

# proverbs\_6p2 (720p)

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## SUMMARY KEYWORDS

verse, speaking, god, woman, commandment, word, law, meaning, bind, consequences, creation, israel, messiah, life, immorality, order, adultery, desire, serve, purpose

## SPEAKERS

Baruch Korman, Intro Voice

### Intro Voice 00:03

Shalom, and welcome to via after yisrayl A Hebrew phrase which means you shall love Israel. We hope you'll stay with us for the next 30 minutes as our teacher Dr. Baruch shares his expository teaching from the Bible. Dr. Baruch is the senior lecturer at the Zyra Avraham Institute based in Israel. Although all courses are taught in Hebrew at the institute, Dr. Baruch is pleased to share this weekly address in English. To find out more about our work in Israel. Please visit us on the web at love Israel dot o RG That's one word love Israel dot o RG. Now, here's Baroque with today's lesson.

### Baruch Korman 00:43

God desires to bring change into your life. And he brings change into our life through revelation. Let me say that differently through the truth of scriptures. And we're going to see in this second part of chapter six, from the book of Proverbs, instructions to us, so that we can live that transformed life that we can be an individual that has a god pleasing testimony that bears witness to the fact that God is our Lord, and that we submit to Him that we recognize his absolute authority over us. So look with me to our next verse, which is verse 20. And this sixth chapter, where we left off last week where it says, My son, and Solomon is speaking. And he's speaking to young people. And as a fatherly figure, he says, My son, and this can equally be applied to a daughter, my my son, guard, or keep the commandment of your father, and do not forsake or do not abandon the law of your mother. Now, we see here that there is a parental agreement, and what God's revelation, we see the commandment of your father and the law of your mother, it speaks about two parents, the mother and the father, who have a commitment to instill in their children, in this case, their son, the commandment of God, and also the law of God. Why, in order that God ministers to us change, when we submit to God's instructions, we're going to be transformed. And because of that change in our lives, we are going to be more effective in serving God and being an influence a righteous influence in the life of other people. Now in regard to the commandment of God, and the law of God. Notice what he says in the next verse, verse 21, he says, bind them upon your heart, always. So here again, it shows a commitment. It shows a zeal to be someone who takes the truth of God and bind them that means that this one is committed to the the commandment and the law of God. When we deal with the word heart, what should come into our mind thinking? So bind them upon your heart, meaning think of them always. And then he uses a synonym for binding, it's a different Hebrew word, but have the same significance. He says, bind them upon, and

many Bibles will say neck, but it's better to understand this word, as the throat. Why, what do you do with your throat, you speak this word. And modern Hebrew speaks of a specific part of the throat, which enables the purpose person to speak. When you can't speak, we have to talk about laryngitis. This is the Clarence so what we see here is that we are called to not only keep the commandment of of God our Father, and the law of, of faith and truth in in His Word, through Moses, but we're also notice what he says, bind them upon your heart always and bind them upon your throat. Verse 22. Now this binding has a purpose that we we take these words of instructions that commandments of God, and we move with them, we follow their leadership and our life. That's why he says, when you walk, it says as it will guide you. Now the it refers to the commandment or the law. This is one entity. And many will say they because when we talk about the commandments and the law, we think of it in a multiple sense. But But literally here it's in the signaler, showing that it's a unit. So he says here, when you walk, you will be led by by these, this is what he's speaking about. When you lie down. He says, Here, you shall shall keep, they shall be kept upon you meaning it the commandment of God or the law of God, it shall keep you. And then it says, And when you wake up, it is spoken, meaning it should be spoken. You should when you're walking, you are going to be individuals that are led by and walking is a synonym for, for lifestyle, how one lives, so they should be the basis of how you live, and also they are what you should be speaking of. And then he says, At the end of this verse, When you wake up, you are to speak, they shall be speaking, in you be spoken by you. Verse 23. For a candle, I realize most Bibles will say, lamp, but it's literally a candle. He says, For a candle is the commandment, and the law, a light and the way of life. And then he has two words here. Now, the first word that concludes this, this verse is a word for being reprovved. It's a noun. So it's reproofs. What we find is this, it is the law of God, we can say, the commandment of Moses, that he gave Israel, and this commandment to Israel, this law, it's not just for Jewish people, it's for covenantal people of God. And what we find here is when we deal with these meditate upon them, guard them value them, it is going to be a source of reproach. What does that mean? It is going to reprove us. And when we violate them, we're going to come under reproach. Why, this reproaches, for the purpose of repentance, changing us, causing us to do differently. And the last word in this verse is word Musar. We've talked about that a lot. And this speaks to to ethics, or to morality. So the commandments of God are going to produce within us a sense of morality, it is going to produce a sense of ethics and us that's different than than those that belong to the world. So again, and again, we see how these commandments, this law of Moses works in our life, not to save us not to justify us not to reconciles to God, we know that faith does that in the grace of God that Messiah provided through the cross. But we need to see that these laws and commandments do have a benefit for the believer. It gives us a proper perspective, the right way of seeing things and understanding things, verse, verse 24.

#### **Baruch Korman 08:44**

To keep you and here's another benefit, to keep you from the evil woman, literally, the wife, the wife of have an evil one. And notice, because she herself is also evil. We see here that that she is having a ton of flattery. And this tongue of flattery belongs to and a very important word, no Korea, which is a feminine word that speaks to a female who has no covenantal connection with God. And notice what is the word that that is associated with her, the Hebrew word raw, which is an opposition to the will of God. So this woman doesn't have any desire for the will of God for the purposes of God. She is is living in a way that rejects God's covenantal relationship because she has no desire to serve Him. And therefore he says here, that the commandments of God the law of God keeps You from her, this evil

woman, and from being deceived by her tongue or language of flattery of this woman who is not in a covenant or relationship with God, verse 25, he says, You should not desire her beauty. And this word for desire is literally the word for coveting. So he says, You should not covet, covet her beauty in your heart. And he says, And do not be taken, taken by her eye lashes or eyelids. Now, what is it speaking about? Oftentimes, when a woman is flirting, she will what's called better eyes. And what this is, is making eyes of someone. And all of this is for the purpose of seducing seducing one away from truth, seducing one away from the instructions of God. And when that happens, we are heading for disaster. Now, as Solomon has frequently done in this book, he speaks of wisdom as a godly woman. And therefore he speaks of immorality, those things that are unjust, those things that are unrighteous, he uses a personification and placing them as a woman of harlotry. And this is why he says, Look now to the next verse, verse, verse 26, recess for in behalf of a female prostitute, it's Isha zona, which is a harlot, a immoral woman. It says unto unto a loaf of bread. Now, what the the, the writer here is saying, Solomon, is that that for the costs of of a loaf of bread, you can can experience this harlot, this prostitute, this woman of ungodliness. But realize something, even though you think that it's cost very little. Notice what he says at the end of this verse, where he says, the wife of a man, so it's speaking here about adultery, that she's a married woman, it says, she will hunt your precious soul. That's what she's after. It is a scripture of warning, we might think, well, it doesn't cost us that much. Oh, wait a second. Perhaps the Act doesn't cost you much to do it. But the consequences of that are very costly. Because what she is doing is that she is using herself to hunt your soul, your precious, so something that has great value, and what does she want to do? She wants to corrupt it. That's what it's saying here. Look now to verse 27. It says, A man he is taken as a flame or fire in his his chest. Now, what is speaking here is this when someone is taken and fire is brought into his chest, what does it say here? And his clothes, they won't be be be burned? Of course they will. It's a warning. He wants the reader to know that when you are taken by her, if that happens, you think you're not going to get burned. You think that there's not going to be when you bring fire into your chest? Why does he say that? Well, you're thinking in a way that's bringing fire. That means judgment upon you. And you think there's not going to be consequences of God's judgment. Just like someone who bring fire into their mitts. Obviously, their clothes are going to be burnt up. This is what he's warning, verse 28. And if a man should walk upon the coals and his feet, will they not be Bert? So in the same way, that someone who who goes for a walk on hot coals are going to suffer, their feet are going to be Bert. This is simply the absolute simplest understanding this verse, you walk on hot coals Oh, you're going to get burned. And what he's saying here is this, don't think when you reject and disobey the instructions of God, and you associate with a harlot with a prostitute with immorality with a seducer, that is preventing you away from trying to turn you away from the purposes of God, don't think there's not going to be a consequence to that verse, verse 29, thus, the one who comes to the wife of his friend, will not be innocent, all those who are touching her. So it says, Don't think that you're going to be viewed as innocent. Don't think that you're going to be not affected by that behavior. When you have relations with a wife of a friend, when you act in an adulterous manner, it is certainly going to leave you in a position of guiltiness. So he says here, now, don't think that you're not going to be to be convicted by this, everyone who touches her, you won't be innocent. So you're going to be judge, verse 30. He gives an example. He says, verse 30, do they not despise a thief? For he stills in order to fill his his soul, for he will be hungry. So it's saying here, you know, maybe someone can have a understanding a degree of sympathy for a thief, that that a stills because this one is hungry, and he wants to fill himself up because of his hunger. Now, that may

or may not be that someone has a degree of compassion for that one, even though what they do is wrong. But he wants us to realize something. Look at verse 31.

#### **Baruch Korman 17:24**

It says, and being found, so now he's found out to be a thief, it says he will pay seven times, all of the the value, or the essence or the substance of his house, he will have to give. So in the same way that someone doesn't do something that's that's intrinsically immoral. Now, of course, it's wrong to steal. But it's not a ethical or moral violation in the sense of something that is immoral against the character, God, certainly God does not steal. But we're not talking about someone that acts in a a way, of, of, of gross immorality, such as adultery, or blasphemy or something along those lines. It's someone who is is hungry, he is, is so hungry, that he takes an order to fill his his need. Now, of course, this is wrong. Don't misunderstand, it is very wrong. But you can see how someone can can have compassion that won't despise that one, but we will look upon him in mercy. But nevertheless, this one who is ultimately found out to be a thief, he will have to pay, there's going to be consequences and he will pay seven times and all of the value of his house. He wants to give verse 32. Therefore he says, a woman of adultery, so an adulterous woman, she is lacking a heart meaning lacking the right thinking process. And what happens? Well, the one who this adulterous woman, the one who commits adultery with her, he is the one that lacks heart. He is the one that is behaving in a way that that lacks thinking. He hasn't thought through this. He hasn't considered things in a proper way. So I wanted to read this correctly. He says, One who commits adultery with a woman. He lacks heart he lacks understanding he's not thinking properly and what will be the outcome? It says the destruction of his soul He is doing and the implication is doing with her. So it just doesn't have a physical consequence. There's also a spiritual, it is the destruction of that inner man. And that's why Messiah taught that all sins are outside the body except for sexual sins. And so he's warning us here, look down to verse, verse 33. We have a word that we've encountered in our study of the Book of Leviticus, it means being struck with something, and someone is going to be struck, meaning there's going to be a consequence, a punishment, and there's going to be shame. And it says, And he will find these things, he will find or experience this, this punishment and this shame, and his disgrace, will not be wiped away, meaning this, he is going to be an individual that the community sees as sinful, as immoral, that's going to have a spirit at the cane effect on his life, and also destroying his witness. Look now to verse 34. For jealousy of an angry man, now, what it's speaking about here is, remember the context, there is a woman and adulterous woman, and Amanda has relationships with her. And this, this woman is married. So now this becomes expose, and it's speaking about her husband, we see here that that he What does it say, he is going to be jealous, and his anger is going to this anger of this man will not easily he will not pity on the day of vengeance, many of this, he's going to want vengeance, and he's not going to pity he's not going to have any mercy because he's angry, of the betrayal, that this woman, his wife, and also the one who committed adultery with her, what they have done. So over and over in this passage, it's speaking about the fact that there are consequences. And these consequences are severe. They are material, they are spiritual, and they attack these consequences tax your reputation, it destroys your testimony. And it has an adverse effect on who you are. So this is serious. And then he says, look at our last verse, verse 35.

#### **Baruch Korman 22:55**

He will not lift up his face, meaning he's not going to be moved, he's not gonna be pay attention, he's not going to accept any payment. Now the word here is CO fair a ransom. So what this speaks of is a payment, a payment to try to make amends to set things in order. And this one who is angry at what his wife done, and what his friend has done to him. It says here, that this one is not good accept any payment. And he will not desire because of for He will not desire or be appease by any bribe, meaning in this case, the word bribe here Shoka is a payment. It's not good at peace, and it's not going to settle him. Why? Because he has been betrayed. And the message here is very simple. We find that Solomon is writing in this way, about about immorality, but what immorality first and foremost is speaking about the immorality that comes from violating as we begin with the law of God, or the commandments of God. And when we do so, we are going to suffer a consequence, there's going to be an outcome, something's going to affect us in a most adverse way. And that's why we need to do what he tells us at the beginning, and that is guard. Now this word guard is used in regard to something of value, something of significance, and therefore we need to be people that understand that the commandments of God, the law of God, the instructions of God, the precepts of God, the standards of God, have great value. These are things that God wants to provide for us and he already has done On, so that we here's the key. And before we close, I want us to look at one more verse of scripture from the New Testament turn if you would, and I refer to this verse frequently, the book of Romans, the book of Romans and chapter seven, what a significant Chapter, The Book of Romans chapter seven. And I want us to look at verse six, and then we'll wrap up, he says here, but But currently meaning at this present time, after we have died, and concerning what has bounded us now, what is that? Well, we die, and how do we die? We die in the Messiah, meaning this. And Paul speaks of this in the previous chapter, chapter six of Romans, anyone who is in Messiah, we have died, that old man have died. And why does he speak about dying? Because we become born again. So Paul uses, for example, in the book of Galatians, and example, a seed, see can't do anything until it first dies, it decomposes. And then it's transformed the same thing for us in the Messiah, what do I mean by in the Messiah, when we receive the gospel? When we invite Yeshua into our life to save us, we become a new creation, and we are set free from that which bound us what do I mean by that? Well, what we find is this, in our old nature, we were in bondage to sin, we find that we were bound by sin. Now, because we're a new creation, we are set free. That's why he says in another place in Second Corinthians, chapter five, if anyone being the Messiah, he is a new creation, the old things have passed away, behold, all is new. Now he's speaking of that, in regard to that individual. So no longer as a new creation in the Messiah through faith in the Gospel, no longer am I in bondage to sin, I have been transformed. I've been born again, I am a new creation. And what is going to be my desire will just keep reading what Paul says, verse six, but currently at this present time, after that, that we have died concerning what has bound us, we have been set free from below. Now we need to understand that properly, when it says we have been set free from the law, what's he speaking about? The consequences of the law? What is he referring to what he writes about in Romans chapter eight and verse one, for those who are in the Messiah, there is no longer condemnation. So we are no longer bound by our sinful nature, we become a new creation. And therefore, now we have a new nature, which wants to agree with God and serve God. So we are been set free is what he's saying here from the law, but specifically, the consequences of violating the law. That's why Messiah died on the cross, that we would not be punished as sinners, that we would not experience this condemnation. And he says, in order, so we're not going to be punished, we are forgiven, we become a new creation, and what causes us to become that new creation, receiving the Holy Spirit. And because we received the Holy Spirit, notice what he says, in



order that to serve God, that's our new nature. That's our desire. We want to do what? serve God. So let me just be very clear about something. If someone has been born again, their new nature is going to want to serve God, serve God in the fullest sense. And by the way, that word serve is also related to worship, we're going to value worshipping God, we're going to value serving God doing His will being committed to his purposes. But how do we serve God? Notice it says, in the newness of the spirit, what does that mean that newness of the spirit? Well, frequently, I mentioned that, that the Spirit of God has a foundational purpose and what is that? To bring God's order into our life? And that's what he's talking about here. He says here to serve God in the newness of the spirit. And now Not in the oldness of the law that has been written. So it's not in being in bondage to what is written. But we have freedom. We become that new creation where we can serve God, and bring God's order into our life. That's the purpose of the Spirit in a new way. And remember that new way is a kingdom way. So over and over, we see both in the Old Covenant in the book of Proverbs. And in the New Covenant, what does God want? God wants to bring newness, that means he wants to bring a kingdom character into our life, new is synonymous with character, or the kingdom. So newest acknowledges that the kingdom, and we're talking about a kingdom character, that we have been born again, we're a new creation, to exemplify, to demonstrate, and when we serve God, not in accordance with the oldness of the letter, but bringing the order that the Spirit of God brings into us, what is the Spirit of God going to do lead us into all righteousness, that we behave in a way, obey, obeying the Word of God, and order that the righteousness of God and the holiness of God is reflected by our testimony by our with this, this is what God expects, this is what God has enabled us to become. And this is exactly what we learn. In the book of Proverbs, when we take hold of wisdom, and we cherish it, and we apply biblical wisdom to our life, it is going to produce a verifiable outcome that demonstrates the character of God, that kingdom character in our life, manifesting the glory of God, so people can see that we are under his authority. And this is really what our witness is about. Now, I will close by saying this, the number one desire of the enemy, and I'm speaking about how Satan, Satan, that devil is that he wants to destroy your testimony, that you don't have influence, that you don't have a witness before other people, people see you and they see nothing that is desirable for themselves, because you're living under the same defeat the same failure as those who do not know the Savior. That should not be us. We should be living, behaving in a way that shows we are under his authority. He is the Lord of our life. We're serving him. We're carrying out his purposes, we're doing his word. And the outcome of that is that people can see we are under his authority. me say that differently. We belong to God, and God is active in our life. And our active life is demonstrating the character of God which is the kingdom character. Well, I'll close with that. Until next week. May God bless you, Shalom from Israel.

### **Intro Voice** 33:20

Well, we hope you will benefit from today's message and share it with others please plan to join us each week at this time and on this channel for our broadcast of love israel.org again to find out more about us please visit our website love Israel dot o RG there you will find articles and numerous other lectures by Varun. These teachings are in video for may download them or watch them in streaming video. Until next week, may the Lord bless you in our Messiah Yeshua. That is Jesus as you walk with it. Shalom from Israel.