

**1** A good name is rather to be chosen than great riches, and loving favour rather than silver and gold. *The man or woman who appreciates the value of a good name, of favor with God and man, recognizes that it is worth more than silver and gold.* **2** The rich and poor meet together: the Lord is the maker of them all. **3** A prudent man foreseeth the evil, and hideth himself: but the simple pass on, and are punished. *The foolish and simple man doesn't have the ability to perceive danger and respond correctly. They must endure more evil because of this, and it is something of a punishment.* **4** By humility and the fear of the Lord are riches, and honour, and life. These two qualities are connected. Humility is a proper view of self; fear of the LORD is a proper view of God. The person who has these two qualities is well on their way on the path to wisdom. Blessing will come to the wise man or woman who has humility and the fear of the LORD. They can certainly expect *spiritual* riches and honor and life, and often those same things materially in *this* world. **5** Thorns and snares are in the way of the froward: he that doth keep his soul shall be far from them. Proverbs 13:15 told us that *the way of the unfaithful is hard*. Thorns and snares symbolically describe the hard way of the froward. Froward means difficult, contrary, and some translations have it as the word perverse. **6** Train up a child in the way he should go: and when he is old, he will not depart from it. In the following I will do my best to break this verse down. This is a very important and powerful verse for parents and children. Train up - Brown-Driver-Briggs Definition 1) to train, dedicate, inaugurate. Strong's definition - A primitive root; properly to *narrow* (compare H2614); figuratively to *initiate* or *discipline*: - dedicate, train up. And from Webster we get words like begin, focus, aim. So with the combination of these definitions and with the word child we can determine that from the beginning a child, as soon as they are capable, SHOULD be trained, focused, initiated, disciplined, or aimed. This training SHOULD be on their level and done in a way they can understand. Keil and Delitzsch Biblical Commentary on the Old Testament says it this way "The instruction of youth...ought to regulate itself according to the stage of life, and its peculiarities; the

method ought to be arranged according to the degree of development which the mental and bodily life of the youth has arrived at." I have always held to this thought when working with the kids at the church. Every lesson, message, and song was presented on their level of maturity in a way to challenge them to mature spiritually. Where I struggled as a parent was presenting things the same way with my kids. If we are not careful we can expect our children to be adults before they have matured to that age and any ministering we do during that time error will not have the magnitude of effect as we intend it. We use phrases like, "Grow up", or, "I can't wait till you", when we are failing to recognize the level of maturity of our children. To "train up" our children we must start early in life focusing them on the way they SHOULD go. Taking every opportunity to focus your child or the children around you on CHRIST and his character is the training we should give them. In Deuteronomy 6:7 it says "And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." In this verse the phrase "in the way" is used when we compare the Hebrew; these two phrases have similarities but are not exact matches in wording. We know that Deuteronomy is letting us know that we should not only train them inside the house but also outside the house, in life. So if we apply that to Proverbs 6:6 Train up a child in life pointing them, aiming them, focusing them on the savior Jesus Christ. Although the Greek in New Testament and the Hebrew from the Old don't exactly match up, Jesus in John 14:6 says that he is the WAY, the truth, and the Life. No man can come to the Father except through him. If we will be faithful to God and not forget to minister to our whole family he will be faithful to save all those who are with us. I can see that in how he saved Rahab and all those who were with her in her house. The woman at the well was changed on the day that she met Jesus and her whole family was affected. So if They are taught, if they accept the lord as their savior, then when they are old they will not depart from it. The second part of that Proverb can be taken as a promise. It's the first part that we fail in. Are we training, are

we starting early enough so that it is so ingrained in them that when they are older they will remain in the faith, are they focusing on what they Should? We can find in scripture examples of Godly Kings who had evil sons and we can find Evil Kings who had Godly sons. We can look at Eli the high priest and see his end and his son's end and see that position in the church doesn't bring about the promise. From their lives we can see too that spirituality and closeness to God doesn't come by proxy. When training our children it is our job to train them while living life. If your child is a leader and they are athletic, use the sport and their gift to aim them towards God. Use what they like and are good at so as they grow up the connection to God is a positive not a negative. Make learning fun and practical so that they gain a competency in the subject of Jesus and his character. If we will do this when they are older it will just be second nature to them, they will remember it better than just quoting scripture to them when they are in trouble. Train up: "*Chanac*, which we translate *train up* or *initiate*, signifies also *dedicate*; and is often used for the *consecrating* any thing, house, or person, to the service of God. *Dedicate*, therefore, in the first instance, your *child* to God; and *nurse*, *teach*, and *discipline* him as God's child, whom he has intrusted to your care." (Clarke) When he is old he will not depart from it: This is a wonderful principle that the Holy Spirit may quicken to a promise for parents troubled over their adult children. When a child is trained in the proper way, though they may depart for a season (and a long season), in principle they will return and not depart from it.

**7** The rich ruleth over the poor, and the borrower is servant to the lender. Proverbs 22:2 told us that there was one important respect in which rich and poor were the same; this proverb reminds us of a way they are very different. Rich people have more authority and voice in the community than the poor do. "The point...is that one must regard indebtedness only as a last resort (wary of those who offer to lend money) and endeavor to get out of debt as rapidly as possible. Debt is debilitating and demoralizing." (Garrett) Those who borrow money are in a lower place than those who lend money. The obvious application of this proverb is that the wise man or woman will do all

he or she can to walk in the path of godly prosperity; to be a lender and not a borrower. **8** He that soweth iniquity shall reap vanity; and the rod of his anger shall fail. A person's sins (iniquity) are like seeds that are sown. In time they will bring a harvest and the sinner will reap sorrow. This mixing of metaphors (from the harvest to the shepherd's rod) probably has the idea that in the season when the sinner reaps his harvest from the seeds of iniquity, he will have no defense against it. **9** He that hath a bountiful eye shall be blessed; for he giveth of his bread to the poor. According to this principle God will bless the one who is generous to others. **10** Cast out the scorner, and contention shall go out; yea, strife and reproach shall cease. If you are in a place of worship, work, or life and people are trying to get you to leave, take a look at yourself first before labeling them as haters. Are you the one bringing all the contention and division? The atmosphere of strife and shameful insults (reproach) stops when the divisive scoffer/scorner is gone. This reminds us that an atmosphere of contention, strife, and reproach is caused by *people*. **11** He that loveth pureness of heart, for the grace of his lips the king shall be his friend. **12** The eyes of the Lord preserve knowledge, and he overthroweth the words of the transgressor. For the faithless fool, they can expect that God would turn over their words. He will not stand with or support their faithless words. **13** The slothful man saith, There is a lion without, I shall be slain in the streets. The lazy man exaggerates the dangers and troubles outside his door, especially those connected with work. "But *why* does he say so? Because he is a *slothful* man. Remove his slothfulness, and these imaginary difficulties and dangers will be no more." (Clarke) **14** The mouth of strange women is a deep pit: he that is abhorred of the Lord shall fall therein. The immoral woman often sets her seductive trap by the words she speaks. "Unlike the sluggard's fantasy of a man-eating lion roaming the city streets, these harlots are very real deadly predators in the streets." (Waltke) **15** Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him. Children are not born spiritually neutral. They are born with a problem that is "bound up in their heart", this comes from the sin of man. Children

naturally sin without being taught how to do it. A parent, fathers particularly, must not underestimate the difficulty of the task set by this verse. They must both tear down and build up; to eradicate and implant. Please take note that foolishness is what is being talked about, not childishness. A child is to be punished, not for being a child, but for being wicked. Our discipline of our children should cause a reduction in sinful character and an increase in Godly potential. **16** He that oppreseth the poor to increase his riches, and he that giveth to the rich, shall surely come to want. **17** Bow down thine ear, and hear the words of the wise, and apply thine heart unto my knowledge. *Starting here, the structure of the wisdom sayings is often longer and they are more arranged according to some theme. In this chapter v. 17-21 will be grouped then v.22-23, v. 24-25, v. 26-27, v. 28, v. 29 to complete the themes in this chapter.* **18** For it is a pleasant thing if thou keep them within thee; they shall withal be fitted in thy lips. **19** That thy trust may be in the Lord, I have made known to thee this day, even to thee. **20** Have not I written to thee excellent things in counsels and knowledge, **21** That I might make thee know the certainty of the words of truth; that thou mightest answer the words of truth to them that send unto thee? Unless one's heart and mind are ready to receive wisdom, it does little good to present it. There should be a conscious readying of mind and heart to receive. The value of gaining and keeping wisdom is pleasant. Sometimes we feel the way of wisdom is a difficult path to walk, but it is much more pleasant than the way of the fool. True wisdom makes us more dependent on God, not less. We grow in our trust in the LORD, realizing that it, the pursuit of wisdom, continues with a proper view of God. **22** Rob not the poor, because he is poor: neither oppress the afflicted in the gate. **23** For the Lord will plead their cause, and spoil the soul of those that spoiled them. The poor among us deserve more protection and compassion. Even if one is poor because of their moral failings or foolish behavior, they still should not be taken advantage of and robbed. Even if the rich rob the poor, they still have a defender. God Himself will plead their cause and will plunder the soul of those who plunder the poor. **24** Make no friendship with an angry man; and with a

furious man thou shalt not go: **25** Lest thou learn his ways and get a snare to thy soul. A person who often can't control their anger displays bad character and can be a dangerous companion. His habits will influence yours, and as you become more of an angry person you will set a snare for your soul. *We are influenced by the habits of our friends*, so choose friends carefully.

**26** Be not thou one of them that strike hands, or of them that are sureties for debts. **27** If thou hast nothing to pay, why should he take away thy bed from under thee? Under the laws and customs regarding the failure to pay debts in the world of the Bible, property could be easily seized and even people made forced servants for the repayment of debts. Don't take on the debts of other people. **28** Remove not the ancient landmark, which thy fathers have set. From the days when Joshua divided the promised land for the people of Israel, there were landmarks showing the boundaries of property. It was a great crime and scandal to remove these landmarks. Those who were enemies or evil neighbors would move these boundary markers so that they could have more land. We also understand this proverb in a spiritual sense. A landmark – a custom, a tradition, or a value – should not be removed lightly. We should never assume that our fathers set such landmarks for no reason or bad reason. We should not defend tradition for the sake of tradition, but neither should we destroy tradition just for the sake of destroying it. **29** Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men. Wisdom pushes us toward excellence. God has given every man and woman work to do, and they should do that work with excellence as unto God and not only to men ([Colossians 3:23](#)). The excellence of a man or woman's work can give them great standing in the world. More importantly, it gives them standing before the King of Kings, who promises to reward the one who works diligently for Him.