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Thu, Apr 04, 2024 8:38PM • 34:35

SUMMARY KEYWORDS

god, word, meaning, surety, verse, strife, agreement, hates, sleep, speaking, foolish, israel, eyes, obligated, person, people, truth, baruch, authority, scripture

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,

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I can remember my father would tell me, don't be foolish, and not just don't be foolish. Don't do foolish things. Now, here's the problem. Many times I behaved foolishly, but I really didn't realize how foolish I was thinking or doing until after the fact. It would be nice to know what is foolish ahead of time, so that you would not carry out that which is foolish, that which is in conflict with the instructions of God. Now, as you know, we are studying the book of Proverbs. And proverbs teaches us what to do, and what not to do, to have wisdom and understanding to embrace the ethical standards and the moral standards of God, that we might have a life that is pleasing to Him. So the book of Proverbs assist us not to be foolish, and not to do foolish things, to get your Bibles and look with me to Proverbs. And now we're ready for chapter six, the book of Proverbs, and chapter six. Now, again, we've made mentioned many times that the author here is Malik Shlomo, that is King Solomon. And he is speaking to primarily young men, although most of this truth can equally be applied to young women. And what he's doing is giving young people counsel, that they might have wisdom and understanding and knowledge so that they live a life that is proper, and fitting for one who is in a covenant relationship with God, that they live in such a way that people can see the power of God, the truth of God being exemplified in our life, that is what we're called to do. And therefore, he begins in verse one of chapter six by saying, My son, if you have become surety, and what this word involves is this, you become obligated for a debt of a another person. By and large, this is not what we should do. But he says here, if you should become surety, and it's in the past, this has become surety for your friend. And then he talks about how that is usually accomplished, if you shake your hand with a stranger, and this simply means one who is not part of the Covenant family that does not have that same commitment to the commandments, the instructions and the truth of God. He's warning people about being come becoming obligated for the actions or the lack

of actions of another. So he's saying my son, a term of endearment, a term of responsibility, he's saying, I am responsible, to give you truth, to show you what not to do and what to do. And he says here, basically, don't become surety for a friend, and don't and it literally means don't clap your hand, but in the sense of putting hands together, so it is probably referring to shaking hands. Don't become a party. Don't enter into agreement with someone who may be your friend or someone who is not part of that same community, that covenant community, base and rooted in the truth of God. If God forbid, someone would notice what he says, Look now to verse two. You have become ensnared, and the root here is the same root for stepping on in modern Hebrew, a land Mine, we would say in the ancient times, because obviously, there were no landmines, stepping in a place where you're going to be to be captured, you're going to be ensnared. So he says, If you do this, if you become surety, if you shake hands in a business agreement, where you become obligated for someone else, you have become ensnared by the words of your mouth. And then he uses a similar word you have been captured by the words of your mouth. So being ensnared, and being captured, very, very similar, the result is obviously, the same, you have been caught. And that is, you have been caught by the enemy, he will use that exploit such an agreement for his purposes, because now you become not just financially responsible, but you become part of the testimony of someone else, meaning this, if that person isn't honorable, that person doesn't do what he's supposed to do, then you are likewise brought into this problem. And that other person's faithlessness, or disobedience or sinfulness now reflects upon you if you don't step in, and meet that obligation in fullness. So that's why he uses harsh words, you have become ensnared, and you have become captured. And here again, by the words of your mouth, would you have agreed to therefore, notice what he says in verse three. This do, therefore, my son, so he's giving counsel on what to do. And he uses a word here for deliverance, or being rescued. And the context is very simple. What he's saying is, you need to get out of that agreement, you need to take action to reverse what you have just said, meaning this, find some way it may cost you money, it may be an inconvenience, but do something where you can honorably, remove yourself from that agreement. Now, it's not violating your word. Because most of the time, in such a situation, you would have to make a payment in advance, that would release you from that obligation. So you're doing the honorable thing, but it's not good. And that's why he says, do this. And again, this is the primary thing He's emphasizing that you must do this, therefore my son save, and the implication is save yourself, for you had brought and notice this, you had been brought into, and it uses the word for palm, speaking about you had been come under the authority of your friend, meaning this, by his actions, you are going to be held accountable, you are under his authority. What he does or does not do, if he doesn't honor his agreement, it's going to reflect negatively upon you. Therefore, he says, Go and do what Humble yourself. And then most Bibles will say please, but it's really a word for being bold. So he says, humble yourself, and be bold with your neighbor, meaning you have to make a change. You need to take action in order to sever yourself from such an agreement. And again, we know throughout the Scripture, we see that becoming surety is not the right thing to do. Because you become obligated, and you can suffer the consequences of someone else's action. And we don't want to put ourselves in this way. Now to show the emphasis of how important this is to act and to do this, notice what he says. Don't give sleep to your eyes or slumber to your eyelids. Now, what's the speaking here? Don't delay in doing this. Don't let the nighttime come when we all go to sleep until you have acted to get yourself out of this foolish agreement. Now we need to honor our words. But that does not mean that we can't honorably enter into a another agreement make another payment with that person that we have become surety to meaning that debtor that we

take actions in order to remove us From that agreement that is allowed, if we do it ethically properly, and according to the agreement of that creditor, then he says, look at the next verse, verse five.

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Again, save yourself like a deer from the hand. Now, this would be implied, from the hand of one who's pursuing that deer. Some Bibles will say, Hunter, even though that word is not there, and like a bird from the hand. And this time the word is here, the word Yakushi, which would be the Owl, which is the one who is trying to capture that bird that is hunting down this bird. So parallelism would demand that we see the deer wants to be delivered from the hunter, and the bird wants to be delivered from the Fowler. And why are we using this type of language? Because when we violate God's word, and we become obligated for someone else, now in Israel, it's very common, despite what the Bible says about surety, that if you rent a apartment, usually they want people, we call them by the same word for becoming a surety. We use that same letter or same word, those same letters of that word, where they become, we might say a cosigner. But here's the difference. And I've done this. And you say, but isn't that surety? With Well, not exactly why? Because, you know, your obligation. The front in front of the agreement, meaning this surety is when you become liable for that, that debt, that terms of agreement. Now, if someone for example, is buying a home, and you sign on that as a cosigner, that can be a huge requirement, that if that person stops paying the mortgage, they come to you, and you have to make that mortgage. Well, that's a humongous, and it may take 30 years for that mortgage to be paid off. But But usually, when you do it, as far as signing for rent of apartment, there's limitations. They might say, if something goes wrong, we're holding you accountable for 5000 10,000 shekels, therefore you have a limitation of your obligation. And if you can stand in that obligation, meaning if paying that 5000 shekels isn't going to, to put you in financial ruin, and you can handle that, then you're allowed to be one of those people who are guaranteeing because it's limited, you're only liable to a certain amount. But if as is something that's open ended, then it would be very foolish to do that. Now, unfortunately, they have that process. And more and more Israel is getting away from that, and simply having like many other places in the world, a security deposit in order to show the seriousness of someone that he is going to not not be irresponsible with that property. Let's move on to verse, verse six, where he says, Go to the ant, oh, lazy one, and see her ways ant is a feminine word. So it's her ways, and be wise or the wisdom that you can learn from this ant. And what are we talking about here? What is wise about an ant? We'll look at verse seven, which there is not to herd meaning there's not to that aunt, an officer. She she's not under authority, nor is there a supervisor, nor is there a governor and that's what that word is someone who rules over. So this ENT has no authority, but the aunt like acts like she is under authority. So she takes her requirements very seriously. So he says, go to the aunt and be wise learn from her ways. Verse 844, prepare and this is the end For the aunt prepares in the summertime, her bread meaning her provision, and also she has gathered in this in the harvest her food. So she is prepared, she is harvesting is hard work, she's willing that Aunt is willing to do that. So we have an example here of simply the aunt showing wisdom characteristics that we can all learn from. So don't be lazy and you don't need a supervisor, being under that supervisors thumb, you should be wise and do what is required. Do what is proper. And in this this life in fulfilling your responsibilities. He says in verse verse nine, until when and we can understand that how long until so until when a lazy one, will you lie down, and when will you rise up from your sleep. So don't put rest, as a top priority rest and sleep is very much over rate. Now we should have a desire to live, to serve God to carry out his purposes and planned and not thinking that the objective is simply leisure and rest and sleep. In fact, I would suggest

to you that the vast majority of people, they sleep too much, they put too much of a value on sleep, you can become much more productive with a little less sleep. So the Scripture saying here very clearly how long Oh lazy one, do you lie down? How long until you rise up from your sleep. And then those what it says in verse 10, a little sleep and a little slumber and a little. And this next word is pressing your hands together, which was a posture for sleep we've all seen when someone sleep, or at a funeral where they put the hands fold the hands on top of one another. And this is the image here of someone who is resting. So he says a little sleep, a little slumber a little bit of folding hands to sleep, meaning getting in the position to rest. What's he saying here? Just a little bit of that. Now, if we violate that principle of a little bit, we're going to find that we're not going to be obedient to the things of God, don't overemphasize rest. When we do, what happens, we'll notice verse 11. And she'll come as and this word means one who walks. It's also related to its word here. May Hallock which is related to the word Taha list, which is a process. And what he's saying is, that process will go forth. And it will come to what's the next word, your head, meaning this being overly lazy, emphasizing squeaky sleep to a degree that you ought not, and valuing sleep and rest more than serving God is going to cause you to become in a process where negative things are going to happen to you that that process is going to be aimed at your head. And those when it sets. And what you lack from the lack of activity and work is going to be as a man that is shielded, meaning this

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he's talking here about the fact that you are going to be in opposition to one who has shielded himself meaning that is an idiom for one who is prepared. So if you're sleeping too much, and you are lazy, and you're not working and preparing and doing those things, you are going to find yourself in opposition with that that enemy is coming right to your head and that enemy is prepared. He has put on his shield. Look now to verse, verse 12. Very significant, and what the Scripture does, beginning in verse 10, or verse 12, where it speaks about a certain type of individual. Now we see this in the prophets. We see this in the law. It speaks here about a DOM that is a man and we have to phrase it b Li, I Billy. Yeah, owl is a term for someone who is wretched, wicked, ungodly, someone who is rebellious to the things of God. And so it speaks here. Look at verse 12, a ungodly, a wicked a unrighteous man. And then it talks about ich oven, which is a wicked man. So teaches us what this phrase a dumb bleep. Owl is a man that is wicked. And who goes and this means walk who, who precedes how. Now many Bibles will say, reverse. But this word here is it should come from the word which means stubborn. And this is a person who is committed to the wrong things. He stepped in for things that he shouldn't be committed to. He doesn't want to change. He's someone who is unrepentant. So the word perverse is not really the word here at all. But stubborn in his mouth, he will not say what he should, verse 13, a winking of an eye. And then most Bibles will say something because the next word is his feet. And what it means here, some will say, the shuffling of the feet, because that makes sense. But that's not what the word is. When we look at this word, men love it, love it. It is a word that's used usually for speaking, conversing. And this is what the scripture is trying to convey to us. You look at a man step where he goes, how he's walking to where he's walking to. And it says, that says a great deal about Him. So He winks the eye. This is a term of corruption. It's a term of a signal that usually in that culture, didn't mean something good to winked. I mean that you were giving a signal someone of usually corruption, and someone who, his feet where he's walking to says a lot. And then it says the word Moray, which is a teacher, which is also someone who's trying to show something reveals something, teach something, is his fingers. So all this is saying is this, when you study someone, you can tell a lot about them. And in their

facial expressions, where they traveled to, and what they're willing to move the finger towards meaning, what are they willing to invest in occupy themselves in verse 14, such a person and we have a very important word to hate footnote, which is a word. It's that same word we've talked about before, the word for overturning something. So it shows something that has been change in a bad way. So this is more in regard to the word perverse, in this case, something that has been turned upside down in an appropriate way for an inappropriate purpose. So it says basically, the perversity and it's in the plural, so it's abundant perversity in his heart. And what is that that wrong heart when there's perverse things in his heart, it causes him to devise evil. And at every moment, he sends forth and this is a very important word, he sends forth strife. Now here that this is one, that basically he comes in, or she comes into a situation, and they create strife. They're not living a quiet life. They're not about peaceful life. They're not committed to any of those things, but they like strife. And this is something that we're going to see that God hates. Verse 15. Therefore, on such a one that's perverse one, this one that's so strife among the others, this one who devises evil with his mind, it says here on such a one suddenly, will come, calamity, and this means a catastrophe, and suddenly, he will be broken and notices the next phrase, and Mark pay. Now, the word Mark pay is healing. And what God is saying here is this on such a person who has that type of characteristic, He is stubborn, he is rebellious, he is perverse, and he's not at all motivated in the things that he should. What happens is such a one, he will experience calamity quickly and suddenly This one will be broken, and there's no healing. There's nothing to fix him on this judgment. Verse 16. Now God wants to show us things that are displeasing to Him. He says, Six things Behold, the Lord hates. And again, notice this word for hate. It's a verb in the present tense. And whenever the present tense is used in Hebrew, it elevates and emphasizes this word to the reader, saying, hear the Lord and when we could say is really, really hates such behavior. Look, again, six things the Lord hates. And the seventh is an abomination to Him meaning to his soul being the spiritual truth that's within god, this is an abomination to and what are these things? Look at first 17 eyes that are elevated meaning that are haughty that are proud, we might say, a tongue that is lying, and hands that that spill innocent or clean blood. So these things are displeasing to God, and what are they looking at again, what he says, he says, This is what the Lord hates this is what is an abomination to Him. eyes that are haughty meaning proud, lifted up, meaning exalted concerning themselves, a tongue that lies hands that are quick, to shed innocent blood, verse 18, a heart that devises thoughts of wickedness, and feet, that are quick to run to evil. Now, we should always want to flee from evil. This is one of the things that we learned from Joseph, when he was attempted to be seduced by Potter for his wife, what did he do? He fled. So this is the exact opposite. This is someone who is running fleeing to evil, we should flee from evil, and get away from it as quickly as we can because it can weaken us spiritually. So he says once more eyes that are proud,

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a tongue that lies hands that shed innocent blood, a heart that devises thoughts of wickedness, and legs or feet that Hurry and run to evil. Then he says, this will be our last verse, verse 19. And it uses word, this word appears in Genesis chapter two, where God breathed in life to Adam, the first man. And this is what this word is breathing. Now, when we speak, we admit air. When you speak, you can feel air coming out of your mouth. And this is what I'm talking about. One who is blowing or speaking. And then we have the word because Avene because Avene is a word for four lies, that which is deceitful that which is cunning that which is not rooted clearly in the truth of God. And remember, God hates these things, these things are abominations to him. So he hates those who speak lies, and have a false

false testimony bear false witness, we might say, and those who send forth and we have that same word again, that word for strife. God wants us to be someone who produces unity, that brings people together. But what happens, there are those individuals that for whatever reason, they bring division and strife wherever they go. Stay away from those people. Don't allow those people to be part of what you're doing. Those who enjoy strife. God is a God of unity, a God of peace. He is not the God of confusion, and where there is strife, there's going to be confusion and disunity. So it says here he hates one who sets strife between brothers. And when we say brothers, we just don't mean literal brothers, but fellow individuals, friends and neighbors, those in society. God hates he sees as an abomination. Those who behave in a way that they want strife to come into a situation that is and these things rely or relate to the character of the enemy, not the fruit of the Spirit, not how the Holy Spirit works in someone's life. So realize this. God wants us to flee those things because God hates them. And I go back to something that I say frequently, and that is this, the wisdom of God, knowing God would cause us to agree with him. In other words, to simply say yes, to God, there is such wisdom. And here this safety, when you agree with God, and your life reflects that submissiveness, you recognize God's authority over you and you, you receive His Word as truth. And you will apply all of this to your life, what's gonna happen? This is how we get God's guidance in our life. Not only does he move us to where he wants us to be, but he instructs us, learning from God just doesn't mean you sit down and say, Oh, God, Okay, God, I'm willing to listen, tell me something, God will be silent. You won't hear God, when you behave like that. But when you humble yourself, and you are bold in your faith, and those things that God instructs commands revealed to us, we apply them to our life, we implement them in our behavior, that type of obedient behavior, that recognition of authority invites God in order to begin to direct you both inwardly, meaning that he'll put desires into your heart that you will want to do this. Secondly, God is going to give you insight, he is going to share with you things that you can have. And this is a really, really important word that you can have discernment. So if we want to make wise decisions, if we want to have perception, being able to perceive what is right in God's eyes, so that we can surrender to it. What do we need, we need a good understanding of this book. And you will grow in your understanding of Scripture when you implement scripture into your life. Because that implementation of Scripture into your life brings about God's presence. And it brings about God's God's revelation to you. He begins to speak, he begins to direct he gives you his perspective, you see things correctly, you're not deceived from obedience. But obedience is a source of divine illumination, meaning, God illuminates things so that you can see correctly and make wise, good decisions, decisions with discernment, that is going to show other people that you are under God's leadership, that you have an anointing from God. And this is what allows you to position yourself where you need to be to accomplish the things that he would have you to accomplish, so that you can bear witness and testimony to others and be a righteous influence in their life. That is what we're called to be. And that is what the book of Proverbs is, is revealing to us how this can become the reality for you and me. The book of Proverbs, such wisdom, such truth such knowledge and understanding about God and from God that comes from implementing this book into our lives while closed with that until next week. Shalom from Israel.

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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.