



20 My son, keep thy father's commandment, and forsake not the law of thy mother: 21 Bind them continually upon thine heart, and tie them about thy neck. 22 When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee. 23 For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life: 24 To keep thee from the evil woman, from the flattery of the tongue of a strange woman. 25 Lust not after her beauty in thine heart; neither let her take thee with her eyelids. 26 For by means of a whorish woman a man is brought to a piece of bread: and the adulteress will hunt for the precious life. 27 Can a man take fire in his bosom, and his clothes not be burned? 28 Can one go upon hot coals, and his feet not be burned? 29 So he that goeth in to his neighbour's wife; whosoever toucheth her shall not be innocent. 30 Men do not despise a thief, if he steal to satisfy his soul when he is hungry; 31 But if he be found, he shall restore sevenfold; he shall give all the substance of his house. 32 But whoso committeth adultery with a woman lacketh understanding: he that doeth it destroyeth his own soul. 33 A wound and dishonour shall he get; and his reproach shall not be wiped away. 34 For jealousy is the rage of a man: therefore he will not spare in the day of vengeance. 35 He will not regard any ransom; neither will he rest content, though thou givest many gifts. (Prov 6:20-35)

If we consider that every word of Scripture is addressed to us personally, we might know that the opening term, *My son*, can relate to every son and daughter who reads these words – and we are all sons and daughters of God if we have sought mercy in the eyes of the Lord. We all have a father and mother of this world; but we also have a Father in Heaven.

I have heard it argued that there are two Tables of the Law (Commandments) which are written by the finger of God on facing Tables. This is true, of course, but the argument insist that the first four Commandments deal with man's duty and obligation to God; and the last six relate to man's duty and obligation to others in the world. While I agree with the latter proposition, I do not agree with the former. In actuality, I believe the first five commandments deal with man's duty to God. That Fifth great Commandment that promises the obedient "...*that thy days may be long upon the land which the LORD thy God giveth thee.*" (Ex 20:12) is written to cover both our Heavenly Fathers and Commandments, and our earthly father's and mother's commandments. Let us remember that the Christian is a stranger and a pilgrim in this wilderness called the world. We seek our true home in God. He has promised not just longness of days to those who love and obey the Lord our Savior, but an eternal bliss in the Presence of that Lord and Savior.

Thus we have the exhortation of Solomon to the darling of his heart: *20 My son,*

keep thy father's commandment, and forsake not the law of thy mother. The words are not limited only to the son of Solomon, but to the son and daughter of every man. Which commandments are we to keep? We are to keep the counsel and instruction of our Godly fathers; but also those of our Father in Heaven. If we have Godly fathers, their teaching will nurture us in Godly faith and living to obey our Father in Heaven, and the Father of OUR father in the flesh. Please observe that both the MOTHER and Father in the flesh stand in the place of God to us in our formative years. We are to obey BOTH father and mother as we obey God - the Father of us all. So the Fifth Commandment is a transition Commandment between our obligations to God and our dealings with our fellow man. It is part of the first, as well as the second, Table of the Law – in my humble opinion.

21 Bind them continually upon thine heart, and tie them about thy neck. Notice that we cannot bind the commandments of our Father and the laws of our mother just once upon our heart – but we must CONTINUALLY bind them there. The loose cords of human weakness become slack so that we must continually tighten and bind those laws and commandments to our hearts. I love the precise language of Scripture, don't you? They give no wiggle room for the sinner. Now, unless we are the forgetful souls that run off and forget our heads, whatever is tied about our necks will always be with us and before our eyes. If we do not love the Commandments of God, that rope with which we tie those laws and commandments about our necks will soon become the rope that hangs us from the pillars of disobedience.

The linguistic and divine beauty of these Proverbs must reverberate in the deep chambers of our hearts. 22 When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee. With the righteous laws and commandments of our mother and father, and of God the Father, tied about our necks, they will lead us into lush pastures of comfort and joy. With those laws and Commandments bound (continually) upon our hearts, they will keep us in peace and solace even in the hours of our sound sleep. What of the speaking of wisdom and love we hear in our hearts in our waking moments? They speak to us even as we read these words of Proverbs. "...when thou awakest, it shall talk with thee" What a wonder that God's Words, stored in our hearts, talk with us!

23 For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life. When you are wondering in the dark, what a benefit is a source of light to which you may make use. You need the light on your path, not to show you the wrong way, but the right and safe way to go. The Commandments of God are a brilliant Sun Lamp to our path. A path must be followed step-by-step. The laws of God tell us precisely which steps, and how many, we should take on that Lighted Path. Thy word is a lamp unto my feet, and a light unto my path. (Psalms 119:105) Power is required to generate light, but darkness exists in the absence of any generating power. God is our Power Source. Like the Sun, His Light is self-generating. When God chastens us, He is showing us the right way of living.

There is a prostitution of the flesh, and another of the soul. We may go whoring after beauty of flesh, or the cunning deceit of false gods. Both are whoredoms. 24 To keep thee from the evil woman, from the flattery of the tongue of a strange woman. 25 Lust not after her beauty in thine heart; neither let her take thee with her eyelids. The Commandments of God divide righteous behavior from wicked, the right way from the wrong way. Obedience to God will keep us from adulterous encounters as well as idolatrous inclinations. The flattering tongue of a strange man or woman is not

unlike that flattering tongue of religions that tell us we can be our own gods. The eyelids of an alluring woman are not unlike those of the deceitful serpent that beguiled Eve at the Tree of Knowledge of Good and Evil. She paused before the tree, was transfixed by his gaze, and deceived by his words.

26 For by means of a whorish woman a man is brought to a piece of bread: and the adulteress will hunt for the precious life. Pursuing ungodly unions will bring a man to want of bread. The adulteress, or adulterer, will search out every grain of wealth and take it from the foolish man who follows her. So will the idolatrous religion that places such premium on man and little upon God.

27 Can a man take fire in his bosom, and his clothes not be burned? 28 Can one go upon hot coals, and his feet not be burned? Can a man or woman harbor guilt of adultery and unfaithfulness to their mate, or to God, and not be burned by the senseless passions engendered in the bosom? The logic of walking on hot coals and burning the flesh from the sole of the foot is the same as that of the depravity of adultery – only one occurs quickly, the other gradually. The result is the same – a crippled spirit and body.

Dishonesty of purpose and action is not changed because of the nature of that being stolen. **29 So he that goeth in to his neighbour's wife; whosoever toucheth her shall not be innocent.** When a man and a woman are bound together in Holy Matrimony, they each become ONE flesh. The Oneness cannot be divided or shared beyond the bonds of marriage. Such sharing would be stealing. **30 Men do not despise a thief, if he steal to satisfy his soul when he is hungry;** It is for this reason that Solomon pleads: **Remove far from me vanity and lies: give me neither poverty nor riches; feed me with food convenient for me: Lest I be full, and deny thee, and say, Who is the LORD? or lest I be poor, and steal, and take the name of my God in vain.** (Prov 30:8-9)

Need I remind the faithful readers of this devotion that sin brings with it grievous consequences? I think not. The last five verse of this chapter bear this out: **31 But if he be found, he shall restore sevenfold; he shall give all the substance of his house.** **32 But whoso committeth adultery with a woman lacketh understanding: he that doeth it destroyeth his own soul.** **33 A wound and dishonour shall he get; and his reproach shall not be wiped away.** **34 For jealousy is the rage of a man: therefore he will not spare in the day of vengeance.** **35 He will not regard any ransom; neither will he rest content, though thou givest many gifts.** Why wrestle with the dragon of adultery and sexual impurities when the benefits of purity in body and heart are so abundant?