



1 My son, attend unto my wisdom, and bow thine ear to my understanding: 2 That thou mayest regard discretion, and that thy lips may keep knowledge. 3 For the lips of a strange woman drop as an honeycomb, and her mouth is smoother than oil: 4 But her end is bitter as wormwood, sharp as a twoedged sword. 5 Her feet go down to death; her steps take hold on hell. 6 Lest thou shouldst ponder the path of life, her ways are moveable, that thou canst not know them. 7 Hear me now therefore, O ye children, and depart not from the words of my mouth. 8 Remove thy way far from her, and come not nigh the door of her house: 9 Lest thou give thine honour unto others, and thy years unto the cruel: 10 Lest strangers be filled with thy wealth; and thy labours be in the house of a stranger; 11 And thou mourn at the last, when thy flesh and thy body are consumed, 12 And say, How have I hated instruction, and my heart despised reproof; 13 And have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me! 14 I was almost in all evil in the midst of the congregation and assembly. (Prov 5:1-14)

As we undertake the study of chapter 5 of Proverbs today. There is one point that we must understand. This lesson on sexual virtue for young folks (regarding purity) is not far from the same counsel given to the Church for not remaining faithful to their First Love (idolatry). (see Rev 2:4) How are these two alike? ADULTERY is sexual infidelity to one's chosen spouse while IDOLATRY is SPIRITUAL infidelity in the Church to the Word of God – i.e. worshipping the true God with the lips, and serving Mammon with one's hands and heart.

This chapter under our study today has two cardinal parts: 1) **The Woman in the Street** – Flee from her - her false pleasures, the price extracted; and 2) **The Wife in the Home** – faithfulness required, her love a satisfaction to be cherished. If our home will be heaven, we must be faithful to the Bridegroom of the Church – Jesus Christ. If we are not faithful to the Spouse of our Church, then we are flirting with the false idols of the world and are making our beds in Hell. SIMPLE! The explanation in this chapter is

quite graphic and describes the outcomes better than my feeble vocabulary can effect. We clearly, without much stretch of imagination, can determine that there can be two Commandments addressed in this first part of our devotion –

The First:

I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before Me.

& the Seventh:

Thou shalt not commit adultery.

Solomon is addressing his son, or sons, on the pitfalls of sin and, particularly, the sin of adultery and fornication. But the principle holds true across the spectrum of both Commandments (and even the Second). Part I is comprised of two sub-parts: a) Beware of the cunning and sensual words of the woman on the Street (1-6); and b) Beware the destructive consequences of adultery (7-14). What father would wish his beloved child to fall into damnation of soul and heart? If this is true, why are so many youth allowed to go astray by permissive parents? A liberal permissiveness is not an act of love but of complacency. Love is demanding, not permissive. The love of God grants many wonderful benefits, but it also demands conditions.

Solomon begins by introducing a solemnity that is matched by the crucial nature of the warning: 1 My son, attend unto my wisdom, and bow thine ear to my understanding: 2 That thou mayest regard discretion, and that thy lips may keep knowledge. Discretion of the wise is essential. It is not only the immoral converse that we must avoid but even precedent to that is avoiding ungodly company. (see Psalms 1-3) If we associate with profane persons, our language will become profane as theirs.

There is a heartless method the Eskimos use in trapping wolves. They freeze a sharp knife blade in ice – sharp edge facing upward. They cover the blade with snow. They then soak the snow and ice with blood. When the poor wolf smells the blood, he comes to the place and begins to lick the blood up with his tongue. As he licks, the depth of snow and blood reaches the sharp knife blade. His tongue is cold and the wolf does not realize that he is cutting his own tongue as he laps at the blood – now his own blood. This process continues until the wolf bleeds to death. The cunning of a promiscuous woman on the street carries an equal terror to the innocent youth whom she encounters. Physical disease and corrupted conscience follows on the heels with growing enormity. 3 For the lips of a strange woman drop as an honeycomb, and her mouth is smoother than oil: 4 But her end is bitter as wormwood, sharp as a twoedged sword. Even a poisoned honeycomb will attract bees – for their last flight. The two-edged sword is to both attract and to destroy. The Word of God, too, is a two-edged sword – to either convict of sin, or to condemn IN sin.

The road of sin is a broad road that seems easy to follow for it leads always downward, and there is much company on that road. *Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.* (Matt 7:13-14) So what of the wayward and unfaithful woman (or man)? 5 Her feet go down to death; her steps take hold on hell. The destination of all will full sinners is the same. Such a sinful woman or man has no

fixed place – no anchor of the soul. They are as wandering stars and cannot be relied upon for truth. 6 Lest thou shouldst ponder the path of life, her ways are moveable, that thou canst not know them.

Now we come to the consequences of sins of infidelity to both our spouse and our Lord. . 7 Hear me now therefore, O ye children, and depart not from the words of my mouth. 8 Remove thy way far from her, and come not nigh the door of her house. We must not only HEAR the Voice of Wisdom, but we must adhere to that voice. Make a wide path around temptations to sin. How much fairer would mankind have been had Eve listened to this voice of Wisdom and avoided even approaching the ill-winded tree in the Garden! If we are sensible in avoiding temptation, we shall not succumb to it. Next are some enumerated consequences of coming near to tempting sins.

A woman, or man, of a sensual nature is not apt to honor confidences. Your sin of promiscuity will certainly become known. Quite likely is it that your actions will be used to cruelly blackmail you for all you are worth. How much simpler just to avoid this predicament in righteous living? 9 Lest thou give thine honour unto others, and thy years unto the cruel. The sinner is less likely to show any hint of mercy than the certainty of mercy of the righteous.

Sin leads to ruin – to financial and spiritual bankruptcy. Through blackmail and bribery, the sinner boy will be eaten up in debt and depravity. 10 Lest strangers be filled with thy wealth; and thy labours be in the house of a stranger. Just as the Prodigal son, the boy will lose his unearned inheritance and fall into the merciless hands of strangers who will use him egregiously. *And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.* (Luke 15:13-15)

Like the Prodigal, there will come a moment when the memory of past blessings will be a great pain and cause a longing to return to the days of innocence. 11 And thou mourn at the last, when thy flesh and thy body are consumed. When one looks about at the pig sty that has become home, memories of lost virtue and love will be magnified in our pining hearts. *And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him. And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!* (Luke 15:16-17)

The same predicament of the Prodigal leads to confession, resolution, and, hopefully, right action to return to the blessed land. 12 And say, How have I hated instruction, and my heart despised reproof; 13 And have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me! The youthful sinner will, in time, awake to righteous indignation if he has been “*trained up in the way that he should go.*” *I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, And am no more worthy to be called thy son: make me as one of thy hired servants.* (Luke 15:18-19)

The Prodigal will recognize, when Godly conscience awakes, that he could have become a profligate and reprobate sinner had his conscience not been keen to recognize in time his profligacy. 14 I was almost in all evil in the midst of the congregation and assembly.

Friend, it might be wise for us to make a regular examination of our hearts to see that there remain no chambers to which Christ and His Holy Spirit have been not been granted access.