each parent  
after having been involved in a religion other than faith and obedience to Jehovah  
God heard the voice of God in his conscience to return to Jehovah God of his  
ancient parents. All are without excuse, Rom 1:17-23.

New American Bible (2002) **Observe, my son, your father's bidding, and reject not your mother's teaching; Keep  
them fastened over your heart always, put them around your neck;...** There was no  
v. 22 online.

[⇒ 6:20⇒ 7:27] Parental training and the love of wisdom are an invaluable and  
constant help for the young (⇒ Proverb 6:20-23; ⇒ 7:1-4). They are the best  
defense against adultery (⇒ Proverb 6:24; ⇒ 7:5, ⇒ 24-25), which involves the guilty  
in many dangers and punishments (⇒ Proverb 6:26-35; ⇒ 7:6-27). Cf ⇒ Proverb  
5:1-20.

New American Bible (2011)

### **Warning Against Adultery**

Observe, my son, your father’s command,  
and do not reject your mother’s teaching;  
Keep them fastened over your heart always,  
tie them around your neck.

When you lie down they [Heb. has “she.” If this verse is not out of place, then the  
antecedent of “she” is command (v. 20), or perhaps wisdom.] will watch over you,  
when you wake, they will share your concerns;  
wherever you turn, they will guide you.

New Jerusalem Bible

Keep your father's precept, my child, do not spurn your mother's teaching.

### **Jewish/Hebrew Names Bibles:**

Complete Jewish Bible

My son, obey your father's command, and don't abandon your mother's teaching.  
Bind them always on your heart, tie them around your neck. When you walk, they

	will lead you; when you lie down, they will watch over you; and when you wake up, they will talk with you.
exeGesés companion Bible	My son, guard the misvah of your father and abandon not the torah of your mother: bind them continually on your heart and fasten them about your throat. Pro 6:22 in going, it leads you; in lying down, it guards you; and in wakening, it meditates with you.
Orthodox Jewish Bible	Beni (my son), keep the mitzvat Avicha, and forsake not the torat Immecha; Bind them tamid (continually) upon thine lev, and tie them about thy neck. When thou goest, it shall guide thee; when thou sleepest, it shall be shomer over thee; and when thou awakest, it shall talk with thee.
<i>The Scriptures</i> 1998	My son, watch over your father's command, And do not forsake the Torah of your mother. Bind them on your heart always; Tie them around your neck. When you are walking about, it leads you; When you lie down, it guards you. And when you have woken up, It talks to you.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	My son, be guided by your father's [God-given] commandment (instruction) And do not reject [Lit <i>forsake</i> ] the teaching of your mother; Bind them continually upon your heart (in your thoughts), And tie them around your neck. When you walk about, they (the godly teachings of your parents) will guide you; When you sleep, they will keep watch over you; And when you awake, they will talk to you.
The Expanded Bible	<b>Warning About Adultery</b> My son, ·keep [protect] your father's commands, and don't ·forget [·abandon; forsake] your mother's ·teaching [instruction]. ·Keep their words in mind [L Bind them to your heart] forever ·as though you had them tied [fasten them] around your neck. They will ·guide [lead] you when you walk. They will ·guard [protect] you when you sleep. They will ·speak to you [or occupy your attention] when you are awake.
Kretzmann's Commentary	<b>Verses 20-35</b> Warning Depicting the Consequences of Unchastity My son, keep thy father's commandment, the function of parents consisting also in this, that they guide and guard their growing children with reference to the dangers here described, and forsake not the law, the instruction and the precepts, of thy mother. Bind them continually upon thine heart, keeping them in loving remembrance, and tie them about thy neck, like a string of precious jewels. The fundamental idea is this, that the entrance of evil thoughts should be prevented by supplying good material for contemplation always, since an idle mind is the devil's workshop. When thou goest, it shall lead thee, that is, the instruction of the parents would be the guide of the growing children; when thou sleepest, even in dreams, it shall keep thee; and when thou awakest, it shall talk with thee, the instruction of true wisdom filling the thoughts with proper material and directing all the conduct of a person.
NET Bible®	My child, guard the commands of your father and do not forsake the instruction of your mother. Bind them on your heart continually; fasten them around your neck.

## The Voice

When you walk about, they [Heb “it will guide you.” The verb is singular and the instruction is the subject.] *will guide you;*  
 when you lie down, they will watch over you;  
 when you wake up, they will talk [The Hebrew verb means “talk” in the sense of “to muse; to complain; to meditate”; cf. TEV, NLT “advise you.” Instruction bound to the heart will speak to the disciple on awaking.] *to you.*

So, my son, follow your father’s direction,  
 and don’t forget what your mother taught you—  
 Keep their teachings close to your heart;  
*engrave them on a pendant, and hang it around your neck.*  
 Their instruction will guide you along your journey,  
 guard you when you sleep,  
 and address you when you wake *in the morning.*

**Literal, almost word-for-word, renderings:**

Concordant Literal Version	<p>My son, preserve the instruction of your father, And do not abandon the law of your mother."</p> <p>Tie them upon your heart continually; Wind them about your throat.</p> <p>When you walk about, it shall give you guidance, When you lie down, it shall guard over you, And when you awake, it shall importune you."</p>
English Standard V. – UK	<p><b>Warnings Against Adultery</b></p> <p>My son, keep your father's commandment,          and forsake not your mother's teaching.</p> <p>Bind them on your heart always;          tie them round your neck.</p> <p>When you walk, they[d] will lead you;          when you lie down, they will watch over you;          and when you awake, they will talk with you.</p>
Green's Literal Translation	<p>My son, keep your father's commands, and do not forsake the law of your mother. Bind them to your heart forever; tie them around your neck. When you go, it shall lead you; when you sleep, it shall watch over you; and when you awaken, it will meditate with you.</p>
New European Version	<p><b>The Dangers of Promiscuity</b></p> <p>My son, keep your father's commandment, and don't forsake your mother's teaching. Bind them continually on your heart. Tie them around your neck. When you walk, it will lead you. When you sleep, it will watch over you. When you awake, it will talk with you.</p>
New King James Version	<p><b>Beware of Adultery</b></p> <p>My son, keep your father's command,          And do not forsake the law of your mother.</p> <p>Bind them continually upon your heart;          Tie them around your neck.</p> <p>When you roam, they [Literally it] will lead you;          When you sleep, they will keep you;          And when you awake, they will speak with you.</p>
Stuart Wolf	<p>Observe/keep, my son, the commandment of your father, and do not forsake/reject the law/teaching of your mother. Tie them securely to your heart, wrap them upon/around your neck. In your walking about, she/it will guide you, when you lie down she will guard/watch over you, then/and you will awake, she herself will speak to you.</p>
World English Bible	<p>My son, keep your father's commandment, And don't forsake your mother's teaching. Bind them continually on your heart. Tie them around your neck. When</p>

you walk, it will lead you. When you sleep, it will watch over you. When you awake, it will talk with you.

Young's Updated LT Keep, my son, the command of your father, And leave not the law of your mother. Bind them on your heart continually, Tie them on your neck. In your going up and down, it leads you, In your lying down, it watches over you, And you have awaked—it talks with you.

**The gist of this passage:** The son is supposed to pay close attention to teaching from both of his parents.

Proverbs 6:20a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nâtsar (נָצַר) [pronounced naw-TSAR]	keep, guard, watch over, protect	2 <sup>nd</sup> person masculine singular, Qal imperative	Strong's #5341 BDB #665
bên (בֶּן) [pronounced bane]	son, descendant	masculine singular noun with the 1 <sup>st</sup> person singular suffix	Strong's #1121 BDB #119
mits <sup>e</sup> vâh (מִצְוָה) [pronounced mits <sup>e</sup> -VAH]	prohibition, precept, that which is forbidden, constraint, proscription, countermand; commandment	feminine singular construct	Strong's #4687 BDB #846
'âb (אָב) [pronounced aw <sup>b</sup> V]	father, both as the head of a household, clan or tribe; ancestor, grandfather; founder, civil leader, military leader; master, teacher	masculine singular noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #1 BDB #3

**Translation:** My son, keep the commandment of your father... Rickard, like many others, sees the words *my son* as the introduction to a new lecture, #14 of 17 lectures.<sup>303</sup>

Two things strike me as interesting to begin with: the noun here and in the next phrase are both feminine singular nouns. It is interesting that the Hebrew mindset would make these words feminine; and interesting that David here uses the singular number. I would interpret this to refer to negative instruction, as a father would give a child. A father often sets the limits for his children: "This is as far as you can go, you cannot go any further than this." He lays down the law. So the emphasis is upon what is prohibited, but the concept is very similar to the word *instruction* below.

**Application:** So often, it is the father who sets clear limits for his children; and it is often the mother who gives them encouragement and comfort. This explains why so many thugs come out of fatherless homes. It is difficult for a single mother to play the role of the father. However, if you are a single mother, then you have to take up the slack for the missing father, and you must set unequivocal limits and you must enforce those limits from a very early age, so that it becomes instinctive for a child to obey you (especially a young boy). There will come a point where this young boy is physically stronger than you; and that will happen before his soul has been molded and guided to maturity. Most of the time, in a very extreme case, a father can use greater force against the child, even into his teens. Ideally speaking, that should not occur; however, the son should always be aware that could happen at any time.

<sup>303</sup> From <http://gracedoctrine.org/proverbs-chapter-6/> accessed September 24, 2015.

David has just delivered dozens (at least) commandments, instructions and principles to Solomon; but here, he speaks of the *commandment of your father* (referring back to David, in context).

Proverbs 6:20b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'al (אֵל) [pronounced al]	<i>no, not; nothing; none; neither, nor; do not, let not [with a verb]; let there not be [with an understood verb];</i>	adverb of negation; conjunction of prohibiting, dehorting, deprecating, desire that something <i>not</i> be done	Strong's #408 BDB #39
nâṭash (נָטַשׁ) [pronounced naw-TASH]	<i>to leave, to forsake; to permit</i>	2 <sup>nd</sup> person masculine singular, Qal imperfect	Strong's #5203 BDB #643
tôwrah (תּוֹרָה or הֲרֹט) [pronounced TOH-rah]	<i>instruction, doctrine; [human and divine] law, direction, regulations, protocol; custom; transliterated Torah</i>	feminine singular construct	Strong's #8451 and #8452 BDB #435
James Rickard: "Teaching" here is TORAH, תּוֹרָה, that means "law or instruction." TORAH is used for God's instructions as given in the first five books of the Bible, but here it is used for the mother's instructions regarding the wisdom of God's Word, which is based on her previous knowledge and understanding of God's Word. Therefore, it is the expression of her will, instructing her son in the proper way to live according to God's Word. <sup>304</sup>			
'ēm (אֵם) [pronounced aim]	<i>mother [humans, animals]; grandmother used figuratively for an intimate relationship, for a nation; a metropolis, a great and leading city; metaphorically for the earth; point of departure or division</i>	feminine singular noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #517 BDB #51

**Translation:** ...and do not forsake the instruction of your mother. As we saw with the Ten Commandments, often a negative is used with the imperfect tense in order to give a command. So, it is correct to translate this phrase as an imperative.

Obviously, both the teaching of the mother and father are important, as both are named here. How and what a father teach is much different that how and what a mother teaches. Even in the spiritual realm, even though there is consistency in the spiritual life, a father and mother are going to still approach this from different angles. Generally speaking, it should be the father to keep the family on track, spiritually speaking.

Peter Pett: *These words assume a body of specific teaching passed on by father and mother which are in conformity to each other. We can contrast here Proverbs 1:8 where the exhortation was to 'hear the instruction of your father, and do not forsake the law of your mother'. It was the responsibility of*

<sup>304</sup> From <http://gracedoctrine.org/proverbs-chapter-6/> accessed September 24, 2015.



*the family heads to ensure that their children were taught the covenant law (e.g. Deuteronomy 11:19).*<sup>305</sup>

The instruction that Bathsheba gave Solomon would have been more positive than negative. She would be more encouraging for Solomon to use his entire potential; and she would have been more supportive.

What Solomon received, which his older half-brothers did not receive, is accurate teaching from both his mother and his father. Solomon's older half brothers were primarily raised by their respective mothers, and this is why his older brothers were greedy and out-of-control. They were not restrained by their father's strong hand, and so they did whatever they wanted to do. One of the very important topic sets of **2Samuel 13** ([HTML](#)) ([PDF](#)) ([WPD](#)) and **1Kings 1** ([HTML](#)) ([PDF](#)) ([WPD](#)) is the theme of welfare and single mothers.

*The Pulpit Commentary: Both parents are here named. Neither has a right to delegate to the other his or her share of the great responsibility. In early days this rests chiefly with the mother, and throughout life her moral influence is likely to be the more persuasive. Here is woman's great work. Man fills the world with the noise of his busy doings. But woman has a no less great and useful task in moulding the characters of the toilers of the future. Yet the father has his duty in parental training; and there are often special circumstances in which his knowledge of the world or his firmness of control is essential. Let parents feel that nothing can take the place of home training. The Sunday school cannot do the work of the mother's counsel. No pressure of public duty should let a man excuse himself for neglecting the religious training of his children. He deludes himself if he thinks he can do it by proxy, be the substitute ever so efficient a teacher. Nothing can take the place of the anxious watchfulness of parental love.*<sup>306</sup>

The Pulpit Commentary then turns to the son: *The child has his duty in regard to it as well as the parent. His will is free. The best seed may be wasted on bad soil. It is his duty to treasure up wholesome home lessons as the most valuable portion divided to him. How mad is the desire of some to escape from the control of the home to the fascinating liberty of the world, of the perils and deceits of which they are so ignorant? Why should the young man be so anxious to take a journey into a far country out of the sight of those who have his interest most at heart? Perhaps there have been unwise restraints in the home. But escape from them is no excuse for rushing to the utmost bounds of licence.*<sup>307</sup>

The Bible has a lot to say about the relationship between children and parents.

### The Bible on, Obedience to Parents

**Colossians 3:20–21** Children, obey your parents in everything, for this pleases the Lord. Fathers, do not provoke your children, lest they become discouraged.

**Ephesians 6:1–4** Children, obey your parents in the Lord, for this is right. "Honor your father and mother" (this is the first commandment with a promise), "that it may go well with you and that you may live long in the land." Fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord.

**Matthew 15:4** For God commanded, 'Honor your father and your mother,' and, 'Whoever reviles father or mother must surely die.'

**Proverbs 1:8** Hear, my son, your father's instruction, and forsake not your mother's teaching,

**Exodus 20:12** "Honor your father and your mother, that your days may be long in the land that the Lord your

<sup>305</sup> From <http://www.studydrive.org/commentaries/pet/view.cgi?bk=19&ch=6> accessed September 27, 2015.

<sup>306</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Prov. 6:20.

<sup>307</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Prov. 6:20.

## The Bible on, Obedience to Parents

God is giving you.

Ephesians 6:1-3 Children, obey your parents in the Lord, for this is right. "Honor your father and mother" (this is the first commandment with a promise), "that it may go well with you and that you may live long in the land."

Deuteronomy 21:18-21 "If a man has a stubborn and rebellious son who will not obey the voice of his father or the voice of his mother, and, though they discipline him, will not listen to them, then his father and his mother shall take hold of him and bring him out to the elders of his city at the gate of the place where he lives, and they shall say to the elders of his city, 'This our son is stubborn and rebellious; he will not obey our voice; he is a glutton and a drunkard.' Then all the men of the city shall stone him to death with stones. So you shall purge the evil from your midst, and all Israel shall hear, and fear.

Proverbs 13:24 Whoever spares the rod hates his son, but he who loves him is diligent to discipline him.

Exodus 21:15 "Whoever strikes his father or his mother shall be put to death.

Proverbs 13:1-4 A wise son hears his father's instruction, but a scoffer does not listen to rebuke. From the fruit of his mouth a man eats what is good, but the desire of the treacherous is for violence. Whoever guards his mouth preserves his life; he who opens wide his lips comes to ruin. The soul of the sluggard craves and gets nothing, while the soul of the diligent is richly supplied.

Proverbs 22:6 Train up a child in the way he should go; even when he is old he will not depart from it.

Proverbs 30:17 The eye that mocks a father and scorns to obey a mother will be picked out by the ravens of the valley and eaten by the vultures.

Proverbs 23:13-14 Do not withhold discipline from a child; if you strike him with a rod, he will not die. If you strike him with the rod, you will save his soul from Sheol.

Psalms 19:8 The precepts of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes;

Deuteronomy 5:16 "Honor your father and your mother, as the Lord your God commanded you, that your days may be long, and that it may go well with you in the land that the Lord your God is giving you.

Proverbs 22:15 Folly is bound up in the heart of a child, but the rod of discipline drives it far from him.

Titus 2:1 But as for you, teach what accords with sound doctrine.

2Timothy 3:17 That the man of God may be competent, equipped for every good work.

Proverbs 29:15 The rod and reproof give wisdom, but a child left to himself brings shame to his mother.

1Timothy 5:1-4 Do not rebuke an older man but encourage him as you would a father, younger men as brothers, older women as mothers, younger women as sisters, in all purity. Honor widows who are truly widows. But if a widow has children or grandchildren, let them first learn to show godliness to their own household and to make some return to their parents, for this is pleasing in the sight of God.

Matthew 18:3 And said, "Truly, I say to you, unless you turn and become like children, you will never enter the kingdom of heaven.

Proverbs 19:18 Discipline your son, for there is hope; do not set your heart on putting him to death.

## The Bible on, Obedience to Parents

Proverbs 20:30 **Blows that wound cleanse away evil; strokes make clean the innermost parts.**

Luke 14:25-27 **Now great crowds accompanied him, and he turned and said to them, "If anyone comes to me and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be my disciple. Whoever does not bear his own cross and come after me cannot be my disciple.** This has to do with setting priorities; and following Jesus Christ is a priority over your relationship with your parents.

Proverbs 10:1 **The proverbs of Solomon. A wise son makes a glad father, but a foolish son is a sorrow to his mother.**

From [http://www.openbible.info/topics/children\\_obeying\\_their\\_parents](http://www.openbible.info/topics/children_obeying_their_parents) accessed September 19, 2015.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

### Proverbs 6:21a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
qâshar (קָשַׁר) [pronounced kaw-SHAHR]	<i>bind [together], tie, attach; be in league with, conspire; be in a state of being compact and firm [and therefore] robust</i>	2 <sup>nd</sup> person masculine singular, Qal imperative with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #7194 BDB #905
The NET Bible: <i>The figures used here are hypocatastases (implied comparisons). There may also be an allusion to Deut 6 where the people were told to bind the law on their foreheads and arms. The point here is that the disciple will never be without these instructions. See further, P. W. Skehan, Studies in Israelite Poetry and Wisdom (CBQMS), 1-8.</i> <sup>308</sup>			
‘al (עַל) [pronounced gah]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
lêb (לֵב) [pronounced lay <sup>b</sup> ]	<i>heart, inner man, mind, will, thinking; midst</i>	masculine singular noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #3820 BDB #524
tâmîyd (תָּמִיד) [pronounced taw-MEED]	<i>continuously, continuity; regularly, at regular intervals; continuity, perpetuity</i>	masculine singular noun/adverb	Strong's #8548 BDB #556

**Translation:** **Bind them upon your heart continuously;...** Solomon is commanded here to bind the commandment of his father and the teaching of his mother upon his heart. Quite obviously, this is not to be taken literally. Solomon is not to take his notes from all the excellent teaching which he has received and have a doctor open up his chest and use surgical string to tie his notes to his heart. Obviously, that would be way stupid, and would reflect just the exact opposite of having knowledge.

The idea here is, Solomon is to think about the teaching which he has received. He is to ruminate upon it; he is to apply it to his daily life.

<sup>308</sup> From <https://bible.org/netbible/index.htm?pro6.htm> (footnote); accessed September 10, 2015.

From Precept Austin: *We "bind" them [God's commandments and Scriptures] by reading them, memorizing them, meditating upon them and obeying them.*<sup>309</sup>

In the Bible, the heart refers to the right lobe of the soul, which is where we do our thinking and application. See the **Doctrine of the Heart** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Proverbs 6:21b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿānad (עָנַד) [pronounced gaw-NAHD]	<i>bind [upon, around oneself], tie [up]</i>	2 <sup>nd</sup> person masculine singular, Qal imperative with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #6029 BDB #772
ʿal (עַל) [pronounced gah]	<i>upon, beyond, on, against, above, over; on the ground of, because of, according to, on account of, on behalf of, with, by, besides, in addition to, to, toward, together with, in the matter of, concerning, as regards to</i>	preposition of relative proximity	Strong's #5921 BDB #752
BDB gives the following meanings for this verb: 1) <i>upon, on the ground of, according to, on account of, on behalf of, concerning, beside, in addition to, together with, beyond, above, over, by, on to, towards, to, against (preposition); 1a) upon, on the ground of, on the basis of, on account of, because of, therefore, on behalf of, for the sake of, for, with, in spite of, notwithstanding, concerning, in the matter of, as regards; 1b) above, beyond, over (of excess); 1c) above, over (of elevation or pre-eminence); 1d) upon, to, over to, unto, in addition to, together with, with (of addition); 1e) over (of suspension or extension); 1f) by, adjoining, next, at, over, around (of contiguity or proximity); 1g) down upon, upon, on, from, up upon, up to, towards, over towards, to, against (with verbs of motion); 1h) to (as a dative); 2) because that, because, notwithstanding, although (conjunction).</i>			
gar <sup>o</sup> gerôwth (תּוֹרָגְרִית) [pronounced gahr-gehr-OHTH]	<i>neck; neck ornament; throat</i>	feminine plural noun despite its use in the singular sense	Strong's #1621 BDB #176

**Translation:** ...*tie them upon your neck*. Here is one of the place where ancient Jews got a bit goofy. They actually physically **tyed** commandments to their necks. This is something which is still done today. If the previous phrase (*bind them continually to your heart*) is not to be taken literally, why should we take this literally? We don't write down a bunch of commandments, string them on some kind of necklace, and then wear that. That would be très goofy.

The neck represents volition. When you turn your head (which is attached to your neck—it is your neck which actually does the turning), that is the direction in which you go. You turn your neck to the right, and you will start walking right. You do not walk backwards or forward, or to the left. Doctrine in your heart is to affect your volition; it is to guide you in life.

So, all that Solomon learns from David and Bathsheba is to be in his soul, and he is to think about them, and these things are to inform him in his daily life. These things are to guide him, and be reflected in his behavior.

<sup>309</sup> From [http://preceptaustin.org/proverbs\\_620-35\\_commentary.htm](http://preceptaustin.org/proverbs_620-35_commentary.htm) accessed October 2, 2015.

If Solomon made up a necklace of wads of paper and walked around with it, people would whisper behind his back, “Here comes goofy Solomon with his goofy necklace. What is wrong with him?” But, if his life, behavior and decisions are all influenced and guided by Bible doctrine, then people observe his life and think, “That is a good, moral and wise man” (even if Solomon is 13 years old when observed).

Now, does this mean that you cannot buy **a necktie with Scripture on it**? Of course not. That is not goofy; that is simply a necktie. It is kind of a cool idea. Scripture revealed anywhere is a good thing. You would wear it when appropriate.

You should understand what is being said here. You can have 200 ties with Scripture on them, but spend your life committing adultery, and that would suggest that you are not allowing these doctrines to influence your volition, which is the entire point of this phrase.

So far, we have: **My son, keep the commandment of your father and do not forsake the instruction of your mother. Bind them upon your heart continuously; tie them upon your neck.** Similar passages: Prov. 3:3 4:6, 21 7:3–4 Ex. 13:16 Deut. 6:8.<sup>310</sup>

James Rickard: *this depicts the son wearing Bible Doctrine as a chain of protection and exaltation around the neck. Here it pictures him memorizing them in such a way that they are permanently impressed on the right lobe of his soul that prompts his every action.*<sup>311</sup>

### Proverbs 6:22a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, at, by, near, on, with, before, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none BDB #88
hâlak <sup>e</sup> (הלך) [pronounced haw-LAHK <sup>e</sup> ]	<i>to go, to come, to depart, to walk [up and down, about]; to wander, to prowl; to go for oneself, to go about, to live [walk] [in truth]; to flow</i>	Hithpael infinitive construct with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #1980 (and #3212) BDB #229
The infinitive construct, when combined with the bēyth preposition, can often take on a temporal meaning and may be rendered <i>when [such and such happens]</i> . It can serve as a temporal marker that denotes an event which occurs simultaneously with the action of the main verb.			
The NET Bible: <i>The verbal form is the Hitpael infinitive construct with a preposition and a suffixed subjective genitive to form a temporal clause. The term הלך (halakh) in this verbal stem means “to go about; to go to and fro.” The use of these terms in v. 22 also alludes to Deut 6:7.</i> <sup>312</sup>			
nâchâh (נָחָה) [pronounced naw-KHAH]	<i>to lead, to guide; to cause to lead, to cause to guide</i>	3 <sup>rd</sup> person feminine singular, Hiphil imperfect	Strong's #5148 BDB #634

<sup>310</sup> Suggested by *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, Prov. 6:21.

<sup>311</sup> From <http://gracedoctrine.org/proverbs-chapter-6/> accessed September 24, 2015.

<sup>312</sup> From <https://bible.org/netbible/index.htm?pro6.htm> (footnote); accessed September 10, 2015.



## Proverbs 6:22a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
James Rickard: "Guides" is the verb NACHAH, נָחָה, that means, "to lead, or guide" usually in the right direction or on the proper path. The son must heed the parental teaching because it will guide him as a shepherd through the dangerous snares of the adulteress. This is a common term used for a Shepard who guides his flock on a daily basis, just as the Word of God that is the mind of the Great Shepard, Jesus Christ, should be guiding us daily, Psa 23:1; 77:20, which is the metaphor of "when you walk about" <sup>313</sup>			
'êth (אֵת) [pronounced ayth]	you; untranslated mark of a direct object; occasionally to you, toward you	sign of the direct object affixed to a 2 <sup>nd</sup> person masculine singular suffix	Strong's #853 BDB #84

**Translation:** *When you walk, she will lead you;...* Throughout the book of Proverbs, we have this conflict between the right woman and the wrong women; and the conflict between Bible doctrine (generally called *knowledge* in the book of Proverbs) and falsehood. The nearest feminine singular word is *instruction*, so let us assume that David is telling Solomon to allow instruction (Bible doctrine) to lead him. In other words, this is exactly what the previous phrase stated, but in a different way.

*Walking* can refer to literal walking, but it can also refer to man's movement, path and direction in life. We are to allow the Word of God to guide and lead us throughout life. Just as *heart* does not refer to a literal heart; just as *tying the teachings of your parents around your neck* does not really mean that; this does not mean that you are out for a walk and there is some mysterious *she* (= knowledge of doctrine) in front of you. All of this takes place in your thinking (that is, in your heart).

Doctrine is to have an impact on your soul. Doctrine is to influence your decisions. The Word of God is your guide through life.

Clarke: *Here the law is personified; and is represented as a nurse, teacher, and guardian, by night and day. An upright man never goes but as directed by God's word and led by God's Spirit.*<sup>314</sup>

## Proverbs 6:22b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bê (ב) [pronounced b <sup>eh</sup> ]	in, into, at, by, near, on, with, before, upon, against, by means of, among, within	a preposition of proximity	Strong's #none BDB #88
shâkab (שָׁכַב) [pronounced shaw-KAH <sup>BV</sup> ]	to lie down, to lie down [to sleep, to have sexual relations, to die; because of sickness or humiliation], to rest, to sleep; to relax	Qal infinitive construct	Strong's #7901 BDB #1011

The infinitive construct, when combined with the bēyth preposition, can often take on a temporal meaning and may be rendered *when [such and such happens]*. It can serve as a temporal marker that denotes an event which occurs simultaneously with the action of the main verb.

<sup>313</sup> From <http://gracedoctrine.org/proverbs-chapter-6/> accessed September 24, 2015.

<sup>314</sup> Adam Clarke, *Commentary on the Bible*; from e-Sword, Prov. 6:22).

## Proverbs 6:22b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâmar (שָׁמַר) [pronounced shaw-MAR]	to keep, to guard, to protect, to watch, to preserve	3 <sup>rd</sup> person feminine singular, Qal imperfect	Strong's #8104 BDB #1036
James Rickard: "Watches" is the verb SHAMAR, שָׁמַר, that means to "observe, guard, or keep." This implies protection during the danger-ridden night, see Prov 3:24. This is what the Word of God does for you while you are sleeping at night. It protects not only your conscious thought but your subconscious thoughts as well. It stands as a guardian over you at night, "when you sleep." <sup>315</sup>			
‘al (עַל) [pronounced gah!]	upon, beyond, on, against, above, over, by, beside	preposition of proximity with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #5921 BDB #752

**Translation:** ...when you lay down, she watches over you;... We are protected in our sleep and in our life, even when we are not able to be on guard for ourselves. We are guarded both by God's Word in our soul, as well as by God.

Now, how do words out of the Bible watch over you when sleeping? When you are awake, they guide you in life; and when you are guided through life by the Word of God, you are more likely to be at peace or at ease when you sleep.

Clarke: [The believer with doctrine] commends his body and soul to the protection of his Maker when he lies down and sleeps in peace. And when he awakes in the morning, the promises and mercies of God are the first things that present themselves to his recollection.<sup>316</sup>

When you begin to think Bible doctrine in your dreams, that reveals a new stage of spiritual growth.

Lam. 3:21–24 But this I recall to mind, and therefore I have hope: The graciousness of the Lord never ceases; His mercies never come to an end; they are new every morning; great is Your faithfulness. "The Lord is my portion," says my soul, "therefore I will hope in Him."

## Proverbs 6:22c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
qîyts (קִיץ) [pronounced keets] <sup>317</sup>	to be aroused out of sleep, to be aroused from the slumber of death, to be awakened	2 <sup>nd</sup> person masculine singular, Hiphil perfect	Strong's #6974 BDB #884
Also spelled qûwts (קִיץ) [pronounced koots].			

<sup>315</sup> From <http://gracedoctrine.org/proverbs-chapter-6/> accessed September 24, 2015.

<sup>316</sup> Adam Clarke, *Commentary on the Bible*; from e-Sword, Prov. 6:22.

<sup>317</sup> This is spelled differently in the *New Englishman's Concordance* and by Gesenius; and it is spelled like this in Owens, BDB and by Langenscheidt.

## Proverbs 6:22c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hîy' (אִיה) [pronounced hee]	she, it; also used as a demonstrative pronoun: <i>that, this (one)</i>	3 <sup>rd</sup> person feminine singular, personal pronoun; sometimes the verb <i>is, is implied</i>	Strong's #1931 BDB #214
sîyach (שִׁיחַ) [pronounced SEE-ahkh]	to communicate, to declare, to speak of, to talk about; to meditate, to study	3 <sup>rd</sup> person feminine singular, Qal imperfect with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #7878 BDB #967

James Rickard: "Talk" is the verb SIYACH, שִׁיחַ, that means, "to ponder, or consider." It has the connotation of "to go over in one's mind" which action can be done either inwardly as meditation or outwardly as talking. It connotes looking for, listening to and cycling Bible Doctrine in the morning before the beginning of work and other social encounters.<sup>319</sup>

**Translation:** ...and [when] you wake up, she communicates [doctrine] to you. What is happening here is, you wake up, and your soul is thinking Bible doctrine. You are thinking divine viewpoint. This guides you in your life.

Keil and Delitzsch: *Thus, and in the same succession as in the schema Deut. 6:7 (You shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise.—ESV)...* are the three circumstances of the outward life distinguished: going, lying down, and rising up.<sup>320</sup>

*When you walk,  
they will guide you;  
when you sleep,  
they will watch over you;  
when you awake,  
they will speak to you.*



Proverbs 6:22

**Proverbs 6:22** (a graphic); from **Divine Walls**; accessed October 2, 2015.

James Rickard: *Guiding, watching over, and talking all depict a relationship with a true companion, which Bible Doctrine should thus be to the believer. It is our shepherd leader, protector, and counselor, cf. Deut 11:18-23.*<sup>321</sup>

Gary North: *It is a constant complaint against Christianity in our age that "No one knows the will of God." This is used by relativists as a justification of opposing all civil law (anarchism), especially in sexual matters, or as a justification of the rejection of all Bible-based opposition to a particular civil law (statism). There is supposedly no law of God to infringe on man, either as an autonomous individual*

<sup>318</sup> From <https://bible.org/netbible/index.htm?pro6.htm> (footnote); accessed September 10, 2015.

<sup>319</sup> From <http://gracedoctrine.org/proverbs-chapter-6/> accessed September 24, 2015.

<sup>320</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Prov. 6:22.

<sup>321</sup> From <http://gracedoctrine.org/proverbs-chapter-6/> accessed September 24, 2015.

(anarchism) or as an autonomous collective species (statism). Because God is “wholly other,” He cannot communicate with man; therefore, no man is morally or legally bound to impose the terms of God’s law on anyone else. God is so high that He cannot lift man up from sin. God is so pure that men need not strive to match the standards set by God. In short, the relativistic rebel asks, “*Has God said, ‘Be holy, for I am holy’* (Lev. 11:44)?” Then he answers his own question: “*No; God says, ‘Be unholy, for I alone am holy.’*”<sup>322</sup>

North continues: Solomon categorically rejects such argumentation. A parent who has personally mastered biblical law does have access to part of the mind of God. Paul wrote: “*For who has known the mind of the Lord, that he may instruct him? But we have the mind of Christ*” (I Cor. 2:16). This law is a revelation that is not the special wisdom of a closed priesthood. It is to be proclaimed to every citizen. In Israel, it was to be read every seventh year to the assembly of the people (Deut. 31:10–13). Because God holds men responsible for the performance of the terms of this law, He has revealed this aspect of Himself to men. Man is made in the image of God and can therefore receive God’s law. The argument that God’s mind is too far removed from man’s mind is an attempt to deny man’s nature as God’s image-bearer. It is an assertion of man’s autonomy.<sup>323</sup>

This is taught in doctrinal churches as believing what we have been taught. That is the key step in internalizing God’s Word.

### Internalizing God’s Law, by Gary North

Solomon tells his son that the law is to be mastered to such an extent that it is always with him. Its terms are to be indelibly etched into his heart, meaning the deepest recesses of his mind. The law is personified as a constant companion. “*When you go, it will go with you; when you sleep, it will keep you; and when you awake, it will talk with you*” (v. 22). When men ask mental questions, their answers should be structured by the very words of God. The mind is to encounter the law of God at all times. God’s law is to guide men’s thoughts.

When biblical guides men’s thoughts, it should also guide their steps. Without biblical law, men walk in darkness. Like a blind man is he who departs from biblical law. He wanders aimlessly. Worse, he wanders into the pit of death. The reproofs of the law are “the way of life” (v. 23b). In other words, to be without biblical law’s correction is to be in the pathway of death.

Biblical law should be as basic to our decision-making as a flashlight’s beam is on a dark night. A man who shines a light on the ground “naturally” steps only into the circle of light. He “naturally” avoids stepping into the darkness. He does not know what dangers lurk in the darkness, so in order to avoid possible dangers, he steps only on the lighted portion of the path.

My commentary: so that there is no misunderstanding, we are no longer under the Law. However, what is taught in the Old Testament is beneficial to believers in the Church Age.

From <http://www.garynorth.com/WisdomAndDominion.pdf> accessed September 26, 2015 (slightly edited).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Vv. 20–22: *My son, keep the commandment of your father and do not forsake the instruction of your mother. Bind them upon your heart continuously; tie them upon your neck. When you walk, she will lead you; when you lay*

<sup>322</sup> From <http://www.garynorth.com/WisdomAndDominion.pdf> accessed September 26, 2015 (slightly edited). Regarding the phrase *wholly other*, North footnotes: *The phrase is Karl Barth’s, the most influential heretical Protestant theologian of the twentieth century. For critiques of Barth’s theology, see Cornelius Van Til, The New Modernism (1947) and Christianity and Barthianism (1962), both published by P&R. Barth tried to shove God out of history and into Kant’s unknowable noumenal realm..*

<sup>323</sup> From <http://www.garynorth.com/WisdomAndDominion.pdf> accessed September 26, 2015 (slightly edited). He refers back to his other writings here.

down, she watches over you; and [when] you wake up, she communicates [doctrine] to you. This passage moves Prov. 3:3 (Let not steadfast love and faithfulness forsake you; bind them around your neck; write them on the tablet of your heart.—ESV) forward. The passage at hand reveals the original place where doctrine is first heard, and how it ought to impact every aspect of your life. This passage expands upon Prov. 1:8–9 **Hear, my son, your father's instruction, and forsake not your mother's teaching, for they are a graceful garland for your head and pendants for your neck.** (ESV) Again, a passage not to be taken literally, but simply an indication that doctrinal teaching is to guide your thinking (head) and your volition (neck).

Ironside sums up this passage: *Obedience to parental discipline is obedience to God. When godly parents seek to bring up their children in “the nurture and admonition of the Lord” (Ephesians 6:4) they are laying a solid foundation for eternity. Their wise instruction becomes practical and precious. In any place or any activity, the word of wisdom will be sweet and will keep one from stumbling.*<sup>324</sup>

## Chapter Outline

## Charts, Graphics and Short Doctrines

### Doctrine Helps One to Avoid the Immoral Woman

Several commentators divide up vv. 23 and 24 into separate sections, but v. 23 leads to 24, so I have kept them together. V. 23 certainly can be understood to further the thinking of vv. 20–22.

Many commentators place vv. 20–35 together as one section, and entitle it, *Abstain from Immoral Behavior; Avoid Immoral Women*. I divide up the final verses into two sections. The first section deals with the immoral woman (possibly a prostitute) and the second section deals with committing adultery. Both are sexual sins, but they are different and so have different warnings associated with them.

James Burton Coffman goes into extreme **detail** separating these two sections and why they are about two different sets of women, but I think that will become quite clear as we exegete these passages.

J. Vernon McGee: *Now he comes back to the great sin in our contemporary society — the sex sins. The warning again concerns the strange woman, the prostitute. It is that which can wreck the life of a young man more than anything else. The sex sins, the sins of adultery are the great sins of our day. No one can calculate the lives that have been absolutely wrecked and ruined because of them. Oh, how many marriages are broken up today because of them! Hollywood, novels, popular songs all play on the same old theme, the triangle. There is the married couple and the third party, man or woman, who is breaking up the marriage. Proverbs has much to say about them.*<sup>325</sup>

**For [is] a lamp a commandment and torah [is] a light and [is] a way of lives reproof of correction, to preserve you from a woman of evil from a smooth of tongue a foreign [strange] woman.**

Proverbs  
6:23–24

**For the commandment [of your father is] a lamp [to your feet] and [his] instruction [is] light and corrective reproofs [should be] a way of life, to preserve you from the evil woman and from the flattery of the strange woman.**

**For the commandment of your father is a lamp to your feet; we see by means of instruction; and paying attention to corrective reproofs should be your way of life. These things protect you from the evil woman and from the strange woman's flattery.**

Here is how others have translated this verse:

<sup>324</sup> Dr. Henry Allen Ironside, *Studies on Book One of Psalms*; from e-Sword, originally taken from [http://www.plymouthbrethren.org/byauthor/44/henry\\_allen\\_ironside](http://www.plymouthbrethren.org/byauthor/44/henry_allen_ironside); Prov. 6:20–22.

<sup>325</sup> From [https://archive.org/stream/20-Proverbs/20-PROVERBS\\_djvu.txt](https://archive.org/stream/20-Proverbs/20-PROVERBS_djvu.txt) (Prov. 6); accessed September 27, 2015.



**Ancient texts:**

Masoretic Text (Hebrew)	For [is] a lamp a commandment and torah [is] a light and [is] a way of lives reproof of correction, to preserve you from a woman of evil from a smooth of tongue a foreign [strange] woman.
Latin Vulgate	Because the commandment is a lamp, and the law a light, and reproofs of instruction are the way of life: That they may keep thee from the evil woman, and from the flattering tongue of the stranger.
Plain English Aramaic Bible	For the commandment is a lamp and the law is a light, and reproof is the way of life and instruction, To keep you from the evil woman and from the slander of the tongue of the estranged woman.
Peshitta (Syriac)	For the commandment is a lamp, and the law is a light, and the reproofs of instruction are the way of life, To keep you from the evil woman, from the flattery of the tongue of a strange woman.
Septuagint (Greek)	For the commandment of the law is a lamp and a light; a way of life; reproof also and correction: to keep you continually from a married woman, and from the flattery of a strange tongue.
Significant differences:	The Greek leaves out the <i>woman</i> at the very end.

**Limited Vocabulary Translations:**

Bible in Basic English	For the rule is a light, and the teaching a shining light; and the guiding words of training are the way of life. They will keep you from the evil woman, from the smooth tongue of the strange woman.
Easy English	These commands are like a lamp. This lesson is like a light. Correction and discipline are the way to live. This lesson will protect you when a married woman tempts you. It will protect you from her attractive words.
Easy-to-Read Version	The commands and teachings from your parents are like a light that shows you the right way. They correct you and train you to follow the path to life. Their teaching stops you from going to an evil woman. Their words protect you from the smooth talk of the wife that left her husband.
Good News Bible (TEV)	Their instructions are a shining light; their correction can teach you how to live. It can keep you away from bad women, from the seductive words of other men's wives.
<i>The Message</i>	For sound advice is a beacon, good teaching is a light, moral discipline is a life path. V. 24 will be included in the next passage.
NIRV	Your father's command is like a lamp. Your mother's teaching is like a light. And whatever instructs and corrects you leads to life. It keeps you from your neighbor's wife. It keeps you from the smooth talk of a woman who commits adultery.

**Thought-for-thought translations; paraphrases:**

Contemporary English V.	The Law of the Lord is a lamp, and its teachings shine brightly. Correction and self-control will lead you through life. They will protect you from the flattering words of someone else's wife.
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The Living Bible	For their advice is a beam of light directed into the dark corners of your mind to warn you of danger and to give you a good life. Their counsel will keep you far away from prostitutes, with all their flatteries, and unfaithful wives of other men.
New Berkeley Version	For to you the commandment is a lamp, the teaching a light, and the reproofs of discipline a way of life to keep you from the evil woman, from the smooth tongue of an unfamiliar woman [Making conversation foreign to the character of Israel's revealed religion.].
New Century Version	These commands are like a lamp; this teaching is like a light. And the correction that comes from them will help you have life. They will keep you from sinful women and from the pleasing words of another man's unfaithful wife.
New Living Translation	For their command is a lamp and their instruction a light; their corrective discipline is the way to life. It will keep you from the immoral woman, from the smooth tongue of a promiscuous woman.

#### Partially literal and partially paraphrased translations:

American English Bible	For the Law's Commandments are a lamp and a light... they are a complete way of life! They're correction and instruction to guard you, from bad women who are already married, and from the distractions that come from strange tongues.
Beck's American Translation	...because a commandment is a lamp and a teaching is a light, and the rules of discipline are the path of life, keeping you from a bad woman and from the smooth tongue of a strange woman.
International Standard V	Because the command is a lamp and the Law a light, rebukes that discipline are a way of life—to protect you from the evil [So MT; LXX reads <i>married</i> ] woman, from the words of the seductive woman.
New Advent (Knox) Bible	That charge is a lamp to guide thee, that teaching a light to beckon thee; the warnings correction gave thee are a road leading to life. Here is protection for thee against the temptress that would lure thee away with her seductions.
Translation for Translators	These commands and what we teach you will be like a lamp to light your path [MET]. When we rebuke you and correct/punish you, we will be showing you the road to having a good life. Heeding [PRS] these commands and things that we have taught you will enable you to keep away from immoral women and from <i>listening to</i> the enticing words of an adulterous woman.

#### Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	For the commandment is a lamp; and the Torah, a light. Correction tests the way of life. Keep from evil women, and the smooth-talk of a foreign tongue.
Ferrar-Fenton Bible	His command is a lamp, and her rules are a light, And reproofs to instruct in the pathway of life, To guard you from women defiled ;...

Lexham English Bible	For [like] a lamp [is] a commandment, and instruction [is] light, and the way of life [is the] reproof of discipline, [in order] to preserve you from an evil woman, from the smoothness of [the] tongue of {an adulteress}.
NIV – UK	For this command is a lamp, this teaching is a light, and correction and instruction are the way to life, keeping you from your neighbour's wife, from the smooth talk of a wayward woman.

### **Catholic Bibles (those having the imprimatur):**

Christian Community (1988)	For the commandment is a lamp and the teaching a light; correction teaches you the way of life. It will protect you from the evil woman, the smooth talking of the stranger.
The Heritage Bible	Because the commandment is a lamp, and the law is light; and the way of life is rebuke in corrective discipline, To hedge you about from an evil woman, from the smooth tongue of an adulterous woman.
New American Bible (2011)	For the command is a lamp, and the teaching a light, and a way to life are the reproofs that discipline, Keeping you from another's wife, from the smooth tongue of the foreign woman. Prv 2:16; 7:5.
New Jerusalem Bible	For the precept is a lamp, the teaching is a light; correction and discipline are the way to life, preserving you from the woman of bad character, from the wheedling talk of a woman who belongs to another.
Revised English Bible	For a commandment is a lamp, and teaching a light, reproof and correction point the way to life, to keep you from the wife of another man, from the seductive tongue of the loose woman.

### **Jewish/Hebrew Names Bibles:**

Complete Jewish Bible	For the mitzvah is a lamp, Torah is light, and reproofs that discipline are the way to life. They keep you from an evil woman, from a loose woman's seductive tongue.
exeGeses companion Bible	For the misvah is a lamp; and the torah a light; and reproofs of discipline, the way of life to guard you from the evil woman: from the tongue of a stranger who smoothes it over.
Hebrew Names Version	For the mitzvah is a lamp, and the law is light. Reproof of instruction are the way of life, to keep you from the immoral woman, from the flattery of the wayward wife's tongue.
JPS (Tanakh—1985)	For the commandment is a lamp, The teaching is a light, And the way to life is the rebuke that disciplines. It will keep you from an evil woman, From the smooth tongue of a forbidden woman.
Judaica Press Complete T.	For a commandment is a candle, and the Torah is light, and disciplining rebukes are the way of life; to guard you from an evil woman, from the smoothness of the alien tongue.
Orthodox Jewish Bible	For the mitzvah is a ner (lamp); and torah an ohr; and tokhakhhot musar (reproofs of discipline) are the Derech Chayyim (Life Lane);

*The Scriptures* 1998 To be shomer over thee, keeping thee from the eshet rah, from the smooth lashon of the nokhriyah (strange woman).  
For the command is a lamp, And the Torah a light [Ps. 119:105], And reproofs of discipline a way of life, To guard you against an evil woman, From the flattering tongue of a strange woman.

### Expanded/Embellished Bibles:

*The Amplified Bible* For the commandment is a lamp, and the teaching [of the law] is light, And reproofs (rebukes) for discipline are the way of life, To keep you from the evil woman, From [the flattery of] the smooth tongue of an immoral woman.

*The Expanded Bible* These commands are like a lamp;  
this teaching [instruction] is like a light [<sup>C</sup>making things clear].  
And the correction that comes from them [<sup>L</sup>disciplined correction]  
will help you have [<sup>L</sup>is the path of] life.  
They will keep [guard] you from sinful women [the evil woman]  
and from the pleasing words [<sup>L</sup>flattering tongue] of another man's unfaithful wife [<sup>L</sup>the foreign woman].

*Kretzmann's Commentary* For the commandment is a lamp, and the Law is light, its instruction serving not only to enlighten the heart and mind of man, but also to guide him on his way, Psalm 119:105; and reproofs of instruction are the way of life, because they serve for discipline and correction, bidding a person do the right and forsake the wrong, thereby urging him onward on the way of sanctification;  
to keep thee from the evil woman, the woman of vileness and wantonness, from the flattery of the tongue of a strange woman, the speech of the harlot being smooth and oily in its allurements.

*NET Bible®* For the commandments [Heb "the commandment" (so KJV, NASB, NRSV).] are like [The comparative "like" does not appear in the Hebrew text, but is implied by the metaphor; it is supplied in the translation for the sake of clarity.] a lamp,<sup>49</sup> instruction is like a light, and rebukes of discipline are like [The comparative "like" does not appear in the Hebrew text, but is implied by the metaphor; it is supplied in the translation for the sake of clarity.] the road leading to life,<sup>51</sup> 6:24 by keeping<sup>52</sup> you from the evil woman,<sup>53</sup> from the smooth tongue of<sup>54</sup> the loose woman.

*The Voice* For their direction is a lamp; their instruction will light *your path*, and their discipline will correct *your missteps*, sending you down the *right* path of life.  
They will keep you far from the corrupted woman, away from the smooth talk of a seductive woman.

### Literal, almost word-for-word, renderings:

*Concordant Literal Version* For instruction is a lamp, and law is a light, And the reproofs of discipline are the way to life,  
To keep you from the evil woman, From the slick tongue of the foreign woman."

*Context Group Version* For the commandment is a lamp; and the law is a light; And reproofs of instruction are the way of life:  
To keep you from the evil woman, From the flattery of the foreigner's tongue.

*English Standard V. – UK* For the commandment is a lamp and the teaching a light, and the reproofs of discipline are the way of life, to preserve you from the evil woman [Revocalization (compare Septuagint) yields from the wife of a neighbour],

God's Truth (Tyndale)	from the smooth tongue of the adulteress [Hebrew <i>the foreign woman</i> ]. For the commandment is a lantern, and the law a light: yes chastening and nurture is the way of life: that we may keep you from the evil woman, and flattering tongue of the harlot: that you lust not after her beauty in your heart, and least you be taken with her fair looks.
New European Version	For the commandment is a lamp, and the law is light. Reproofs of instruction are the way of life, to keep you from the immoral woman, from the flattery of the wayward wife's tongue.
New King James Version	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.
Stuart Wolf	For a lamp is a commandment, and a teaching is a light, and the way of lives is corrections/reproofs for disciplined instruction; To keep you from the evil woman, From the smooth tongue of the adulteress.
Webster's Bible Translation	For the commandment [is] a lamp; and the law [is] light; and reproofs of instruction [are] the way of life: To keep thee from the evil woman, from the flattery of the tongue of a strange woman.
Young's Updated LT	For a lamp <i>is</i> the command, And the law a light, And a way of life <i>are</i> reproofs of instruction, To preserve you from an evil woman, From the flattery of the tongue of a strange woman.

**The gist of this passage:** This teaching, which originally begins at home, is a lamp and a light, as well as a way of life. This teaching protects you from the wrong woman.

Proverbs 6:23a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced <i>kee</i> ]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
nêr (נֵר) [pronounced <i>nair</i> ]	<i>lamp</i>	masculine singular noun	Strong's #5216 BDB #632
This is also spelled nîyr (נִיַּר) [pronounced <i>near</i> ]; nêyr (נֵיַּר) [pronounced <i>nair</i> ]; nir (נִר) [pronounced <i>nir</i> ]; and nêrâh (נֵרָה) [pronounced <i>nay-RAW</i> ].			
mits <sup>e</sup> vâh (מִצְוָה) [pronounced <i>mits<sup>e</sup>-VAH</i> ]	<i>prohibition, precept, that which is forbidden, constraint, proscription, countermand; commandment</i>	feminine singular noun	Strong's #4687 BDB #846

**Translation:** For the commandment [of your father is] a lamp [to your feet]... The word *commandment* was associated with the father; generally speaking, this appears to emphasize the negative approach—what we should *not* do. Being a lamp indicates that this commandment, the guidance, of one's father acts as a lamp, to guide you so that you can walk without stumbling.

*Commandment* is the word mits<sup>e</sup>vâh (מִצְוָה) [pronounced *mits<sup>e</sup>-VAH*], which means, *prohibition, precept, that which is forbidden, constraint, proscription, countermand; commandment*. It is significant that this emphasizes negative constraints. Strong's #4687 BDB #846. Remember what we studied earlier in this chapter? The father's teaching concentrated on prohibitions, on setting limits, on defining what is forbidden.



For the commandment [of your father is] a lamp [to your feet]... Quite obviously, this is a figure of speech. The father's commandment is not actually a lamp. A lamp is used to guide a person when it is dark; and that is the guidance of the father's prohibitions.

The Geneva Bible: *By the commandment, he means the word of God; and by the instruction, the preaching and declaration of the same, which is committed to the Church.*<sup>326</sup>

We must understand the standards of God; and these must be taught in our churches.

### The Evidence Bible on the Law of God

"The absence of God's holy Law from modern preaching is perhaps as responsible as any other factor for the evangelistic impotence of our churches and missions. Only by the light of the Law can the vermin of sin in the heart be exposed. Satan has effectively used a very clever device to silence the Law, which is needed as an instrument to bring perishing men to Christ.

"It is imperative that preachers of today learn how to declare the spiritual Law of God; for, until we learn how to wound consciences, we shall have no wounds to bind with gospel bandages." Walter Chantry, *Today's Gospel: Authentic or Synthetic?*

"The Law is the God-given light to illuminate the dark soul of man." Mark A. Spence

"Unless we see our shortcomings in the light of the Law and holiness of God, we do not see them as sin at all." J. I. Packer

The New Evidence Bible: *Never fall into the trap of thinking that God's Law has no relevance for the Christian. Not only is it a schoolmaster to bring him to Christ (Galatians 3:24), but it leaves him with knowledge that will guide him for the rest of his life. We shouldn't disregard instruction of the schoolmaster after we graduate. The Ten Commandments will keep the Christian from fornication (v. 24), lust (v. 25), adultery (v. 29), and theft (v. 30).*

From [The Evidence Bible](#); accessed September 10, 2015 (from a footnote and column).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

### Proverbs 6:23b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wāw conjunction	No Strong's # BDB #251
tōwrah (תּוֹרָה or הֲרָט) [pronounced <i>TOH-rah</i> ]	<i>instruction, doctrine; [human and divine] law, direction, regulations, protocol; custom; transliterated Torah</i>	feminine singular noun	Strong's #8451 and #8452 BDB #435
ōwr (אוֹר) [pronounced <i>ohr</i> ]	<i>light [of the moon, of stars]; morning light, day-break, dawn; light [of life; of one's face]; light [of prosperity, of Bible doctrine, of Jehovah]</i>	masculine singular noun	Strong's #216 BDB #21

<sup>326</sup> From [Bible Study Tools](#); accessed September 10, 2015.

**Translation:** ...and [his] instruction [is] light... Without the light of the Law, we stumble in darkness. This could be understood to mean, *instruction is light*. More than likely, this would be reversed to mean, ...and the light [is] instruction,...

There is a hidden paronomasia [pronounced *pahr-oh-no-MAY-si-ah*] here, where either a meaning or a sound is repeated. Here, both occur. We have *For the commandment [of your father is] a lamp [to your feet] and [his] instruction [is] light...* We have two similar words for Bible doctrine (commandment and instruction) followed by two words which are also similar (lamp and light). Also hidden in here is the similar sounding words *instruction* and *light* (or *tôwrah* (הַרְוֹה or הָרֹוּט) [pronounced *TOH-rah*] and *ôwr* (אוֹר) [pronounced *ohr*]. This catches the eyes of the reader—it draws attention to this verse—suggesting that it is one of the most important verses in this chapter. On top of this, we often find God associated with light (either He is spoken of as being the light; or His Word is a light to our feet). So, we know that Bible doctrine, called here *commandment* and *instruction*, is from God.

So far, we have: *For the commandment [of your father is] a lamp [to your feet] and [his] instruction [is] light...* This is very similar to Psalm 119:105 *Your Word is a lamp to my feet and a light to my path.*

**Proverbs 6:23** (a graphic); from [Pinimag.com](http://Pinimag.com); accessed October 2, 2015.

Gill: *the law is light; it makes things clear and manifest, what is right and what is wrong; it enlightens the eyes of the understanding, whereby persons come to see both their sin and their duty; and it directs them to avoid the one and do the other.*<sup>327</sup>

Preacher's Complete Homiletical Commentary: *[M]en need light from a source outside themselves. A man's eyes on a dark night are not sufficient to enable him to find the right road.*<sup>328</sup>

The Pulpit Commentary: *THIS LIGHT GIVES A NEW INTERPRETATION TO ALL THINGS. The light does not create the objects it shines upon, it only makes manifest what was previously hidden, but not the less solidly existent. So religious revelation does not create. The doctrines of Christianity, if they are true at all, represent eternal facts. The New Testament brings these facts to light. Thus Christ has taught us to call God "Father," but he was our Father before the great Teacher came into the world. Earthly facts have new meanings as new lights fall upon them. The light of eternity transforms the whole appearance of life. Under its rays "all things become new." The pleasures, the sorrows, the duties, the gold, the food, the houses, the land, are there still, but they take on quite other hues, and range themselves in strangely altered ranks of interest. When the sun rises, the horrible monsters that loomed on us through the night resolve themselves into homely barns and familiar trees, while the distant mountain range that had been invisible before displays its silent solitudes in all their awful splendour.*<sup>329</sup>



## Proverb of the day

[Your father's] command is a lamp,  
This teaching is a light,  
And correction and instruction  
Are the way to life. Proverbs 6:23

<sup>327</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 6:23.

<sup>328</sup> From <http://www.studylight.org/commentaries/phc/view.cgi?bk=19&ch=6> accessed September 30, 2015.

<sup>329</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Prov. 6:23.

The Pulpit Commentary continues: *THE MISSION OF THIS LIGHT IS TO GUIDE OUR CONDUCT, "Reproofs of instruction are the way of life." This teaching is not given merely to satisfy our curiosity, nor simply to develop our mental powers. When theology is pursued with the thirst for knowledge only, it eludes our grasp. When it is degraded to the functions of mental gymnastics, it is wrecked and ruined. The end of revelation is practical and momentous. Scripture is to serve as a "lamp to our feet." Religious teaching should not aim at merely exciting intellectual interest, nor at solving abstract problems, nor at inculcating authoritative dogmas, but at guiding men into the way of peace and life. Therefore: 1. Do not be disappointed if it adds as many mysteries as it explains; so long as it sheds light on our path we can afford to find that it makes the darkness in some other regions the more visible. 2. Do not be content with hearing, understanding, assenting to religious instruction. It fails wholly of its object if it does not lead us to Obey it, to walk in its light.*<sup>330</sup>

V. 23 reads **For the commandment [of your father is] a lamp [to your feet] and [his] instruction [is] light and corrective reproofs [should be] a way of life,...**

### The Importance of Doctrine, from James Rickard

1. Bible Doctrine / God's Word is important because it is related to the attributes of God. It tells us who He is and how we should function daily to worship and have fellowship with Him. Therefore, Bible Doctrine is the study of the attributes of God and is the basis for all true worship. Praising the Lord is not saying an empty hollow phrase, but thinking doctrine. Psa 138:2, **"I myself will worship toward Your holy temple, and praise Your name (person) for your lovingkindness (grace) and Your truth (Bible doctrine). For you have magnified your Word (Bible doctrine) above Your name (person)."**
2. In His dying words Christ made Bible doctrine the legacy of the Royal Family. In His dying breath, Jesus Christ made Bible doctrine the spiritual legacy of the Royal Family. By comparing Luke 23:46, **"Into your hands I deposit my spirit,"** with Psa 31:5, we learn what was not recorded in Luke, **"For you have delivered me, O Lord, God of truth (Bible doctrine)."**
3. Therefore, Doctrinal teaching should be your highest priority in life. Nothing is more important than knowing who God is, what He thinks, and understanding how He operates. Prov 8:33–36, **"Heed instruction and be wise, and do not neglect it. Blessed is the man who listens to me, watching daily at my gates, waiting at my doorposts. For he who finds me finds life and obtains favor from the LORD. But he who sins against me injures himself; all those who hate me love death."**
4. There are three concepts for the environment of application: learning, thinking, and solving.
  - 1) Learning is the perception and application of Bible doctrine by means of your right Pastor Teaching and the Grace Apparatus for Perception ministry of the Holy Spirit.
  - 2) Thinking is the application of metabolized Doctrine to experience.
  - 3) Solving is understanding and using the Problem Solving Devices of the Pre-designed Protocol Plan of God to the situations of everyday life.
5. There are three directions for application of God's Word.
  - 1) Toward God which includes worship, Personal Love for God, and Occupation with Christ.
  - 2) Toward people that means Impersonal Love for all Mankind.
  - 3) Toward self that refers to Spiritual Self-Esteem.
6. The results of Bible doctrine in the soul.
  - 1) It produces confidence in time, Job 5:24 27; 2 Cor 5:6 8; Heb 10:35.
  - 2) It produces Divine viewpoint of life and establishes right priorities in the soul, Isa 55:7 9; 2 Cor 10:5.
  - 3) It orients the believer to the Plan of God, Isa 26:3 4; Rom 8:28.
  - 4) It produces stability of mind, James 1:8.
  - 5) It is the basis for Divine guidance and the execution of the will of God, Rom 12:2 3.
  - 6) It leads to Occupation with Christ, your social life with Christ, and the capacity and ability to love God and appreciate Him as the source of blessing when it comes, Phil 3:10; Eph 3:19; Heb 12:1
  - 7) It attains and holds spiritual maturity, Phil 3:12 14.
  - 8) It attains eternal grace blessing, Heb 11:9, 10, 13; James 1:25 cf. 2:12 13.

<sup>330</sup> The Pulpit Commentary; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Prov. 6:23.

## The Importance of Doctrine, from James Rickard

- 9) It is the true source of happiness, Luke 11:27-28, "Happiness is hearing and retaining the Word of God."

From <http://gracedoctrine.org/proverbs-chapter-6/> accessed September 24, 2015.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

### Proverbs 6:23c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, וְ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wāw conjunction	No Strong's # BDB #251
derek <sup>e</sup> (דֶּרֶךְ) [pronounced <i>DEH-rek<sup>e</sup></i> ]	<i>way, distance, road, path; journey, course; direction, towards; manner, habit, way [of life]; of moral character</i>	masculine singular construct	Strong's #1870 BDB #202
The NET Bible: <i>The terms "lamp," "light," and "way" are all metaphors. The positive teachings and commandments will illumine or reveal to the disciple the way to life; the disciplinary correctives will provide guidance into fullness of life.</i> <sup>331</sup>			
chayyîym (חַיִּים) [pronounced <i>khay-YEEM</i> ]	<i>life, lives; a life of long duration, immortality; living, alive; sustenance; refreshment; prosperity, welfare, happiness</i>	masculine plural adjective	Strong's #2416 BDB #311
The NET Bible: <i>Heb "the way of life" (so KJV, NASB, NRSV); NIV, NLT "the way to life." The noun "life" is a genitive following the construct "way." It could be an attributive genitive modifying the kind of way/course of life that instruction provides, but it could also be objective in that the course of life followed would produce and lead to life.</i> <sup>332</sup>			
tôkachath (תִּכְחֹת) [pronounced <i>toh-KAH-khath</i> ]	<i>the act of arguing or disagreeing; arguing down, contradicting, speaking in opposition; a reproof, a rebuke with a correction; a punishment for correction; chastening</i>	feminine singular construct	Strong's #8433 BDB #407
mûwçâr (מוּצָר) [pronounced <i>moo-SAWR</i> ]	<i>discipline [of the moral nature], chastening, correction; admonition; instruction, doctrine</i>	masculine singular noun	Strong's #4148 BDB #416

Perhaps we should understand this word to mean the moral and religious instruction of the parents.

**Translation:** ...and corrective reproofs [should be] a way of life,... *Way of life* could be translated *path of life, the road of life*, etc. The emphasis upon the final two words of this phrase is on discipline and correction.

<sup>331</sup> From <https://bible.org/netbible/index.htm?pro6.htm> (footnote); accessed September 10, 2015.

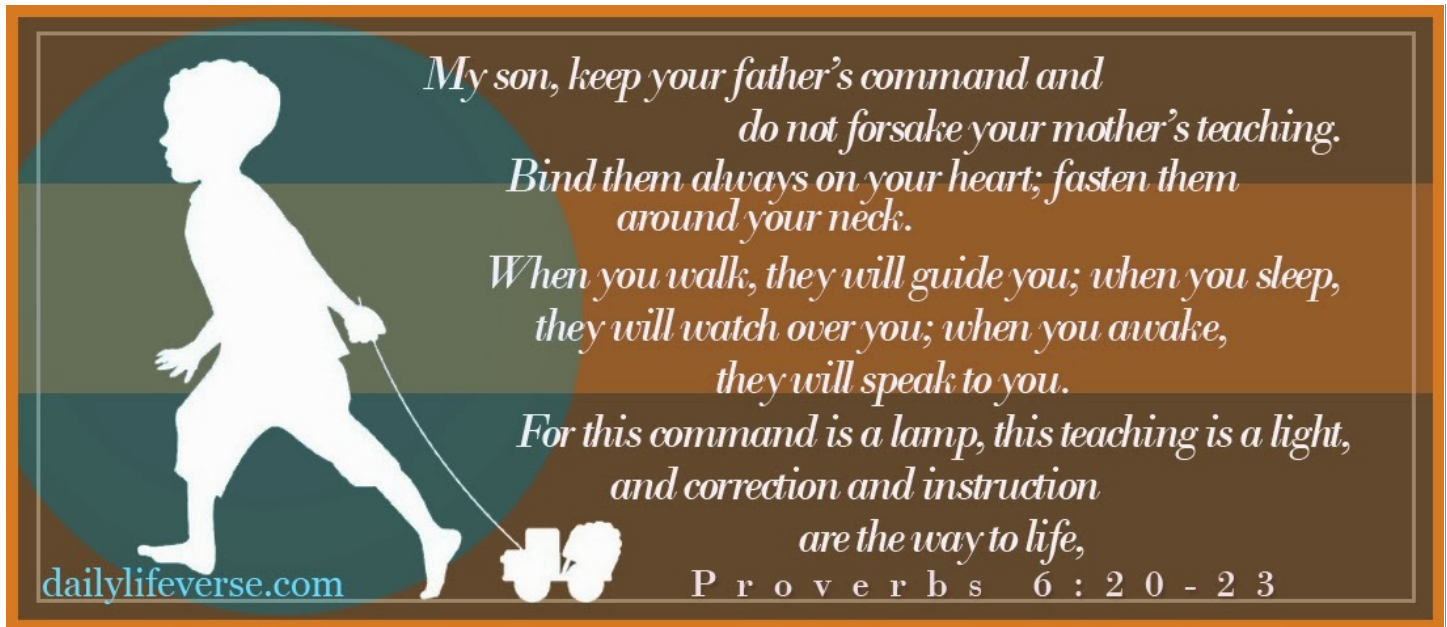
<sup>332</sup> From <https://bible.org/netbible/index.htm?pro6.htm> (footnote); accessed September 10, 2015.



Just because a believer is disciplined, this does not mean that he will automatically respond positively towards it; just like, when you spank your child for doing wrong, that does not mean he will not do wrong again. Corrective instruction or chastening discipline ought to guide you in your life. But sometimes it works and sometimes it does not.

Clarke: *Or, that instruction which reproves us for our sins and errors leads us into the way of life.*<sup>333</sup>

Pett provides a chiasm [here](#), for vv. 24–29; but I will leave it out this time.



Proverbs 6:20–23 (a graphic); from [daily life verse](#); accessed October 2, 2015.

Proverbs 6:24a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l <sup>e</sup> ]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510
shâmar (שָׁמַר) [pronounced shaw-MAR]	to keep, to guard, to protect, to watch, to preserve	Qal infinitive construct with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #8104 BDB #1036
The NET Bible: <i>The infinitive construct is epexegetical here, explaining how these teachings function as lights: "by keeping you." This verse is the transition from the general admonition about heeding the teachings to the practical application.</i> <sup>334</sup>			
min (מִן) [pronounced min]	from, off, out from, of, out of, away from, on account of, since, than, more than	preposition of separation	Strong's #4480 BDB #577

<sup>333</sup> Adam Clarke, *Commentary on the Bible*; from e-Sword, Prov. 6:23.

<sup>334</sup> From <https://bible.org/netbible/index.htm?pro6.htm> (footnote); accessed September 10, 2015.



## Proverbs 6:24a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾishshâh (אִשָּׁה) [pronounced eesh-SHAW]	woman, wife	feminine singular construct	Strong's #802 BDB #61
ra' (עַר) [pronounced rahg]	evil, bad, wicked; evil in appearance, deformed; misery, distress, injury; that which is displeasing [disagreeable, unhappy, unfortunate, sad]	masculine singular adjective/noun	Strong's #7451 BDB #948

The NET Bible: The word translated “woman” is modified by עַר (ra’, “evil”) in the sense of violating the codes of the community and inflicting harm on others. The BHS editors propose changing it to read “strange woman” as before, but there is not support for that. Some commentaries follow the LXX and read עַר as “wife of a neighbor” (cf. NAB; also NRSV “the wife of another”; CEV “someone else’s wife”) but that seems to be only a clarification.<sup>335</sup>

**Translation:** ...to preserve you from the evil woman... The guidance of Bible doctrine and the correction of God’s discipline guides you through life, which includes helping the male believer to be able to negotiate the evil woman.

Sometimes we learn so many things about a sin, through Bible doctrine, that we simply do not want to deal with that sin. Like a person who has seen before and after pictures of people who smoke crack. Whereas, there may have been some temptation to try it before; seeing the photos removes that temptation. So, knowledge of Bible doctrine can often save us from committing some sets of sins.

James Rickard: desires must be held in check because they can easily cause sinful acts, as the first sin of humanity entered because Eve “desired” the fruit which was “pleasant” to look at, Gen 3 but was forbidden by God... 1 John 2:15-16, [warns us] “Do not love the world nor the things in the world. If anyone loves the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh and the lust of the eyes and the boastful pride of life, is not from the Father, but is from the world.” These three temptations are seen in the Garden of Eden as well as in our Lords’ three temptations from Satan and are what I call temptations of “appetite, beauty, and ambitious pride.”<sup>336</sup>

Clarke: The strange woman always means one that is not a man’s own; and sometimes it may also imply a foreign harlot, one who is also a stranger to the God of Israel.<sup>337</sup>

Part of staying on the right path is to avoid the wrong women.

Gill: one use of the profit arising from attending to the instructions of parents, and to the law of God, as taught by them; to preserve from fornication and adultery.<sup>338</sup>

A great many Scriptures were written by David and/or Solomon, warning of involvement with the wrong woman. The ESV; capitalized is used below:

<sup>335</sup> From <https://bible.org/netbible/index.htm?pro6.htm> (footnote); accessed September 10, 2015.

<sup>336</sup> From <http://gracedoctrine.org/proverbs-chapter-6/> accessed September 24, 2015.

<sup>337</sup> Adam Clarke, *Commentary on the Bible*; from e-Sword, Prov. 6:24.

<sup>338</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 6:24.

## Warnings about the Wrong Women

Prov 2:16–19 So you will be delivered from the forbidden woman, from the adulteress with her smooth words, who forsakes the companion of her youth and forgets the covenant of her God; for her house sinks down to death, and her paths to the departed; none who go to her come back, nor do they regain the paths of life.

Prov. 5:3–6 For the lips of a forbidden woman drip honey, and her speech is smoother than oil, but in the end she is bitter as wormwood, sharp as a two-edged sword. Her feet go down to death; her steps follow the path to Sheol; she does not ponder the path of life; her ways wander, and she does not know it.

Prov. 7:4–5 Say to wisdom, "You are my sister," and call insight your intimate friend, to keep you from the forbidden woman, from the adulteress with her smooth words.

Eccles. 7:26 And I find something more bitter than death: the woman whose heart is snares and nets, and whose hands are fetters. He who pleases God escapes her, but the sinner is taken by her.

Passages from *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, Prov. 6:24.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

As before, we can understand this to be involvement with the wrong women, as well as Bible doctrine verses false doctrine (as represented by the evil woman). In Prov. 8, Bible doctrine is given a feminine persona, in opposition to this evil woman. In fact, Bible doctrine is given a feminine persona in v. 22. *When you walk, she will lead you; when you lay down, she watches over you; and [when] you wake up, she communicates [doctrine] to you.*

### Proverbs 6:24b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
min (מִן) [pronounced <i>min</i> ]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
châlâq (חָלָק) [pronounced <i>kaw-LAWK</i> ]	<i>smooth; flattering; bland; slippery; deceitful</i>	masculine singular adjective; construct form	Strong's #2509 & #2510 BDB #325
lâshôwn (לָשׁוֹן) [pronounced <i>law-SHOHN</i> ]	<i>tongue; speech; language; lapping; tongue-shaped</i>	masculine singular noun	Strong's #3956 BDB #546
The NET Bible: <i>The word "tongue" is not in construct; the word "foreign woman" is in apposition to "smooth of tongue," specifying whose it is. The word "smooth" then is the object of the preposition, "tongue" is the genitive of specification, and "foreign woman" in apposition.</i> <sup>339</sup>			
nöck <sup>e</sup> rîy (נֹכְרִי) [pronounced <i>nawck<sup>e</sup>-REE</i> or <i>nohk-REE</i> ]	<i>foreign, alien, stranger; strange; foreign woman, a harlot; of another family; metaphorically, unknown, unfamiliar; new, unheard of</i>	masculine singular adjective	Strong's #5237 BDB #648

This has that odd vowel games-hartuf (ö as in cost) that looks exactly like a qâmats (â as in car).

<sup>339</sup> From <https://bible.org/netbible/index.htm?pro6.htm> (footnote); accessed September 10, 2015.

Proverbs 6:24b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
The NET Bible: <i>The description of the woman as a “strange woman” and now a “loose [Heb “foreign”] woman” is within the context of the people of Israel. She is a “foreigner” in the sense that she is a nonconformist, wayward, and loose. It does not necessarily mean that she is not ethnically an Israelite.</i> <sup>340</sup>			

**Translation:** ...and from the flattery of the strange woman. The believer can be swayed by the flattery of the strange woman; the harlot.

Part of being on the wrong path is not allowing your head to be turned by a woman who flatters you. It is easy to fall for it, when you begin speaking to someone whose opinion of you seems to match your own.

Preacher’s Complete Homiletical Commentary: *Fair words cost nothing.*<sup>341</sup>

This can also describe the call, the temptation, of false doctrine, of **cosmic thinking**. If you recall from Prov. 5, even though David is teaching Solomon about literal women who will literally seduce him; there is also the battle between wisdom, as personified by the right woman (Prov. 8); and the cosmic thinking, personified by the wrong woman. The Bible—particularly the Old Testament—is filled with teaching about spiritual adultery of the Jewish people. This can be a collective sin and it can be individual sin.

The Pulpit Commentary: *From this verse onwards to the end of the chapter the discourse consists of a series of arguments, each calculated to deter youth from the sins of fornication and adultery, by exhibiting the evil consequences of such indulgence. The first is the poverty and extreme beggary to which a man is brought.*<sup>342</sup>

<b>You will not desire her beauty in your heart and she will not take you in her eyelashes, for because of a woman of adultery as far as a loaf of bread and a woman of a man a soul precious stalks.</b>	Proverbs 6:25–26	<b>Do not desire her beauty in your heart so that she will not take you with her [fluttering] eyelashes, for an adulterous woman [is] a piece of bread, but a man’s woman hunts the precious soul.</b>
<b>Do not be taken in by her beauty, do not allow her to entrap you with her fluttering eyelashes, for she may appear to simply want a piece of bread, but she is after your soul.</b>		

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	You will not desire her beauty in your heart and she will not take you in her eyelashes, for because of a woman of adultery as far as a loaf of bread and a woman of a man a soul precious stalks.
Latin Vulgate	Let not thy heart covet her beauty, be not caught with her winks: For the price of a harlot is scarce one loaf: but the woman catches the precious soul of a man.
Plain English Aramaic Bible	Do not desire her beauty in your heart and <u>do not be ensnared by her eyes</u> , neither let her capture you with her eyelids.

<sup>340</sup> From <https://bible.org/netbible/index.htm?pro6.htm> (footnote); accessed September 10, 2015.

<sup>341</sup> From <http://www.studydrive.org/commentaries/phc/view.cgi?bk=19&ch=6> accessed September 30, 2015.

<sup>342</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Prov. 6:26.

	For the comparison of a woman who is a harlot is like a loaf of bread, and a man's wife hunts the precious soul.
Peshitta (Syriac)	Do not lust after her beauty in your heart; <u>neither let her snare you with her eyes</u> , nor let her captivate you with her eyelids. For the appearance of a harlot is tempting like a loaf of bread; and the adulteress hunts for the precious life.
Septuagint (Greek)	Let not the desire of beauty overcome you, <u>neither be caught by her eyes</u> , or captivated with her eyelids. For the value of a harlot is as much as of one loaf of bread, and a woman hunts for the precious souls of men.
Significant differences:	The first phrase of the Greek slightly restates the Hebrew. The Greek and Aramaic both add an addition second phrase.  The final phrase is moderately difficult, so the translations reveal some interpretation of it.

### Limited Vocabulary Translations:

Bible in Basic English	Let not your heart's desire go after her fair body; let not her eyes take you prisoner. For a loose woman is looking for a cake of bread, but another man's wife goes after one's very life.
Easy English	Do not allow her beauty to tempt you! Do not allow her pretty eyes to attract you! A man may hire certain women for sex. These women will make him poor. But if the man has sex with another man's wife, it will cost him everything. In the end it will lead to his death.
Easy-to-Read Version	That woman might be beautiful. But don't let that beauty burn inside you and tempt you. Don't let her eyes capture you. A prostitute [A woman paid by men for sexual sin. Sometimes this also means a person who is not faithful to God and stops following him.] might cost a loaf of bread. But the wife of another man can cost you your life!
God's Word™	Do not desire her beauty in your heart. Do not let her catch you with her eyes. A prostitute's price is only a loaf of bread, but a married woman hunts for your life itself.
Good News Bible (TEV)	Don't be tempted by their beauty; don't be trapped by their flirting eyes. A man can hire a prostitute for the price of a loaf of bread, but adultery will cost him all he has.
The Message	They'll protect you from wanton women, from the seductive talk of some temptress. Don't lustfully fantasize on her beauty, nor be taken in by her bedroom eyes. You can buy an hour with a whore for a loaf of bread, but a wanton woman may well eat you alive. This should be vv. 24–26.
NIRV	Don't hunger in your heart after her beauty. Don't let her eyes capture you. A prostitute can be bought for only a loaf of bread. But another man's wife hunts your very life.

### Thought-for-thought translations; paraphrases:

Contemporary English V.	Don't let yourself be attracted by the charm and lovely eyes of someone like that. A woman who sells her love can be bought for as little as the price of a meal. But making love to another man's wife will cost you everything.
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The Living Bible	Don't lust for their beauty. Don't let their coyness seduce you. For a prostitute will bring a man to poverty, and an adulteress may cost him his very life.
New Berkeley Version	Do not lust for her beauty in your heart; neither let her eyelashes captivate you; for a harlot seeks only for a loaf of bread [The verb is lacking in the Hebrew.], but another man's wife stalks a priceless soul.
New Century Version	Don't desire her because she is beautiful. Don't let her capture you by the way she looks at you. A prostitute will treat you like a loaf of bread, and a woman who takes part in adultery may cost you your life.
New Life Version	Do not desire her beauty in your heart. Do not let her catch you with her eyes. For because of a woman who sells the use of her body, one is brought down to a loaf of bread. A sinful woman hunts to take a man's very life.
New Living Translation	Don't lust for her beauty. Don't let her coy glances seduce you. For a prostitute will bring you to poverty [Hebrew <i>to a loaf of bread</i> .], but sleeping with another man's wife will cost you your life.

### Partially literal and partially paraphrased translations:

American English Bible	O son; Don't let the desire for beauty entice you... don't get trapped by the things that you see, or beguiled [by the flutter] of her eyes. For, less than bread is the value of a whore, and a woman of men ensnares precious lives.
Beck's American Translation	Don't use your mind to lust for her beauty, and don't let her make eyes with you. A prostitute's price is a loaf of bread, but a married woman hunts with a costly appetite [A married woman committing adultery with a man brought on him the death penalty (Lev. 20:10 Deut. 22:22)].
International Standard V	Do not focus on her beauty in your mind, nor allow her to take you prisoner with her flirting eyes, because the price of a whore is a loaf of bread, and an adulterous woman stalks a man's precious life.
New Advent (Knox) Bible	Never let her beauty win thy heart, never let her bold glance deceive thee. A harlot's pay is but the price of a meal; the adulteress costs dearer, her price is a man's whole life.
Today's NIV	Do not lust in your heart after her beauty or let her captivate you with her eyes. For a prostitute can be had for a loaf of bread, but another man's wife preys on your very life.
Translation for Translators	Even if such a woman is beautiful and has lovely eyes, do not desire to go with her. Do not let her persuade you to go with her with her eyes/by the way she looks at you . <i>Do not forget that you can hire a prostitute for only a loaf of bread, but if you sleep with another man's wife, it may cost you/you may lose your life.</i>

### Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Do not desire her beauty in your heart and never let her take you with her eyelids. The prostitute woman hunts for flat bread, until the valuable soul of a woman's man is hers.
Ferrar-Fenton Bible	In your heart never long for their charms, And be not ensnared by their smiles.-- A whore brings to a morsel of bread ; The adulteress hunts the dear life!
HCSB	Don't lust in your heart for her beauty or let her captivate you with her eyelashes. For a prostitute's fee is only a loaf of bread, but an adulteress goes after your very life.



Jubilee Bible 2000	Lust not after her beauty in thine heart, neither let her take thee with her eyes. For by means of a whorish woman <i>a man is reduced to</i> a piece of bread, and the woman will hunt the precious soul of the man.
Lexham English Bible	Do not desire her beauty in your heart; may she not capture you with her eyelashes. For [the] price of a woman, a prostitute, [is the] price of a loaf of bread, but the {woman belonging to a man} hunts precious life.
NIV – UK	Do not lust in your heart after her beauty or let her captivate you with her eyes. For a prostitute can be had for a loaf of bread, but another man's wife preys on your very life.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Do not covet her beauty in your heart or let her captivate you with her looks. For the prostitute deserves a piece of bread but the adulteress hunts after your worthy life.
The Heritage Bible	Do not delight in her beauty in your heart, and do not let her take you with her fluttering eyelashes, Because the end result of a whorish woman is a piece of food, and the woman hunts for the soul of the man.
New American Bible (2002)	Lust not in your heart after her beauty, let her not captivate you with her glance! For the price of a loose woman may be scarcely a loaf of bread, But if she is married, she is a trap for your precious life.
New American Bible (2011)	Do not lust in your heart after her beauty, do not let her captivate you with her glance [Ex 20:17; Dt 5:21; Sir 9:8; 25:20; Mt. 5:28.] For the price of a harlot may be scarcely a loaf of bread [Some interpret the verse in a progressive sense, i.e., to satisfy the increasing demands of a courtesan a man is reduced to poverty; if the woman is married, even his very life is endangered.], But a married woman is a trap for your precious life.
New Jerusalem Bible	Do not covet her beauty in your heart or let her captivate you with the play of her eyes; a prostitute can be bought for a hunk of bread, but a married woman aims to snare a precious life.
New RSV	Do not desire her beauty in your heart, and do not let her capture you with her eyelashes; for a prostitute's fee is only a loaf of bread [Cn Compare Gk Syr Vg Tg: Heb <i>for because of a harlot to a piece of bread</i> ], but the wife of another stalks a man's very life.
Revised English Bible	Do not be infatuated by her beauty or let her glance captivate you; for a prostitute can be had for the price of a loaf, but a married woman is after the prize of a life.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Don't let your heart lust after her beauty or allow her glance to captivate you. The price of a whore is a loaf of bread, but the adulteress is hunting for a precious life.
exeGeses companion Bible	Neither desire her beauty in your heart; nor be overtaken by her eyelids: for a woman whores for a round of bread; and a woman of a man hunts for the esteemed soul.

Hebrew Names Version	Don't lust after her beauty in your heart, neither let her captivate you with her eyelids. For a prostitute reduces you to a piece of bread. The adulteress hunts for your precious life.
JPS (Tanakh—1985)	Do not lust for her beauty Or let her captivate you with her eyes. The last loaf of bread will go for a harlot; A married woman will snare a person of honor.
Judaica Press Complete T.	Do not covet her beauty in your heart, and do not let her captivate you with her eyelids. Because a man is brought to a loaf of bread for a harlot, and a married woman will hunt a precious soul.
Orthodox Jewish Bible	Lust not after her beauty in thine lev; neither let her allure thee with her eyelids. For by means of an isha zonah a man is reduced to a kikar lechem; and [another] man's wife will prey on the nefesh yekara (precious soul).
<i>The Scriptures</i> 1998	Do not desire her prettiness in your heart, Neither let her captivate you with her eyelids. For because of a whore <i>One is brought</i> to a crust of bread. And an adulteress hunts a precious life.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Do not desire (lust after) her beauty in your heart, Nor let her capture you with her eyelashes. For on account of a prostitute one is reduced to a piece of bread [to be eaten up], And the immoral woman hunts [with a hook] the precious life [of a man].
The Expanded Bible	Don't desire her because she is beautiful. Don't let her capture you by ·the way she looks at you [·her eyelashes]. A prostitute will ·treat you like [or cost you] a loaf of bread, ·and [or but] a ·woman who takes part in adultery [married woman] ·may cost you [·hunts; stalks] your life.
Kretzmann's Commentary	Lust not after her beauty in thine heart, for the inward unchastity is also sinful and has evil consequences; neither let her take thee with her eyelids, with the wanton and captivating glances with which she tries to ensnare her victims. For by means of a whorish woman a man is brought to a piece of bread, brought to utter poverty as a result of satisfying her demands, and the adulteress will hunt for the precious life, lying in wait to destroy a man's soul, since her victim loses liberty, purity, honor, and dignity by submitting to her advances. It is a most serious matter which is here broached, and therefore the prophet tries to bring home his lesson with proper emphasis.
NET Bible®	Do not lust in your heart for her beauty, and do not let her captivate you with her alluring eyes; for on account of a prostitute one is brought down to a loaf of bread, but the wife of another man preys on your precious life.
The Voice	Do not lose yourself in desire for her beauty or let her win you over with her <i>painted</i> eyes, For you can buy a harlot with a loaf of bread, but sex with another man's wife will cost you your life.

### Literal, almost word-for-word, renderings:

Concordant Literal Version	Do not covet after her loveliness in your heart, And do not let her captivate you with her eyelids." For a woman of prostitution hunts for a cake of bread, Yet the adulterous wife of a man hunts the precious soul."
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Context Group Version	Don't lust after her beauty in your heart; Neither let her take you with her eyelids. For on account of a harlot [ a man is brought ] to a piece of bread; And the adulteress hunts for the precious life { soul }.
Darby Translation	Lust not after her beauty in thy heart, neither let her take thee with her eyelids; for by means of a whorish woman [a man is brought] to a loaf of bread, and another's wife doth hunt for the precious soul.
Emphasized Bible	Do not covet her beauty, in thy heart, neither let her take thee, by her eyelashes; Because, for the sake of an impure woman, a man may be brought even to a cake of bread,—and, a man's wife, for a precious soul, may hunt!
English Standard V. – UK	Do not desire her beauty in your heart, and do not let her capture you with her eyelashes; for the price of a prostitute is only a loaf of bread [Or (compare Septuagint, Syriac, Vulgate) <i>for a prostitute leaves a man with nothing but a loaf of bread</i> ], but a married woman [Hebrew <i>a man's wife</i> ] hunts down a precious life.
God's Truth (Tyndale)	For the commandment is a lantern, and the law a light: yes chastening and nurture is the way of life: that we may keep you from the evil woman, and flattering tongue of the harlot: that you lust not after her beauty in your heart, and least you be taken with her fair looks. An Harlot will make a man to beg for his bread, but a married woman will hunt for that precious life. Vv. 23–24 are included for context.
NASB	Do not desire her beauty in your heart, Nor let her capture you with her eyelids. For on account of a harlot <i>one is reduced</i> to a loaf of bread, And an adulteress [Lit a man's wife] hunts for the precious life.
New European Version	Don't lust after her beauty in your heart, neither let her captivate you with her eyelids. For a prostitute reduces you to a piece of bread. The adulteress hunts for your precious life.
New King James Version	Do not lust after her beauty in your heart, Nor let her allure you with her eyelids. For by means of a harlot <i>A man is reduced</i> to a crust of bread; And an adulteress [Literally <i>a man's wife</i> , that is, of another] will prey upon his precious life.
Stuart Wolf	Do not delight in/desire her beauty in/with your heart, and she is not to/do not let her catch you with her eyelids. Because for a woman, a prostitute, it is a loaf of bread, but the wife of a man, the soul valuable/precious she hunts.
Third Millennium Bible	Lust not after her beauty in thine heart, neither let her take thee with her eyelids. For by means of a whorish woman a man is brought down to a piece of bread, and the adulteress will hunt for the precious life.
Updated Bible Version 2.11	Don't lust after her beauty in your heart; Neither let her take you with her eyelids. For on account of a prostitute [a man is brought] to a piece of bread; And the adulteress hunts for the precious life.
Webster's updated Bible	Lust not after her beauty in your heart; neither let her take you with her eyelids. For by means of a lewd woman [a man is brought] to a piece of bread: and the adulteress will hunt for the precious life.
Young's Updated LT	Desire not her beauty in your heart, And let her not take you with her eyelids. For a harlot consumes unto a cake of bread, And an adulteress the precious soul hunts.
<b>The gist of this passage:</b>	Do not be taken in by the wicked/strange woman (or adulteress).

## Proverbs 6:25a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'al (אֵל) [pronounced a]	<i>no, not; nothing; none; neither, nor; do not, let not [with a verb]; let there not be [with an understood verb];</i>	adverb of negation; conjunction of prohibiting, dehorting, deprecating, desire that something <i>not</i> be done	Strong's #408 BDB #39
châmad (חָמַד) [pronounced khaw-MAHD]	<i>to delight [in something]; to desire, to covet, to take pleasure in</i>	2 <sup>nd</sup> person masculine singular, Qal imperfect; jussive form	Strong's #2530 BDB #326
The NET Bible: <i>The negated jussive gives the young person an immediate warning. The verb חָמַד (khamad) means "to desire," and here in the sense of lust. The word is used in the Decalogue of Deut 5:21 for the warning against coveting.</i> <sup>343</sup>			
yôphîy (יָפִי) [pronounced yohf-EE]	<i>splendor, brightness; beauty, gracefulness</i>	masculine singular noun	Strong's #3308 BDB #421
This word has at least two other possible spellings.			
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, at, by, near, on, with, before, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none BDB #88
lêbab (לֵבָב) [pronounced lay-BAHB <sup>v</sup> ]	<i>mind, inner man, inner being, heart</i>	masculine singular noun with a 2 <sup>nd</sup> person masculine singular suffix	Strong's #3824 BDB #523

**Translation:** *Do not desire her beauty in your heart...* David here warns Solomon about being too superficial. There is a woman that Solomon should not desire, in his heart. He had to learn to become discerning. He could not concern himself only with a woman's external beauty.

Preacher's Complete Homiletical Commentary: *The beauty of a woman is a powerful weapon...how many times have strong men been cast down by it?*<sup>344</sup>

The NET Bible: *Lusting after someone in the heart, according to Jesus, is a sin of the same kind as the act, not just the first step toward it (Matt 5:28). Playing with temptation in the heart – the seat of the will and the emotions – is only the heart reaching out after the sin.*<sup>345</sup>

J. Vernon McGee: *Notice that the young man is not to lust after her beauty in his heart. We have just learned, "Keep your heart with all diligence; for out of it are the issues of life" (Prov. 4:23). Also notice how the young man is warned against her flattery, her beauty, her fluttering eyelids. Jesus said, "You [all] have heard that it was said by them of old time, You will not commit adultery: But I say unto you, That whoever looks on a woman to lust after her has committed adultery with her already in his heart" (Matt. 5:27-28). The whole sinful thought begins down in the human heart. 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 [Prov. 6:26 1. How many men have been ruined like that? I think we would all be shocked if we knew how many office "wives" there are. We have no idea of the number of people who are*

<sup>343</sup> From <https://bible.org/netbible/index.htm?pro6.htm> (footnote); accessed September 11, 2015.

<sup>344</sup> From <http://www.studydrive.org/commentaries/phc/view.cgi?bk=19&ch=6> accessed September 30, 2015.

<sup>345</sup> From <https://bible.org/netbible/index.htm?pro6.htm> (footnote); accessed September 11, 2015.

blackmailed today because of illicit sex. We hear of only a few. Just recently it was disclosed that a doctor in San Francisco had another wife and family in Southern California. Everyone who knew him thought that he was leading a moral, upright life. All the while he was keeping up two homes. This same kind of thing has happened in the lives of ministers! How does it all get started? The Lord says it begins in the heart — He made us and He knows us. *"Do not lust after her beauty in your heart."* It begins there.<sup>346</sup>

Chuck Smith: [T]he law did declare, "Thou shalt not commit adultery." But Jesus said, "I say unto you, if any man looks upon a woman and lusts after her in his heart, he's already committed adultery" (Matthew 5:28). In other words, it's the inner attitude of a man that is so important. That is why last week he said, "Keep your heart with all diligence, because out of the heart come the issues of life" (Proverbs 4:23). So James tells us, "Let no man say when he is tempted that God tempted me the other day. For God doesn't tempt man to do evil. But a man is tempted when he is drawn away by his own lust and enticed. And lust when it is finished brings sin" (James 1:13-15). If you follow it through it will lead you right into sin. It begins in the heart. "Oh wow, you know. Look at that." Lookout! Don't. Cut it off at that point. As Paul said to Timothy, "Flee youthful lusts" (2Timothy 2:22). For it will drown a man's soul in hell. Run if you must. Do as Joseph. Get out of there as quickly as possible if you feel that you know it's getting too hard to handle. Man, just turn and run as fast as you can go.<sup>347</sup>

### Proverbs 6:25b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
'al (אֵל) [pronounced al]	no, not; nothing; none; neither, nor; do not, let not [with a verb]; let there not be [with an understood verb];	adverb of negation; conjunction of prohibiting, dehorting, deprecating, desire that something <i>not</i> be done	Strong's #408 BDB #39
lâqach (לָקַח) [pronounced law-KAHKH]	to take, to take away, to take in marriage; to seize	3 <sup>rd</sup> person feminine singular, Qal imperfect with a 2 <sup>nd</sup> person masculine singular suffix	Strong's #3947 BDB #542
b <sup>e</sup> (בְּ) [pronounced b <sup>eh</sup> ]	in, into, at, by, near, on, with, before, upon, against, by means of, among, within	a preposition of proximity	Strong's #none BDB #88
'aph <sup>e</sup> aphphîym (עַפְּפִיִּם) [pronounced gahf-gahf-PHEEM]	eyelids; figuratively for rays of the sun	masculine plural noun with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #6079 BDB #733

The NET Bible: Heb "her eyelids" (so KJV, NASB); NRSV "eyelashes"; TEV "flirting eyes"). This term is a synecdoche of part (eyelids) for the whole (eyes) or a metonymy of association for painted eyes and the luring glances that are the symptoms of seduction (e.g., 2 Kgs 9:30). The term "alluring" is not in the Hebrew text, but is supplied in the translation for the sake of clarification.<sup>348</sup>

<sup>346</sup> From [https://archive.org/stream/20-Proverbs/20-PROVERBS\\_djvu.txt](https://archive.org/stream/20-Proverbs/20-PROVERBS_djvu.txt) (Prov. 6); accessed September 27, 2015 (slightly edited).

<sup>347</sup> From <http://www.studylight.org/commentaries/csc/view.cgi?bk=19&ch=6> accessed September 29, 2015.

<sup>348</sup> From <https://bible.org/netbible/index.htm?pro6.htm> (footnote); accessed September 11, 2015.



**Translation:** ...so that she will not take you with her [fluttering] eyelashes,... You will note they playfulness with the language here. Solomon is a man, and probably a reasonably strong man. David tells him, “Don’t let this woman take you with her fluttering eyelashes.” What could be smaller, more delicate and softer than a woman’s eyelashes, and yet, David is warning Solomon, do not allow her to take you—to overpower you—by using her eyelashes.

Her eyelids (or eyelashes) are a metonym for *her wanton looks and gesture*.<sup>349</sup>

*Ironside: the heart must be guarded in order to keep the feet from forbidden paths. Any tampering with impurity will lead to both spiritual and physical sorrow and poverty. The adulteress will endeavor to entrap with her fascinating glances. The one whose heart is not protected by the sanctifying truth of God will be overcome.*<sup>350</sup>

*Peter Pett: In this case the evil and strange woman is in fact a neighbour’s wife (previously she has been a foreign wife, or a prostitute). But like a prostitute her aim is to inveigle the young man into wrongful sexual activity by means of her smooth tongue (her flattery), her sexual beauty, and her fluttering eyelids. She is behaving like a prostitute, and is an adulteress. Like the worthless man she has deceitful lips. To heed her is to play with fire (Proverbs 6:27-28).*<sup>351</sup>

*Joe Guglielmo: Don’t go down that path. Turn off the television or change the channel when you are being lured in. Don’t go to that web site or turn off the computer or get software that won’t let you go to those seductive sites! There are things we can do, but idle time is what the Devil will use to get us to go astray. Dissatisfaction will cause us to look elsewhere. He gets in through the eye gate to our mind and has us in bondage. And in the end, you are reduced to nothing, your life is destroyed. Don’t go down that path, don’t listen to her or for that matter him, don’t be seduced!*<sup>352</sup>

### Proverbs 6:26a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
kîy (כי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
ba’ad (אַחֲרַיִם) [pronounced BAH-âd]	<i>by, near; because of; behind, after; about, round about; between [two things], through; into, among; pro, for; away from, behind; on behalf of</i>	generally a preposition of separation or nearness	Strong's #1157 BDB #126

Even though ba’ad is covered in roughly half a page in both BDB and Gesenius, it still has a great many meanings (and only some of their material overlapped). With verbs of falling, letting down, leaning forward so as to look out, it means *through, out through* (lit., *away from*) a window, etc. With verbs of shutting, it means to shut *behind, after, up or upon*. It can be used as follows: to seal *up*; to hedge *about*; to fence *round about*. It has metaphorical uses: *on behalf of, for the sake of, on account of*. This preposition can denote nearness, as in *by, near; between [two things]; into, among; pro, for* (in the sense of exchanging).

<sup>349</sup> From the Geneva Bible; [Bible Study Tools](#); accessed September 11, 2015.

<sup>350</sup> Dr. Henry Allen Ironside, *Studies on Book One of Psalms*; from e-Sword, originally taken from [http://www.plymouthbrethren.org/byauthor/44/henry\\_allen\\_ironside](http://www.plymouthbrethren.org/byauthor/44/henry_allen_ironside); Prov. 6:23–29.

<sup>351</sup> From <http://www.studydrive.org/commentaries/pet/view.cgi?bk=19&ch=6> accessed September 28, 2015.

<sup>352</sup> From [Calvary Chapel](#); accessed October 1, 2015.

## Proverbs 6:26a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
The NET Bible: The word בָּעַד (bĕ'ad) may be taken either as "on account of" (= by means of a) prostitute (cf. ASV, NASB), or "for the price of" a prostitute (cf. NAB). Most expositors take the first reading, though that use of the preposition is unattested, and then must supply "one is brought to." The verse would then say that going to a prostitute can bring a man to poverty, but going to another man's wife can lead to death. If the second view were taken, it would mean that one had a smaller price than the other. It is not indicating that one is preferable to the other; both are to be avoided. <sup>353</sup>			
ʾishshâh (אִשָּׁה) [pronounced eesh-SHAW]	woman, wife	feminine singular construct	Strong's #802 BDB #61
zânâh (זָנָה) [pronounced zaw-NAW]	adulteress, fornicator, sexually promiscuous person; harlot, whore, prostitute; a madam	feminine singular, Qal active participle	Strong's #2181 BDB #275
ʿad (עַד) [pronounced ġahd]	as far as, even to, up to, until	preposition	Strong's #5704 BDB #723
kikâr (כִּכָּר) [pronounced kik-KAWR]	a circle, a globe; a circular tract of land, a round district; a round loaf, a cake; a round weight, a round talent; a talent [of gold, silver, bronze]	feminine singular construct	Strong's #3603 BDB #503
lechem (לֶחֶם) [pronounced LEH-khem]	literally means bread; used more generally for food	masculine singular noun; pausal form	Strong's #3899 BDB #536

**Translation:** ...for an adulterous woman [is] a piece of bread,... I am confused here. I do not quite understand how the two prepositions fit in here, the second and third prepositions. How should they be translated?

What is the relationship between the adulterous woman and the piece of bread? Is this what she is?

Many suggest that this is her cost. Perhaps this refers to her being common, like a loaf of bread.

Wolf has a lot to say on this matter.

## Stuart Wolf on Proverbs 6:26a

1. The first argument contrasts the "price" (i.e. the severity of its penalty) of the prostitute, who can be had for a meal, with the adulteress who will cost him his life; the OT tacitly accepted the presence of foreign (Lev 19:29) prostitutes as a reality, although it never condones them or their trade. Dt 23:18
2. The interpretation of 26a is admittedly difficult, the literal translation is two prepositional phrases "on behalf of a prostitute unto a loaf of bread"; scholars uniformly provide a verb, but there is little agreement as to the correct one.
3. Several translations provide, without grammatical warrant, a subject, such as the NAS "one is reduced", or NIV "the prostitute reduces you..."; the NJB recognizes that a subject is not required, "a prostitute can be bought for a hunk of bread".
4. The LXX translates בָּעַד Ba'aDh with timē "price, value", and the best solution seems to be recognizing

<sup>353</sup> From <https://bible.org/netbible/index.htm?pro6.htm> (footnote); accessed September 11, 2015.

### Stuart Wolf on Proverbs 6:26a

- the term as a noun, referring to what one exchanges for the acquisition of the desired object. cp Job 2:4
5. A prostitute is satisfied with a relatively small payment, a loaf of bread (i.e. the price of a rather meager meal), while the adulteress hunts the most precious thing of all.
  6. Some object that a loaf of bread would be too cheap for a prostitute, but we can presume that the price of various whores would vary then as it does now; Solomon is picturing the lowest category of harlot, in order to contrast the cost of engaging either category of evil woman.
  7. In other words, as Toy notes, "...the verse does not condone association with harlots, ...but simply lays stress on the greater harmfulness of the other class of unchaste women"; we can also compare the contrast between thieves and adulterers in 30-32.

From [www.hbcpinellas.org/proverbs/prov6.doc](http://www.hbcpinellas.org/proverbs/prov6.doc) accessed September 25, 2015 (slightly edited). The font bwhebb is necessary to read the Hebrew.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The text reads: ...for an adulterous woman [is] a piece of bread,...

### Peter Pett's 3 Interpretations of Proverbs 6:26a

- 1) On account of a prostitute the victim is reduced to poverty, having as a result of his extravagances only a loaf of bread left of all his possessions (compare 1 Samuel 2:36 where an impoverished priest humbles himself for 'a piece of silver or a loaf of bread', a minimum requirement for survival). Compare Proverbs 5:10-11 which supports this.
- 2) On account of/by means of a prostitute the victim himself is reduced in value to that of a loaf of bread. That is all he can be seen as worth.
- 3) On account of having/by means of a prostitute the victim has to pay the cost of a loaf of bread. This is based on a suggested meaning for be'ad as 'cost, price', or as meaning 'exchange for' (compare Job 2:4), but indicates a very low charge for a prostitute. It may, however, be seen as unlikely that someone who could say what Solomon has said previously about prostitutes (Proverbs 2:18-19; Proverbs 5:4-5) would so belittle the cost of going with a prostitute.

Pett concludes: *The question must be answered by considering the parallel that 'an adulteress hunts for the precious life'. In other words an adulteress is pictured as hunting down, by her allurements, a man's very life, the most precious thing of all that he possesses. And this because the sentence for adultery was death.*

*So the thought may be that the harlot ruins a man wealthwise, but an adulteress ruins him totally, taking his very life from him; that a prostitute lowers a man's personal value, but an adulteress ruins him totally, because through death he ceases to have any value; or that a prostitute is cheap by comparison as the adulteress costs him, not a loaf of bread but his very existence (for the penalty for adultery was death).*

From <http://www.studydrive.org/commentaries/pet/view.cgi?bk=19&ch=6> accessed September 28, 2015.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

### Proverbs 6:26b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or וּ) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wāw conjunction	No Strong's # BDB #251

## Proverbs 6:26b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾīshshâh (אִשָּׁה) [pronounced eesh-SHAW]	woman, wife	feminine singular construct	Strong's #802 BDB #61
ʾīysh (אִישׁ) [pronounced eesh]	a man, a husband; anyone; a certain one; each, each one, everyone	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
nephesh (נֶפֶשׁ) [pronounced NEH-fesh]	soul, life, living being; breath; mind; desire, volition; will	feminine singular noun	Strong's #5315 BDB #659
yâqâr (יָקָר) [pronounced yaw-KAWR]	precious; costly, highly valued [of gems, jewels]; dear; rare; heavy, weighty, honored; magnificent, splendid; quiet, meek	feminine singular adjective	Strong's #3368 BDB #429
tsîyd (צִיד) [pronounced tseed]	to hunt; to catch birds; to lay snares; to stalk	3 <sup>rd</sup> person feminine singular Qal imperfect	Strong's #6679 BDB #845

Precept Austin: The verb *siyd* (06679) means to hunt down or to ensnare and is used literally of hunting animals for food (Ge 27:3) and figuratively by the prophet Micah to describe ungodly men (Micah 7:2) and by Ezekiel of hunting lives (Ezek 13:18, 20). The picture is clear that the adulteress is a female on the prowl, looking for a man of weak moral character.<sup>354</sup>

**Translation:** ...but a man's woman hunts the precious soul. Again, this is confusing. Is it Solomon's soul that we are speaking of here? Is Solomon's soul hunting? Is Solomon's soul to be seen as honored and magnificent?

Most interpret this as a woman who belongs to *another* man, making her an adulteress. This is why *adulteress* is the word found in some translations. What appears to be the interpretation is, this woman, in her lifestyle, hunts these precious souls and takes them in illicit sexual encounters, using her fluttering eyelashes to bait the trap.

Wolf has a lot to say on this matter.

## Stuart Wolf on Proverbs 6:26b

1. The NT warns that those who participate in sex-for-hire will participate in God's wrath, not His life (1Cor. 6:13-20), but adultery is worse because it involves breaking the marriage vow, the sacred oath given before God and man for marital fidelity.
2. The phrase the wife of a man is qualified by context as the unchaste wife, with most translations correctly glossing the phrase as "the adulteress" (but cp NJB "a married woman" – including one's own?).
3. Using an incomplete metaphor, Solomon describes her activities and goals using צִיד TSUDh hunts to describe what this female pursues with the intent of capturing/ killing; her weapons are her eyes and voice (vs 25), her goal is destruction.
4. The term NePHeSH is rendered life, with its emphasis on the appetites and desires of the soul; the adulteress does not seek those who do not desire her, she picks her victims from the ranks of the willing.
5. The fact that this is precious/splendid refers to her victim-of-choice, the virile young male that can satisfy her own wanton desires (cp 7:7-22); she knows exactly what she wants, but her victim, unless grounded in wisdom, is her easy prey.

<sup>354</sup> From [http://preceptaustin.org/proverbs\\_620-35\\_commentary.htm](http://preceptaustin.org/proverbs_620-35_commentary.htm) accessed October 2, 2015.

From [www.hbcpinellas.org/proverbs/prov6.doc](http://www.hbcpinellas.org/proverbs/prov6.doc) accessed September 25, 2015 (slightly edited). The font bwhebb is necessary to read the Hebrew.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This is a very difficult verse, so there are many opinions as to its meaning.

### Commentaries Interpret Proverbs 6:26

Commentator	Commentary
<b>John Gill</b>	<i>harlots...strip [men]...of all their substance, and then send them going to get their bread as they can; thus the prodigal, having spent his substance with harlots, was so reduced as to desire the husks which swine ate, Luke 15:13; so spiritual fornication or idolatry leaves men without bread for their souls, brings them into spiritual poverty, and even to desperation and death.</i> <sup>355</sup>
<b>Keil and Delitzsch</b>	<i>[N]othing is said here of price (reward); the parallelism is synonymous, not antithetic: he is doubly threatened with loss who enters upon such a course. The adulterer squanders his means (Prov. 29:3) to impoverishment (vid., the mention of a loaf of bread in the description of poverty 1Sam. 2:36), and a man's wife (but at the same time seeking converse with another) makes a prey of a precious soul; for whoever consents to adulterous converse with her, loses not perhaps his means, but certainly freedom, purity, dignity of soul, yea, his own person.</i> <sup>356</sup>
<b>Ken Cayce</b>	<i>Here the smallest piece of bread demonstrates how the prostitute reduces the life of a man to insignificance, including the loss of his wealth, freedom, family, purity, dignity and even his soul.</i> <sup>357</sup>
<b>Jamieson, Fausset and Brown</b>	<i>The price of a whore is a piece of bread.</i> This gives the sense of the first part of v. 26.
<b>The Pulpit Commentary</b>	<i>[I]t is for this life, or soul, that the adulteress hunts, and which she destroys. Lives of fornication and adultery, therefore, carry with them the severest penalties, the loss of temporal possessions, for the enjoyment of a transient passion, and far beyond this the loss of life both temporal and eternal.</i> <sup>358</sup>
<b>Mark Copeland</b>	<i>She will reduce you to a crust of bread, and prey on your life.</i> <sup>359</sup>

I would not be surprised if something either dropped out of the original verse; or if this was once a well-known saying.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Now let's look at vv. 25–26 together:

<sup>355</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 6:26.

<sup>356</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Prov. 6:25–26.

<sup>357</sup> From [bible-studys.org](http://bible-studys.org); accessed October 1, 2015.

<sup>358</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Prov. 6:26.

<sup>359</sup> From [http://executableoutlines.com/pdf/pr2\\_so.pdf](http://executableoutlines.com/pdf/pr2_so.pdf) (Prov. 6); accessed October 2, 2015.



An ultra-literal translation of this verse gives us an idea of why it is difficult to translate and understand: *You will not desire her beauty in your heart and she will not take you in her eyelashes, for because of a woman of adultery as far as a loaf of bread and a woman of a man a soul precious stalks.* The first part is easy—be careful around beautiful women who can charm you with their incredible beauty. The second half of this verse is much more difficult.

To the credit of many translations, what they added was italicized in order to differentiate it from the actual Hebrew text.

### Translations Interpret Proverbs 6:25–26

Translation	Explanation
Do not desire her beauty in your heart, and do not let her capture you with her eyelashes; for the price of a prostitute is only a loaf of bread, but a married woman hunts down a precious life. (ESV)	Here, interaction with a prostitute appears to be presented as a lesser sin than adultery—the first may cost you a loaf of bread, but the second may cost you your life (or the enjoyment of your life). The problem is, even though one could easily make a case for adultery being worse than engaging a prostitute, it is uncharacteristic of Scripture to make this sort of a comparison of sins.
Similar to this: An Harlot will make a man to beg for his bread, but a married woman will hunt for that precious life. (God's Truth)	
Similar in theme: For you can buy a harlot with a loaf of bread, but sex with another man's wife will cost you your life. (The Voice)	The same interpretation as above—prostitution is the far less expensive sin, which, again, does not appear to be a general Biblical approach.
Similar theme from Beck's American Translation: Don't use your mind to lust for her beauty, and don't let her make eyes with you. A prostitute's price is a loaf of bread, but a married woman hunts with a costly appetite [A married woman committing adultery with a man brought on him the death penalty (Lev. 20:10 Deut. 22:22)].	You can purchase a prostitute for the cost of a loaf of bread, but a married woman that you commit adultery with can rob you of your life.
A prostitute will treat you like [or cost you] a loaf of bread, and [or but] a woman who takes part in adultery [married woman] may cost you [hunts; stalks] your life. (The Expanded Bible)	Very similar to the approaches above, but with the possible interpretation that a prostitute will treat a man poorly.
For on account of a prostitute one is reduced to a piece of bread [to be eaten up], And the immoral woman hunts [with a hook] the precious life [of a man]. (The Amplified Bible)	This interpretation simply indicates that there will be penalties for both sins, taken together due to their similarity.
The last loaf of bread will go for a harlot; A married woman will snare a person of honor. (JPS–1985)	
Similarly: For a prostitute's fee is only a loaf of bread, but an adulteress goes after your very life. (HCSB)	A very similar approach to above, listing logical end results of participating in those two sins (without clearly indicating that one is better than the other).
For by means of a harlot A man is reduced to a crust of bread; And an adulteress will prey upon his precious life. (NKJV) Similar in meaning: NEV and NASB.	Interaction with the wrong women results in the man being reduced to a crust of bread and the adulteress preys on his life.

Translations Interpret Proverbs 6:25–26	
Translation	Explanation
Neither desire her beauty in your heart; nor be overtaken by her eyelids: for a woman whores for a round of bread; and a woman of a man hunts for the esteemed soul. (ECB).	A contrast is noted here between the prostitute, who will sell herself for a round of bread; and the faithful wife who looks for a good soul instead. The problem with this interpretation is, Solomon is not necessarily being urged to do anything here (although this does allow him reasons to consider the type of woman he marries).
Similarly: The price of a whore is a loaf of bread, but the adulteress is hunting for a precious life. (The Completely Jewish Bible)	
Similarly: Do not be infatuated by her beauty or let her glance captivate you; for a prostitute can be had for the price of a loaf, but a married woman is after the prize of a life. (REB)	
The NET Bible: <i>These two lines might be an example of synthetic parallelism, that is, “A, what’s more B.” The A-line describes the detrimental moral effect of a man going to a professional prostitute; the B-line heightens this and describes the far worse effect – moral and mortal! – of a man committing adultery with another man’s wife. When a man goes to a prostitute, he lowers himself to become nothing more than a “meal ticket” to sustain the life of that woman; however, when a man commits adultery, he places his very life in jeopardy – the rage of the husband could very well kill him.</i> <sup>360</sup>	
Chapter Outline	Charts, Graphics and Short Doctrines

As strong as a man might think he is, he can be taken by a trap set with fluttering eyelashes. Mention is made of such women throughout Scripture. 2Kings 9:30 **When Jehu came to Jezreel, Jezebel heard of it. And she painted her eyes and adorned her head and looked out of the window.** Isa. 3:16 The LORD said: **Because the daughters of Zion are haughty and walk with outstretched necks, glancing wantonly with their eyes, mincing along as they go, tinkling with their feet,...** Prov. 29:3 **He who loves wisdom makes his father glad, but a companion of prostitutes squanders his wealth.**

The next two verses confirm that the man’s woman spoken of above is the dangerous woman; she is the wrong woman for those she traps.

That old saying, *if you play with fire, you will get burned*, is not written by some clever author, but found here in the Holy Bible. The fire that the man is playing with is the woman of the previous two verses.

<b>Can seize a man fire against his chest and his garments are not burned? If walks a man upon coals and his feet are not burned?</b>	Proverbs 6:27–28	<b>Can a man hold a fire [receptacle] against his chest, but his clothes are not burned? If a man walks upon [burning] coals, [are] his feet not burned?</b>
<b>Can a man hold a torch up against his chest without burning his clothing? Can a man walk over burning coals without his feet being burned?</b>		

Here is how others have translated this verse:

Ancient texts:

<sup>360</sup> From <https://bible.org/netbible/index.htm?pro6.htm> (footnote); accessed September 11, 2015.

Masoretic Text (Hebrew)	Can seize a man fire against his chest and his garments are not burned? If walks a man upon coals and his feet are not burned?
Latin Vulgate	Can a man hide fire in his bosom, and his garments not burn? Or can he walk upon hot coals, and his feet not be burnt?
Plain English Aramaic Bible	Does a man put fire in his bosom and do his garments not burn? Or does a man walk upon coals of fire and his feet are unharmed?
Peshitta (Syriac)	Can a man take fire in his bosom, and his clothes not be burned? Can one walk upon hot coals, and his feet not be burned?
Septuagint (Greek)	Shall anyone bind fire in his bosom, and not burn his garments? Or will anyone walk on coals of fire, and not burn his feet?

Significant differences: None.

### Limited Vocabulary Translations:

Bible in Basic English	May a man take fire to his breast without burning his clothing? Or may one go on lighted coals, and his feet not be burned?
Easy English	Do not light a fire against your body! It will burn your clothes. Do not walk on hot coals! They will burn your feet.
Easy-to-Read Version	If a man spills fire on himself, his clothes will also be burned. If a man steps on a hot coal, his feet will be burned!
<i>The Message</i>	Can you build a fire in your lap and not burn your pants? Can you walk barefoot on hot coals and not get blisters?
Names of God Bible	Can a man carry fire in his lap without burning his clothes? Can anyone walk on red-hot coals without burning his feet?
NIRV	You can't shovel fire into your lap without burning your clothes. You can't walk on hot coals without burning your feet.

### Thought-for-thought translations; paraphrases:

Contemporary English V.	If you carry burning coals, you burn your clothes; if you step on hot coals, you burn your feet.
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### Partially literal and partially paraphrased translations:

American English Bible	Can a man light a fire on his own chest, without it burning his clothes? Can someone walk on live coals, without them consuming his feet?
New Advent (Knox) Bible	Who can carry fire in his bosom, without singeing the clothes he wears, or walk on hot coals without burning his feet?
Translation for Translators	Can you carry hot coals in your pocket and not be burned [RHQ]? Can you walk on burning coals and not scorch/burn your feet? .

### Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Can a man stoke fire in his bosom, and not burn his cloak? If a man goes over coals, do not his feet blister?
Ferrar-Fenton Bible	'Can a man put a fire in his breast, And not be consuming his clothes? Can a man upon burning coals walk, And by them his feet not be scorched?

HCSB	Can a man embrace fire and his clothes not be burned? Can a man walk on coals without scorching his feet?
Lexham English Bible	<b>Warning Against Relations with a Married Woman</b> Can a man carry fire in his lap, and his clothes not burn? If a man walks upon the hot coals, will his feet not be burned?

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Can you hold fire in your pocket without setting fire to your clothes or walk on hot coals without burning your feet?
The Heritage Bible	Can a man pick up fire into his bosom, and his clothes not be set on fire? Since when can man walk upon hot coals, and his feet not be blistered?
New American Bible (2011)	Can a man take embers into his bosom, and his garments not be burned? Or can a man walk on live coals, and his feet not be scorched? [6:27–29] There is a play on three words of similar sound, 'îsh, "man," 'ishshâ, "woman," and 'ēsh, "fire, embers." The question, "Can a man ('îsh) take embers ('ēsh) into his bosom / and his garments not be burned?", has a double meaning. "Into his bosom" has an erotic meaning as in the phrase "wife of one's bosom" (Dt 13:6; 28:54; Sir 9:1). Hence one will destroy one's garments, which symbolize one's public position, by taking fire/another's wife into one's bosom.
New Jerusalem Bible	Can a man carry fire inside his shirt without setting his clothes alight? Can you walk on red-hot coals without burning your feet?
Revised English Bible	Can a man kindle a fire in his bosom without setting his clothes alight? If a man walks on live coals, will his feet not be scorched?

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Can a man carry fire inside his shirt without burning his clothes? Can a man walk [barefoot] on hot coals without scorching his feet?
exeGesés companion Bible	Takes a man fire in his bosom and not burn his clothes? - a man go on coals and not blister his feet?
JPS (Tanakh—1985)	Can a man rake embers into his bosom Without burning his clothes? Can a man walk on live coals Without scorching his feet?
Orthodox Jewish Bible	Can a man take eish in his kheyk, and his clothes not be burned? Can one walk upon hot coals, and his regel not be burned?

### Expanded/Embellished Bibles:

The Expanded Bible	You cannot ·carry [or scoop] hot coals ·against your chest [or into your lap] without burning your clothes, and you cannot walk on hot coals without burning your feet.
Kretzmann's Commentary	Can a man take fire in his bosom, attempt to carry it in that manner, and his clothes not be burned? Can one go upon hot coals, upon fiery, glowing coals or cinders, and his feet not be burned? The answer, of course, will be a most emphatic no.
NET Bible®	Can a man hold fire against his chest [Heb "snatch up fire into his bosom."] without burning his clothes?

The Voice

Can a man walk on hot coals  
without scorching his feet?  
Can you carry fire right next to your body  
and keep your clothes from burning?  
Can you walk over fiery coals  
and keep your feet from blistering?

**Literal, almost word-for-word, renderings:**

Concordant Literal Version    Can a man bank a fire in his bosom And his garments not be burned?  
Or can a man walk on embers And his feet not be scorched?

Emphasized Bible    Can a man snatch up fire in his bosom, and, his clothes, not be burned? Or can a man walk upon hot coals, and, his feet, not be burned?

God's Truth (Tyndale)    Can a man take fire in his bosom, and his clothes not be burnt? Or can one go upon hot coals, and his feet not be hurt?

New European Version    Can a man scoop fire into his lap, and his clothes not be burned? Or can one walk on hot coals, and his feet not be scorched?

New King James Version    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?

Stuart Wolf    Can he snatch up, a man, fire in his bosom, and his garments/clothes not be burned  
If he stamps, a man, on hot coals, and his feet will not be branded/scorched?

Webster's Bible Translation    Can a man take fire in his bosom, and his clothes not be burned?  
Can one go upon hot coals, and his feet not be burned?

Young's Updated LT    Does a man take fire into his bosom, And are his garments not burnt?  
Does a man walk on the hot coals, And are his feet not scorched?

**The gist of this passage:**    Can a man play with fire and not be burned?

### Proverbs 6:27

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hă (ה) [pronounced <i>heh</i> ]	interrogative particle which acts almost like a piece of punctuation, like the upside-down question mark which begins a Spanish sentence. The verb <i>to be</i> may be implied. This can be used in an indirect interrogation and translated <i>whether</i> .		Strong's #none BDB #209
Hă (ה) [pronounced <i>heh</i> ] usually an interrogative particle; but can act as indirect interrogation and be translated <i>if, whether [or not]</i> .			
châthâh (חָתַח) [pronounced <i>khaw-THAW</i> ]	<i>to take, to take a hold of, to seize; to snatch up, to take away from</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #2846 BDB #367
The NET Bible: <i>The Qal imperfect (with the interrogative) here has a potential nuance – “Is it possible to do this?” The sentence is obviously a rhetorical question making an affirmation that it is not possible.</i> <sup>361</sup>			

<sup>361</sup> From <https://bible.org/netbible/index.htm?pro6.htm> (footnote); accessed September 11, 2015.



## Proverbs 6:27

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾīsh (אִישׁ) [pronounced eesh]	a man, a husband; anyone; a certain one; each, each one, everyone	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
ʾesh (אֵשׁ) [pronounced aysh]	fire, lightning, supernatural fire; presence of Y <sup>e</sup> howah, the attendance of a theophany	feminine singular noun	Strong's #784 BDB #77
<p>The NET Bible: “Fire” provides the analogy for the sage’s warning: Fire represents the sinful woman (hypocatastasis) drawn close, and the burning of the clothes the inevitable consequences of the liaison. See J. L. Crenshaw, “Impossible Questions, Sayings, and Tasks,” <i>Semeia</i> 17 (1980): 19-34. The word “fire” (אֵשׁ, ʾesh) plays on the words “man” (אִישׁ, ʾish) and “woman” (אִשָּׁה, ʾishah); a passage like this probably inspired R. Gamaliel’s little explanation that what binds a man and a woman together in a holy marriage is י (yod) and ה (he), the two main letters of the holy name Yah. But if the Lord is removed from the relationship, that is, if these two letters are removed, all that is left is the שׁ – the fire of passion. Since Gamaliel was the teacher of Paul, this may have influenced Paul’s advice that it was better to marry than to burn (1 Cor 7:9).<sup>362</sup></p>			
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	in, into, at, by, near, on, with, before, upon, against, by means of, among, within	a preposition of proximity	Strong's #none BDB #88
chêyq (חַיִּק or חֶק) [pronounced khayk]	bosom, chest; hollow [portion of a chariot], lower [bottom] [portion of the altar]; midst	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #2436 BDB #300
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
<p>The NET Bible: The second colon begins with the vav (ו) disjunctive on the noun, indicating a disjunctive clause; here it is a circumstantial clause.<sup>363</sup></p>			
b <sup>e</sup> gâdîym (בִּגְדִים) [pronounced b <sup>e</sup> -gaw-DEEM]	garments, clothes, clothing, apparel; possibly blankets	masculine plural noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #899 BDB #93
lôʾ (לֹא or אֵין) [pronounced low]	not, no	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
sâraph (שָׂרַף) [pronounced saw-RAHF]	to be burned [with fire]; to be consumed [by fire]; to be baked	3 <sup>rd</sup> person masculine plural, Niphal imperfect	Strong's #8313 BDB #976

**Translation:** Can a man hold a fire [receptacle] against his chest, but his clothes are not burned? The fire is that of the whorish woman, the adulteress, the wild woman alluded to in vv. 24–26. Obviously, you cannot pick up an item which is on fire (like a torch) and hold it close to your chest. Your clothing and your chest will catch on fire.

There is actually a play on words here. *Fire*, which is the word ʾesh (אֵשׁ) [pronounced aysh], sounds very similar to the word for *woman*, which is ʾishshâh (אִשָּׁה) [pronounced eesh-SHAW]. This would explain why the teacher used ʾishshâh (אִשָּׁה) [pronounced eesh-SHAW] in the previous verse, as he knew where he was taking this lesson.

<sup>362</sup> From <https://bible.org/netbible/index.htm?pro6.htm> (footnote); accessed September 11, 2015.

<sup>363</sup> From <https://bible.org/netbible/index.htm?pro6.htm> (footnote); accessed September 11, 2015.

*Fire has an activity that mocks life; it is full of noise and movement. It hisses like a demon serpent; it sends forth its tongues of flame like living creatures. Yet it is lifeless and the deadliest enemy to all life. Though some animals are drowned in water, others are fitted to find it their natural element; but all living creatures perish in fire. The phoenix is an impossibility. So sin mocks life and beauty and healthy energy. But it is only a death power.*<sup>364</sup>

### The Pulpit Commentary on Fire (and Sin)

1. It is destructive. Fire exists by consuming its victims. So sin does not simply use, it destroys the faculties it works through.
2. It tends to spread. Fire leaps from object to object, rushing over a wide prairie, enveloping a whole city. **"Behold, how great a matter a little fire kindles!"** (James 3:5) So sin spreads through the soul, and from one man to another.
3. It converts into fire everything that it lays hold of. So sin turns all that comes under its power into its own nature.
4. It rages furiously. Nothing is so like madness as a great fire. It is infinitely more horrible than the wildest tempest of wind and water. Sin is a fury of passion.
5. It leaves smouldering embers and dismal heaps of ashes. When the fire of passion is burnt out, the soul is left charred, empty, dismal, as but dust and ashes.

Then The Pulpit Commentary makes two more points about fire:

1. It is in himself. You cannot kindle the fires of your sin outside your own soul at a safe distance. You cannot even sin with your hands while your heart is untouched. When sin is indulged, it takes up its abode in a man's bosom. It enters his affections, it lies close to his heart, it coils about his very life.
2. Moreover, he who takes this fire in his bosom cannot readily get rid of it. It penetrates deeper and deeper and spreads further and further, till it fills the whole man. It is not possible to sin for a moment and leave the scene of guilt scatheless. He who enters the furnace of sin lets the fire of sin enter his own bosom, and when he goes forth carries it with him himself a furnace of sins!

*The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Prov. 6:27.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

David is not warning Solomon about the dangers of fire. The context is the woman of the previous passage who baits the trap for his soul with her fluttering eyelashes.

### Proverbs 6:28

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾim (אִם) [pronounced eem]	<i>if, though; lo, behold; oh that, if only; when, since, though when</i> (or, if followed by a perfect tense which refers to a past event)	primarily an hypothetical particle	Strong's #518 BDB #49

The particle ʾim (אִם) can be used as a demonstrative (*lo, behold*), an interrogative (usually expecting a negative response and often used with other particles and rhetorically), and as a conditional particle (*if, though*); an indication of a wish or desire (*oh that, if only*; this is a rare usage).

The NET Bible: *The particle indicates that this is another rhetorical question like that in v. 27.*<sup>365</sup>

<sup>364</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Prov. 6:27.

<sup>365</sup> From <https://bible.org/netbible/index.htm?pro6.htm> (footnote); accessed September 11, 2015.

## Proverbs 6:28

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hâlak <sup>e</sup> (הָלַךְ) [pronounced haw-LAHK <sup>e</sup> ]	<i>to go, to walk; to live, to follow some manner of life; to depart, to go away, to vanish; to fall upon [as a robber]; a vagrant?</i>	3 <sup>rd</sup> person masculine singular, Piel imperfect	Strong's #1980 (and #3212) BDB #229
ʾîysh (אִישׁ) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
ʿal (עַל) [pronounced ʿah]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
gacheleth (תְּלַחֲתִי) [pronounced gah-KHEH-leth]	<i>coal, burning coal; fiery (or, hot) coals, embers</i>	feminine plural noun	Strong's #1513 BDB #160
w <sup>e</sup> (or v <sup>e</sup> ) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
rag <sup>e</sup> layim (רַגְלַיִם) [pronounced RAHG-lah-yim]	<i>feet, [two] feet; metaphorically for steps taken in one's life</i>	feminine plural noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #7272 BDB #919
lô <sup>3</sup> (לֹא or אֵין) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
sâraph (שָׂרַף) [pronounced saw-RAHF]	<i>to be burned [with fire]; to be consumed [by fire]; to be baked</i>	3 <sup>rd</sup> person masculine plural, Niphal imperfect	Strong's #8313 BDB #976

**Translation:** *If a man walks upon [burning] coals, [are] his feet not burned?* The parallel thought is, you cannot walk upon burning coals without burning your feet. When you go near these women—the adulteress or the sexually free woman—you will be burned. You cannot even stand next to them without burning your feet.

Vv. 27–28 read: *Can a man hold a fire [receptacle] against his chest, but his clothes are not burned? If a man walks upon [burning] coals, [are] his feet not burned?* The idea is a simple analogy. Just like you cannot get close to a burning torch or step upon coals without being burned, nor can you go near to a loose woman without being burned. If you are going to commit adultery, you might as well carry around fire next to your chest or walk over hot coals, is the warning of this passage.

These coals of fire can be understood variously to refer to either an illicit relationship or the temptation of an illicit relationship. Or to the women themselves (whether the foreign woman or the man's wife). The idea is, close association here results in the man being burned.

Taken in context, we have the great, strong, powerful king (David teaching Solomon); yet warning him, not to be trapped or taken in by the eyelashes of a beautiful but immoral woman. A man is not always defeated by a strong, tougher man; but by a lovely woman who bats her eyelashes at him, taking him down.

## Women, Fire and Temptation (from Various Commentators)

Warren Wiersbe: *But sex is a normal desire, given to us by God,' some people argue. 'Therefore, we have every right to use it, even if we're not married. It's like eating: If you're hungry, God gave you food to eat; if you're lonely, God gave you sex to enjoy.' Some of the people in the Corinthian church used this argument to defend their sinful ways: 'Foods for the stomach and the stomach for foods' (1 Corinthians 6:13, NKJV). But Paul made it clear that the believer's body belonged to God and that the presence of a desire wasn't the same as the privilege to satisfy that desire (Proverbs 6:12-20).*<sup>366</sup>

Owen Thomas (The Bible Illustrator): *Man, through playing with temptation, weakens his moral resistance to the sin, and gradually gets so weak that he cannot resist it. When a man entertains evil suggestion his moral force begins to be undermined. One depraved thought invites another. Playing with temptation eats away the moral energy. The conscience at last gets so depraved that it permits unforbidden what it once condemned, and so step by step, almost unwittingly to himself, the man finds himself utterly powerless to resist temptation. And that is not all, but playing with the temptation keeps a man from the only means through which he might acquire strength to overcome the sin.*<sup>367</sup>

Joe Guglielmo: *Solomon is showing us the foolishness of some who think they can have an extramarital affair, commit adultery and it will not affect their life at all! To show the foolishness of this he speaks of taking a hot coal to your chest and thinking it won't burn or affect their clothes in any way. Of course it will! Or, if you still don't believe it then go and walk on some hot coals and when you get to the emergency room you will see that your feet have been seared, they have been burned. The same is true with adultery. Infidelity.com reports that 57% of American men and 54% of American women admit to committing infidelity in any relationship they have been in. The same site reports that 53% of American marriages end in divorce and that 74% of men and 68% of women say they would have an affair if they knew they would never be caught. These are depressing statistics, to say the least. And 65 percent of marriages that have had an adulterous relationship end in divorce! It does affect your life, you will get burned!*<sup>368</sup>

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Vv. 23–28: For the commandment of your father is a lamp to your feet; we see by means of instruction; and paying attention to corrective reproofs should be your way of life. These things protect you from the evil woman and from the strange woman's flattery. Do not be taken in by her beauty, do not allow her to entrap you with her fluttering eyelashes, for she may appear to simply want a piece of bread, but she is after your soul. Can a man hold a torch up against his chest without burning his clothing? Can a man walk over burning coals without his feet being burned? Playing with the wrong woman is like playing with fire.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

## Do Not Commit Adultery

The Pulpit Commentary: *The teacher continues his argument with another illustration, still keeping in view his object, which is to show that the punishment of the adulterer is a surely impending one and severe in its character.*<sup>369</sup>

<sup>366</sup> From <http://www.studydrive.org/commentaries/dcc/view.cgi?bk=19&ch=6> accessed September 28, 2015.

<sup>367</sup> From <http://www.studydrive.org/commentaries/tbi/view.cgi?bk=19&ch=6> accessed September 29, 2015.

<sup>368</sup> From [Calvary Chapel](#); accessed October 1, 2015.

<sup>369</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Prov. 6:30.

**So the one going in unto a woman of his neighbor, he will not be acquitted everyone touching in her.**

Proverbs  
6:29

**So [is] the one who goes in to the wife of his neighbor, he will not be acquitted [and this applies to] everyone who touches her.**

**Similarly, the man who commits adultery will not be acquitted of his guilt.**

Here is how others have translated this verse:

#### **Ancient texts:**

Masoretic Text (Hebrew)	So the one going in unto a woman of his neighbor, he will not be acquitted everyone touching in her.
Latin Vulgate	So he that goeth in to his neighbour's wife, shall not be clean when he shall touch her.
Plain English Aramaic Bible Peshitta (Syriac)	So he who goes unto the wife of his neighbor and touches her will not be innocent. So is he who goes in to his neighbors wife and touches her; he shall not be innocent.
Septuagint (Greek)	So is he that goes in to a married woman; he shall not be held guiltless, neither anyone that touches her.

Significant differences: None.

#### **Limited Vocabulary Translations:**

Bible in Basic English	So it is with him who goes in to his neighbour's wife; he who has anything to do with her will not go free from punishment.
Easy English	The same happens if you sleep with another man's wife. If you even touch her, that man will punish you.
Easy-to-Read Version	It is the same with any person who sleeps with another man's wife. That person will suffer.
God's Word™	So it is with a man who has sex with his neighbor's wife. None who touch her will escape punishment.
Good News Bible (TEV)	It is just as dangerous to sleep with another man's wife. Whoever does it will suffer.
The Message	It's the same when you have sex with your neighbor's wife: Touch her and you'll pay for it. No excuses.

#### **Thought-for-thought translations; paraphrases:**

Common English Bible	So is the man who approaches his neighbor's wife; anyone who touches her will be punished.
Contemporary English V. The Living Bible	And if you go to bed with another man's wife, you pay the price. So it is with the man who commits adultery with another's wife. He shall not go unpunished for this sin.
New Berkeley Version	So is he who visits his neighbor's wife; whoever touches her will not go unpunished.
New Century Version	The same is true if you have sexual relations with another man's wife. Anyone who does so will be punished.
New Living Translation	So it is with the man who sleeps with another man's wife. He who embraces her will not go unpunished.

#### **Partially literal and partially paraphrased translations:**

American English Bible	For, when you [have sex with] another man's wife, this is what happens to you, since none who touch her are found free from guilt.
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Beck's American Translation	So it is with the man who has sex relations with his neighbor's wife; anyone who touches her will not escape punishment.
New Advent (Knox) Bible Translation for Translators	No more can a man mate with his neighbour's wife, and not be defiled by her touch. <i>No!</i> And the same way, anyone who sleeps with/has sex with another man's wife <i>will suffer for doing that.</i> He will certainly [LIT] be punished severely.

### Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	So never pardon any coming into his neighbor's woman and touching her.
Ferrar-Fenton Bible	...And by them his feet not be scorched? Thus who goes to the wife of his friend, Escapes not from her without loss.

### Catholic Bibles (those having the imprimatur):

New American Bible (2011)	So with him who sleeps with another's wife— none who touches her shall go unpunished.
New Jerusalem Bible	Just so, the man who makes love to his neighbour's wife: no one who touches her will get off unpunished.
Revised English Bible	So is he who commits adultery with his neighbour's wife; no one can touch such a woman and go free.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	So is he who has sex with his neighbor's wife; anyone touching her will be punished.
JPS (Tanakh—1985)	It is the same with one who sleeps with his fellow's wife; None who touches her will go unpunished.
Orthodox Jewish Bible	So is he that goeth into his eshet re'a; whosoever toucheth her shall not go unpunished.

### Expanded/Embellished Bibles:

The Expanded Bible	The same is true if you ·have sexual relations with [ <sup>L</sup> go to] ·another man's wife [ <sup>L</sup> the wife of a neighbor/friend]. ·Anyone who does so will be punished [ <sup>L</sup> All who touch her will not go unpunished].
Kretzmann's Commentary	So he that goeth in to his neighbor's wife, in adulterous intimacy; whosoever toucheth her shall not be innocent, that is, he shall most assuredly be guilty.
NET Bible®	So it is with the one who has sex with his neighbor's wife; no one [Heb "anyone who touches her will not."] who touches her will escape [Heb "will be exempt from"; NASB, NLT "will not go unpunished."] punishment.
The Voice	Take another man's wife, and you will find out— whoever touches her will be found guilty.

### Literal, almost word-for-word, renderings:

Concordant Literal Version	So is he who comes to the wife of his associate; Anyone who touches her shall not be held innocent.
Context Group Version	So he who goes in to his neighbor's woman { or wife }; Whoever touches her shall not be unpunished.
English Standard Version	So is he who goes in to his neighbor's wife; none who touches her will go unpunished.
Green's Literal Translation	So is he who goes in to his neighbor's wife; everyone touching her shall not be innocent.

God's Truth (Tyndale)	Even so, whosoever goes in to his neighbors wife, and touches her shall not be unguilty.
Stuart Wolf	Thus is he who goes unto/into the wife of his neighbor; he will not be made innocent, everyone who touches with her.
Young's Updated LT	So is he who has gone in unto the wife of his neighbour, None who touches her is innocent.

**The gist of this passage:** The man who engages in adultery will not be left unpunished.

Proverbs 6:29a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kên (כֵּן) [pronounced kane]	so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted	adverb	Strong's #3651 BDB #485
bôw' (בָּוֹ) [pronounced boh]	entering [coming, going, advancing] [in]; those entering [going, coming (in)]	Qal active participle	Strong's #935 BDB #97
The NET Bible: Heb "who goes in to" (so NAB, NASB). The Hebrew verb בָּוֹ (bo', "to go in; to enter") is used throughout scripture as a euphemism for the act of sexual intercourse. Cf. NIV, NRSV, NLT "who sleeps with"; NCV "have sexual relations with." <sup>370</sup>			
'el (עַל) [pronounced eh]	unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
'ishshâh (אִשָּׁה) [pronounced eesh-SHAW]	woman, wife	feminine singular construct	Strong's #802 BDB #61
rêa' (רֵעַ) [pronounced RAY-ahg]	associate, neighbor, colleague; companion, friend; beloved; fellow, acquaintance; fellow citizen; another person; one, another [in a reciprocal phrase]	masculine singular noun with a 3 <sup>rd</sup> person masculine singular suffix	Strong's #7453 BDB #945

**Translation:** So [is] the one who goes in to the wife of his neighbor,... The adverb kên (כֵּן) [pronounced kane] introduces us to a new, but very similar subject. Therefore, we might render this as so, *similarly*. Strong's #3651 BDB #485.

David makes it clear that he is speaking of adultery. This phrase uses the very common euphemism for sexual relations. The person we are speaking of is a person who has committed adultery with his neighbor's wife.

This does not strictly refer a neighbor, someone living on your street; but this can simply refer to a *fellow citizen, another person*.

Again, we have the common name for woman, 'ishshâh (אִשָּׁה) [pronounced eesh-SHAW], because it is close in sound to the Hebrew word for *fire*. The lesson is, intimate interaction with the wrong woman is like playing with fire.

<sup>370</sup> From <https://bible.org/netbible/index.htm?pro6.htm> (footnote); accessed September 12, 2015.

And, just so there is no misunderstanding, the same thing can be said of intimate interaction with the wrong man. The focus is upon the wrong woman, because this is King David teaching his son Solomon. We have the illustration of a woman becoming involved with the wrong man in 2Sam. 13, where Tamar, doing nothing wrong, becomes involved with Amnon, her half brother, a rogue if there ever was one. Her interaction with him changed her life forever. And, just so there is no misunderstanding, she did nothing wrong. That is how dangerous the wrong person can be.

Dr. Thomas Constable: *Adultery is a practice good people look down on because it is never necessary. It is always the product of lack of self-control. It is this lack of self-restraint that seems to be the reason an unfaithful husband should not be a church elder (1Timothy 5:6).*<sup>371</sup>

Proverbs 6:29b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lô' (לו' or לא) [pronounced low]	not, no	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
nâqâh (נָקָה) [pronounced naw-KAWH]	to be acquitted, unpunished, declared free or declared guiltless; to be free [from punishment or obligation]; to be cleaned [purged] out	3 <sup>rd</sup> person masculine singular, Niphal imperfect	Strong #5352 BDB #667
The NET Bible: <i>The verb is נָקָה (yinnaqeh), the Niphal imperfect from נָקָה (naqah, "to be empty; to be clean"). From it we get the adjectives "clean," "free from guilt," "innocent." The Niphal has the meanings (1) "to be cleaned out" (of a plundered city; e.g., Isa 3:26), (2) "to be clean; to be free from guilt; to be innocent" (Ps 19:14), (3) "to be free; to be exempt from punishment" [here], and (4) "to be free; to be exempt from obligation" (Gen 24:8).</i> <sup>372</sup>			
kôl (כָּל) [pronounced kohl]	the whole, all of, the entirety of, all; can also be rendered any of	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
nâga' (נָגַע) [pronounced naw-GAHG]	the one touching, the person reaching into; whoever is violating, injuring; coming to a person	Qal active participle with the definite article	Strong's #5060 BDB #619
The NET Bible: <i>The verb "touches" is intended here to be a euphemism for illegal sexual contact (e.g., Gen 20:6).</i> <sup>373</sup>			
bê (בְּ) [pronounced b <sup>eh</sup> ]	in, into, at, by, near, on, with, before, upon, against, by means of, among, within	a preposition of proximity with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #none BDB #88

**Translation:** ...he will not be acquitted [and this applies to] everyone who touches her. Touching her is a euphemism for engaging in sexual relations. Just as we do in modern society, the Bible uses a number of euphemisms to refer to having sex.

<sup>371</sup> From <http://www.studydrive.org/commentaries/dcc/view.cgi?bk=19&ch=6> accessed September 28, 2015.

<sup>372</sup> From <https://bible.org/netbible/index.htm?pro6.htm> (footnote); accessed September 12, 2015.

<sup>373</sup> From <https://bible.org/netbible/index.htm?pro6.htm> (footnote); accessed September 12, 2015.

The first part of this phrase makes perfect sense: the person who commits adultery will not be acquitted.

It appears in the second part of this phrase that we are applying this to everyone who commits this sin; or this is simply further describing the original sin.

Now tie this to the previous passage: Can a man hold a fire [receptacle] against his chest, but his clothes are not burned? If a man walks upon [burning] coals, [are] his feet not burned? So [is] the one who goes in to the wife of his neighbor, he will not be acquitted [and this applies to] everyone who touches her. Do you see how they are related? You cannot pick up hot coals and not get burned; you cannot touch a married woman in adultery and not pay the consequences. There is no way to get around this. You cannot have a secret enough affair, because this violates God's standards. At some point, you will be burned, no matter how careful you think you are.

Clarke: *As sure as he who takes fire into his bosom, or who walks upon live coals, is burnt thereby; so sure he that seduces his neighbour's wife shall be...punished.*<sup>374</sup>

**Proverbs 6:27–29** (a graphic); from [ccio.co](http://ccio.co); accessed October 2, 2015. Can a man hold a fire [receptacle] against his chest, but his clothes are not burned? If a man walks upon [burning] coals, [are] his feet not burned? So [is] the one who goes in to the wife of his neighbor, he will not be acquitted [and this applies to] everyone who touches her. The believer in Jesus Christ needs to consider and reconsider adultery, because the end results, which include divine discipline, are not very pretty.



### Proverb of the day

Can a man scoop fire into his lap  
without his clothes being burned?  
Can a man walk on hot coals  
without his feet being scorched?  
So is he who sleeps with another man's wife;  
no one who touches her will go unpunished.

Proverbs 6: 27-29

Arranging these sections chiastically makes them easier to memorize.

### Peter Pett Presents Proverbs 6:30–35 Chiastically

- |   |   |
|---|---|
| A | Men do not despise a thief, if he steals to satisfy himself when he is hungry (Proverbs 6:30).                            |
| B | But if he be found, he shall restore sevenfold, he shall give all the substance of his house (Proverbs 6:31).             |
| C | He who commits adultery with a woman is void of understanding, he does it who would destroy his own soul (Proverbs 6:32). |
| C | Wounds and dishonour will he get, and his reproach will not be wiped away (Proverbs 6:33).                                |
| B | For jealousy is the rage of a man, and he will not spare in the day of vengeance (Proverbs 6:34).                         |
| A | He will not regard any ransom, nor will he rest content, though you give many gifts (Proverbs 6:35).                      |

Note that in A men do not despise a thief who steals for good cause, but in the parallel a husband totally

<sup>374</sup> Adam Clarke, *Commentary on the Bible*; from e-Sword, Prov. 6:29.

## Peter Pett Presents Proverbs 6:30–35 Chiastically

despises a man who steals his wife. In B a thief may have to give all that he has in reparation, but in the parallel no reparation will be satisfactory. He will not be spared. Finally in C an adulterer destroys his own life, for in the parallel he will receive wounds and dishonour, and everlasting reproach.

From <http://www.studylight.org/commentaries/pet/view.cgi?bk=19&ch=6> accessed September 28, 2015.

### Chapter Outline

### Charts, Graphics and Short Doctrines

**They will not despise regarding the thief for he steals to fill his soul for he is hungry. And he has been found, he will restore sevenfold. All wealth of his house he will give.**

Proverbs  
6:30–31

**[Men] will not despise the thief that steals to fill his soul, for he is hungry. And [if] he is discovered, [then] he will restore [the loss] sevenfold. [As a result,] he will give all the wealth of his house [to satisfy his debt].**

**Men do not despise the thief who steals bread to satisfy his hunger. Furthermore, when he is found out, he must repay the loss sevenfold. If necessary, he will give all his wealth to satisfy this debt.**

Here is how others have translated this verse:

### Ancient texts:

Masoretic Text (Hebrew)	They will not despise regarding the thief for he steals to fill his soul for he is hungry. And he has been found, he will restore sevenfold. All wealth of his house he will give.
Latin Vulgate	The fault is not so great when a <u>man has stolen</u> : for he steals to fill his hungry soul: And if he be taken, he will restore sevenfold, and will give up all the substance of his house.
Plain English Aramaic Bible	And not to wonder at one <u>who is caught stealing</u> , because he steals to satisfy himself when he is hungry. if he is caught stealing, he pays each sevenfold, and he gives all the possessions of his house.
Peshitta (Syriac)	No one wonders at a thief <u>when he is caught stealing</u> , for he steals to satisfy himself when he is hungry; But if he is caught, he shall pay sevenfold; he shall give all the goods of his house.
Septuagint (Greek)	It is not to be wondered at if <u>one should be caught stealing</u> , for he steals that when hungry, he may satisfy his soul: but if he should be caught, he shall repay sevenfold, and <u>shall deliver himself by</u> giving all his goods.
Significant differences:	The Latin and Greek have phrases rather than the word <i>thief</i> . The Greek appears to add the explanatory phrase <i>shall deliver himself by</i> in the final phrase.

### Limited Vocabulary Translations:

Bible in Basic English	Men do not have a low opinion of a thief who takes food when he is in need of it: But if he is taken in the act he will have to give back seven times as much, giving up all his property which is in his house.
Easy English	We can understand why a hungry thief steals food. However, if we catch him, he must pay 7 times over. He might lose all his money.
Easy-to-Read Version	These verses are missing from the ERV.



Good News Bible (TEV)	People don't despise a thief if he steals food when he is hungry; yet if he is caught, he must pay back seven times more---he must give up everything he has.
<i>The Message</i>	Hunger is no excuse for a thief to steal; When he's caught he has to pay it back, even if he has to put his whole house in hock.
Names of God Bible	People do not despise a thief who is hungry when he steals to satisfy his appetite, but when he is caught, he has to repay it seven times. He must give up all the possessions in his house.
New Simplified Bible	Men do not despise a thief if he steals to satisfy his hunger when he is starving. But if he is caught, he must repay sevenfold. He must give everything in his house.

### Thought-for-thought translations; paraphrases:

Common English Bible	People don't despise a thief if he steals to fill his starving stomach. But if he is caught, he must pay sevenfold; he must give all the riches of his house.
Contemporary English V.	We don't put up with thieves, not even with one who steals for something to eat. And thieves who get caught must pay back seven times what was stolen and lose everything.
The Living Bible	Excuses might even be found for a thief if he steals when he is starving! But even so, he is fined seven times as much as he stole, though it may mean selling everything in his house to pay it back.
New Berkeley Version	A thief is not despised if he steals to satisfy his vital need when he is hungry; nevertheless, when caught, he must restore sevenfold; he must give all the substance of his house [Although sympathized with he must still pay the consequences.].
New Century Version	People don't hate a thief when he steals because he is hungry. But if he is caught, he must pay back seven times what he stole, and it may cost him everything he owns.
New Life Version	Men do not hate a robber who steals food for himself when he is hungry. But if he is caught, he must pay seven times what he took. He must give up all the things in his house.
New Living Translation	Excuses might be found for a thief who steals because he is starving. But if he is caught, he must pay back seven times what he stole, even if he has to sell everything in his house.

### Partially literal and partially paraphrased translations:

American English Bible	It's no surprise when someone's caught stealing; for, to fill a hungry soul, he will steal. Then, when he's caught, seven times, he'll repay... he'll give all he owns to be saved.
Beck's American Translation	They don't despise a thief if he steals to satisfy his appetite when he's hungry. But when he's caught, he has to pay back seven times and give up all the goods in his house.
International Standard V	A thief isn't despised if he steals to meet his needs! when he is hungry, But when he is discovered, he must restore seven-fold,

	forfeiting the entire value of his house.
New Advent (Knox) Bible	Small blame to the thief, when he steals to fill his hungry belly, and if he be caught, why, he can pay sevenfold, or yield up all that he has;...
Translation for Translators	We do not despise a thief if he steals some food because he is very hungry. <i>But if he steals something and then is caught by the police,</i> he will have to pay back seven times as much as/much more than he stole. He may need to sell everything that is in his house <i>to get enough money to pay it.</i>

### Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Never disdain a thief when he steals to fill his soul for hunger: But found, he repays sevenfold, giving all the wealth of his house.
Ferrar-Fenton Bible	They despise not a thief if he steals, To fail the demand of his life ; But if found he repays sevenfold, All he has in his house they will take.
HCSB	People don't despise the thief if he steals to satisfy himself when he is hungry. Still, if caught, he must pay seven times as much; he must give up all the wealth in his house.
Lexham English Bible	[People] do not despise a thief when he steals to fill himself when he is hungry. But [if] he is found, he will pay sevenfold, every possession of his house he shall give.
NIV – UK	People do not despise a thief if he steals to satisfy his hunger when he is starving. Yet if he is caught, he must pay sevenfold, though it costs him all the wealth of his house.

### Catholic Bibles (those having the imprimatur):

The Heritage Bible	Do not despise a thief, if he steals to fill his soul when he is hungry, And if he is found, he shall make it complete sevenfold; he shall give all the wealth of his house.
New American Bible (2011)	Thieves are not despised if out of hunger they steal to satisfy their appetite. Yet if caught they must pay back sevenfold, yield up all the wealth of their house.
New Jerusalem Bible	People attach but little blame to a thief who steals only to satisfy his hunger; yet even he, if caught, will have to repay sevenfold and hand over all his family resources.
Revised English Bible	Is not a thief contemptible if he steals, even to satisfy his appetite when he is hungry? And, if he is caught, must he not pay seven times over and surrender all that his house contains?.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	A thief is not despised if he steals only to satisfy his appetite when hungry; but even he, if caught, must pay back sevenfold; he may have to give up all the wealth that he owns.
exeGesés companion Bible	Despise not a thief if he steals to fill his soul when he famishes; and being found out, he shalams sevenfold; he gives all the wealth of his house.
JPS (Tanakh—1985)	A thief is not held in contempt For stealing to appease his hunger; if caught he must pay sevenfold; He must give up all he owns.
Judaica Press Complete T.	They will not despise a thief if he steals to sate his appetite, for he is hungry. And if he is found, he will pay sevenfold; he must give all he owns.

Orthodox Jewish Bible      Men do not despise a ganav if he steal to satisfy his nefesh when he is starving;  
But if he be found out, he shall restore sevenfold; he shall give hon (substance,  
wealth) of his bais;...

### Expanded/Embellished Bibles:

*The Amplified Bible*      People do not despise a thief if he steals  
To satisfy himself when he is hungry;  
But when he is found, he must repay seven times [what he stole];  
He must give all the property of his house [if necessary to meet his fine].

The Expanded Bible      People don't hate [despise] a thief  
when he steals because he is hungry.  
But if he is caught, he must pay back seven times what he stole [sevenfold],  
and it may cost him everything he owns [he must give the riches of his  
house].

Kretzmann's Commentary      Men do not despise a thief, literally, "heap contempt and shame upon him,"  
although they do insist upon his punishment, if he steal to satisfy his soul when he  
is hungry, that is, when only the greatest extremity of hunger causes him to steal  
in order to get something to eat;  
but if he be found, he shall restore sevenfold; he shall give all the substance of his  
house, be held responsible for his theft with all that he possesses, even beyond the  
ordinary four- and fivefold restoration, Ex. 21:36; Ex. 22:1; Luke 19:8.

NET Bible®      People [Heb "they do not despise."] do not despise a thief when he steals  
to fulfill his need when he is hungry.  
Yet [The term "yet" is supplied in the translation.] if he is caught he must repay  
seven times over,  
he might even have to give all the wealth of his house. This final clause in the  
section is somewhat cryptic. The guilty thief must pay back sevenfold what he stole,  
even if it means he must use the substance of his whole house. The verb functions  
as an imperfect of possibility: "he might even give."

The Voice      People don't despise a thief  
who only steals to fill his hunger;  
Still if they catch him, he must repay seven times over—  
he could end up losing everything he owns!

### Literal, almost word-for-word, renderings:

Concordant Literal Version      Men do not despise a thief when he steals In order to fill his soul's needs when he  
is famishing, Yet when he is found, he shall repay sevenfold Though he must give  
up all the wealth of his house."

*Emphasized Bible*      Men despise not a thief, when he stealeth, to satisfy his appetite, because he is  
famished;  
Yet, if found, he must pay back sevenfold, All the substance of his house, must he  
give:...

God's Truth (Tyndale)      Men do not utterly despise a thief, that steals to satisfy his soul, when he is hungry:  
But if he may be gotten, he restores seven times as much, or else he makes  
recompense with all the goods of his house.

NASB      Men [Lit *They do not*; or *Do not men...?*] do not despise a thief if he steals  
To satisfy himself [Lit *his soul*] when he is hungry;  
But when he is found, he must repay sevenfold;  
He must give all the substance [Or *wealth*] of his house.

New European Version      Men don't despise a thief, if he steals to satisfy himself when he is hungry: but if he  
is found, he shall restore seven times. He shall give all the wealth of his house.

New King James Version      *People* do not despise a thief

Stuart Wolf	<p>If he steals to satisfy himself when he is starving.          Yet <i>when</i> he is found, he must restore sevenfold;          He may have to give up all the substance of his house.          They do not show scorn to a thief because he steals to fill his appetite, because he is hungry. And <i>yet</i> he will be found, he will make complete/repay sevenfold; all of the wealth of his house he will give.</p>
Webster's Bible Translation	<p>[Men] do not despise a thief, if he stealeth to satisfy his soul when he is hungry;          But [if] he is found, he shall restore seven-fold; he shall give all the substance of his house.</p>
Young's Literal Translation	<p>People do not despise a thief if he steals to satisfy his appetite when he is hungry, but if he is caught, he will pay sevenfold; he will give all the goods of his house.</p>
<b>The gist of this passage:</b>	<p>Men do not despise a man who steals when he is hungry; and he must restore what he has taken sevenfold.</p>

### Proverbs 6:30

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lô' (לֹא or לוֹ) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
bûwz (בּוֹז) [pronounced booz]	<i>to despise, to hold in contempt, to see as insignificant; to show disdain [towards someone or something]</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #936 BDB #100
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition with the 3 <sup>rd</sup> person masculine singular suffix	No Strong's # BDB #510
gannâb (גַּנָּב) [pronounced gahn-NAWB]	<i>thief</i>	masculine singular noun with the definite article	Strong's #1590 BDB #170
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
gânab (גָּנַב) [pronounced gaw-NAH <sup>B</sup> V]	<i>to steal, to take away by theft; to deceive</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #1589 BDB #170
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
mâlê' (מָלֵא) [pronounced maw-LAY]	<i>to fill, to make full, to fill up, to fulfill; to overflow; to satisfy; to complete, to accomplish, to confirm</i>	Piel infinitive construct	Strong's #4390 BDB #569
nephesh (נֶפֶשׁ) [pronounced NEH-fesh]	<i>soul, life, living being; breath; mind; desire, volition; will</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #5315 BDB #659

## Proverbs 6:30

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
The NET Bible: Heb “himself” or “his life.” Since the word נֶפֶשׁ (nefesh, traditionally “soul”) refers to the whole person, body and soul, and since it has a basic idea of the bundle of appetites that make up a person, the use here for satisfying his hunger is appropriate. <sup>375</sup>			
kîy (כִּי) [pronounced kee]	for, that, because; when, at that time, which, what time	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
râ'ab (רָעַב) [pronounced raw-GAW <sup>B</sup> V]	to hunger, to be hungry	3 <sup>rd</sup> person plural, Qal perfect; pausal form	Strong's #7456 BDB #944

**Translation:** [Men] will not despise the thief that steals to fill his soul, for he is hungry. This verse does not tell us that it is okay to steal or that we should not judge those who steal. This is a man who is hungry and he stole food. As a result, men may not be angry with him. However, he has still disobeyed the law. That cannot be ignored.

J. Vernon McGee: *If a man steals because he is hungry, our sympathy goes out to him. A man was arrested for stealing in my community recently, and it was found that he had some little children at home who were hungry. In a case like that you don't judge him, you want to help him.*<sup>376</sup>

Clarke: *Every man pities the poor culprit who was perishing for lack of food, and stole to satisfy his hunger; yet no law clears him: he is bound to make restitution; in some cases double, in others quadruple and quintuple; and if he have not property enough to make restitution, to be sold for a bondsman (Ex. 22:1–4; Lev. 25:39).*<sup>377</sup>

The Pulpit Commentary: *If men do not overlook but severely punish a crime which has been committed under extenuating circumstances, much less will they do so where the crime is of a much graver character and has nothing to excuse it. Theft and adultery are brought into comparison. Theft under all circumstances is a lesser crime than adultery, but here it is minimized to the lowest degree. The ease of a man is taken who steals to satisfy his hunger; the extent of the theft cannot be large, but yet he is punished, and called upon to make the amplest restitution. Much more, does the teacher infer, will be the punishment, and equally certain, where adultery is in question, and the crime is of the most heinous character affecting the most precious interests, and indulged in from the lowest of motives.*<sup>378</sup>

A few translations translate this portion of this passage as if such a man is despised. When someone is hungry, even though there are violations of the Mosaic Law taking place, there is less anger towards such a man. Stealing simply because you want something is one thing; but stealing for simple sustenance engenders less anger. That is all that is being said here, and there is a logical purpose in making this statement.

<sup>375</sup> From <https://bible.org/netbible/index.htm?pro6.htm> (footnote); accessed September 12, 2015.

<sup>376</sup> From [https://archive.org/stream/20-Proverbs/20-PROVERBS\\_djvu.txt](https://archive.org/stream/20-Proverbs/20-PROVERBS_djvu.txt) (Prov. 6); accessed September 27, 2015.

<sup>377</sup> Adam Clarke, *Commentary on the Bible*; from e-Sword, Prov. 6:30.

<sup>378</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Prov. 6:30.



## Proverbs 6:31a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
mâtsâ' (מָצָא) [pronounced <i>maw-TSAW</i> ]	<i>to acquire, to be found, to be detected, to be discovered, to be present, to exist</i>	3 <sup>rd</sup> person masculine singular, Niphal perfect	Strong's #4672 BDB #592
The NET Bible: <i>Heb "is found out." The perfect tense with the vav (ו) consecutive is equivalent to the imperfect nuances. Here it introduces either a conditional or a temporal clause before the imperfect.</i> <sup>379</sup>			
shâlêm (שָׁלַם) [pronounced <i>shaw-LAHM</i> ]	<i>to make secure, to keep safe; to complete (finish); to make good; to restore, to requite, to recompense (pay)</i>	3 <sup>rd</sup> person masculine singular, Piel imperfect	Strong's #7999 BDB #1022
The NET Bible: <i>The imperfect tense has an obligatory nuance. The verb in the Piel means "to repay; to make restitution; to recompense"; cf. NCV, TEV, CEV "must pay back."</i> <sup>380</sup>			
shib <sup>e</sup> âthayim (שִׁבְעָתַיִם) [pronounced <i>shib-ġaw-THAH-yihm</i> ]	<i>seven-fold, seven times [as much]</i>	feminine dual noun; pausal form	Strong's #7659 BDB #988

**Translation:** And [if] he is discovered, [then] he will restore [the loss] sevenfold. And when this man is discovered or apprehended, then he must restore that which he stole; and he pays back the loss sevenfold. So he is penalized for stealing this food. Obviously, he is not executed for his crime.

## Explaining the Use of the Term Sevenfold (by Many Commentators)

The Pulpit Commentary: *Theft under the Mosaic Law was punishable by a fivefold, fourfold, and twofold restitution, (Ex. 22:1–4, Ex. 22:9) and, in the event of this not forthcoming, the delinquent was to be sold into slavery. (Lev. 25:39) In 2Sam. 12:6 a fourfold restitution is mentioned, and in the New Testament Zacchaeus promises to restore fourfold if he could be convicted of fraud. (Luke 19:8).*<sup>381</sup>

Gill: *Some think Solomon has reference to a law in other nations, which obliged to a sevenfold restoration; or that the penalty was increased in his time, but neither appears; rather the meaning is, that a thief should make restoration according to law as often as he is found guilty, be it seven times, or seventy times seven, Matt. 18:21; or the sense is, that he should make perfect restoration, full restitution as the law requires: but then this finding: him is not to be understood of finding him in the fact, stealing to satisfy hunger, for then to insist upon a legal restitution, as it is incompatible with such a man's circumstances, so would contradict what is before said, that such an one is not usually reproached and found fault with; but the sense is, if it should be found otherwise, or it should be found that he has food to satisfy his soul, as Gersom observes, and has no need to steal; or if he is found in a man's house, then he shall make restitution as the law directs, even a full one, Ex. 22:2.*<sup>382</sup>

<sup>379</sup> From <https://bible.org/netbible/index.htm?pro6.htm> (footnote); accessed September 12, 2015.

<sup>380</sup> From <https://bible.org/netbible/index.htm?pro6.htm> (footnote); accessed September 12, 2015.

<sup>381</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Prov. 6:31.

<sup>382</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 6:31.

## Explaining the Use of the Term Sevenfold (by Many Commentators)

The Geneva Bible: *He does not reprove theft, showing that it is not as abominable as whoredom, for theft can be restored, but adultery is permanent, and death by the law of God.*<sup>383</sup>

I believe that Gary North put forth the best explanation for the term sevenfold: *We should understand that the details of this incident are not to be taken literally. The law of God requires double restitution for all theft (Ex. 22:4), except the theft and subsequent slaughter or sale of sheep (four-fold) and oxen (five-fold) (Ex. 22:1). Anyone familiar with biblical law knows that seven-fold restitution is a figurative term, like the seven-fold judgment of God on anyone who persecuted Cain (Gen. 4:15), and Lamech's prideful boast of his ability to revenge himself 77-fold (Gen. 4:24), meaning eleven times greater than the God's metaphorical restitution payment. Sometimes a number in the Bible is to be interpreted figuratively, not literally. Solomon knew that his audience would know the details of biblical law. What was his point in exaggerating? To make a point. Few poor men would really be bankrupted by double restitution for a loaf of bread. The point is, the economic burden of the restitution payment would be proportionately greater for him than for a rich man who stole a loaf of bread. The required restitution payment has nothing to do with the criminal's ability to pay. The law does not play favorites. God is not a respecter of persons (2Sam. 14:14). Both rich and poor must make restitution, which is based on the market price of the item stolen. Income, whether of the thief or his victim, has nothing to do with the extent of restitution. "You [all] will do no unrighteousness in judgment: you will not respect the person of the poor, nor honour the person of the mighty but in righteousness will you judge your neighbor" (Lev. 19:15).<sup>4</sup> Restitution also has nothing to do with the victim's feelings about the criminal. The criminal's motivation is equally irrelevant. Rich or poor, hungry or fat, thieves must make restitution in terms of the value of the stolen property. The Bible condemns both deeper-pocket jurisprudence (deciding against the rich because they can afford the loss) and shallow-pocket jurisprudence (deciding in favor of the poor only because they are poor).*<sup>384</sup>

### Chapter Outline

### Charts, Graphics and Short Doctrines

When you steal bread from another man, that can be restored; but once you have taken another man's woman, there is nothing which can undo that evil act.

North makes this same point: *Solomon is warning us that if the Bible specifies punishment for a "trivial crime against property," how much more is the punishment against adulterers, which is anything but trivial (vv. 32–35)? If a victim demands repayment from one whom he does not despise, will he allow his wife's seducer to go free? If he refuses to show mercy to his wife, when biblical law is enforced, then the punishment must involve the death of both of adulterers (Lev. 20:10)...It may cost a convicted impoverished thief all that he owns to pay his debt to the victim. The debt must be paid. It will cost every ethical rebel an eternity in hell. The debt must be paid. The point is clear: the debt must be paid. There is no escape, no appeal to "circumstances," no plea bargaining, and no suspended sentences. The law is rigorous, for the law's Author is rigorous.*<sup>385</sup>

From The Bible Illustrator: *At one of the annual Waterloo banquets the Duke of Wellington after dinner handed round for inspection a very valuable presentation snuff-box set with diamonds. After a time it disappeared, and could nowhere be found. The Duke was much annoyed. The guests (there being no servants in the room at the time) were more so, and they all agreed to turn out their pockets. To this one old officer most vehemently objected, and on their pressing the point left the room, notwithstanding that the Duke begged that nothing more might be said about the matter. Of course suspicion fell on the old officer; nobody seemed to know much about him or where he lived. The next year the Duke at the annual banquet put his hand in the pocket of his coat, which he had not worn*

<sup>383</sup> From [Bible Study Tools](#); accessed September 12, 2015.

<sup>384</sup> From <http://www.garynorth.com/WisdomAndDominion.pdf> accessed September 26, 2015 (slightly edited). North makes several references to his personal works in these paragraphs, which are found by clicking on the link given.

<sup>385</sup> From <http://www.garynorth.com/WisdomAndDominion.pdf> accessed September 26, 2015.

since the last dinner, and there was the missing snuff-box! The Duke was dreadfully distressed, found out the old officer, who was living in a wretched garret, and apologised. "But why," said his Grace, "did you not consent to what the other officers proposed, and thus have saved yourself from the terrible suspicion?" "Because, sir, my pockets were full of broken meat, which I had contrived to put there to save my wife and family, who were at that time literally dying of starvation." The Duke, it is said, sobbed like a child; and it need not be added that the old officer and his family suffered no more from want from that day.<sup>386</sup>

### Proverbs 6:31b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'êth (אֵת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
kôl (כֹּל) [pronounced kohl]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
chôwn (חֹן) [pronounced kohn]	<i>wealth, riches, substance; price, high value; sufficiency; as adverb, enough</i>	masculine singular construct	Strong's #1952 BDB #223
bayith (בַּיִת) [pronounced BAH-yith]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #1004 BDB #108
nâthan (נָתַן) [pronounced naw-THAHN]	<i>to give, to grant, to place, to put, to set; to make</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #5414 BDB #678

**Translation:** [As a result,] he will give all the wealth of his house [to satisfy his debt]. His house will suffer, as he will be fined for stealing.

The idea of the sevenfold reparation and giving all the wealth of his house is, the man who commit thievery in order to eat (or to feed his family) can be understood. He may be fined again and again, and even face higher fines because of recommitting this crime, even to the point of losing his house, but he can still be understood and few fault him. Despite the possible severity of the punishment, when the sin is atoned for, it is all over. He cannot give anything more than all he owns (apart from voluntary servitude<sup>387</sup>).

Gary North on stealing: *Theft is a crime against God, the victim, and society. We should not argue that a "crime against property" is ethically subordinate to a "crime against mankind," for property is simply "a bundle of rights of ownership," and these rights are possessed by men under God. A crime against property is therefore a crime against mankind. Theft transfers wealth to law-breakers and away from those who have not broken a civil law. It transfers wealth from those who have served customers efficiently in a competitive market. It reduces the capital of those who have demonstrated their ability to meet the needs and wants of customers at prices the customers have been willing and able to pay. Theft therefore reduces the present wealth of individual victims, and it may reduce the future wealth of customers, who will not be equally well-served by those who had benefited them before—the productive victims of theft who have been decapitalized by the thieves. Theft also increases everyone's uncertainty about his economic future, which in turn tends to raise the costs of protecting*

<sup>386</sup> From <http://www.studydrive.org/commentaries/tbi/view.cgi?bk=19&ch=6> accessed September 29, 2015.

<sup>387</sup> This is a legitimate form of slavery, by the way.

property, thereby lowering per capita wealth.<sup>388</sup> This is why do not steal is one of the Ten Commandments.

North continues: *The poor man [who]...has stolen bread, a staple of life...is not a professional thief. He was hungry, and he took bread to satisfy his hunger. Who can blame him? God blames him. The law enforcement system blames him. He must pay "sevenfold" to the victim. Restitution is legally inescapable. Because he is poor, the extent of the restitution payment will hurt him greatly. He has so little that he stole bread. Any extra expense will disrupt his household. Nevertheless, he must pay up to "all the substance of his house." If he has no economic reserves at all, he will be sold into slavery to raise the money to pay his victim. This is great incentive for him to find the restitution payment money somewhere.*<sup>389</sup> We obviously have sympathy towards such a man, but he is still subject to the law and its penalties.

The Pulpit Commentary: *Men do not despise the thief, but yet they apprehend him and insist on fullest restitution.*<sup>390</sup>

Matthew Henry: *As for the sin of stealing, if a man were brought to it by extreme necessity, if he stole meat for the satisfying of his soul when he was hungry, though that will not excuse him from guilt, yet it is such an extenuation of his crime that men do not despise him, do not expose him to ignominy, but pity him. Hunger will break through stone-walls, and blame will be laid upon those that brought him to poverty, or that did not relieve him. Nay, though he have not that to say in his excuse, if he be found stealing, and the evidence be ever so plain upon him, yet he shall only make restitution seven-fold. The law of Moses appointed that he who stole a sheep should restore four-fold, and an ox five-fold (Ex. 22:1); accordingly David adjudged, 2Sam. 12:6. But we may suppose in those cases concerning which the law had not made provision the judges afterwards settled the penalties in proportion to the crimes, according to the equity of the law. Now, if he that stole an ox out of a man's field must restore five-fold, it was reasonable that he that stole a man's goods out of his house should restore seven-fold; for there was no law to put him to death, as with us, for burglary and robbery on the highway, and of this worst kind of theft Solomon here speaks; the greatest punishment was that a man might be forced to give all the substance of his house to satisfy the law and his blood was not attainted.*<sup>391</sup>

Now, what does this have to do with adultery, which appeared to be the original topic? An adulterer is not stealing something which he cannot live without. He is simply fulfilling a lust. Furthermore, what he takes cannot be restored. A thief can make restitution for whatever he has taken along with whatever he has damaged; but there is no restitution which can be given to a husband who has been cuckolded.

### **Stealing Bread Versus Committing Adultery (from Several Commentators)**

Henry Ironside: *No one hates a thief stealing to satisfy his hunger. Both the law of Jehovah and the law of man demand restitution if the thief is arrested. But at least it is possible to make amends, even if it takes all he has. But the adulterer can never make amends to the wronged husband or the partner of the sin. Repentance toward God will not erase the reproach. The marks of the wound and the dishonor will remain to haunt one through the years. The rage of the rightly jealous husband will not be appeased by gifts however great, or apologies however earnest and sincere.*<sup>392</sup>

<sup>388</sup> From <http://www.garynorth.com/WisdomAndDominion.pdf> accessed September 26, 2015.

<sup>389</sup> From <http://www.garynorth.com/WisdomAndDominion.pdf> accessed September 26, 2015.

<sup>390</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Prov. 6:31.

<sup>391</sup> Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Prov. 6:20-35.

<sup>392</sup> Dr. Henry Allen Ironside, *Studies on Book One of Psalms*; from e-Sword, originally taken from [http://www.plymouthbrethren.org/byauthor/44/henry\\_allen\\_ironside](http://www.plymouthbrethren.org/byauthor/44/henry_allen_ironside); Prov. 6:30-35.



## Stealing Bread Versus Committing Adultery (from Several Commentators)

Matthew Henry: *Committing adultery is a more heinous crime; Job calls it so, and an iniquity to be punished by the judge, Job. 31:11. When Nathan would convict David of the evil of his adultery he did it by a parable concerning the most aggravated theft, which, in David's judgment, deserved to be punished with death (2Sam. 12:5), and then showed him that his sin was more exceedingly sinful than that. First, It is a greater reproach to a man's reason, for he cannot excuse it, as a thief may, by saying that it was to satisfy his hunger, but must own that it was to gratify a brutish lust which would break the hedge of God's law, not for want, but for wantonness. Therefore whoso commits adultery with a woman lacks understanding, and deserves to be stigmatized as an arrant fool. Secondly, It is more severely punished by the law of God. A thief suffered only a pecuniary mulct, but the adulterer suffered death. The thief steals to satisfy his soul, but the adulterer destroys his own soul, and falls an unpitied sacrifice to the justice both of God and man.*<sup>393</sup>

Keil and Delitzsch say much the same thing, albeit with more brevity: *One does not condemn a man who is a thief through poverty, he is pitied; while the adulterer goes to ruin under all circumstances of contempt and scorn. And: theft may be made good, and that abundantly; but adultery and its consequences are irreparable.*<sup>394</sup>

John Trapp: *He shall restore...according as the law limits, though it be to the utmost of what the thief is worth. But what restitution can the adulterer make, should he make him amends with as much more? The thief steals out of want; the adulterer of wantonness.*<sup>395</sup>

You will note that this sort of moral relativism (not to be confused with the evil human viewpoint moral relativism today) has already been alluded to back in Prov. 6:16–19, where the sins which God hates are enumerated. One can reasonably infer from this that, although sin is sin, in God's eyes, there are sins which impact out society differently than do other sins. Stealing in order to eat is less destructive to a society than stealing a man's wife (which can impact many of those who know the husband and wife, as well as their children).

### Chapter Outline

### Charts, Graphics and Short Doctrines

The Pulpit Commentary: *[In any case,] A man must reap the consequences of his deeds, no matter what motives prompted them. If he acts foolishly from the best of motives, he must suffer for his folly; if he offends against social law, no plea of primary necessity will exonerate him from the penalty. In a world of law and order we must look to the results of our conduct as well as to its inward urging principle. Moreover, if we injure any one without the least malice, but only through what we regard as sheer necessity, the fact of the injury does not vanish, and we are under an obligation to take the first opportunity to make ample amends. Further, it is the duty of society to see that external right is done, even though those who resist it may be acting with the best of excuses. The thief must be punished, though his starving condition rouses our pity. But surely these painful points of casuistry should never arise. It is the duty of Christians to work for a better social order, wherein no injustice can give the semblance of an excuse to crime.*<sup>396</sup>

Gary North: *All men are equally protected when biblical law is enforced. Rich men are defended from poverty-stricken thieves; poverty-stricken owners are defended from rich thieves. Economic uncertainty is reduced by the very certainty of the law's penalties. This benefits customers and producers, who can meet together and make exchanges, confident that all parties will be protected by law from fraud and theft. It leads to greater output through a more extensive division of labor—a division of labor based on voluntary exchange and the protection of private property.*<sup>397</sup>

<sup>393</sup> Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Prov. 6:20–35.

<sup>394</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Prov. 6:30–31.

<sup>395</sup> From <http://www.studydrive.org/commentaries/jtc/view.cgi?bk=19&ch=6> accessed September 29, 2015.

<sup>396</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Prov. 6:30.

<sup>397</sup> From <http://www.garynorth.com/WisdomAndDominion.pdf> accessed September 26, 2015.



**Committing adultery [with] a woman [reveals] a lack of heart; destroying his soul he [even] he does her.**

Proverbs  
6:32

**[The man who] commits adultery with a woman [reveals] a lack of foresight [lit., *heart*]. He [that] does [this] destroys his [own] soul.**

**The man who commits adultery reveals that he lacks foresight and he destroys his own soul.**

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)	Committing adultery [with] a woman [reveals] a lack of heart; destroying his soul he [even] he does her.
Latin Vulgate	But he that is an adulterer, for the folly of his heart shall destroy his own soul.
Plain English Aramaic Bible	But he who commits adultery with a woman lacks intelligence and is destroying his soul.
Peshitta (Syriac)	But he who commits adultery with a woman lacks understanding, and he destroys his own soul.
Septuagint (Greek)	But the adulterer through lack of understanding procures destruction to his soul.
Significant differences:	All of the ancient translations leave out the final few words found in the Hebrew. Those words are difficult to translate and explain. Many English translations combine the final few words with <i>destroying his [own] soul</i> .

#### Limited Vocabulary Translations:

Bible in Basic English	He who takes another man's wife is without all sense: he who does it is the cause of destruction to his soul.
Easy English	The man, who sleeps with another man's wife, has a worse fate. He is making a wrong decision. He is destroying himself.
Easy-to-Read Version	But a man who does the sin of adultery is foolish. He is destroying himself—he himself causes his own destruction!
God's Word™	Whoever commits adultery with a woman has no sense. Whoever does this destroys himself.
Good News Bible (TEV)	But a man who commits adultery doesn't have any sense. He is just destroying himself.
The Message	Adultery is a brainless act, soul-destroying, self-destructive;...
New Simplified Bible	He who commits adultery with a woman lacks judgment and destroys himself.

#### Thought-for-thought translations; paraphrases:

Common English Bible	He who commits adultery is senseless. Doing so, he destroys himself.
Contemporary English V.	But if you go to bed with another man's wife, you will destroy yourself by your own stupidity.
New Century Version	A man who takes part in adultery has no sense; he will destroy himself.
New Life Version	He who does sex sins with a woman does not think well. He who does it is destroying himself.
New Living Translation	But the man who commits adultery is an utter fool, for he destroys himself.

**Partially literal and partially paraphrased translations:**

American English Bible	But by the lack of good sense, the one who's committing adultery, upon himself brings destruction, he suffers both grief and dishonor, and his scorn will not be forgotten, throughout the rest of the age. V. 33 is included for context.
Beck's American Translation	Anyone who commits adultery with a woman doesn't have any sense. When he violates her he destroys himself.
International Standard V	Whoever commits adultery with a woman is out of his mind; by doing so he corrupts his own soul.
New Advent (Knox) Bible	Small blame to the thief, when he steals to fill his hungry belly, and if he be caught, why, he can pay sevenfold, or yield up all that he has; the adulterer, in the hunger of his heart, must risk losing life itself. Vv. 30–31 are included for context.
Translation for Translators	But a man who commits adultery is very foolish, because he is destroying his own self/soul <i>by what he is doing</i> .

**Mostly literal renderings (with some occasional paraphrasing):**

Ancient Roots Translinear	Doing adultery with a woman with a heart of want destroys his soul.
Ferrar-Fenton Bible	But the coward corrupting a wife Produces a rot to his life ;...
Jubilee Bible 2000	<i>But</i> whosoever commits adultery with a woman <i>has</i> a fault in <i>his</i> heart; he <i>that</i> does it corrupts his own soul.
Lexham English Bible	He who commits adultery [with] a woman lacks {sense}, he destroys himself who does it.

**Catholic Bibles (those having the imprimatur):**

Christian Community (1988)	How senseless is the adulterer! Whoever commits adultery destroys him self.
New American Bible (2002)	But he who commits adultery is a fool; he who would destroy himself does it.
New Jerusalem Bible	But the adulterer has no sense; he works his own destruction.
Revised English Bible	So one who commits adultery is a senseless fool: he dishonours the woman and ruins himself;...

**Jewish/Hebrew Names Bibles:**

exeGeses companion Bible	He who adulterizes with a woman, lacks heart; he who thus works ruins his own soul:...
JPS (Tanakh—1985)	He who commits adultery is devoid of sense; Only one who would destroy himself does such a thing.
Orthodox Jewish Bible	But the no'ef (one who committeth adultery) with an isha lacketh lev [of understanding]; he that doeth it destroyeth his own nefesh.

**Expanded/Embellished Bibles:**

<i>The Amplified Bible</i>	But whoever commits adultery with a woman lacks common sense <i>and</i> sound judgment <i>and</i> an understanding [of moral principles]; He who would destroy his soul does it.
The Expanded Bible	A man who takes part in adultery ·has no sense [ <sup>l</sup> lacks heart]; he will destroy himself.
Kretzmann's Commentary	But whoso committeth adultery with a woman lacketh understanding, he is deficient both in moral principle and prudence, he risks more than any reasonable man would chance; he that doeth it destroyeth his own soul, it is only the self-destroyer, closely related to the suicide, who would be so foolish, since men judge the adulterer much more harshly.

NET Bible®

A man who commits adultery with a woman lacks wisdom,<sup>78</sup>  
 whoever does it destroys his own life.

The Voice

*By contrast only a fool would commit adultery  
 since by his action he loses not only his possessions but also his own life.*

**Literal, almost word-for-word, renderings:**

Concordant Literal Version	But he who commits adultery with another's wife has lack of heart wisdom; He is causing ruin to his soul who does it.
Context Group Version	He who commits adultery with a woman is void of understanding: He who does it destroys his own life { soul }.
English Standard Version	He who commits adultery lacks sense; he who does it destroys himself.
Green's Literal Translation	He who commits adultery <i>with</i> a woman lacks heart; he <i>who</i> does it <i>is</i> a destroyer of his own soul.
God's Truth (Tyndale)	But whoso commits *advoutry with a woman, he is a fool, and brings his life to destruction.
Stuart Wolf	<i>The one</i> committing adultery with a wife has a lacking of a heart/understanding; one causing destruction of his own soul <i>does it</i> .
World English Bible	He who commits adultery with a woman is void of understanding. He who does it destroys his own soul.
Young's Updated LT	He who commits adultery <i>with</i> a woman lacks heart, He is destroying his soul who does it.

**The gist of this passage:**

The one who commits adultery is not thinking properly and he destroys his own soul in the process.

**Proverbs 6:32a**

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nâ'aph (נָאַף) [pronounced naw-AHF]	<i>committing adultery</i> ; figuratively, <i>committing idolatry</i>	Qal active participle	Strong's #5003 BDB #610
îshshâh (אִשָּׁה) [pronounced eesh-SHAW]	<i>woman, wife</i>	feminine singular noun	Strong's #802 BDB #61
châçêr (חָצֵר) [pronounced khaw-SAYR]	<i>wanting, lacking, needing; void of</i>	masculine adjective construct	Strong's #2638 BDB #341
lêb (לֵב) [pronounced lay <sup>b</sup> ]	<i>heart, inner man, mind, will, thinking; midst</i>	masculine singular noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #3820 BDB #524

The NET Bible: *Heb "heart."* The term "heart" is used as a metonymy of association for discernment, wisdom, good sense. Cf. NAB "is a fool"; NIV "lacks judgment"; NCV, NRSV "has no sense."<sup>398</sup>

**Translation:** [The man who] commits adultery with a woman [reveals] a lack of foresight [lit., heart];... This passages says that, when a man commits adultery, he reveals a lack of heart; or that he is void of heart. This, again, does not refer to one's emotions, but to a lack of thought; being devoid of thinking. In the ancient world, they understood that the heart refers to the thinking part of the soul (we associate the heart today with emotion).

<sup>398</sup> From <https://bible.org/netbible/index.htm?pro6.htm> (footnote); accessed September 12, 2015.

So, the man with Bible doctrine has heart and he recognizes just how dangerous it is to commit adultery (it is like holding burning coals next to you). The fool is only interested in what tempts him, and he takes whatever he can get. He lacks heart (sense or Bible doctrine).

Jamieson, Fausset and Brown: *[lacking heart means] destitute of moral principle and prudence.*<sup>399</sup>

Joe Guglielmo: *And when you have sex with your spouse you are giving a part of yourself to that person, the two become one. Thus, when you unite with someone who is not your spouse you are giving a part of yourself to them. Think of it like this. Physical intimacy results in the merging of two spirits. We saw that in the Garden of Eden when God joined Adam and Eve together into one flesh! And that is why sex outside of marriage is so destructive. When each person inevitably goes his way, something is irretrievably lost because each person walks away with a part of the other.*<sup>400</sup>

Throughout Scripture, there are multiple passages referring to a person without sense: Prov. 7:7 Gen. 39:9–10 41:39 Eccles. 7:25–26 Jer. 5:8, 21 Rom. 1:22–24. There are multiple references to getting on the wrong path and going to one's own death: Prov. 2:18–19 5:22–23 7:22–23 8:36 9:16–18 Eze. 18:31 Hosea 13:9 Heb. 13:4.<sup>401</sup>

Strictly speaking, adultery is a married man or a married woman fornicating with someone other than their spouse. However, the New Testament takes this further.

### Adultery (Briefly)

- (1) The New Testament clearly forbids adultery in the traditional sense (Matt. 19:18 Rom. 13:9).
- (2) Jesus forbids us to look upon a woman with lust and calls this sin equivalent to committing adultery (Matt. 5:27–28).
- (3) Having sex with someone prior to marriage is also forbidden—this is adultery with respect to your future spouse (1Cor. 7:1 Heb. 13:4). The verse in 1 Corinthians should read: **It is not good for a man to, by touch, light the fire of a woman.**
- (4) Divorcing one's spouse and remarrying is, in most cases, adultery (Rom. 7:2–3).

This does not mean that these things were not against the Law in the Old Testament; all except #2 will be specifically dealt with in the Law in the additional commandments of God. This would be an ideal time to examine the **Doctrine of Sex (Grace Bible Church)**, **Sexual Health in the Bible (Grace Notes)**, the **Doctrine of Adultery (Bible Doctrine Resource)** and the **Doctrine of Adultery (HTML) (PDF)**.

[Chapter Outline](#)

[Return to the Chart and Map Index](#)

Clarke: *The case understood is that of a married man: he has a wife; and therefore is not in the circumstances of the poor thief, who stole to appease his hunger, having nothing to eat. In this alone the opposition between the two cases is found: the thief had no food, and he stole some; the married man had a wife, and yet went in to the wife of his neighbor.*<sup>402</sup>

The Pulpit Commentary: *The man who steals from hunger has a motive for so doing, but the adulterer has no such excuse for his crime, which is an unwarrantable invasion of his neighbour's rights. Because there are honest ways for satisfying his desires, he therefore "lacks understanding."*<sup>403</sup>

<sup>399</sup> Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, Prov. 6:32.

<sup>400</sup> From [Calvary Chapel](#); accessed October 1, 2015.

<sup>401</sup> Both sets of passages are from *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, Prov. 6:32.

<sup>402</sup> Adam Clarke, *Commentary on the Bible*; from e-Sword, Prov. 6:32.

<sup>403</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Prov. 6:32 (slightly edited).

## Proverbs 6:32b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâchath (שָׁחַת) [pronounced shaw-KHAHTH]	<i>those causing one to go to ruin, the ones spoiling, ruining, destroying; corrupting [morally], perverting</i>	masculine plural, Hiphil participle	Strong's #7843 BDB #1007
nephesh (נֶפֶשׁ) [pronounced NEH-fesh]	<i>soul, life, living being; breath; mind; desire, volition; will</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #5315 BDB #659
The NET Bible: <i>Heb "soul." The noun נֶפֶשׁ (nefesh, "soul") functions as a metonymy of association for "life" (BDB 659 s.v. 3.c).</i> <sup>404</sup>			
hûw' (הוּא) [pronounced hoo]	<i>he, it; him, himself as a demonstrative pronoun: that, this (one); same</i>	3 <sup>rd</sup> person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214
ʿâsâh (עָשָׂה) [pronounced gaw-SAWH]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #6213 BDB #793

**Translation:** ...he [that] does [this] destroys his [own] soul. The Hebrew appears to be difficult to me, even though the vocabulary here is quite simple. However, the message appears to be, when you commit adultery, you destroy your own soul.

You will notice that I added quite a number of words to this portion of v. 33. That indicates that it is elliptical; it has more to say than just the words found here. IT IS LIKE TYPING IN ALL CAPS or adding an exclamation mark at the end of a sentence! This directs our attention to this statement, that a man destroys his own soul when he commits adultery.

Joe Guglielmo: *Paul said in 1Corinthians 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." Sex outside of marriage affects your life, it eats away at your body, and you cannot get that back. It will and it has destroyed many lives, if we would only be wise and understand that.*<sup>405</sup>

The NET Bible: *Even though the text has said that the man caught in adultery ruins his life, it does not mean that he was put to death, although that could have happened. He seems to live on in ignominy, destroyed socially and spiritually. He might receive blows and wounds from the husband and shame and disgrace from the spiritual community. D. Kidner observes that in a morally healthy society the adulterer would be a social outcast (Proverbs [TOTC], 75).*<sup>406</sup>

Clarke disagrees: *[U]nder the law of Moses, adultery was punished with death; Lev. 20:10; Deut. 22:22.*<sup>407</sup> Therefore, the man who commits adultery could be executed; he is acting against his own life (= soul).

<sup>404</sup> From <https://bible.org/netbible/index.htm?pro6.htm> (footnote); accessed September 12, 2015.

<sup>405</sup> From [Calvary Chapel](#); accessed October 1, 2015.

<sup>406</sup> From <https://bible.org/netbible/index.htm?pro6.htm> (footnote); accessed September 12, 2015.

<sup>407</sup> Adam Clarke, *Commentary on the Bible*; from e-Sword, Prov. 6:32.



The comparison is fairly elementary. You might be hungry, you might steal to satiate your hunger, and you may be asked to pay so much that you are paying sevenfold and you might even lose your home and land. However, the person who commits adultery can lose his life. You may recall that an over-arching topic is knowing to avoid the strange/foreign/married woman (vv. 24–26, 29).

**Injury and shame he finds and his disgrace is not blotted out, for jealousy [is] an anger of man and he will not show compassion in a day of vengeance. He will not lift up faces of any bribe and he is not willing when you multiply a gift.**

Proverbs  
6:33–35

**He [the cuckolded husband] discovers [personal] injury and shame and his disgrace cannot be blotted out, for a man's anger [is] jealousy; therefore, he will not show compassion in [his] day of vengeance. He will not take up the offer [lit., face] of any bribe and he is unwilling [to be merciful], [even] when you [the adulterer] increase the [amount] of the fine.**

**In adultery, the betrayed husband is subjected to greater personal injury and shame, and his disgrace cannot be easily set aside, for a man's anger is exacerbated by jealousy. Therefore, he will not show compassion in his day of vengeance. He will not accept any monetary offer in exchange for what has been done; he is unwilling to be merciful, no matter how much the fine is increased.**

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)	Injury and shame he finds and his disgrace is not blotted out, for jealousy [is] an anger of man and he will not show compassion in a day of vengeance. He will not lift up faces of any bribe and he is not willing when he multiplies a gift.
Latin Vulgate	He gathers to himself shame and dishonour, and his reproach will not be blotted out: Because the jealousy and rage of the husband will not spare in the day of revenge, Nor will he yield to any man's prayers, nor will he accept for satisfaction ever so many gifts.
Plain English Aramaic Bible	And he is working to bring disgrace to himself and it apprehends him, and his shame will not be forgotten. For because the anger of a husband is full of jealousy, he has no pity in the day of vengeance. He does not accept the appearance of a gift, neither does he consent when you increase bribes to him.
Peshitta (Syriac)	And he who does it brings dishonor upon himself; and his reproach shall not be wiped out. For jealousy provokes a mans rage; therefore he will not spare in the day of vengeance. He will not regard any ransom; nor will he listen, though you increase the bribe.
Septuagint (Greek)	He endures both pain and disgrace, and his reproach shall never be wiped off. For the <u>soul</u> of her husband is full of jealousy: he will not spare in the day of vengeance. He will not forego his enmity for any ransom: neither will he be reconciled by many gifts.
Significant differences:	The Aramaic appears to be lacking one of the descriptors in the 1 <sup>st</sup> phrase.  The Greek appears to add the word <i>soul</i> to the 3 <sup>rd</sup> phrase. The remaining passage is reasonably translated.

#### Limited Vocabulary Translations:

Bible in Basic English	Wounds will be his and loss of honour, and his shame may not be washed away. For bitter is the wrath of an angry husband; in the day of punishment he will have no mercy. He will not take any payment; and he will not make peace with you though your money offerings are increased.
Easy English	He will receive pain and insults. His shame lasts always. The woman's husband will be jealous and angry. He will not forgive. He will refuse money. No gift can take away his anger.
Easy-to-Read Version	People will lose all their respect for him. And he will never lose that shame. The woman's husband will become jealous. That husband will be very angry. He will do anything he can to punish the other man. No payment—no amount of money—will be enough to stop his anger!
God's Word™	An adulterous man will find disease [Or "wounds."] and dishonor, and his disgrace will not be blotted out, because jealousy arouses a husband's fury. The husband will show no mercy when he takes revenge. No amount of money will change his mind. The largest bribe will not satisfy him.
Good News Bible (TEV)	He will be dishonored and beaten up; he will be permanently disgraced. A husband is never angrier than when he is jealous; his revenge knows no limits. He will not accept any payment; no amount of gifts will satisfy his anger.
The Message	Expect a bloody nose, a black eye, and a reputation ruined for good. For jealousy detonates rage in a cheated husband; wild for revenge, he won't make allowances. Nothing you say or pay will make it all right; neither bribes nor reason will satisfy him.
NIRV	He will be beaten up and dishonored. His shame will never be wiped away. Jealousy stirs up a husband's anger. He will show no mercy when he gets even. He won't accept any payment. He won't take any money, no matter how much he is offered.
New Simplified Bible	He will get wounds and be dishonored. His shame will not be wiped away. Jealousy enrages a man. He will not be spared in the day of vengeance. He will not regard any ransom, nor will he be content when you give many gifts.

**Thought-for-thought translations; paraphrases:**

Common English Bible	He is wounded and disgraced. His shame will never be wiped away. Jealousy makes a man rage; he'll show no mercy on his day of revenge. He won't accept compensation; he'll refuse even a large bribe.
Contemporary English V.	You will be beaten and forever disgraced, because a jealous husband can be furious and merciless when he takes revenge. He won't let you pay him off, no matter what you offer.
The Living Bible	Wounds and constant disgrace are his lot, for the woman's husband will be furious in his jealousy, and he will have no mercy on you in his day of vengeance. You won't be able to buy him off no matter what you offer.

New Berkeley Version	...wounds and dishonor he will find, and his disgrace will not be wiped away. For jealousy rouses a strong man's anger; in the day of vengeance he will not spare. He will not regard any ransom — not accept, when you multiply bribes [As was done in the case of the thief].
New Century Version	He will be beaten up and disgraced, and his shame will never go away. Jealousy makes a husband very angry, and he will have no pity when he gets revenge. He will accept no payment for the wrong; he will take no amount of money.
New Life Version	He who does sex sins with a woman does not think well. He who does it is destroying himself. He will be hurt and ashamed, and his shame will not be taken away. Jealousy makes a man angry. He will show no pity for the wrong that was done to him. He will not take pay, and he will not be happy even if you give him many gifts. V. 32 is included for context.
New Living Translation	He will be wounded and disgraced. His shame will never be erased. For the woman's jealous husband will be furious, and he will show no mercy when he takes revenge. He will accept no compensation, nor be satisfied with a payoff of any size.

#### Partially literal and partially paraphrased translations:

American English Bible	But by the lack of good sense, the one who's committing adultery, upon himself brings destruction, he suffers both grief and dishonor, and his scorn will not be forgotten, throughout the rest of the age. For, because of the jealous rage of her husband, this man won't be spared in the day that he's judged. And because of the hate of her man, he'll not be able to bargain, nor will many gifts buy his freedom. V. 32 is included for context.
Beck's American Translation	He will get wounds and dishonor, and his disgrace will not be blotted out because jealousy makes a husband furious. He will have no mercy when he takes revenge. No money you pay him will move him, and the biggest bribe will not satisfy him.
International Standard V	He will receive a beating and dishonor, and his shame won't disappear, because jealousy incites [The Heb. lacks <i>incites</i> ] a strong man's rage, and he will show no mercy when it's time for revenge. He will not consider any payment, nor will he be willing to accept it [The Heb. lacks <i>to accept it</i> ], no matter how large the bribe.
New Advent (Knox) Bible	Scathe and scorn he wins for himself, and shame there is no blotting out; no mercy for him, when the day of reckoning comes, from the anger of a jealous husband that will listen to no man's entreaties, will refuse ransom never so abundant.
Today's NIV	Blows and disgrace are his lot, and his shame will never be wiped away. For jealousy arouses a husband's fury, and he will show no mercy when he takes revenge. He will not accept any compensation; he will refuse a bribe, however great it is.
Translation for Translators	<i>That woman's husband</i> will wound him badly, and other people will despise him. His shame will never ◀ be erased/end ▶.

Because that woman's husband will ◀ be jealous/not want anyone else to sleep with her ▶, he will become furious,  
and when he gets revenge, he will not act mercifully toward that man.  
And he will not accept any bribe/money, even if it is a big bribe, to ◀ appease him/cause him to stop being angry ▶.

### Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	He will find plague and dishonor, and nothing will wipe away his insults. For jealousy infuriates a fellow, and he spares nothing in the day of vengeance. Never lift a face for any payoff, and do not be willing to multiply bribes.
Ferrar-Fenton Bible	He finds but disease and disgrace, And his infamy cannot be hid ! For jealousy makes a man mad; Uusparing in time of revenge, No recompense he will regard, No rest for the greatest of bribes !
Jubilee Bible 2000	A wound and dishonour shall he get, and his reproach shall never be wiped away. For the jealous rage of a man will not spare in the day of vengeance. He will not regard any ransom; neither will he want to forgive, though thou givest many bribes.
Lexham English Bible	A wound and dishonor he will find, and his disgrace will not be wiped out. For jealousy [is the] fury of a husband, and he will not show restraint on the day of revenge. He will not accept {any compensation}, and he will not be willing, though the bribe is large.
NIV – UK	Blows and disgrace are his lot, and his shame will never be wiped away. For jealousy arouses a husband's fury, and he will show no mercy when he takes revenge. He will not accept any compensation; he will refuse a bribe, however great it is.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	He will reap blows and contempt and his disgrace will not be erased. Jealousy inflames the husband's heart and when he can take revenge he will have no mercy.
The Heritage Bible	He will accept nothing, neither reparation nor lavish gifts. Whoever commits adultery with a woman lacks a heart; he who does it destroys his own soul. He shall find a plague and disgrace, and his disgrace shall not be rubbed out, Because jealousy is the rage of a mighty man, and he will not spare in pity in the day of revenge. He will not lift his face to any covering, and he will not breathe contentedly though you multiply gifts. V. 32 is included for context.
New American Bible (2002)	A degrading beating will he get, and his disgrace will not be wiped away; For vindictive is the husband's wrath, he will have no pity on the day of vengeance; He will not consider any restitution, nor be satisfied with the greatest gifts.
New American Bible (2011)	They will be beaten and disgraced, and their shame will not be wiped away; For passion enrages the husband, he will have no pity on the day of vengeance; He will not consider any restitution, nor be satisfied by your many bribes. [6:33–35] The nature of the husband's vengeance is disputed, some believing it is simply a physical beating whereas others hold it is public and involves the death penalty because Lv 20:20 and Dt 22:22 demand the death penalty.
New Jerusalem Bible	All he will get is blows and contempt, and dishonour never to be blotted out. For jealousy inflames the husband who will show no mercy when the day comes for revenge;

New RSV	he will not consider any compensation; lavish what gifts you may, he will not be placated. He will get wounds and dishonour, and his disgrace will not be wiped away. For jealousy arouses a husband's fury, and he shows no restraint when he takes revenge. He will accept no compensation, and refuses a bribe no matter how great.
Revised English Bible	So one who commits adultery is a senseless fool: he dishonours the woman and ruins himself; he will get nothing but blows and contumely and can never live down the disgrace; for a husband's anger is rooted in jealousy and he will show no mercy when he takes revenge; compensation will not buy his forgiveness, nor will a present, however large, purchase his connivance. V. 32 is included for context.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	He will get nothing but blows and contempt, and his disgrace will not be wiped away. For jealousy drives a man into a rage; he will show no mercy when he takes revenge; he will not accept compensation; he'll refuse every bribe, no matter how large.
exeGesés companion Bible	...he finds plague and abasement; and his reproach wipes not away. For jealousy is the fury of the mighty; and he spares not in the day of avengement; he neither lifts the face of any koper/atonement; nor wills he though you abound bribes.
JPS (Tanakh—1985)	He will meet with disease and disgrace; His reproach will never be expunged. The fury of the husband will be passionate; He will show no pity on his day of vengeance. He will not have regard for any ransom; He will refuse your bribe, however great.
Orthodox Jewish Bible	A nega [see Isaiah 53:8 for Moshiach's nega taken for unfaithful Israel] and dishonor shall he get; and his cherpah (reproach) shall not be wiped away. For kina (jealousy) is the chamat gever (husband's rage); therefore he will not spare in the yom nakam (day of vengeance). He will not regard kofer (compensation); neither will he be the appeased, though shochad (bribe) be great.
<i>The Scriptures</i> 1998	He finds smiting and shame, And his reproach is not wiped away. For jealousy enrages a man, And he does not spare in the day of vengeance. He does not regard any ransom, Nor accept your bribe, however great!

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Wounds and disgrace he will find, And his reproach (blame) will not be blotted out. For jealousy enrages the [wronged] husband; He will not spare [the guilty one] on the day of vengeance. He will not accept any ransom [offered to buy him off from demanding full punishment]; Nor will he be satisfied though you offer him many gifts (bribes).
The Expanded Bible	He will be beaten up and disgraced [find affliction and scorn],



	<p>and his ·shame [reproach] will never ·go away [<sup>L</sup>be blotted out].</p> <p>Jealousy makes a husband very angry,          and he will ·have no pity [not forgive] when he gets revenge.          He will accept no payment for the wrong;          he will ·take no amount of money [not take a bribe no matter how large].</p>
Kretzmann's Commentary	<p>A wound and dishonor shall he get, namely, from the enraged husband and his relatives; and his reproach shall not be wiped away, it is an extreme case of self-defamation.</p> <p>For jealousy is the rage of a man, in this way the wrath of the injured husband burns, with fierce raging; therefore he will not spare in the day of vengeance, when the facts of the crime become known and have been proved.</p> <p>He will not regard any ransom, with which the guilty man might seek to placate him and keep him from demanding the limit of punishment; neither will he rest content though thou givest many gifts, he will not be found willing to forego his strict right of revenge. Such is the warning held before the adulterer, the force of which is by no means spent in our days.</p>
NET Bible®	<p>He will be beaten and despised [Heb “He will receive a wound and contempt.”], and his reproach will not be wiped away;          for jealousy kindles [The word “kindles” was supplied in the translation; both “rage” and “jealousy” have meanings connected to heat.] a husband's [Heb “a man's.”] rage,          and he will not show mercy when he takes revenge.          He will not consider [Heb “lift up the face of,” meaning “regard.”] any compensation;          he will not be willing, even if you multiply the compensation.</p>
The Voice	<p>He will suffer injury and be disgraced;          dishonor will leave a permanent mark on his life.          For jealousy sparks a husband's rage—          when he gets his revenge, he'll show no mercy.          He will not be paid off or appeased;          no bribe or gift will set things right.</p>

**Literal, almost word-for-word, renderings:**

Concordant Literal Version	<p>Contagion and dishonor shall he find, And his reproach cannot be wiped out;"</p> <p>For jealousy incites the fury of a master, And he shall not spare in the day of vengeance;"</p> <p>He shall not respect any sheltering gift And shall not be willing to relent though you increase the bribe.</p>
Context Group Version	<p>Wounds and dishonor he shall get; And his reproach shall not be wiped away.</p> <p>For possessiveness is the rage of a man; And he will not spare in the day of vengeance.</p> <p>He will not regard any ransom; Neither will he rest content, though you give many gifts.</p>
Darby Translation	<p>A wound and contempt shall he get; and his reproach shall not be wiped away. For jealousy is the rage of a man, and he will not spare in the day of vengeance; he will not regard any ransom, neither will he rest content though thou multipliest [thy] gifts.</p>
English Standard V. – UK	<p>He will get wounds and dishonour,          and his disgrace will not be wiped away.</p> <p>For jealousy makes a man furious,          and he will not spare when he takes revenge.</p> <p>He will accept no compensation;          he will refuse though you multiply gifts.</p>

God's Truth (Tyndale)	He gets himself also shame and dishonor, such as shall never be put out. For the jealousy and wrath of the man will not be entreated, no though you would offer him great gifts to make amends, he will not receive them.
NASB	Wounds and disgrace he will find, And his reproach will not be blotted out. For jealousy enrages [Lit is the rage of] a man, And he will not spare in the day of vengeance. He will not accept [Lit lift up the face of any] any ransom, Nor will he be satisfied [Lit willing] though you give many gifts [Or bribes].
New European Version	He will get wounds and dishonour, his reproach will not be wiped away. For jealousy arouses the fury of the husband. He won't spare in the day of vengeance. He won't regard any ransom, neither will he rest content, though you give many gifts.
New King James Version	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.
Stuart Wolf	Strokes and shame/dishgrace he will find, and his reproach will not be wiped away. Because jealousy arouses the wrath of a man (GeBheR specifically looks to man at the height of his power/strength), and he will not show compassion in the day of vengeance. He will not take/receive your face for compensation/redemption, and he will not accede to a wish, though you multiply bribes.
Webster's Bible Translation	A wound and dishonor shall he get; and his reproach shall not be wiped away. For jealousy [is] the rage of a man: therefore he will not spare in the day of vengeance. He will not regard any ransom; neither will he rest content, though thou givest many gifts.
Young's Updated LT	A stroke and shame he does find, And his reproach is not wiped away, For jealousy is the fury of a man, And he does not spare in a day of vengeance. He accepts not the appearance of any atonement, Yea, he does not consent, Though you will multiply bribes!
<b>The gist of this passage:</b>	The man who commits adultery will find great shame in what he did; his act cannot be wiped away, because of the power of jealousy. The cuckolded husband will not forgive or spare him when he is executed. Even if you offer him money, he will watch you be executed.

On all of these passages, I attempt to set out a translation before examining any other translation, in an attempt to best render the text. Only on occasion do I take a peak at what other translators have done. Sometimes my translation varies because of that. I believe I needed a kick-start with this passage.

### Proverbs 6:33a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nega' (נֶגַע) [pronounced NEH-gahg']	bruise, injury, wound; swelling, eruption [on the skin]; mark [from a plague]; stripes [from beating]	masculine singular noun	Strong's #5061 BDB #619
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or וַ) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251

## Proverbs 6:33a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
qâlôwn (קָלוֹן) [pronounced kaw-LOHN]	<i>shame; ignominy (of nation); dishonour, disgrace (personal)</i>	masculine singular noun	Strong's #7036 BDB #885
mâtsâ' (מָצָא) [pronounced maw-TSAW]	<i>to attain to, to find, to detect, to happen upon, to come upon, to find unexpectedly, to discover; to meet (encounter)</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #4672 BDB #592

**Translation:** He [the cuckolded husband] discovers [personal] injury and shame... When a man is betrayed, and his wife commits adultery with another man, this brings to the man great personal injury and shame. He experiences personal dishonor in all of this.

It is difficult to determine who the person is being talked about (that is, are we talking about the adulterer or the cuckolded husband?). This will be discussed further at the end of v. 33.

## Proverbs 6:33b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
cherp <sup>e</sup> âh (חֶרֶפָה) [pronounced kher-PAW]	<i>a reproach, a taunt, scorn, shame, disgrace</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #2781 BDB #357
lô' (לֹא or לוֹ) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
mâchâh (מָחָה) [pronounced maw-KHAWH]	<i>to be wiped out, to be blotted out, to be obliterated, to be exterminated; to be completely blotted out [obliterated]</i>	3 <sup>rd</sup> person masculine singular, Niphal imperfect	Strong's #4229 BDB #562

**Translation:** ...and his disgrace cannot be blotted out,... His disgrace, his shame, his scorn, cannot be set aside; it cannot be wiped out. This cuts deep into the soul of a man. In one respect, he has failed in every way possible; and in another respect, he has been betrayed by the person closest to him, his wife.

J. Vernon McGee: *Committing adultery is something that will scar his soul for life. As a pastor (and I'm sure many other pastors know cases like this) I know a wife whose husband had an affair years ago; he repented of it, came back to her, and asked to be forgiven. She forgave him. But I happen to know the home, and I can see that it is not a happy home. Adultery is something you don't rub out. If you commit it, you lack understanding. You'll wreck your home; you will wreck your life.*<sup>408</sup>

Peter Pett: *But there can be no sympathy for a man who steals his neighbour's wife. He is void of understanding. He has no justification. And the one who does it is not satisfying hunger, he is*

<sup>408</sup> From [https://archive.org/stream/20-Proverbs/20-PROVERBS\\_djvu.txt](https://archive.org/stream/20-Proverbs/20-PROVERBS_djvu.txt) (Prov. 6); accessed September 27, 2015.

destroying his own life [and the life of the man he has cuckolded]. All he can expect to receive are wounds and dishonour. He may expect to be attacked physically by the husband, who may also have assisted with the death sentence, and psychologically by the whole of society. It was a crime that society looked on as heinous and unforgivable. It hit at the very root of family life. Thus his reproach would never be wiped away. If he did live (it may be that by Solomon's time the death sentence had been replaced by a lashing), he would always be seen as the man who stole another man's wife (compare Deuteronomy 25:10 of the one who refused to raise up seed to his brother). And if he died he would carry his reproach beyond the grave.<sup>409</sup>

Determining who the *he* is here is quite difficult. Looking backwards, it appears to be the adulterer. He is the man spoken of in the previous verse. However, that verse also concludes a comparison between two men: a man who is a thief because he is hungry and a man who takes a woman in adultery. The first could be forgiven; the second could not.

However, v. 34 is all about the cuckolded husband, as is v. 35.

### Who Finds Injury and Shame?

#### The Adulterer

#### The Cuckolded Husband

So, one way to understand v. 33 is: **He [the adulterer] will find [personal] injury and shame [in what he has done], and his disgrace cannot be wiped away [not like the crime of the hungry man stealing bread].**

The other way to understand v. 33 is: **He [the cuckolded husband] discovers [personal] injury and shame and his disgrace cannot be blotted out,...**

It is the adulterer who will experience personal injury and shame for the act of adultery which he has done. This sort of disgrace cannot be simply tossed aside.

He is, after all, the injured party. He has been wounded; and he is disgraced and humiliated (because his wife slept with another man). This sort of humiliation cannot be simply be blotted out, as can the act of stealing which has been repaid and forgiven.

I have interpreted this passage so that the injured party, the husband, is the subject. However, I find myself right in the middle of this choice. I could go either way.

Most of the e-sword commentaries (Keil and Delitzsch or The Pulpit Commentary<sup>410</sup>) understood this injury and shame to be what the adulterer himself was subject to.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

### Proverbs 6:34a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
qîn <sup>o</sup> âh (קִינְאָה) [pronounced kin-AWH]	<i>passion; zeal, jealousy, ardour, envy</i>	feminine singular noun	Strong's #7068 BDB #888
chêmâh (חֵמָה) [pronounced khay-MAW]	<i>anger, fury, rage, heated anger, wrath; poison</i>	feminine singular construct	Strong's #2534 BDB #404

<sup>409</sup> From <http://www.studylight.org/commentaries/pet/view.cgi?bk=19&ch=6> accessed September 28, 2015.

<sup>410</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Prov. 6:33.

## Proverbs 6:34a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
geber (גִּבּוֹר) [pronounced GEH <sup>B</sup> -vehr]	<i>men, as separate from women and children; a male; male offspring, a male [man]-child; a strong man; a warrior [with strength and ability]</i>	masculine singular noun, pausal form	Strong's #1397 (& #1399) BDB #149

**Translation:** ...for a man's anger [is] jealousy;... Regarding his wife, a man feels many things; and if she is taken, he is filled with great heated jealousy. The injured husband is filled with rage, he is furious; there is no way to mitigate this harm. Adultery is not something which can be easily set aside.

## Proverbs 6:34b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וְ, or וּ) [pronounced weh]	<i>and; even; in particular, namely; when, while; since, seeing, though; so, then, therefore; or; but, but yet; who, which; or; that, in that; with; also, in addition to, at the same time</i>	simple wāw conjunction	No Strong's # BDB #251
lō' (לֹא or לוֹא) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
châmal (חָמַל) [pronounced khaw-MAHL]	<i>to spare, to be sparing of anything; to use sparingly; to pity, to have compassion, to show mercy</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #2550 BDB #328
The NET Bible: The verb חָמַל (khamal) means "to show mercy; to show compassion; to show pity," usually with the outcome of sparing or delivering someone. The idea here is that the husband will not spare the guilty man any of the punishment (cf. NRSV "he shows no restraint"). <sup>411</sup>			
b <sup>e</sup> (בְּ) [pronounced b <sup>eh</sup> ]	<i>in, into, at, by, near, on, with, before, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none BDB #88
yôwm (יוֹם) [pronounced yohm]	<i>day; time; today or this day (with a definite article); possibly immediately</i>	masculine singular construct	Strong's #3117 BDB #398
nâqâm (נָקַם) [pronounced naw-KAWM]	<i>vengeance, revenge, an exacting of vengeance; a desire for revenge</i>	masculine singular noun	Strong's #5359 (and #5360) BDB #668

**Translation:** ...therefore, he will not show compassion in [his] day of vengeance. When he faces the adulterer, the cuckolded husband will not show compassion; he will not feel compassion. He has no pity for the man who

<sup>411</sup> From <https://bible.org/netbible/index.htm?pro6.htm> (footnote); accessed September 12, 2015.



has harmed him in this way. So, when a sentence is passed, the betrayed husband is looking only for exacting any legitimate vengeance possible against the adulterer, which is death, under the Mosaic Law.

FYI, from Clarke: *Among the Romans, when a man was caught in the...[act of committing adultery], the injured husband took the law into his own hand; and a large radish was thrust up into the anus of the transgressor, which not only overwhelmed him with infamy and disgrace, but generally caused his death.*<sup>412</sup>

Prov. 27:4 **Wrath is cruel, anger is overwhelming, but who can stand before jealousy?**

Whether this means that the cuckolded husband waits for the wheels of justice to play out, or if he acts on his own behalf, is not really at issue here. Obviously, in our day and time, we do not have the cover the act on our own in this situation.

### Proverbs 6:35a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lô' (לֹא or אֵין) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
nâsâ' (נָסָא) [pronounced naw-SAW]	<i>to lift up, to bear, to carry</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #5375 BDB #669
Nâsâ' actually has a variety of Qal meanings: It means ❶ <i>to take up, to lift up, to bear up</i> ; ❷ <i>to lift up someone's head</i> (this is used in a favorable way; i.e., it is mused to mean <i>to make one cheerful or merry</i> ; ❸ <i>to lift up one's own countenance</i> , i.e., <i>to be cheerful, full of confidence</i> , ❹ <i>to bear, to carry</i> , ❺ <i>to lift up in a balance</i> , i.e., <i>to weigh carefully</i> ; ❻ <i>to bear one's sin or punishment</i> , ❼ <i>to lift up the voice</i> (this can be used in the sense of bemoaning, crying, crying out, rejoicing, <i>to lift up any with the voice</i> (a song, an instrument); ❽ <i>to lift up the soul</i> (i.e., <i>to wish for, to desire</i> ); ❾ <i>to have the heart lifted up</i> (i.e., they are ready and willing to do something; ❿ <i>to bear one's sin</i> (in such a way to expiate the sin, to make atonement for the sin, to pardon the sin). This list does not exhaust the various connotations for nâsâ'. BDB adds the following: <i>to support, to sustain, to endure; to take, to take away, to carry off, to forgive</i> .			
pânîym (פָּנִים) [pronounced paw-NEEM]	<i>face, faces, countenance; presence; person; surface</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
When found by itself, pânîym, without a preposition preceding it and with a personal possessive pronoun, can be used for doing or saying something to someone, in front of someone or in their presence.			
The full set of BDB definitions: 1) <i>face</i> ; 1a) <i>face, faces</i> ; 1b) <i>presence, person</i> ; 1c) <i>face (of seraphim or cherubim)</i> ; 1d) <i>face (of animals)</i> ; 1e) <i>face, surface (of ground)</i> ; 1f) <i>as adverb of loc/temp</i> ; 1f1) <i>before and behind, toward, in front of, forward, formerly, from beforetime, before</i> .			
kôl (כָּל) [pronounced koh]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
kôpher (כֹּפֶר) [pronounced KOH-fer]	<i>price of a life, ransom; bribe</i>	masculine singular noun	Strong's #3724 BDB #497

<sup>412</sup> Adam Clarke, *Commentary on the Bible*; from e-Sword, Prov. 6:33.

## Proverbs 6:35a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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This noun can also mean *price of a life, ransom, bribe; asphalt, pitch (as a covering); the henna plant, name of a plant (henna?); village*. *Ransom* is its primary use.

The NET Bible: *The word rendered "compensation" is רָפַח (cofer); it is essentially a ransom price, a sum to be paid to deliver another from debt, bondage, or crime. The husband cannot accept payment as a ransom for a life, since what has happened cannot be undone so easily.*<sup>413</sup>

**Translation:** He will not take up the offer [lit., face] of any bribe... Perhaps the idea here is, no matter what the price offered to take away this shame, it would not be enough to lift up his countenance. Or perhaps this means, he is not will to take any offer, any ransom, any bribe.

The penalty under the Mosaic Law for adultery is death; and there is often nothing that can be offered for the injured party to set that aside.

The Geneva Bible: *He shows that man by nature seeks the death of he that has abused his wife, and so concludes that neither Gods law nor the law of nature admits any ransom for the adultery.*<sup>414</sup>

## Proverbs 6:35b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or וּ) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
lô' (אֵל or אֵל) [pronounced low]	not, no	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
'âbâh (הִבָּא) [pronounced aw <sup>b</sup> -VAWH]	to be willing, to consent	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #14 BDB #2
'âbâh with the negative means to choose not to, not to be willing to, to be unwilling to, to refuse consent, to refuse, to refuse to do.			
kîy (כִּי) [pronounced kee]	for, that, because; when, at that time, which, what time	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
râbâh (רָבַח) [pronounced raw <sup>b</sup> -VAWH]	to make [do] much; to multiply, to increase; to give much; to lay much; to have much; to make great; many [as a Hiphil infinitive construct]	2 <sup>nd</sup> person masculine singular, Hiphil imperfect	Strong's #7235 BDB #915
shôchad (שֹׁחַד) [pronounced SHOW-khahd]	a present, a gift; a bribe; bribery	masculine singular noun	Strong's #7810 BDB #1005

<sup>413</sup> From <https://bible.org/netbible/index.htm?pro6.htm> (footnote); accessed September 12, 2015.

<sup>414</sup> From [Bible Study Tools](#); accessed September 12, 2015.

## Proverbs 6:35b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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The NET Bible: BDB 1005 s.v. *שָׂוִי* suggests that this term means “hush money” or “bribe” (cf. NIV, NRSV, NLT). C. H. Toy takes it as legal compensation (Proverbs [ICC], 142).<sup>415</sup>

**Translation:** ...and he is unwilling [to be merciful], [even] when you [the adulterer] increase the [amount] of the fine. You will note the return to the 2<sup>nd</sup> person masculine singular, which is how vv. 24–25. Although the bulk of this passage used the more impersonal 3<sup>rd</sup> person, the teacher returns to the 2<sup>nd</sup> person to involve his student (s).<sup>416</sup>

The man who has been cuckolded is unwilling to show any mercy, no matter what monetary offering is made.

With the hungry man who stole bread; he could restore the injured party sevenfold, and everything was then cool. That was enough to placate the aggrieved individual who was stole from.

Clarke: *This is an injury that admits of no compensation. No gifts can satisfy a man for the injury his honor has sustained; and to take a bribe or a ransom, would be setting up chastity at a price.*<sup>417</sup>

Vv. 30–35: [Men] will not despise the thief that steals to fill his soul, for he is hungry. And [if] he is discovered, [then] he will restore [the loss] sevenfold. [As a result,] he will give all the wealth of his house [to satisfy his debt]. [The man who] commits adultery with a woman [reveals] a lack of foresight [lit., heart]. He [that] does [this] destroys his [own] soul. He [the cuckolded husband] discovers [personal] injury and shame and his disgrace cannot be blotted out, for a man's anger [is] jealousy; therefore, he will not show compassion in [his] day of vengeance. He will not take up the offer [lit., face] of any bribe and he is unwilling [to be merciful], [even] when he [the adulterer] increases the [amount] of the fine. You will note that there are many inserted words. I believe that helps to give the sense of what is being taught here. However, the abundance of additional words suggests that ellipsis is used here in order to teach this information. Ellipsis is used in order to indicate great emphasis and great emotion, which is certainly the case with adultery.

Ironside writes: *He who ignores these warnings and deliberately goes on trifling with sin is without excuse. The only safe course is to discipline the mind to bring every sinful thought into subjection and allow the truth of God to control the heart (2Corinthians 10:5). This is the only way to “flee... youthful lusts,” (2Timothy 2:22)-those “fleshly lusts which war against the soul” (1Peter 2:11). This is how Joseph resisted in circumstances far more tempting than those in which David fell. He responded “How then can I do this great wickedness, and sin against God?” (Genesis 39:9) May we also be preserved from temptation by allowing God's Word to control our lives.*<sup>418</sup>

Dr. Thomas Constable: *In the epilogue to this story (Proverbs 6:24-27), Solomon advised a three-fold defense against this temptation. First, guard your heart (Proverbs 6:25 a). We are in danger when we begin to desire and long for an adulterous affair. Fantasizing such an affair is one symptom that we are in this danger zone. Second, guard your body (Proverbs 6:25 b). Do not go near or stay near someone who may want an adulterous affair. Third, guard your future (Proverbs 6:26-27). Think seriously about the consequences of having an adulterous affair before you get involved.*<sup>419</sup> The

<sup>415</sup> From <https://bible.org/netbible/index.htm?pro6.htm> (footnote); accessed September 12, 2015.

<sup>416</sup> Paraphrased from Peter Pett accessed September 28, 2015.

<sup>417</sup> Adam Clarke, *Commentary on the Bible*; from e-Sword, Prov. 6:35.

<sup>418</sup> Dr. Henry Allen Ironside, *Studies on Book One of Psalms*; from e-Sword, originally taken from [http://www.plymouthbrethren.org/byauthor/44/henry\\_allen\\_ironside](http://www.plymouthbrethren.org/byauthor/44/henry_allen_ironside); Prov. 6:30–35.

<sup>419</sup> From <http://www.studydrive.org/commentaries/dcc/view.cgi?bk=19&ch=6> accessed September 28, 2015.

warnings against immoral relationships and adultery are similar. However, Constable's comments specifically cited adultery, so I placed them here.

Ross: *A man's life is not destroyed in one instant; it is taken from him gradually as he enters into a course of life that will leave him as another victim of the wages of sin.*<sup>420</sup>

Our Daily Bread (Mart De Haan): *Aesop tells the ancient story of a boy hunting for locusts. The lad had caught quite a few when he saw a scorpion. Mistaking it for a locust, he reached out his hand to take it. The scorpion showed his stinger and said, "If you had but touched me, my friend, you would have lost me, and all your locusts too!" There are some things you cannot embrace without losing what you have in the process. King Solomon used a word picture of fire instead of a scorpion as he warned his son against the dangers of sexual sin (Prov. 6:27, 28, 29). As a wise father, he wanted his son to know that in this wonderful, dangerous world there are not only flowers and songbirds but also scorpions and fires.*<sup>421</sup>

James Rickard: *Interestingly, after these chapters, adultery is mentioned only rarely in Prov 10-31, unlike the other topics addressed in this chapter, pledging surety, laziness, wickedness, violence, etc. Sexual immorality and adultery are addressed only four times in the rest of the Book, Prov 22:14; 23:26ff; 29:3; 30:20, which may mean that this theme was rarely the subject of individual proverbs. If so, having a lack of available poetic sayings could explain why adultery is so dominant in the preface, as more than one-quarter of the verses of these nine chapters address adultery or sexual immorality.*<sup>422</sup> I have not done the math, but if all Rickard's references are accurate, perhaps he meant the first six chapters?

Peter Pett: *Nor would there be any relenting by the husband who had been cheated. For jealousy more than anything else inflames men's burning rage, indeed it is regularly the source of that rage. Thus the husband will be filled with constant rage against him and will not spare him or relent in the day when he is able to obtain his vengeance. Nor will he be bought off. He will not accept any offer of ransom. Nor will he rest content and allow his rage to subside, even though he is given more and more compensation. Nothing will stop him. He will not rest until he feels that he has been fully requited through maximum judgment coming on the adulterer.*<sup>423</sup>

Again, although adultery is completely wrong on its face; there is also the notion of spiritual adultery. Just as there is the right woman and the wrong woman, so there is Bible doctrine versus false doctrine. This theme is found throughout the book of Proverbs; particularly in Prov. 8, where the wisdom of God is exalted above all else (in order to understand the wisdom of God, a person has to have first believed in the Revealed God).

### James Rickard Summarizes Proverbs 6:26–35

- 1) The price of adultery is severe, inevitable, and unending, vs. 26-31.
- 2) The cheated husband's burning anger of jealousy will never accept any payment for the wrong done to him less than the total destruction of the adulterer, vs. 34-35.

Second summary:

- 1) In vs. 26 we see the severity of the consequences established by contrasting the price of a prostitute, "a loaf of bread", that is, one measly meal, with the price of the adulteress, "the precious life", that is, one's very own life.

<sup>420</sup> From <http://www.studydrive.org/commentaries/dcc/view.cgi?bk=19&ch=6> accessed September 28, 2015.

<sup>421</sup> From [http://preceptaustin.org/proverbs\\_illustrations.htm#6](http://preceptaustin.org/proverbs_illustrations.htm#6) accessed October 2, 2015.

<sup>422</sup> From <http://gracedoctrine.org/proverbs-chapter-6/> accessed September 24, 2015.

<sup>423</sup> From <http://www.studydrive.org/commentaries/pet/view.cgi?bk=19&ch=6> accessed September 28, 2015.

### James Rickard Summarizes Proverbs 6:26–35

- 2) In vs. 27-29, we see the inevitability of the consequences illustrated by comparing adultery to playing with fire. Here we see that if you do, you will get burned!
- 3) In vs. 30-31, cf. 34-35, we see the unending duration of the consequences established by contrasting adultery with robbery: a thief can pay compensation for his wrongdoing, but the adulterer cannot.

From <http://gracedoctrine.org/proverbs-chapter-6/> accessed September 24, 2015.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Access to Stuart's work on Proverbs is incorrectly linked on his [website](#). The correct link is found below.

### Stuart Wolf's Summary of Proverbs 6:21–35

1. As seen in 3:1, the verb נָצַר NahTSaR is used to command the son to guard the content of the lesson, having the idea of protecting something based on loyalty and fidelity, to observe the commandments in order to prevent damage, loss, or destruction.
2. The typical introductory address my son marks a change in subject matter, again bringing into view the affection of the teacher, here demonstrated by strict commands to pay attention and apply the information presented.
3. Unlike 2:1 and 3:1, the term commandment is singular, meaning that the command to avoid the adulteress is in view, whereas the more general plural looks to the entire content of the book; properly raising children requires general discipline and specific lessons for specific situations.
4. This particular term (מִצְוָה MiTSWaH) refers to a condition within a contract, a required act or obligation to keep the terms of the agreement in force; it presumes a mutual relationship of benefit, as the instructor gives the student what he seeks (wisdom) in exchange for loyalty, fidelity, and obedience.
5. As seen previously, the specific source of the commandment is the father, but this does not mean that he has created this beneficial information on his own, rather it recognizes that the father was given the information and agrees that it is reliable. 2:6
6. The command do not forsake repeats the admonition of 1:8b, and again requires strict adherence to the information imparted; we reiterate that merely hearing the commands is insufficient if one is to achieve SHaLOM, actually acting on the knowledge acquired is the goal.
7. The teaching (TORaH) represents the concept of catechetical (formalized/ organized) lessons, and presupposes a relationship between the teacher (who possesses authority over the student) and the student (who has every right to hold certain expectations from the teacher).
8. As Wagner (TDOT) observes, "It is clear that only when this mutual relationship is present with its readiness to give and to receive that the function context denoted by YahRa' ("to throw", the root of TORaH) is given its full due".
9. Again the mother is specified as the source of this formal instruction, reinforcing the role of both parents in the upbringing of children, and implies (if not demands) a united front in the schooling of children within the home.
10. Basically meaning "to tie something to something", קָשָׁר QahSHaR metaphorically refers to a certain level of memorization, so that they are permanently impressed on his mental and spiritual being, ever ready for use when needed.
11. In other words, the student's entire being is to be centered on the use and application of the Divine viewpoint, with his heart devoted to the fulfillment of God's Directive Will; with the Divine viewpoint at the forefront of the student's life, he is assured that when the temptation to engage the adulteress arrives, his instinctive reaction will ensure his success/survival.
12. This is the meaning of דָּמִית' TahMiYDh continually; there should never be a time that the son is not engaged in pursuing wisdom through the information presented by those with his best interests at heart.
13. A verb found only here and in Job 31:36, דָּנָה 'ahNaDh tie is more forceful than QahSHaR, and implies a more emphatic adherence, a determination to respect, acquire, observe, and adhere to the admonitions, whatever the situation may be, and whatever temptation may arise.



### Stuart Wolf's Summary of Proverbs 6:21–35

14. Securing the commands around your neck pictures the prominent display, and readily observed adherence that the son demonstrates in his day to day activities; one of the goals of a proper Christian Way of Life is recognition by one's peers that they are different than the run-of-the-mill cosmic types in the majority.
15. The intensive-reflexive form of הלך HahLaK walk has the force of "to commune", viewing the student as constantly in the company of Divine viewpoint; this demands that the student wants to be in this company, and so applies the Divine viewpoint in their everyday activities.
16. The plural is now dropped, as she will cause to guide..., either because both the "commandment" and the "teaching" are synonyms for the lesson, or because we have an incomplete personification of Wisdom.
17. The latter identification has merit, since the student is called upon in the lesson to make her his companion, instead of the temptress; we repeat that application of Divine viewpoint prevents one from 'accidentally' falling into sin. 1Jn 3:6
18. The Hiphil נָחַה NahCHaH means "to conduct one along the proper path", and is used of herding a flock (Ps 78:53), leading away as captive (Job 12:23) or to tenderly lead one out of trouble (Job 31:18).
19. This repeats the promise of 4:6, as the manner in which application of Divine viewpoint protects the adjusted believer, as they are "guarded" and "watched over" by active fulfillment of the commands and instructions.
20. That is to say, God has so arranged our lives that proper application of the various facets of Divine viewpoint will bring success, street-smarts, business savvy, and honor into our lives in time (and certainly for eternity).
21. We can contrast the protected wise son's life with that of the gullible fool's inevitable destiny found in 7:6f; even though the cosmic fool may escape harm in the beginning, there is an inescapable consequence for rejection of the righteous principles they should have been pursuing.
22. The phrase when you lie down constitutes a merism with active pursuits to encompass constant protection (cp Ps 139:2); regardless of the situation in which one finds themselves, there is a Divine viewpoint behavior that should be the believer's instinctive reaction.
23. Once again there is a play on the synonyms נִשְׁמָר NahTSaR "observe/watch over" from vs 20 and שָׁמַר SHahMaR guard/watch over, as the promise is that the dangers fraught in disobedience are avoided due to obedient compliance with a righteous lifestyle.
24. The righteous deed – blessed consequence nexus is implicitly repeated, reminding the student of the reality on which he must focus when the theoretical benefits of sin rear their ugly head; it must become an innate (inherent in the essential character of something) response to resist temptation if one is to succeed in life.
25. The natural conclusion of a safe night's sleep is that you will awake, implying protection during the time of most vulnerability (cp 3:24); this connotes looking for and reflecting upon the teaching in the morning, before the beginning of work and other social encounters.
26. Certain rabbis interpret "when you walk" as referring to this life, "when you lie down" to the day of death, and "awake" to the life after resurrection, but it seems best to view it as action in Ph2, the focus of Proverbs' teachings.
27. The term שִׁיחַ SHiYaCH looks to "loud, enthusiastic, emotionally laden speech" (HALOT), and has "the basic meaning... 'rehearse', 'repent', or 'go over a matter in one's mind'" (TWOT); Wisdom becomes one's counselor, guaranteeing advice for any and all circumstances if her exhortations are followed. cp 1:33
28. An explanatory כִּי KiY introduces the reason why the commandment and teaching of the father and mother will guide, protect, and instruct; they are his light source, enabling him to move about securely in the cosmic night. 1Th 5:4-8
29. The verse assumes that, upon waking, the son will continue walking in communion with Wisdom; we reiterate the recognition of positive volition in the student by the teacher, and the interest shown in response to the teaching – this is no temporary or fleeting response to an emotional reaction, this is the believer determined to succeed.
30. The terms lamp and light are metaphors for guidance and protection, since they illuminate right and

### Stuart Wolf's Summary of Proverbs 6:21–35

wrong, as well as the beneficial and/or detrimental consequences; the son can “see” what will happen ahead, whichever path he chooses.

31. These same qualities are accorded to God's Word in Ps 119:105, again emphasizing that the father's and mother's commandments and teachings are grounded in Bible doctrine, not some human viewpoint or mere experience.
32. To the commandments and teachings we now add rebukes of disciplined instruction, suggesting that, unless the son is reprov'd in smaller areas of life, the admonitions to avoid the unchaste wife will be ignored in time of temptation.
33. The fact is that parents cannot protect their children at all times, they need to be prepared for the unexpected by being taught self-discipline, self-control, and self-sacrifice; the STA is ever-present, a child must be trained to overrule it.
34. The plural hints to the fact that several wrongs are righted by adherence to this particular instruction; avoiding an adulteress would certainly prevent infidelity to one's own spouse, and the need to recover spiritually would be negated, to name a few.
35. Since this teaching is the way of lives, we may summarize them by saying they illuminate the way that the Lord watches over, the way of the full and abundant life, and the way on which the son will be protected from hidden pitfalls.
36. Now moving to specifics, the son needs protection from the smooth-talking, unfaithful wife, with the verb שָׁמַר SHahMaR to guard/keep harking back to the introduction in vs 20; vss 20-23 are designed to get the son's attention so that he will pay heed to the actual subject matter of the lesson.
37. A textual question arises since the original manuscript did not have vowel pointing, and the word רָע Ra' evil could also be pointed as רֵעַ Rēa' “neighbor”:
  - 1) the LXX renders the terms as gunē hupandros “married woman”
  - 2) however, the 11 other uses of “neighbor's wife” all have pronominal suffixes (cp vs 29), while this would be a generic designation, implying that any and all neighbors have unfaithful wives
  - 3) Waltke suggests that the final Kaph “your” was inadvertently deleted due to its similarity with the initial Mēm on the next word; unfortunately for this theory, the two look nothing alike
  - 4) we will not be dogmatic, but it seems more in context that the son would need protection from dangerous seductress who can ruin him, as opposed to a generic married woman in his geographical periphery, so we will retain the MT rendition
38. Her smoothness will be graphically illustrated in the next lecture (7:10-21), but from the point of view of the tempted, her speech is fluent and lubricious (lewd, sexually stimulating, wanton) but from the father's viewpoint it is slippery and treacherous.
39. The same term (חֶלְקָה CHeLQaH) is found in 2:16, meaning that a deceptive female who flatters her victim, with promises of the bliss “he deserves”, is in view; the smoothness of her speech looks to the (faked) sincerity with which she offers it.
40. The tongue stands as a metonymy for her speech, although any literal, non-figurative meanings could certainly be legitimately inferred; one thing is certain, if the son maintains distance from her tongue in any way, shape or form, he is sure to be protected from future consequences for failure to resist her temptations.
41. The basic meaning of נָכְרִי NahKRiY is “a foreigner”, but it is hardly likely that Solomon is condoning adultery with a fellow Israelite; its use looks to the fact that the woman in question is outside the covenant relationship, a stranger to righteousness.
42. The actual lesson begins in vs 25, with the command not to desire the unchaste wife, backed up by successive supporting arguments, each beginning with KiY “because”:
  - 1) the severity of the penalty is established by contrasting the price of a prostitute – a meal – with the price of the adulteress – one's life
  - 2) the inevitability is illustrated by comparing adultery to playing with fire
  - 3) its unending duration is established by contrasting adultery with thievery – a thief can make recompense, the adulterer cannot
  - 4) an additional aspect is the realization that the adulterer brought all this misery upon himself
43. The term חָמַד CHahMaDh is used in the Ten Commandments (Dt 5:21), and has a basically neutral

### Stuart Wolf's Summary of Proverbs 6:21–35

- meaning of desire, but its most frequent meaning is an illegitimate craving for that which one does not rightfully possess.
44. The adulteress' body belongs to her own husband (1Cor 7:4), the adulterer is seeking to 'steal' another man's property, and God Himself has promised to punish the wrongdoing (Heb 13:4); why would the son want to place himself in that position?
  45. The object of his lustful attraction is her beauty, which refers to the outward form or physical appearance (cp 11:22); only when accompanied by prudence or the fear of Yhwh does beauty represent the biblical feminine ideal. cp 31:30
  46. As confirmed by Jesus in Mt 5:27-28, this coveting takes place in your heart, here meaning the core of one's being, the mental combined with the physical, the sum of one's being as directed towards an illegitimate goal.
  47. This command presumes that one can govern their heart (4:23), and the method is the introductory address of the lesson – memorization and strict adherence to the father's lesson is the keystone to protection from the pitfalls of involvement in adultery.
  48. Paul expands on this concept – resistance and avoidance of sin by adherence to the commands of God – in Rom 7:7-8:17, perhaps the clearest description of the adjusted believer's dilemma, and the solution for our failure to maintain righteousness.
  49. The parallelism between “so not covet her beauty” and do not let her capture you with her eyelids suggests that coveting begins by allowing and maintaining eye contact, i.e. optical stimulation aroused by her beauty.
  50. This changes the perspective of the son's active desire of the adulteress to her role in the seduction of the man, as she uses her physical attributes to communicate a lustful desire on her part, as well.
  51. Archaeologists have uncovered cosmetic boxes, bowls, and spoons, and as 2Kin 9:30 shows, it was common for a woman to apply antimony (a dark silvery mineral) to the eyes in order to enhance their beauty.
  52. Sirach comments “A wife's harlotry shows in her lustful eyes, and she is known by her eyelids” (Sir 26:9), so the picture is of an over-application of cosmetics, particularly the garish, over-dramatic color patterns so prevalent today.
  53. The first argument contrasts the “price” (i.e. the severity of its penalty) of the prostitute, who can be had for a meal, with the adulteress who will cost him his life; the OT tacitly accepted the presence of foreign (Lev 19:29) prostitutes as a reality, although it never condones them or their trade. Dt 23:18
  54. The interpretation of 26a is admittedly difficult, the literal translation is two prepositional phrases “on behalf of a prostitute unto a loaf of bread”; scholars uniformly provide a verb, but there is little agreement as to the correct one.
  55. Several translations provide, without grammatical warrant, a subject, such as the NAS “one is reduced”, or NIV “the prostitute reduces you...”; the NJB recognizes that a subject is not required, “a prostitute can be bought for a hunk of bread”.
  56. The LXX translates בַּעַד Ba'aDh with timē “price, value”, and the best solution seems to be recognizing the term as a noun, referring to what one exchanges for the acquisition of the desired object. cp Job 2:4
  57. A prostitute is satisfied with a relatively small payment, a loaf of bread (i.e. the price of a rather meager meal), while the adulteress hunts the most precious thing of all.
  58. Some object that a loaf of bread would be too cheap for a prostitute, but we can presume that the price of various whores would vary then as it does now; Solomon is picturing the lowest category of harlot, in order to contrast the cost of engaging either category of evil woman.
  59. In other words, as Toy notes, “...the verse does not condone association with harlots, ...but simply lays stress on the greater harmfulness of the other class of unchaste women”; we can also compare the contrast between thieves and adulterers in 30-32.
  60. The NT warns that those who participate in sex-for-hire will participate in God's wrath, not His life (1Cor 6:13-20), but adultery is worse because it involves breaking the marriage vow, the sacred oath given before God and man for marital fidelity.
  61. The phrase the wife of a man is qualified by context as the unchaste wife, with most translations correctly glossing the phrase as “the adulteress” (but cp NJB “a married woman” – including one's own?).

### Stuart Wolf's Summary of Proverbs 6:21–35

62. Using an incomplete metaphor, Solomon describes her activities and goals using צוד TSUDh hunts to describe what this female pursues with the intent of capturing/ killing; her weapons are her eyes and voice (vs 25), her goal is destruction.
63. The term NePHeSH is rendered life, with its emphasis on the appetites and desires of the soul; the adulteress does not seek those who do not desire her, she picks her victims from the ranks of the willing.
64. The fact that this is precious/splendid refers to her victim-of-choice, the virile young male that can satisfy her own wanton desires (cp 7:7-22); she knows exactly what she wants, but her victim, unless grounded in wisdom, is her easy prey.
65. The argument now shifts from the severity of the penalty to its inevitability, using two illustrations from fire to repeat the deed-consequence motif in the moral realm, and escalates from indirect contact with clothing to direct contact with one's skin.
66. An interrogative particle הָ Hə is here translated can?, setting up a rhetorical question that demands the answer "of course not!"; by asking questions, the father involves the son in thoughtful participation, so as to see the blindingly obvious conclusion.
67. The noun 'ISH may refer to any person (cp 5:21), but the use of GeBheR "mighty man" in vs 34 probably limits the example to a male; the principle is the same regardless of sex, but the lesson is directed to the son, the father is trying to make this as "up close and personal" as possible.
68. Found only 4x, the verb חָהָה CHahTHaH appears to be a technical word for snatch up coals of fire, emphasizing the rapidity and deft movements required to avoid burning one's hands. also cp Ps 52:7
69. The fact that the hands are not mentioned as potentially damaged (vs 28) probably indicates a man that grabs a few hot coals and attempts to carry them in the fold of his robe, in the area of the bosom, as if they were foodstuffs (Hag 2:12).
70. The garment refers to any type of cloth robes one might wear, pointing to the universal nature of damage by fire; the implication is that no matter the method or manner of adultery, there will be a price to pay.
71. To be burned is an incomplete metaphor for permanent, painful, and potentially life-threatening damage the foolish behavior brings with it; the metaphor will be made explicit in vs 29, but the point is obvious – harm is inevitable after the fact.
72. Escalating the foolishness of purposely initiating direct contact with fire, the teacher gives another example of an action that is sure to bring immediate and inevitable consequences, and is universally recognized as counter-productive to one's well-being.
73. The conditional particle אִם 'iM if links vs 28 with 27, continuing the theme of experiencing the results of contact with an extreme heat source; again, the only accurate answer is "of course not!", meaning that the son, with only a little reflection, will see that the results of adultery are not only a potential suffering, they are inescapable.
74. The Piel (intensive) form of הָלַךְ HahLaK walk is used to define the activity as one of energetic, repeated lifting and lowering of the legs to press down into the coals, ensuring maximum skin-to-charcoal contact.
75. This repetitive plunging-withdrawal motion may have been intended to evoke a certain connection with the sex act itself, since, as Waltke notes, "Whoever touches this 'hot' woman will burn more than his fingertips".
76. The phrase not be branded/scorched glosses a rare verb found elsewhere only in Isa 43:2, and describes actual, intimate contact with extreme heat; bare feet repetitively striking hot coals have a definite, unavoidable consequence, so does adultery.
77. The adverb כֵּן KēN introduces the moral to be drawn from the two illustrations, and expresses the realization of something just spoken; the logical result of playing with fire is damage/injury, in the same way there is a logical result of violating the marriage covenant, and the teacher is reinforcing the lesson to avoid that result.
78. Again we see the graphic, no-nonsense manner in which Solomon warns his son, with the literal Hebrew reading one entering into his neighbor's wife, a powerful metonymy for the sex act; realism is required if the gullible son is to mature into a successful adult.
79. The object his neighbor's wife makes clear that adultery is in view, not prostitution or even illicit sex; this of course does not imply that those activities are in any way legitimate, adultery is the specific subject



### Stuart Wolf's Summary of Proverbs 6:21–35

of this lesson.

80. The neighbor is mentioned since he is the one that makes the punishment inevitable; it also nuances a certain level of betrayal, since the command is to “love your neighbor as yourself” (Lev 19:18 cp Mk 12:31), and instead the adulterer uses that which is of most value to his neighbor, illegitimately and without permission.
81. The adverb כָּל KōL all intensifies the parallel participle “the one who enters into”, and brings conclusion to the argument; the inevitable nature of the consequences of adultery awaits everyone that engages therein, the son will be no exception.
82. The verb נָגַע NahGa’ has the basic meaning of touch, or make physical contact with another person or thing, usually with the hands; it demonstrates a certain authority over the object, which in this case is illegitimately assumed.
83. The literal reality behind the two metaphors is will not be cleared/made innocent, summarizing the argument that punishment is inevitable; vss 30-35 will clarify the nature of the punishment, and will reinforce the necessity of avoiding adultery.
84. The argument now shifts to the unending duration of the adulterer’s suffering by contrasting the temporary social stigma of a thief apprehended trying to satisfy nutritional hunger with that of the adulterer who steals to satisfy sexual hunger; the community can find some measure of justification for the former, there is none for the latter.
85. Vs 30 modifies the main clause, men do not despise a thief, with a conditional clause when...hungry; again, Solomon is not condoning illicit activities, he is comparing an activity everyone recognizes as illicit to the more serious actions he warns against.
86. The term נָגַב NaGGahBh thief here deals with stealing possessions or objects, not people (Ex 21:16), and doing so secretly and by cheating, not by force (Job 24:14); although theft is a criminal act under any circumstance (Ex 20:14), people’s reactions to it are somewhat mitigated by the motivations prompting it.
87. The term מָלֵא MahLē’ has the basic meaning “to fill”, but takes a special sense when combined with vp,n NePHeSH, usually translated “soul”, but having the nuance of appetite, or that which one desires to fulfill some craving or need.
88. The next verb is רָעַב Rah’ēBh, which refers to a voracious hunger, desperate and famished, such as in a famine (Gen 41:55); the thief may or may not be poor, but there is simply no source of nourishment, while the adulterer could find a source to cure his ‘hunger’ elsewhere.
89. However, the Law is clear, even though a hungry thief may not be despised for his thievery, any convicted thief had to pay the penalty, which ranged from replacing the object stolen in multiple amounts (Ex 22:1) to capital punishment by the victim (vs 2) to being sold into slavery (vs 3).
90. Softened by most English translations, the Niphal (passive) מָצָא MahTSah’ indicates that he will be found, taking on the more technical notion of catching a criminal in the act (cp Ex 22:2), and again emphasizes the deed-consequence motif.
91. In legal literature, the term שָׁלַם SHahLēM has the technical meaning he must repay, or pay, settle a debt, make good or compensate; the minimum amount required was double, since the thief was expected to return the stolen party, and justice required that he be defrauded of the amount he intended to steal. cp Dt 19:18-19
92. The maximum multiple recompense was 5x (Ex 22:1), nowhere in the Law is it required to pay back sevenfold, but Solomon is emphasizing the full compensation demanded by the Law; he is not adding to the punishment of the Covenant, he is stressing the completeness of the penalty.
93. The parallel verset all the wealth of his house he will give corroborates this interpretation, since nowhere is a thief required to sacrifice everything he owns as recompense for his thievery, unless the amount stolen would require such a sum.
94. The case of a thief caught in the very act who could not repay the appropriate amount is found in Ex 22:3b, which illustrates the completeness of the punishment; there are no excuses accepted in the punishment of stealing, how much more adultery?
95. A substantival participle brings the lesson back to the inevitable end of the adulterer, one who characteristically has sexual intercourse with the wife or betrothed of another man; the Law distinguishes



### Stuart Wolf's Summary of Proverbs 6:21–35

96. this from polygamy (Ex 21:10), fornication (Ex 22:16) and prostitution (Lev 21:9). Ex 20:14 & Dt 5:18 Probably the addition of with a woman is designed to prevent any misunderstanding (cp Lev 21:9), but in any case he is brainless, lacking sense; the absence of common sense in his core being is demonstrated by his total disregard for decency.
97. The chiasmic parallel ruining his life escalates the lack of sound judgment into its eventual effect, the active result of a passive ignorance.
98. How he ruins his life will be specified in vs 33, but the term שָׁחַת SHahCHaTH looks to a thorough devastation, an utter ruination (cp 25:26); temporary pleasure found in illegitimate intercourse brings results only the self-destructive or insane would desire.
99. The emphatic pronoun הוּא HU' stands as a synonym for the adulterer, who himself does it, i.e. commits adultery; the evil woman hunts for "the precious life", but he is the one ultimately responsible for his self-destruction.
100. Whereas the thief experiences financial ruin, the adulterer also experiences physical and social ruin; Solomon warns that engaging in this activity will result in the opposite of SHahLOM, and that to the extreme degree.
101. The term נָגַע NeGa' looks more to the act of striking rather than the results, meaning the violent assault that inflicts the pain; while it may be inflicted by other humans (Dt 17:8), the root idea is a punishment meted out by God, as in the case of disease (usually glossed as "plague"). cp Lev 13-14
102. The shame associated rules out any public vindication or honorable recovery, and if this is an hendiadys ("strokes of shame"), it probably refers to a pagan court and public flogging – adultery with an Israelite woman would bring the death penalty.
103. The same root rendered "caught" (מָצָא MahTSah') gives the ultimate payback that the brainless, self-destructive adulterer will find, with the additional nuances of "to come upon", or "to meet", so the picture in view is that the results are already prepared, the adulterer just hasn't come across them yet.
104. Just as in Pr 18:3, with the disgrace that the adulterer will experience, he will also find reproach (חִרְפָּה CHeRPaH), meaning the scorn and contempt that society heaps upon the one who sought to break down its social coherence, denigrating his significance and potential influence.
105. The indelible nature of this shame is seen in the use of מָחָה MahCHaH, with the basic meaning of wiped away, also used of a dish, the mouth, or tears from one's face (2Kin 3:13; Pr 30:20; Isa 25:8); his reproach will not be removed from society-at-large for the remainder of his life.
106. The argument as to why the adulterer's penalties are inevitable, severe, and unending is introduced by KiY because, and center around the offended party's jealousy, the strong passion against a rival because of the zeal for his own property.
107. In SOS 8:6, jealousy is compared with the hard, unyielding, unforgiving grave, and Pr 27:4 ranks it as the strongest, least resistible force a man may have to face; does the son really want to face this as his way into Phase 3?
108. This indignation produces wrath, a term derived from "to be hot", and focuses on the type of anger caused by a sense of having been wronged, and the recognition that the wrong deserves recompense.
109. Always viewed in a negative sense (cp 15:18, 19:19, 22:24, 29:22), it can refer to righteous indignation (Num 25:11), but it is never viewed as something to be desired or that by which one will wind up the better for enduring.
110. The neighbor is specified as a גִּבּוֹר GeBheR, which term designates man at the height of power and competency, meaning that the cruel and merciless wrath already in view has the power to be enforced.
111. Verset b views the psychological aspect of the offended party's mindset, as he will not show compassion/take pity; the very nature of the offense precludes logical or objective reaction, there will be hell to pay.
112. No pain that can be inflicted in the day of revenge will be left out, using a legal term (נָקָם NahQahM) to designate a legitimate right to exercise force for defensive vindication, by punishing those that do not respect one's rights or rule.
113. This does not require that the wronged husband will punish the adulterer himself, adultery was a communal affair, and legal means were available; neither does it preclude self-initiated revenge, but a variety of options (all bad) were available.

### Stuart Wolf's Summary of Proverbs 6:21–35

114. Literally rendered he will not lift up the face, the offended husband will not be favorably disposed to the offender, so the son should consider the “gain theory” when he is tempted by the opportunity of illegitimate sexual gratification.
115. Best glossed any, KōL “all” refers to whatever type of restitution the offender might offer, with כֶּפֶר KōPHeR referring to “the material gift that establishes an amicable settlement between an injured party and the offending party”. (TDOT)
116. From a verb meaning “to cover something with something”, it has the idea of a ransom, or the price of redemption; the courts may sentence the adulterer to a public flogging, shame, and the loss of his property, but the husband will never be pacified.
117. Using the verb of accession (אַבַּח 'ahBhaH), the point is driven home that, no matter the sentence meted out by the courts, etc., the offended husband will not reach the point that he is satisfied, and be content that the offender has suffered enough.
118. Personalizing the hard reality of the lesson, Solomon uses the 2<sup>nd</sup> person you so that the son will realize he is included in this universal deed-consequence judgment; we are each culpable for our decisions, in the end we have no one else to blame.
119. In fact, there is no room for bargaining, or to enlarge the initial offer; the finality of the revenge is set from the very beginning, one cannot back out, recompense, or win over the enraged husband (so don't offend him in the first place!).
120. Glossed as “gifts”, context better suits the more common translation bribes, or money given to pervert justice (cp 17:23); the plural emphasizes the desperation felt by the son, as he will find himself giving all that he owns in a vain attempt to salvage his life.
121. Somewhat noteworthy is that there is little evidence that bribery in foreign cultures was regarded as a moral issue, and it was even recognized as a legal transaction; this would again seem to indicate that a foreigner is in view, a female outside the Covenant relationship in which the son lives.
122. Although the fate of the offending wife is not mentioned, a woman brazen enough to act in this manner would likely be killed outright, divorced at least, or was perhaps involved in a decidedly dysfunctional relationship.

From [www.hbcpinellas.org/proverbs/prov6.doc](http://www.hbcpinellas.org/proverbs/prov6.doc) accessed September 25, 2015 (slightly edited). The font bwhebb is necessary to read the Hebrew.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

[Beginning of Document](#)

[Doctrines Covered and Alluded to](#)

[Chapters of the Bible Alluded](#)

[Definition of Terms](#)

[Introduction](#)

[Addendum](#)

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[Exegetical Studies in Proverbs](#)

### Addendum

When I study a chapter of the Bible, one of the questions which I nearly always have is, *why is this chapter in the Word of God?*

### Why Proverbs 6 is in the Word of God

1. Proverbs 6 changes the dynamic of Proverbs dramatically, handling a half-dozen individual subjects in this one chapter.

### Why Proverbs 6 is in the Word of God

2. Proverbs 6 deals with a recommendation rather than with something that is a sin or an evil activity (surety).
3. Cosigning a loan has not been mentioned up until this time in the Bible (which would be the application of the ancient surety practice).
4. This chapter emphasized, as I have not seen before, the importance of work in a person's life.
5. Hidden in a portion of this chapter is, how mothers and fathers differ in the way that they teach and bring up their children; and how important these differences are. This is a doctrine which needs to be more fully developed.
6. Very importantly, the author emphasizes the devastation caused by adultery.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

There are a great many things to be studied in the book of Proverbs; here are a few of the studies that we embarked on and learned from.

### What We Learn from Proverbs 6

1. This chapter lent itself to a discussion of authorship, because of the continual warnings about adultery and illicit relationships.
2. This chapter gave us an opportunity to examine various credit and lending practices of that era.
3. We studied several examples of agreeing to a contract and staying with that contract.
4. This chapter provided us the opportunity to study the various divine institutions; and to concentrate particularly on the divine institution of work.
5. There was a great deal of application by Gary North.
6. We studied the Bible and poverty.
7. We studied what we learn from observing the ant.
8. One of the excellent doctrines was *Living the Spiritual Life in a Material World*.
9. This chapter gave us the opportunity to examine the sins of pride, murder, lying, and adultery.
10. There are several unspoken parallels here. Whereas, David speaks of the immoral woman versus the right woman; this finds its parallel in false doctrine versus Bible doctrine (in Prov. 8, doctrine will be personified as a wonderful woman).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Lust and pornography is a problem for many Christian men.

### WINNING THE WAR AGAINST LUST by Steven J. Cole

I want to answer a very practical question for Christians living in this sex-saturated society: How can we win the war against lust and the overt sexual sin which results from lust? We're bombarded daily with sensuality. You can't watch TV, read a news magazine or drive past bill-boards without being confronted with blatantly sexual pictures and messages. We all know that as Christians, we are to avoid sexual immorality. The tough question is, How? Being a man, I'm writing as a man to men, although what I say has much application to women as well.

For years I fought a losing battle against lust. It wouldn't be profitable for me to go into detail describing my defeats. But so that you know that I've been there, I will say that ever since my early teens, I have been a connoisseur of fine women. Long before the movie, "10," came out, I had a habit of automatically checking out a woman's anatomy and scoring her various features. For a number of years, there were very few "Playmates

## WINNING THE WAR AGAINST LUST by Steven J. Cole

of the Month” whom I had not scrutinized. I was a Christian, even a “committed” Christian and seminary student during some of that time, involved in serving the Lord. But I was defeated by lust.

I still lose an occasional skirmish. But by God’s grace, for many years now, I’ve been winning the war. I want to tell you how. Several things have helped me move from defeat to consistent victory.

### SCARED INTO HOLINESS

I got scared straight. I knew I should be holy. Years ago I yielded my life to the Lord in accordance with Romans 12:1-2. But that didn’t make much difference in my battle against lust. Finally I came to a point where the Lord backed me into the corner and asked pointedly, “Do you want to be a man of God or do you want to keep messing around with this sin?” Gulp! I had to make a choice to be holy.

Theoretically, that decision is easy. But in reality, it’s a fierce struggle, because, frankly, I enjoy looking at sexy women. Hormones start pumping when I feast my eyes on one of those gorgeous creatures. Besides, it’s a pastime I can indulge in secretly. It’s all in my head.

God used two things to show me where unchecked lust can lead, which scared me into dealing with my lust habit.

First, I was scared by the devastation wreaked in the life of a friend who was ruined by sexual sin. When I graduated from semi-nary, I checked out several ministry situations. One opportunity involved working as an associate with a man I’ll call Bob who is about eight years older than I. He had founded a thriving church in Southern California and needed help with the growing demands. I was attracted to working with him because he seemed to be a deeply spiritual man. He would often get away by himself for times of meditation and prayer. His family life seemed solid. He had been married for almost twenty years and had four children, the oldest in his teens. I thought I could learn a lot about ministry working with him.

I finally decided to accept another pastorate which allowed me to preach regularly. About a year later, I had not heard from Bob, in spite of a letter or two on my part. When I mentioned it to a mutual friend, he said, “Haven’t you heard? Bob left his wife and family and moved in with a woman from his church.” I was dumbfounded!

A few months later I was at a Francis Schaeffer conference. I rounded a corner in that crowd of over 2,000 and came face to face with Bob. His countenance reflected his agony. We went out for coffee and he recounted the whole mess to me. It had started when he and his wife went too far as teenagers. She got pregnant and they married under pressure. He had always harbored doubts in his mind as to whether she was God’s best for him. Satan used those thoughts as the crack to drive in his wedge—another woman who was “more attractive.”

About three years later I saw Bob at another conference in an-other part of the state. He was there to counsel with one of the speakers, a well-known pastor. I’ll never forget the continuing look of devastation on his face. He looked haggard and much older. I hung the memory of his face in the gallery of my mind. I stop and gaze at it whenever I’m tempted to pursue the sin of lust.

A second thing the Lord used to scare me into getting serious about holiness was my responsibility as a father and pastor. Bill Gothard has a helpful diagram showing the “umbrella of protection” which God puts over people through proper channels of authority.

He explains that if a father has “holes in his umbrella,” due to sin which hasn’t been dealt with, Satan can get through to those under the father’s charge.

One hot summer day years ago I was pushing our first daughter in her stroller at the shopping mall while my wife was in one of the stores. The women in the mall were dressed (or rather, un-dressed) in native Southern California summer attire. One particularly delectable number walked by, and I found my eyes, true to habit,

## WINNING THE WAR AGAINST LUST by Steven J. Cole

checking her out. Then I glanced down at our sweet daughter, so innocent in her first year of life. As her father, I would defend her from any foe, human or animal. The Lord stabbed my heart with the thought, "Why are you allowing the worst foe, Satan, access to your daughter through this hole in your umbrella of protection?"

As I reflected on that incident, I broke out in a cold sweat as I realized that not only my family, but the people I pastored would be vulnerable to the enemy if I didn't clean up my act. You may not be a pastor, but if you're a Christian, both believers and those outside the faith would be damaged if you fell into sexual sin. The gospel of Christ would be slandered. Realizing how my toleration of lust opened myself and others to spiritual harm scared me. I had to stop messing around with lust!

### ADMIT MY SIN AND WEAKNESS

The next part of the battle strategy was to call my sin what it is: Sin! It's not just a "problem." It is disobedience to God. I had to put away all of the rationalizations which I had been using to excuse it: "I'm just a normal, red-blooded American man. My thought-life isn't any worse than any other man's. It's not hurting anyone. Besides, I'm faithful to my wife." No, I'm in disobedience to God when I entertain lustful thoughts.

Another rationalization I often used was to think that if I fed my lust a little bit, it would satisfy my appetite so that I wouldn't need more. But that was like pouring gasoline on a fire. A little bit of lust for me is like one drink for an alcoholic. It just makes me crave more. I had to make a commitment to be a teetotaler.

I've had to learn that I never will become invulnerable against lust. I've discovered that when I indulge in a particular sin, it makes me more vulnerable to temptation in that sin for the rest of my life.

For example, I've never taken drugs. You could set a grocery bag of cocaine on my desk, and I wouldn't have any problem throwing it away. But I know some Christians for whom that would be an in-credibly strong temptation, because they have yielded to that sin. Having yielded repeatedly to the sin of lust, I have to recognize that I will never become so strong that lust will just glance off me. When-ever I get to thinking that I've finally conquered lust once and for all, I'm in trouble. "Let him who thinks he stands take heed, lest he fall" (1Cor 10:12).

But being vulnerable to lust and yielding to it are not synonymous. I'll never be free from the temptation, but I can be free from the sin. By constantly recognizing my weakness, I am driven to trust in the Lord, who is my strength. "When I am weak, then I am strong" (2Cor. 12:10, 9).

### DEAL WITH MY THOUGHT LIFE

One of the convenient things about the sin of lust is that if you're careful, nobody else knows that you do it. Just make sure you steal your wrongful glances when no one else is watching. Don't look at the magazine rack in a store where people you know might happen by. With those precautions, you can enjoy your sin and no-body else suspects it.

But that's like tolerating cracks in a dam. It's all beneath the surface, where nobody sees it. But sooner or later, the dam will burst and cause a lot of damage. Whenever a man falls into immorality, you can know for sure that he has been tolerating the cracks of mental lust for some time before.

Someone has rightly said, "Watch your thoughts, they become words; watch your words, they become actions; watch your actions, they become habits; watch your habits, they become character; watch your character, for it becomes your destiny." Lust must be conquered at the thought level.

In the context of talking about mental lust, our Lord said, "If your right eye causes you to sin, gouge it out and throw it away" (Matt. 5:29, 28, 30-see notes). Origen took this literally and castrated himself. That takes care



## WINNING THE WAR AGAINST LUST by Steven J. Cole

of the sex drive, all right! But I'm not persuaded that that's what Jesus meant! What He meant is, we need to get radical in dealing with sin! I've had to get radical by ruthlessly denying myself the luxury of lustful thoughts.

This means forsaking and confessing any lustful thoughts the moment they occur. Memorizing Scripture, such as 2Corinthians 10:3, 4, 5 (see notes), which talks about "taking every thought captive to the obedience of Christ," has helped. That way I can direct my thoughts from the lust to the Lord. I've had to guard what I look at in magazines, even weekly news magazines. I try to avoid reading detailed accounts of sexual scandals—even Christian sexual scandals! It's amazing how I can remember sensual pictures or stories years later, but I have trouble remembering a verse I memorized last week.

I sometimes tear pages out of Newsweek and throw them in the trash, because I can't read the rest of the magazine without repeatedly looking at the lustful picture. I rarely watch TV or go to movies. I had to throw out a marriage manual because I couldn't handle the explicit pictures. A few years ago when my office was at home, our teenaged neighbor girls, who were amply endowed by their Creator, were outside my study window in their bikinis washing their car. Between gazes out the window, I was struggling to put together a sermon. I finally got up and pulled the drapes, confessed my sin to the Lord, and was able to finish my sermon.

You may think that pulling drapes, tearing pages out of magazines, throwing away books, and avoiding TV and movies is a bit extreme. So is gouging out your eye. I have to deal radically with my thought life to win the war against lust.

### DON'T JUST PRAY--OBEY!

Several years ago I heard about a pastor who had a terrible struggle against lust. He actually rewarded himself for finishing his sermon by going to a porno shop! Concerning his battle against lust, he made the statement, "I cannot tell you why a prayer that has been prayed for ten years is answered on the 1,000th request when God has met the first 999 with silence."

Now wait a minute! If you think about it, this man is blaming God for his own sin: "I prayed for deliverance, but God didn't answer. It's His fault!" That offers no hope to the man struggling with lust: "Keep praying, friend. If you're lucky, God will catch you before you go over the falls. But maybe not." Some help that is!

But the Bible never says that the way to deal with lust is to pray about it. It commands me to flee (1Co 6:18). It says that I should cleanse myself from all defilement of flesh and spirit, perfecting holiness in the fear of God (2Co 7:1-see note). It commands me to walk in the Spirit so that I won't fulfill the lusts of the flesh (Gal. 5:16-note). Pray, yes! But don't just pray: Obey!

God puts the active responsibility for obedience in sexual purity on me. Somehow we've gotten the mixed-up idea that actively to deny lust in obedience to the Lord involves the flesh. So we pray for deliverance and go on disobeying as if we can't help it until that magic moment happens. But Paul never says, "Let go and let God give you victory over lust." He says, "Run!" He says that the grace of God teaches us to deny ungodliness and worldly desires (Titus 2:11-note Titus 2:12-note). I need to do it and can do it! Otherwise, God wouldn't command me to do it.

Part of fleeing is guarding myself in advance. I used to play games with this. I would go into a store to look at the news magazines (so I told myself). After a few minutes of doing that, I would find myself thumbing through Playboy or Penthouse, which were always conveniently nearby. ("How could I help it, Lord?") But now I avoid stores where I could be tempted to browse through sexually explicit magazines. The man in Proverbs 7 (note) wouldn't have wound up in bed with the loose woman if he hadn't first gone near the corner where she lived (see Prov. 7:8-note).

### SATISFY MY WIFE

## WINNING THE WAR AGAINST LUST by Steven J. Cole

I've heard Christian speakers say that one way to guard against sexual sin is to be satisfied with your wife. It's true that being sexually satisfied with her helps me not to be lured by lust for others. But I'm uncomfortable with the approach which puts the focus on my needs rather than on my responsibility.

My responsibility as a Christian husband is not to satisfy myself, but to satisfy my wife. I've found that my sexual satisfaction is the result of seeking to meet her needs on every level—spiritual, emotional, and physical. When I focus on that, she responds and my sexual needs are met.

A lot of men are sexually frustrated in their marriages because they approach sex to meet their own needs. Jesus' words about seeking your life and losing it and losing your life to find it (Mark 8:35) apply to sex in marriage. If I approach my wife to satisfy my needs, neither of us feels fulfilled. But if I work at pleasing her, then I'm deeply satisfied. The best sexual times for me are when my wife is pleased.

I've had to tear down my sexual expectations which were built from Hollywood and Playboy and rebuild them from Scripture. The world promotes my needs above all else. It knows nothing of the self-sacrifice which our Lord taught. Many Christians have unwittingly bought into this philosophy: "If my wife can't meet my sexual needs, then I'll have to meet them some other way. But my needs must be met." But the Lord's way is that I am to love my wife sacrificially as Christ loved the church. The blessed irony is that when I work at that, my needs are abundantly met. I can honestly say with gusto, "They have been!"

Dwight Eisenhower once said, "War is a terrible thing. But if you're going to get into it, you've got to get into it all the way." That's true in the war against lust. You won't win by being halfway into it. But if you'll get into the battle all the way—God's way, using His strategy—you can win!

From [http://preceptaustin.org/proverbs\\_620-35\\_commentary.htm](http://preceptaustin.org/proverbs_620-35_commentary.htm) accessed October 2, 2015.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It may be helpful to see this chapter as a contiguous whole:

### A Complete Translation of Proverbs 6

#### A Reasonably Literal Translation

#### A Reasonably Literal Paraphrase

#### Dealing with a poor financial decision

My son, if you have given a pledge to your associate, and you have struck your palms with a stranger, then you are trapped by the words of your mouth and you are captured by the words of your mouth. [Therefore] do this now, my son, and preserve yourself, for you have come into the hand of your associate: go, submit yourself [to him] and urge your neighbors. You will not give sleep to your eyes or slumber to your eyelids; save yourself, like a gazelle from [a man's] hand and like a bird [escaping] from the hand of the fowler.

My son, if you have given a pledge to a neighbor and shook on it, then you are trapped by the words of your mouth and you are bound to this agreement. Therefore, do this now, my son, in order to preserve yourself, because you have come into the hand of your associate: go right now and submit yourself to him, and appeal to your neighbors. Do not allow yourself to procrastinate, but save yourself, as a gazelle would escape from a man's hand or as a bird would escape from the hand of the fowler.

Do not become a slacker in your life

A Complete Translation of Proverbs 6	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Go to the ant, [you] slacker, and observe her ways and become wise—the ant [lit., <i>who</i> ] does not have a captain or an official or a ruler—[yet] she prepared her food in the summer and she gathers produce during the harvest.	Go to the ant, you slacker, and observe her ways, and, as a result, become wise. The ant does not have a captain, a foreman, or a ruler over her, yet she prepares her food in the summer and she gathers up produce during the harvest-time.
How long will you lie [there], [you] slacker? How long until you rise from your sleep? [But you say, “Just] a little sleep, [just] a little slumber.” —the folding of your two hands to rest. But your poverty will come [to you] like a vagabond and your need [will come to you] like an armed man [an attacker].	How long will you just lie there, you lazy bum, you slacker? How long until you get up? You keep saying, “just a little more sleep, just some additional rest,” or you sit there with your hands folded together. But your poverty will suddenly come upon you, like a criminal vagrant; and you will be financially ruined, as if attacked by a mugger.
The actions of the worthless man	
The worthless man [or, <i>the man of Belial</i> ], the man of iniquity advances fraudulent [and deceitful] speech, winking his eye, scraping with his foot, pointing with his fingers. With his perverse heart, [he is] devising evil at every opportunity, causing [lit., <i>sending forth</i> ] discord. Consequently, his calamity suddenly comes to him; he perishes in an instant and there is no cure.	The worthless man, the man of iniquity, advances fraudulent and deceitful words. He winks his eye, scrapes his foot, and points with his fingers. His perverse heart devises evil at every opportunity, manufacturing discord. As a result, calamity will come upon him suddenly. He will suddenly perish. There is no deliverance.
The 7 things which God hates	
Y <sup>e</sup> howah hates these six [things]; in fact, [these] seven [are] abominable [to] His soul:	Jehovah God hates these six things; in fact, what follows are seven things which He finds abominable:
exalted [proud] eyes, a lying tongue, and hands that shed innocent blood; a heart that devises iniquity [misfortune and fraud], feet [that] hurry towards evil, he utters lies ([as] a witness of falsehood), and [he] sets off discord among brothers.	the prideful look and disposition; a man who lies about himself; a man who would kill those who are innocent; one who constantly plans out iniquity, misfortune and fraud; who has a willingness to engage in evil actions; a man who lies about others; and a person who causes discord among various groups of people.
Remember the teaching of your parents	
My son, keep the commandment of your father and do not forsake the instruction of your mother. Bind them upon your heart continuously; tie them upon your neck. When you walk, she will lead you; when you lay down, she watches over you; and [when] you wake up, she communicates [doctrine] to you.	My son, keep your father’s commandments and your mother’s instruction at the forefront of your mind. Think about them all the time; let them guide you every day. When you walk, knowledge will lead you in the right direction; when you lay down, knowledge will protect you; and when you get up, you will be thinking Bible doctrine in your soul.
Good teaching protects you from the eyelashes of an evil woman	

A Complete Translation of Proverbs 6	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
For the commandment [of your father is] a lamp [to your feet] and [his] instruction [is] light and corrective reproofs [should be] a way of life, to preserve you from the evil woman and from the flattery of the strange woman. Do not desire her beauty in your heart so that she will not take you with her [fluttering] eyelashes, for an adulterous woman [is] a piece of bread, but a man's woman hunts the precious soul.	For the commandment of your father is a lamp to your feet; we see by means of instruction; and paying attention to corrective reproofs should be your way of life. These things protect you from the evil woman and from the strange woman's flattery. Do not be taken in by her beauty, do not allow her to entrap you with her fluttering eyelashes, for she may appear to simply want a piece of bread, but she is after your soul.
Committing adultery is far worse than stealing bread to eat	
So [is] the one who goes in to the wife of his neighbor, he will not be acquitted [and this applies to] everyone who touches her.	Similarly, the man who commits adultery will not be acquitted of his guilt.
[Men] will not despise the thief that steals to fill his soul, for he is hungry. And [if] he is discovered, [then] he will restore [the loss] sevenfold. [As a result,] he will give all the wealth of his house [to satisfy his debt]. [The man who] commits adultery with a woman [reveals] a lack of foresight [lit., <i>heart</i> ]. He [that] does [this] destroys his [own] soul.	Men do not despise the thief who steals bread to satisfy his hunger. Furthermore, when he is found out, he must repay the loss sevenfold. If necessary, he will give all his wealth to satisfy this debt. The man who commits adultery reveals that he lacks foresight and he destroys his own soul.
He [the cuckolded husband] discovers [personal] injury and shame and his disgrace cannot be blotted out, for a man's anger [is] jealousy; therefore, he will not show compassion in [his] day of vengeance. He will not take up the offer [lit., <i>face</i> ] of any bribe and he is unwilling [to be merciful], [even] when you [the adulterer] increase the [amount] of the fine.	In adultery, the betrayed husband is subjected to greater personal injury and shame, and his disgrace cannot be easily set aside, for a man's anger is exacerbated by jealousy. Therefore, he will not show compassion in his day of vengeance. He will not accept any monetary offer in exchange for what has been done; he is unwilling to be merciful, no matter how much the fine is increased.
Chapter Outline	Charts, Graphics and Short Doctrines

The following Psalms would be appropriately studied at this time:

R. B. Thieme, Jr. did not cover this chapter in his **1966 Proverbs series**. He has covered vv. 16–19 on many occasions.



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## Charts, Graphics and Short Doctrines

<sup>424</sup> Some words have been left out of this graphic; including *Strong*, *BDB*, and *pronounced*.



Beginning of Document	Doctrines Covered and Alluded to	Chapters of the Bible Alluded
Definition of Terms	Introduction	Addendum
www.kukis.org		Exegetical Studies in Proverbs