

Proverbs Lesson 7

Proverbs Chapter 7

Distributed by: KJV Bible Studies

Website: <http://www.kjvbiblestudies.net>

Email: mail@kjvbiblestudies2.net

Introduction: Proverbs Chapter 7 begins with an admonition for Solomon's son to pay careful heed to his (and by extension, God's) commandments. This warning is nestled between the end of chapter 6 which warned of adultery and the remainder of this chapter which warns again of adultery and the adulteress.

It is the fourth time in seven chapters that this warning has been raised. Also, chapter seven concludes the first section of the book which has been addressed to Solomon's son.

I. Warning Against the Adulteress

Pro 7:1 My son, keep my words, and lay up my commandments with thee.

Pro 7:2 Keep my commandments, and live; and my law as the apple of thine eye.

Pro 7:3 Bind them upon thy fingers, write them upon the table of thine heart.

Pro 7:4 Say unto wisdom, Thou art my sister; and call understanding thy kinswoman:

Pro 7:5 That they may keep thee from the strange woman, from the stranger which flattereth with her words.

For the final time in the Book of Proverbs, Solomon begins a section by addressing his son. Though Solomon had parental advice in mind for his son, God has given us His advice for life in His Word and commandments. In fashion similar to Proverbs 2:1, 4:4, and 4:20; God once again admonishes his sons to observe (i.e., obey) His words and "lay up" (i.e., store or treasure) His commandments within us. The thought parallels Psalm 119:11 in hiding God's Word in our hearts.

Psa 119:11 Thy word have I hid in mine heart, that I might not sin against thee.

The idea of keeping this father's commandments is not suggesting that the keeping of God's commandments is the means to eternal life. Observing and obeying God's commandment will however produce fullness of life (life more abundant). The cry of the compromiser is that careful adherence to the Word of God is legalism. To the contrary, careful adherence to God's Word produces fullness of life.

The apple of the eye refers to the pupil of one's eye. There is no part of the body which we more instinctively protect than our eyes. In like fashion, we ought to

guard the Word of God in our lives. The greater thought is to treasure, observe, and adhere to God's Word. Like a ring which is around one's fingers, so ought God's Word always be at hand. Implied is a familiarity and use thereof.

To write the commandments of God's Word upon the table of our heart is a metaphor of the tablets of stone upon which the Ten Commandments were written. These accounts and metaphors bring much understanding of the necessity to inscribe the principles and precepts of God's Word upon our hearts. The heart is the seat of our will. It is where the decisions of life are made. The thought closely parallels that of Psalm 119:11. See also II Corinthians 3:3.

2Co 3:3 Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart.

2Co 3:4 And such trust have we through Christ to God-ward:

2Co 3:5 Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God;

The flow of thought now begins to shift to the greater subject of the chapter—fleeing from an adulterous woman. (Once again, the person in view is Solomon's son. The broader principle is true from the female perspective as well—to flee from a man interested in adultery.) The point is that a wise sister will spot a female on the prowl and warn her brother thereof.

A woman can usually spot such a situation more readily than a naive man. Therefore, the sacred text admonishes to make wisdom and understanding as a sister to protect from a flirtatious, loose, and willing woman. Once again, a strange woman is a reference to any woman other than a man's wife. As noted above, this is the fourth time in the first seven chapters of the book that direct and substantial warning is given against adultery and sexual immorality. It is apparent that this is a major issue of life. People to this day (even Christians) are often snared by this folly.

Another point which bears repeating is that sexual immorality (i.e., adultery, fornication, etc.) is not only wrong it is foolish. It is unwise and devoid of understanding. Sexual immorality of whatever variety is unwise. For the short time of pleasure and excitement, it leaves a long and bitter aftermath which destroys lives, homes, finances and even health. It is moronic.

Pro 7:6 For at the window of my house I looked through my casement,

Pro 7:7 And beheld among the simple ones, I discerned among the youths, a young man void of understanding,

Pro 7:8 Passing through the street near her corner; and he went the way to her house,

Pro 7:9 In the twilight, in the evening, in the black and dark night:

Pro 7:10 And, behold, there met him a woman with the attire of an harlot, and subtil of heart.

The sacred writer proceeds to describe an incident of adultery he had witnessed from his home. “For at the window of my house I looked through my casement.” Solomon wrote about a time one evening when he happened to be looking out his window. He described how he observed a young man walking down the street whom he deemed to be lacking of wisdom. It was evening, with night coming on.

Clearly implied is that this young adult male knew where he was going—to the home of a woman he knew was loose and willing. Though the chapter will describe the wiles of this immoral woman, clearly the young man knew exactly where he was headed. Both would be guilty. It is axiomatic that female immodesty is an advertisement of female willingness.

The “attire of an harlot” is not described and really does not need to be. It is apparent to this day—short, tight, abbreviated, low cut, and provocative. The world abounds with females dressing immodestly. More often than not, it is an advertisement of their interest in attracting male attention—usually of a base sort.

In any event, the fellow in question met the immodest and provocatively dressed woman who was waiting for him. The context implies that their meeting likely was not by chance. She knew he probably would show up and she therefore dressed accordingly. Though the story so far seems to refer to a prostitute, the context to come will indicate that she was an adulterous wife willing to commit adultery.

*Pro 7:11 (She is loud and stubborn; her feet abide not in her house:
Pro 7:12 Now is she without, now in the streets, and lieth in wait at every corner.)*

The character of this loose woman is further described. The thought implicit in being loud is of an active mouth. It is the opposite of having a quiet spirit. The idea in the word translated as stubborn (rro saw-rar’) is rebellious—rebellious against her husband and moral propriety. And so, this loose, immodest, rebellious woman slips out of her home and waits at the corner.

The word translated as every corner {hnp pin-naw’} simply means ‘a corner.’ Implied is that she had a crush on the fellow coming along and therefore sought to entice him.

II. Enticement of the Adulteress

Pro 7:13 So she caught him, and kissed him, and with an impudent face said unto him,

Pro 7:14 I have peace offerings with me; this day have I payed my vows.

Pro 7:15 Therefore came I forth to meet thee, diligently to seek thy face, and I have found thee.

Pro 7:16 I have decked my bed with coverings of tapestry, with carved works, with fine linen of Egypt.

Pro 7:17 I have perfumed my bed with myrrh, aloes, and cinnamon.

Pro 7:18 Come, let us take our fill of love until the morning: let us solace ourselves with loves.

What is particularly brazen about this adulterous woman is that she couched her coming proposition in religious terms. The entire context is of course from a Hebrew perspective. Part of the Levitical law was the voluntary peace offering to which she referred. In so many words, she claimed to have just returned from 'church' where she had observed a prescribed rite.

This adulterous woman framed her proposition in a religious context to make it seem less objectionable. The context seems to indicate that she knew this fellow and wanted to have (i.e., or continue) an affair with him. She lost no time getting to the point. She left no question as to what she had in mind. She described her bedroom and bed in terms as attractive as she could. Accordingly, she invited the fellow she had her eye on to spend the night with her.

As the world often does today, she framed the proposed adultery in terms of love and making love. The truth of the matter is that what she proposed was lust and not love. Most adultery is the former and not the latter. Lust is getting. Love is giving. It is clear her primary interest was satisfying her lustful desires. There is no love in such a setting.

Pro 7:19 For the goodman is not at home, he is gone a long journey:

Pro 7:20 He hath taken a bag of money with him, and will come home at the day appointed.

It is clear that this loose woman was married and that her husband was gone on a business trip. Fornication is one thing. Adultery is another. Whereas fornication (sexual activity between unmarried parties) is immoral, adultery is both that and profoundly dishonest. It is a breach of contract. It is the epitome of being untrustworthy. It is utterly disloyal.

The affair about to take place was not happenstance. It is clear from the context that this adulterous woman knew exactly what she wanted, from whom she wanted it, and she took the steps to get what she wanted.

Pro 7:21 With her much fair speech she caused him to yield, with the flattering of her lips she forced him.

Pro 7:22 He goeth after her straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks;

Pro 7:23 Till a dart strike through his liver; as a bird hasteth to the snare, and knoweth not that it is for his life.

As Solomon watched out his window, he witnessed this gullible young man being seduced by the persuasive adulteress. He acquiesced to her charms, her seduction, and her brazen proposition. The sacred writer described this foolish young man, now guilty of adultery. He was about as smart as an ox being led into the slaughterhouse. He became like a low class jailbird in the stocks (i.e., handcuffs).

Like a hunted animal with an arrow in its side and like a bird caught in a trap. This fellow allowed the lust of the flesh to draw him into a snare from which he would never extricate himself. Adultery is always wrong. But it is especially stupid. The aftermath of an adulterous affair is long lasting, bitter, and often brings great trouble. There are legal and financial consequences, not to mention the jealous vengeance of the wronged spouse.

There are few things in life more stupid than committing adultery. Innumerable are the men (and women) who have ruined a career, a family, and their life by an adulterous affair.

Pro 7:24 Hearken unto me now therefore, O ye children, and attend to the words of my mouth.

Pro 7:25 Let not thine heart decline to her ways, go not astray in her paths.

Pro 7:26 For she hath cast down many wounded: yea, many strong men have been slain by her.

Pro 7:27 Her house is the way to hell, going down to the chambers of death.

The thought remains that of advice to Solomon's son(s). The word translated children (Nb ben) is the common word for 'son(s)' and is masculine. The conclusion of this chapter is to avoid adultery at all costs. An adulteress (or, adulterer, depending on which gender is involved) has destroyed many a person.

Those in high positions have had great shame come upon them. Many have had careers destroyed thereby. Adultery is a one-way ticket to an early death and hell. It is destructive spiritually, financially, and personally.

KJV Bible Studies are prepared and distributed free of charge. The lessons may not be sold without consent. If you have questions or wish to discuss the lessons, or possibly need help in finding Jesus Christ as your Personal Lord and Savior, contact us at email below.

Prov 4:18 But the path of the just is as the shining light, that shineth more and more unto the perfect day.

Website: <http://www.kjvbiblestudies.net>
Email: mail@kjvbiblestudies2.net