

Calvary Baptist Church

Clippings from Proverbs 7

Beginning April 5, 2015

NOTE: This material is exactly what the name implies. These are clippings from various sources, gathered on the run as I teach through the book. This is not intended for distribution or publication in the current form, since permissions have not been secured. The notes are provided to members of our Sunday School class, our church and students of the institutes, colleges and seminaries where I am called upon to teach. They are for personal use.

Proverbs 7 Master Outline (lkw)

- I. The Protection from Sexual Sin (7:1-5)
- II. The Picture of Sexual Sin (7:6-23)
- III. The Precaution against Sexual Sin (7:24-27)

Dean Weaver titles this chapter, **“The House on the Road to Hell.”**

MAIN IDEA: A young person must be convinced not only that marriage is good but that immorality is deadly, whether it involves another man's wife or a prostitute. *HOTC*

SUPPORTING IDEA: In [Proverbs 6](#), the father explained the importance of maintaining sexual purity. Now he dramatizes the story of a seduction, taking his son through a verbal role-playing scenario to prepare him for the real thing, explaining the specific details as a way to prepare his son to deal with such situations. *HOTC*

Proverbs 7:1-27

I. The Protection from Sexual Sin (7:1-5)

- 1 My son, keep my words, and lay up my commandments with thee.
- 2 Keep my commandments, and live; and my law as the apple of thine eye.
- 3 Bind them upon thy fingers, write them upon the table of thine heart.
- 4 Say unto wisdom, Thou *art* my sister; and call understanding *thy* kinswoman:
- 5 That they may keep thee from the strange woman, from the stranger *which* flattereth with her words.

NOTE: Materials used to prepare this portion of the chapter are: 1) Strong's Dictionary, 2) Proverbs, by Dean Weaver, 3) Holman Old Testament Commentary – Proverbs, 4) MacArthur Study Bible

A. The Weapons: Five Tools to Fight against Sin (7:1-4)

1. My Words (7:1)

a. The Tool

Words (Heb., emer) – that which is said, spoken.

- Fathers do a lot of talking when they love their children and are concerned about them.
- Fathers are wise to choose their words carefully, getting straight to the point of wisdom and not boring our children by making them fish for wisdom in a sea of words!
- Children are wise to listen, to remember and to obey!

b. The Use

Keep (Heb., shamar) – to guard, protect, put a hedge about.

- Take hold of wise words and never let go!

Matthew 13:19 When any one heareth the word of the kingdom, and understandeth *it* not, then cometh the wicked *one*, and catcheth away that which was sown in his heart. This is he which received seed by the way side.

2. My Commandments (7:1, 2)

a. The Tool

Commandments (Heb., Mitzva) – A command, human or divine, a law, an ordinance.

NOTE: Same Hebrew word in both verses.

b. The Use

Lay up – (Heb., tsaphan) – to hide, hoard or reserve.

APPLICATION/DISCUSSION: What is a negative use of hoarding? What do you think is behind this? What is a proper use of storing up or putting in reserve? How can we tell the difference?

- We will only lay up words if we consider them to be words of wisdom.
- When we perceive wisdom, we are to treasure it!
- It becomes the guiding principle of our life.

Keep (Heb., shamar) – to guard, protect, put a hedge about.

AND LIVE – Since life comes because of God’s commandments, then life is BY keeping God’s commandments. (Dean Weaver, Proverbs)

QUOTE: The word does not refer to existence but to the experience of excellence. It is life as it ought to be lived, life on the highest level with the greatest satisfaction. Jesus came to give this kind of life (compare John 10:10)

John 10:10 The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have *it* more abundantly.

3. My Law (7:2)

a. The Tool

Law (Heb., tora) – A precept, statute. Used of the 10 commandments and the Pentateuch.

- These are the fixed principles, laid down by our God and our parents.

b. The Use

- The verb is implied here.
- This refers back to “keep” above.
- The adverbial phrase is added, “As the apple of thine eye.”

apple of your eye. This expression refers to the pupil of the eye which, because it is the source of sight, is carefully protected (see [Dt 32:10](#); [Ps 17:8](#); [Zec 2:8](#)). The son is to guard and protect his father's teachings because they give him spiritual and moral sight. *The MacArthur Study Bible*.

- Then we have “bind them upon thy fingers.”

One of two concepts are implied here.

First, this may refer to the **phylactery**. It was worn on the hand, filled with Scripture passages, and secured by cord.

Second, it may be something **similar to a wedding ring**.

In either case, there is a visible symbol of something valuable to be protected. (I.e., this is one’s relationship to Jehovah or one’s marriage vows.) It is most likely that the phylactery concept is what Solomon has in mind. lkw

Proverbs 3:3 Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart:

Proverbs 6:21 Bind them continually upon thine heart, *and* tie them about thy neck.

Deuteronomy 6:8 And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.

QUOTE: Wisdom will serve as an adornment to make the wearer more attractive—but only if it is worn. *HOTC*

NOTE: For the curious, let me note that the four passages of Scripture that were written out on parchment and put in the phylactery were: Ex. 13:1-10; 11:1-16, 36; Dt. 6:4-9; 11:13-21.

- And, “Write them upon the table of thine heart.”

QUOTE: It is not enough simply to hear instructions and then forget; the young man should inscribe the words permanently on his **heart**. He should make them part of his internal values, not just an external set of rules. In Jer. 31:33, God promises to **write** his new covenant on the hearts of his people. *HOTC*

ILLUS: You should see my notes from seminary! When we are taking in more than we can remember, writing it down helps. I am told that it helps even if we throw away the paper immediately. But written notes may be lost. We may not be able to access them quickly. How much betting is binding truth upon the heart!

4. **Wisdom (7:4)**

a. **The Tool**

Wisdom (Heb., khok-maw) – skillful.

b. **The Use**

Say, "...thou art my sister"

QUOTE: In Old Testament culture, **sister** was a term of endearment for a wife or lover ([Song 4:9-10, 12](#); [5:1-2](#)). **Kinsman** (NIV, "relative") is used in [Ruth 2:1](#) and in general refers to someone who knows you intimately. The writer exhorts the young man to love wisdom rather than an immoral woman. Holman Old Testament Commentary - Holman Old Testament Commentary – Proverbs.

5. **Understanding (7:4)**

a. **The Tool**

Understanding (Heb., bina) – knowledge, perfect understanding.

- This word has reference to that point at which we “get it” and begin to live our life accordingly.
- In my life, the time between the point that I knew and the point that I understood was far too long and a period of harmful decisions that could have ruined my life or even taken my life! lkw

b. **The Use**

Call ... thy kinswoman (Heb. Moda) – an acquaintance.

QUOTE: [7:4](#). In Old Testament culture, **sister** was a term of endearment for a wife or lover ([Song 4:9-10, 12](#); [5:1-2](#)). **Kinsman** (NIV, "relative") is used in [Ruth 2:1](#) and in general refers to someone who knows you intimately. The writer exhorts the young man to love wisdom rather than an immoral woman. *HOTC*

B. The Woman: The Danger which Requires the Weapons (7:5)

That they may keep thee (Same concept as above, to guard, protect)

- The tools listed above will preserve and protect you!
- From what?

The strange woman

- The Hebrew word refers to one who turns aside from their journey to take lodging, i.e., a stranger.
- In this context, she is a stranger to God, a stranger to His Word, a stranger to the holy vows of marriage, and a stranger to all that is decent and respectable.

The stranger which flatters

- Different word here. This is a non-relative. Root concept again, a foreigner.

Flatters (Heb. Halaq) – to be smooth, like the stones used in casting lots.

QUOTE: This is the expression of what the *ego* wants to hear. It is piling on praise to gain acceptance and advantage. It is slippery speech to make one fall for the speaker. *Proverbs, Weaver*.

QUOTE: Now the writer begins a transition to his cautionary story of seduction. The wisdom he dispenses will protect the son from the seductress. He uses the same words to describe the immoral woman in [2:16](#) and [6:24](#), referring to the loose morals of foreign women. *HOTC*

TRANSITION:

QUOTE: The story that follows shows how easy it is to fall prey to the **seductive** (literally, "smooth") **words** of flattery. *HOTC*

II. The Picture of Sexual Sin (Proverbs 7:6-23)

Proverbs 7:6-23 (KJV)

6 For at the window of my house I looked through my casement,
7 And beheld among the simple ones, I discerned among the youths, a young man void of understanding,
8 Passing through the street near her corner; and he went the way to her house,
9 In the twilight, in the evening, in the black and dark night:
10 And, behold, there met him a woman *with* the attire of an harlot, and subtil of heart.
11 (She *is* loud and stubborn; her feet abide not in her house:
12 Now *is she* without, now in the streets, and lieth in wait at every corner.)
13 So she caught him, and kissed him, *and* with an impudent face said unto him,
14 *I have* peace offerings with me; this day have I payed my vows.
15 Therefore came I forth to meet thee, diligently to seek thy face, and I have found thee.
16 I have decked my bed with coverings of tapestry, with carved *works*, with fine linen of Egypt.
17 I have perfumed my bed with myrrh, aloes, and cinnamon.
18 Come, let us take our fill of love until the morning: let us solace ourselves with loves.
19 For the goodman *is* not at home, he is gone a long journey:
20 He hath taken a bag of money with him, *and* will come home at the day appointed.
21 With her much fair speech she caused him to yield, with the flattering of her lips she forced him.
22 He goeth after her straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks;
23 Till a dart strike through his liver; as a bird hasteth to the snare, and knoweth not that it *is* for his life.

A. The Place

- Solomon begins his story by setting the scene.
- Notice three things about the setting.

1. A window with a view. (7:6)

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

- The story is told from the perspective of an observant man looking out on his town through his window.

2. A bad street (7:8a)

Proverbs 7:8 Passing through the street near her corner;

- This is a street with a reputation.
- Part of that reputation is simply mentioned as “her corner.”
- This is where the loose woman hangs out.
- The man by the window has noticed this before.
- Verse 12 tells us that she is at “every corner.”

3. A house with a reputation (7:8b)

Proverbs 7:8 and he went the way to her house,

- I grew up in a neighborhood where drug use and drug sales were prevalent.

ILLUS: When Officer Rice crawled up to our door one night on a drug bust. He seized the car of my friend’s older brother Phil. Everyone in the neighborhood knew the house and what went on there. The traffic was constant. Anyone looking out their window knew the place!

B. The People

1. The Narrator (7:6-9)

Proverbs 7:6-9 For at the window of my house I looked through my casement,

7 And beheld among the simple ones, I discerned among the youths, a young man void of understanding, 8 Passing through the street near her corner; and he went the way to her house, 9 In the twilight, in the evening, in the black and dark night:

- He is the one the text gives as the witness to all that follows.
- He has sat at this window many nights and observed the neighborhood.
- With a keen awareness he fully understands what takes place out there.
- Tonight, for whatever reason, he is up late. Maybe this happens many nights.

2. The Simple, Young Ones (7:7)

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

- The narrator spots a young man among “simple ones.”
- How would he know their mental acumen by looking through the window?
- By repeated watching he had seen this loud, rowdy bunch, always teasing and jesting, mocking passersby and up to no good. They are in a bad place at a bad time.

3. The Young Man (7:7-9)

Proverbs 7:7-9 And beheld among the simple ones, I discerned among the youths, a young man void of understanding, 8 Passing through the street near her corner; and he went the way to her house, 9 In the twilight, in the evening, in the black and dark night:

- This narrative is so rich. Every detail paints a picture.
- One of the first descriptions is so telling, this young man is “void of understanding.”
- There are things taking place of which he is totally unaware! Naïve!
- He is with the wrong crowd, in the wrong place, at a wrong time.
- As the story unfolds, the simple youths stay near the corner while the young man heads for a bad place, the house of the woman.
- Did the youths encourage him to go for it?

4. The Woman Dressed Like a Harlot (7:10-12)

Proverbs 7:10-12 And, behold, there met him a woman *with* the attire of an harlot, and subtil of heart. 11 (She *is* loud and stubborn; her feet abide not in her house: 12 Now *is she* without, now in the streets, and lieth in wait at every corner.)

- She is not dressed like a lady.
- She does not act like a lady. (loud and stubborn, feet abide not in her house)
- She is up to no good. “Now” is mentioned twice, pointing to the time in which she is in the streets.
- In what appears to be desperation, she aggressively looks for a lover, moving from corner to corner, seeking a victim to satisfy her lust.
- The text says that she is “subtle of heart.” (7:10)
- This means that she conceals, or guards her thoughts. She is good at hiding her thoughts, motives and intents.

5. The “Goodman” Who is Away (7:19-20)

Proverbs 7:19-20 For the goodman *is* not at home, he is gone a long journey: 20 He hath taken a bag of money with him, *and* will come home at the day appointed.

- The first thought that came to my mind was this: Is there really a husband at all?
- But the story is not being presented to us to question the details, but rather to learn from them.
- So we take it at face value. What is stated?
- First, he is not home.
- Second, he is away on a long trip.
- Third, he took enough money to stay for a while and perhaps to do some trading.
- Finally, he has announced an expected return date.

C. The Process

- The focus here is on her tricks and traps to lure the young man.
- We find these throughout the narrative.
- First, she is looking for a sucker! She counts on finding an idiot! (7:12)

Proverbs 7:12 Now *is she* without, now in the streets, and lieth in wait at every corner.)

- Second, she is persistent. (7:12, 15)

Proverbs 7:12 Now *is she* without, now in the streets, and lieth in wait at every corner.)

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

- Third, she wears provocative clothing. (7:10)

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

- Fourth, she moves quickly to escalate his interest. (7:13)

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

Impudent – Bold, with fixed face. Shameless. See following verse.

- Fifth, she seeks to alleviate any religious concerns. (7:14)

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

NOTE: LOOK UP INFORMATION ON VERSE 14.

- Sixth, she tells of her den of love, a private place made for love! (7:15-17)

Proverbs 7:15-17 Therefore came I forth to meet thee, diligently to seek thy face, and I have found thee. 16 I have decked my bed with coverings of tapestry, with carved *works*, with fine linen of Egypt. 17 I have perfumed my bed with myrrh, aloes, and cinnamon.

- Seventh, she seeks to clinch the deal as she says, “Let’s forget about our troubles and bring solace to ourselves with love.” For her, life is empty and vain, so it must be filled with exciting affairs. (7:18)

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

- Eighth, she seeks to alleviate the youth’s physical fears by saying, “Don’t worry, my man is not home.” (7:19-20)

Proverbs 7:19-20 For the goodman *is* not at home, he is gone a long journey: 20 He hath taken a bag of money with him, *and* will come home at the day appointed.

- Ninth, she flatters him. (7:21)

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

- Tenth, she lets it be known that she will not take “no” for an answer. (7:21)
“Forced him.”

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

D. The Pity (7:22-23)

Proverbs 7:22-23

22 He goeth after her straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks; 23 Till a dart strike through his liver; as a bird hasteth to the snare, and knoweth not that it *is* for his life.

1. The Impulse (7:22)

- Everyone reading this screams, “No, don’t do it, don’t jump.”
- But he does it, he jumps!

2. The Illustrations (7:22B – 23A)

- a. Like an ox headed for the slaughter.
- b. Like a fool going to the stocks.
- c. Like an animal that takes an arrow through its liver.
- d. Like a bird that flies into the snare.

3. The Ignorance (7:23B)

- While this may be part of the “bird” illustration, it could also refer to the simple young man.
- If we take it the latter way, then this poor young man has no idea what this night will cost him.
- And that is the pity!