

# PROVERBS 7

compiled and written by Gary Kukis

**Proverbs 7:1–27**

**Seduced by the Adulterous Woman**

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, “For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall be have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God.” (John 3:16–18). “I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!” (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10). If there are people around, you would name these sins silently. If there is no one around, then it does not matter if you name them silently or whether you speak aloud.

## Document Navigation

<a href="#">Preface</a>	<a href="#">Quotations</a>	<a href="#">Outline of Chapter</a>
<a href="#">Charts, Graphics, Short Doctrines</a>	<a href="#">Doctrines Alluded to</a>	<a href="#">Chapters Alluded to</a>
<a href="#">Dictionary of Terms</a>	<a href="#">Introduction</a>	<a href="#">First Verse</a>
<a href="#">Addendum</a>	<a href="#">A Complete Translation</a>	<a href="#">Chapter Word Clouds</a>

These exegetical studies are *not* designed for you to read each and every word. For instance, the Hebrew exegesis is put into greyish tables, so that if you want to skip over them, that is fine. If you question a translation, you can always refer back to the appropriate Hebrew tables to sort it all out.

The intent is to make this particular study the most complete and most accurate examination of Proverbs 7 which is available in writing. The idea is to make every phrase, verse and passage understandable; and to make correct application of all that is studied.

Besides teaching you the doctrinal principles related to this chapter, this commentary is also to help bring this narrative to life, so that you can understand the various characters, their motivations, and the choices that they make. Ideally, you will be able to visualize the peoples and armies as they move across the landscape of the Land of Promise.

Although the book of Proverbs was written by David and Solomon, during the final chapters of 2Samuel and the early chapters of 1Kings, these principles stand throughout all dispensations. Wherever historical information is necessary, that will be provided so that you will have a sufficient background to understand what is going on.

**Preface:**

Whereas, Chapter 6 warned of the financial and social loss from being seduced into adultery, here we will see the seductive tactics used by the adulteress wife.<sup>1</sup>

Matthew Henry: *The scope of this chapter is...to warn young men against the lusts of the flesh.*<sup>2</sup>

J. Vernon McGee: *This chapter continues the subject...beware of a woman with easy morals.*<sup>3</sup>

The Teachers' Bible Commentary: *This chapter describes the way of an adulteress, contrasting with Proverbs 8 which sets forth the way of wisdom. It features an eye-witness account of the seduction of a young man by an adulteress. The account is realistic and needs only brief interpretation.*<sup>4</sup>

However, more important than this, is, this adulterous woman represents false doctrine, **cosmic thinking** and **human viewpoint**; and how they draw a young man into their realm.

This should be the most extensive examination of Proverbs 7 available, where you will be able to examine in depth every word of the original text.

**Quotations:**

J. Vernon McGee: *This young man is taking a walk down the wrong street.*<sup>5</sup>

Henry Scougal: *Youth is a time of life wherein we have too much pride to be governed by others, and too little wisdom to govern ourselves.*<sup>6</sup>

Unknown: Flattery is like chewing gum—enjoy it briefly, but don't swallow it! Flattery is the art of telling a person exactly what he thinks of himself. The one who flatters is like a bee which has honey in his mouth and a sting in his tail.<sup>7</sup>

Thomas Brooks: *Flattery is the devil's invisible net.*<sup>8</sup>

Enter the Bible: *Illicit sex has severe consequences.*<sup>9</sup>

Joseph B. Wirthlin: *Men and women who decide to flirt with adultery just once can become enmeshed in misery and unhappiness for themselves and their precious families.*<sup>10</sup>

<sup>1</sup> Paraphrased from James Rickard <http://gracedoctrine.org/proverbs-chapter-7/> accessed October 18, 2015.

<sup>2</sup> Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Prov. 7 (chapter commentary).

<sup>3</sup> From [https://archive.org/stream/20-Proverbs/20-PROVERBS\\_djvu.txt](https://archive.org/stream/20-Proverbs/20-PROVERBS_djvu.txt) accessed October 20, 2015.

<sup>4</sup> From <http://www.studylight.org/commentaries/bcc/view.cgi?bk=19&ch=7> (accessed October 21, 2015) but originally from *The Teachers' Bible Commentary*; p. 362).

<sup>5</sup> From [https://archive.org/stream/20-Proverbs/20-PROVERBS\\_djvu.txt](https://archive.org/stream/20-Proverbs/20-PROVERBS_djvu.txt) accessed October 20, 2015 (slightly edited).

<sup>6</sup> From [http://www.preceptaustin.org/proverbs\\_71-27\\_commentary.htm](http://www.preceptaustin.org/proverbs_71-27_commentary.htm) accessed October 24, 2015.

<sup>7</sup> From [http://www.preceptaustin.org/proverbs\\_71-27\\_commentary.htm](http://www.preceptaustin.org/proverbs_71-27_commentary.htm) accessed October 24, 2015.

<sup>8</sup> From [http://www.preceptaustin.org/proverbs\\_71-27\\_commentary.htm](http://www.preceptaustin.org/proverbs_71-27_commentary.htm) accessed October 24, 2015.

<sup>9</sup> From [Enter the Bible](http://www.preceptaustin.org/proverbs_71-27_commentary.htm); accessed October 23, 2015.

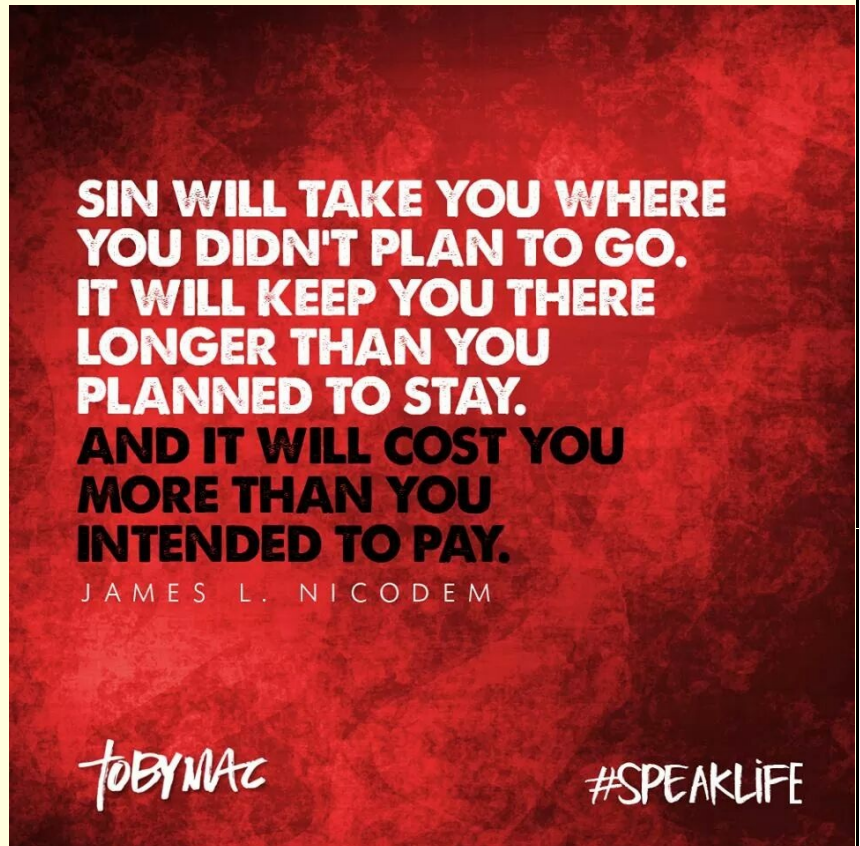
<sup>10</sup> From <http://www.brainyquote.com/quotes/keywords/adultery.html> accessed October 25, 2015.

Samuel Butler: *Christ and The Church: If he were to apply for a divorce on the grounds of cruelty, adultery and desertion, he would probably get one.*<sup>11</sup> If I were to make a guess, I bet that Butler does not realize that this is a great theme of both the Old and New Testaments.

Garcelle Beauvais: *Adultery is the ultimate deal-breaker for me. I would rather be alone than in a relationship that doesn't honor me.*<sup>12</sup>

Julian Lennon: *Dad could talk about peace and love out loud to the world, but he could never show it to the people who supposedly meant the most to him: his wife and son. How can you talk about peace and love and have a family in bits and pieces - no communication, adultery, divorce? You can't do it, not if you're being true and honest with yourself.*<sup>13</sup>

**Quote from James Nicodem** (a graphic); from [Blog Thru Da Bible](#); accessed October 25, 2015.



Lane: *Solomon's remedy for promiscuity is to know and obey the word of God. However out-dated and simplistic this may seem, the same is true in our age, where those being advocated – sex education, contraception, free love, etc. – have all failed.*<sup>14</sup>

Joe Haldeman: *Bad books on writing tell you to "WRITE WHAT YOU KNOW", a solemn and totally false adage that is the reason there exist so many mediocre novels about English professors contemplating adultery.*<sup>15</sup>

Dennis P. Hollinger, *The Meaning of Sex: The heart of the moral wrong of adultery is that a covenant, a sacred commitment, has been broken. The one-flesh union which set this relationship apart from all others has been torn asunder by one of the spouses and by a third party that has now entered into the oneness of the relationship.*<sup>16</sup>

Dennis P. Hollinger: *When adultery occurs, three of the Ten Commandments are broken: you shall not commit adultery, not lie, and not covet your neighbor's spouse.*<sup>17</sup>

Prov. 6:32–33 **He who commits adultery lacks sense; he who does it destroys himself. He will get wounds and dishonor, and his disgrace will not be wiped away. (ESV)**

<sup>11</sup> From <http://www.brainyquote.com/quotes/keywords/adultery.html> accessed October 25, 2015.

<sup>12</sup> From <http://www.brainyquote.com/quotes/keywords/adultery.html> accessed October 25, 2015.

<sup>13</sup> From <http://www.brainyquote.com/quotes/keywords/adultery.html> accessed October 25, 2015.

<sup>14</sup> From <http://bibleoutlines.com/library/pdf/proverbs.pdf> accessed October 24, 2015.

<sup>15</sup> From <http://www.goodreads.com/quotes/tag/adultery> accessed October 25, 2015.

<sup>16</sup> From [http://www.notable-quotes.com/a/adultery\\_quotes.html](http://www.notable-quotes.com/a/adultery_quotes.html) accessed October 25, 2015.

<sup>17</sup> From [http://www.notable-quotes.com/a/adultery\\_quotes.html](http://www.notable-quotes.com/a/adultery_quotes.html) accessed October 25, 2015.

Gill: *[These foolish ones] are easily persuaded and drawn into sin; simple and foolish in things moral and spiritual, and not arrived to any ripeness of understanding in things natural and civil; [they] have seen but little of the world, and know less of religion, and are easily imposed upon and carried away with the company they keep.*<sup>18</sup>

Kukis: There is a parallel narrative [in this chapter], where this woman represents human viewpoint; she represents the thinking of society; and every verse tells us how we are tempted to abandon divine viewpoint (vv. 1–4, 24) for the lies and vanity of the cosmic system.

## Outline of Chapter 7:

### Preface

### Introduction

vv.	1–5	<b>Warning to Focus Upon Wisdom to Avoid the Immoral Woman</b>
vv.	6–23	<b>What David Has Observed</b>
vv.	6–9	<b>The Victim</b>
vv.	10–12	<b>The Immoral Woman</b>
vv.	13–20	<b>The Inducements</b>
vv.	21–23	<b>The Foolish Young Man is Taken in</b>
vv.	24–27	<b>David’s Final Warning: Following This Woman Will Lead to Death</b>

### Addendum

## Charts, Graphics and Short Doctrines:

Preface	<b>Quotations</b>	
Preface	<b>Quote from James Nicodem (a graphic)</b>	
Introduction	<b>Proverbs 7 Graphic</b>	
Introduction	<b>The Principals of Proverbs 7</b>	
Introduction	<b>The Prequel of Proverbs 7</b>	
Introduction	<b>A Synopsis of Proverbs 7 by the New American Bible</b>	
Introduction	<b>Bridgeway Bible Commentary’s Synopsis of Proverbs 7</b>	
Introduction	<b>Matthew Henry Outlines Proverbs 7</b>	
Introduction	<b>James Rickard’s Division of Proverbs 7</b>	
Introduction	<b>Peter Pett’s Division of Proverbs 7</b>	
v.	1	<b>Chiasm of Proverbs 7:1–5 from Peter Pett</b>
v.	1	<b>Proverbs 7:2 from The Messianic Aleph Tav Scriptures Paleo-Hebrew Study Bible</b>
v.	1	<b>Graphic of Operation Z</b>
v.	1	<b>The God-ward and Man-ward Sides of the Edification Complex</b>
v.	1	<b>Why didn’t God just give us a simple list of what to do and what not to do?</b>
v.	2	<b>Proverbs 7:2 (a graphic)</b>
v.	3	<b>Proverbs 7:2–3 (a graphic)</b>
v.	4	<b>Proverbs 7:4 (the Message) (a graphic)</b>
v.	5	<b>Proverbs 7:4–5 (a graphic)</b>
v.	5	<b>Rickard on why the believer needs Bible doctrine in his soul</b>
v.	5	<b>Stuart Wolfe Summarizes Proverbs 7:1–5</b>
v.	6	<b>Chiasm of Proverbs 7:6–23 from Peter Pett</b>
v.	6	<b>David, as the Omniscient Observer (from James Rickard)</b>
v.	6	<b>Commentators on Ancient Windows</b>
v.	7	<b>J. Thain Davidson on the Warnings to the Young Man</b>

<sup>18</sup> Dr. John Gill, *John Gill’s Exposition of the Entire Bible*; from e-Sword, Prov. 7:7.

v.	7	<b>A Beacon to Young Men, from J. Burns</b>
v.	7	<b>Bob Deffinbaugh on, <i>Simplicity is an Aliment of the Young</i></b>
v.	7	<b>The Homilist on <i>The young man void of understanding</i></b>
v.	7	<b>D. Johnson on <i>A simple youth, void of understanding</i></b>
v.	7	<b>John N. Norton on <i>A young man void of understanding</i></b>
v.	8	<b>Commentators and the Temptation of This Simple Young Man</b>
v.	9	<b>The Young Man Out at Night (Several Commentators)</b>
v.	9	<b>Stuart Wolfe Summarizes Proverbs 7:6–9</b>
v.	10	<b>The Adulteress of Proverbs 7, Dressed like a Prostitute (a graphic)</b>
v.	11	<b>Dear Girls Graphic</b>
v.	12	<b>Commentators on this Wandering, Adulterous Woman</b>
v.	12	<b>The Significance of the Strange Woman</b>
v.	13	<b>The Metaphorical Use of War-like Language (Jones/Waltke)</b>
v.	14	<b>Commentators on why the woman spoke of these sacrifices of peace-offerings</b>
v.	14	<b>Commentators on, this woman’s appeal to religion</b>
v.	15	<b>Proverbs 7:10–15 (a graphic)</b>
v.	17	<b>Commentators on the Spices of the Woman’s Bed</b>
v.	17	<b>Keil and Delitzsch, Easton, Fausset and Kukis on Myrrh</b>
v.	18	<b>Commentators on Love Versus Sex</b>
v.	18	<b>The Rape of Tamar, from Joe Guglielmo</b>
v.	19	<b>The Doctrine of Adultery (mostly by R. B. Thieme, Jr.)</b>
v.	20	<b>Proverbs 7:13–20 (a graphic)</b>
v.	20	<b>The Husband as Type of Christ</b>
v.	22	<b>Commentators on, <i>an ox goes to the slaughter</i></b>
v.	22	<b>Commentators on, <i>And just as ankle restraints chastise the fool,...</i></b>
v.	22	<b>James Rickard Translates and Explains Proverbs 7:22b</b>
v.	23	<b>A Summary of Proverbs 7 (a graphic)</b>
v.	23	<b>Proverbs 7:21–23 (a graphic)</b>
v.	23	<b>Current Risks of Sexual Abandon, from Joe Guglielmo</b>
v.	23	<b>Parent’s Pornography Chart</b>
v.	23	<b>Sexual Exposure Map from Chastity.com</b>
v.	23	<b>Commentators Summarize Proverbs 7:21–23</b>
v.	23	<b>Stuart Wolfe Summarizes Proverbs 7:10–23</b>
v.	24	<b>Proverbs 7:1–5 and 24–27; and 5:1–6</b>
v.	24	<b>Chiasm of Proverbs 7:24–27 from Peter Pett</b>
v.	24	<b>W. Dodd on Impurity</b>
v.	25	<b>Proverbs 7:25 (a graphic)</b>
v.	26	<b>Rickard on Nâphal</b>
v.	26	<b>Commentators on those slain by this woman</b>
v.	26	<b>James Rickard on those slain by this woman</b>
v.	27	<b>James Rickard on Sheol</b>
v.	27	<b>Stuart Wolfe Summarizes Proverbs 7:24–27</b>
v.	27	<b>J. Vernon McGee on the Cults and -isms of his Day</b>
Addendum		<b>James Rickard and Mattoon’s Short Summary of Proverbs 7</b>
Addendum		<b>A Parallel Interpretation of Proverbs 7</b>
Addendum		<b>Why Proverbs 7 is in the Word of God</b>
Addendum		<b>What We Learn from Proverbs 7</b>
Addendum		<b>The 4 Lessons in Proverbs on Adultery</b>
Addendum		<b>A Complete Translation of Proverbs 7</b>
Addendum		<b>Word Cloud from a Reasonably Literal Paraphrase of Proverbs 7</b>
Addendum		<b>Word Cloud from Exegesis of Proverbs 7</b>



<a href="#">Chapter Outline</a>	<a href="#">Charts, Graphics and Short Doctrines</a>	
<a href="#">Beginning of Document</a>	<a href="#">Doctrines Covered and Alluded to</a>	<a href="#">Chapters of the Bible Alluded to</a>
<a href="#">Definition of Terms</a>	<a href="#">Introduction</a>	<a href="#">Addendum</a>
<a href="http://www.kukis.org">www.kukis.org</a>	<a href="#">Exegetical Studies in Proverbs</a>	

Doctrines Covered or Alluded To			
<a href="#">The Basic Mechanics of the Christian Life</a>	<a href="#">Edification Complex</a>	<a href="#">Laws of Divine Establishment</a>	
<a href="#">Liberalism, Conservatism and Christianity</a>	<a href="#">Living the Spiritual Life</a>	<a href="#">Operation Z</a>	

Chapters of the Bible Alluded To or Appropriately Exegeted with this Chapter			

Many who read and study this chapter are 1<sup>st</sup> or 2<sup>nd</sup> generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob's contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. In addition to this, I will use a number of other more traditional technical theological terms which will be used and therefore defined as well.

Definition of Terms	
<a href="#">Chiasmus</a>	This is a psalm where the first passage can be matched to the final passage; the second passage can be matched to the second-to-the-last passage, etc. It is called a <i>chiasmus</i> (or, <i>chiasmus</i> ) based upon the letter chi (X). Many times, this structure can be used to find the key element of the psalm or to rearrange the psalm. ( <a href="#">Chiasmus example</a> ) ( <a href="#">Thomas B. Clarke</a> ) ( <a href="#">Brad McCoy</a> )
<a href="#">Cosmic System</a>	The term "cosmic system" refers to Satan's plan and process for controlling the world, and his attempt, using his organization of fallen angels, to counteract the plan of God in all respects. Doctrine of the <a href="#">Cosmic System</a> .
<a href="#">Cosmic Thinking</a>	Cosmic thinking is the way that Satan thinks; it is the opposite of thinking like God thinks. Such a person thinks in terms of human viewpoint, Satanic lies and legalism; rather than in terms of the gospel, Bible doctrine, and the laws of divine establishment.
<a href="#">Human Viewpoint</a>	Man's thinking apart from Bible doctrine. The <b>Doctrine of Human Viewpoint Thinking</b> ( <a href="#">Bible Doctrine Resource</a> ); <b>Human Viewpoint versus Divine Viewpoint</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).
<a href="#">Sin unto death</a>	When a believer stays out of fellowship for an extended period of time and consistently acts against the plan of God, God may remove him from this life painfully using discipline that will result in his death. For more information, see the <b>Doctrine of the Sin unto Death</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).

### Definition of Terms

#### Type

A type is a preordained representation wherein certain persons, events, and institutions of the O.T. stand for corresponding persons, events, and institutions of the N.T. Types are pictures or object lessons by which God has taught His redemptive plan. They are a shadow of things to come, not the image of those things (Col. 2:17 Heb. 8:5 10:1). The Mosaic system, for example, was a kind of kindergarten in which God's people were trained in divine things and taught to look forward to the realities of things yet to come.<sup>19</sup> See **Typology** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Some of these definitions are taken from

[http://gracebiblechurchwichita.org/?page\\_id=1556](http://gracebiblechurchwichita.org/?page_id=1556)  
<http://www.bibledoctrinechurch.org/?subpages/GLOSSARY.shtml>  
<http://rickhughesministries.org/content/Biblical-Terms.pdf>  
<http://www.gbible.org/index.php?proc=d4d>  
<http://www.wordoftruthministries.org/termsanddefs.htm>  
<http://www.realtime.net/~wdoud/topics.html>  
<http://www.theopedia.com/>

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

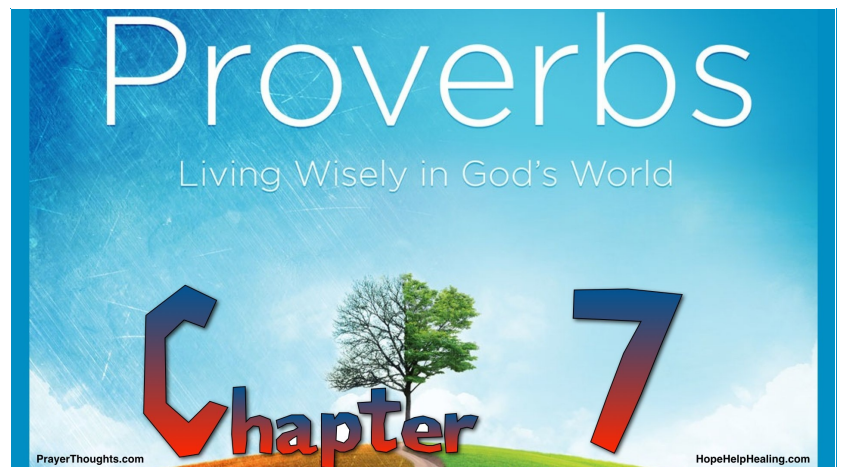
## An Introduction to Proverbs 7

**Introduction:** Whereas Prov. 6 covered a variety of topics, Proverbs 7 will thematically deal with the immoral woman and with the adulteress woman. David begins<sup>20</sup> by telling Solomon (and, presumably, to his other sons) to pay attention to his teaching and not to be drawn to the immoral woman. He can heed sound instruction or he can be drawn away by the flattery of the woman with questionable virtue.

Then David describes what he has seen himself—a man hanging out with his pinhead friends, and then, once it is dark, venturing over to the home of a married woman. This woman is loud and obnoxious, emphasizing her physical attributes over her thinking (she does not reveal her actual thinking to this young man).

She tempts him with promises of a home where her husband is gone, where there are pillows on her couch, and nice, perfumed bed sheets awaiting him.

She embraces him and kisses him, promising more to come in her home, and leads him to her house, where he enters like a bird into a trap, unaware of the danger. Going to her house is the pathway to Sheol (the grave).



**Proverbs 7 Graphic** from [Hope Help Healing](#); accessed October 25, 2015.

<sup>19</sup> From [Dake](#), accessed October 15, 2013.

<sup>20</sup> I assume that David is the principle author of these first 9 chapters of Proverbs, and that Solomon reproduced what he learned from his father.

When studying this chapter, about the woman who wears slut clothing and waits to take the foolish young man; that the next chapter speaks about a completely different woman, who is the personification of wisdom. Therefore, the whorish woman here is analogous to human viewpoint, to cosmic thinking, to the thinking of the common culture. It is everything that is opposed to Bible doctrine; and it is sometimes very attractive and very seductive.

Therefore, as we study this chapter, always remember that there is a parallel narrative, where this woman represents human viewpoint; she represents the thinking of society; and every verse tells us how we are tempted to abandon divine viewpoint (vv. 1–4, 24) for the lies and vanity of the cosmic system.

Although I believed that this understanding was possibly original with me, it is apparently not:

Barnes: *The harlot adulteress of an Eastern city is contrasted with the true feminine ideal of the Wisdom who is to be the "sister" and "kinswoman" (Prov. 7:4) of the young man as he goes on his way through life. See Prov. 8.*<sup>21</sup> James Rickard (and many others) take the very same approach.<sup>22</sup>

Even though there is undoubtedly a chapter warning us against giving into our fleshly lusts,<sup>23</sup> this is this other dimension to it as well which ought not be ignored.

Now, just in case you are the least bit hesitant to agree to this overlain interpretation, read this: **Does not wisdom call? Does not understanding raise her voice? On the heights beside the way, at the crossroads she takes her stand; beside the gates in front of the town, at the entrance of the portals she cries aloud: "To you, O men, I call, and my cry is to the children of man. O simple ones, learn prudence; O fools, learn sense. Hear, for I will speak noble things, and from my lips will come what is right, for my mouth will utter truth; wickedness is an abomination to my lips. All the words of my mouth are righteous; there is nothing twisted or crooked in them. They are all straight to him who understands, and right to those who find knowledge. Take my instruction instead of silver, and knowledge rather than choice gold, for wisdom is better than jewels, and all that you may desire cannot compare with her.** (Prov. 8:1–11; ESV) Wisdom is clearly personified as a woman in Prov. 8; so having the opposite of wisdom being personified in Prov. 7 (and earlier) is not a great theological leap.

In dividing up the first chapters of Proverbs as per the words *my son* or *O sons*, we find the 16<sup>th</sup> and 17<sup>th</sup> lectures in this chapter (vv. 1 and 24).<sup>24</sup> Others, like Peter Pett, look upon this chapter as the 8<sup>th</sup> discourse.<sup>25</sup>

Peter Pett: *This is the fourth reference to the dangers of the 'strange woman'. In Proverbs 2:16-19 the emphasis was on her betrayal of both man and God; in Proverbs 5:1-23 there was an emphasis on the financial and social loss involved in consorting with the strange woman and the encouragement to look rather to a true wife; in Proverbs 6:20-35 the emphasis was on the resultant anger of the husband which can only be assuaged by extreme judgment; here the emphasis is on the details of the seduction of the young man in preparation for the contrast with the activity of Ms Wisdom.*<sup>26</sup>

In this chapter, the focus will be on the willfulness and the seduction by the strange woman, the lack of knowledge in the soul of her victim, and the personal destruction that results from such a relationship.

Keil and Delitzsch: *The fearful desolation which adultery, and in general the sin of uncleanness, occasions in the life of the individual who is guilty of it, as well as in society, does not suffer the author of this discourse, directed to youth, to abandon his theme, which he has already treated of under*

<sup>21</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Prov. 7:1.

<sup>22</sup> From <http://gracedoctrine.org/proverbs-chapter-7/> accessed October 18, 2015.

<sup>23</sup> Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Prov. 7:1–5.

<sup>24</sup> Divisions from James Rickard <http://gracedoctrine.org/proverbs-chapter-7/> accessed October 18, 2015.

<sup>25</sup> From <http://www.studylight.org/commentaries/pet/view.cgi?bk=19&ch=7> accessed October 20, 2015.

<sup>26</sup> From <http://www.studylight.org/commentaries/pet/view.cgi?bk=19&ch=7> accessed October 20, 2015.



*different aspects. He takes up his warning once more, strengthens it by an example he himself had witnessed of one who fell a sacrifice to this sin, and gives it a very impressive conclusion.<sup>27</sup>*

If you have an interest in adulterous women, this is the most lengthy Bible exposition of that particular topic.

We need to know who the people are who populate this chapter.

## The Principals of Proverbs 7

Characters	Biographical Material
David	King David, of the book of Samuel, was the 2 <sup>nd</sup> king of Israel. <sup>28</sup> He spent at least 7 years teaching his son Solomon, preparing him to become king. This is the missing 7 years from the end of the history of Israel under King David.
Solomon	Solomon is the son of David by Bathsheba and he became Israel's 3 <sup>rd</sup> king, and the last king of the monarchy (Israel split into two nations after Solomon). Although he is clearly laid out as the author of Proverbs, he learned many of these principles from his father David. Most of what we read in these early chapters are Solomon's notes that he kept of the teaching he received from his father, King David.
My son	David's earliest warnings to Solomon; and these would be the typical warnings that every father should give to his son.
Sons	David's 4 young sons by Bathsheba; and possibly other young men from the neighborhood.
The immoral woman	She is actually a married woman, whose husband is gone; and she wants to have some fun with the young man below.
A young man devoid of understanding	He appears to be the victim of this chapter, being lured away from his dopey friends by the promise of illicit sex with the immoral woman.

The first 3 have been named in previous chapters.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It is important to understand what has gone before.

## The Prequel of Proverbs 7

King David had a number of wives (around 10) by whom he had quite a number of sons, many of whom were worthless and who engaged in crime and revolution (Amnon, Absalom, and Adonijah). It is clear that he spent little time raising any of these boys, all of whom are identified not as *sons of David* but as *sons of their mother* (when they are so identified—1Kings 2:13). However, Solomon is not called the *son of Bathsheba*, but he is identified as *the son of David* (Prov. 1:1 2Chron. 1:1 1Chron. 22:5, 17).

With Solomon, David appeared to take a new tact (which is borne out in the book of Proverbs) of personally teaching his son Solomon wisdom, which is doctrine of the Word of God and the laws of divine establishment.

From the end of the book of Samuel to the first chapter of 1Kings 1, about 7 years pass—and there does not appear to be any recording of the history of this time period. However, what appears to be taking place during this time is David teaching, and therefore, preparing his son Solomon (and possibly his brothers as well) to

<sup>27</sup> From [Forgotten Books](#); accessed October 21, 2015.

<sup>28</sup> There was a man who could possibly be considered an early king of Israel from the time of the Judges.

## The Prequel of Proverbs 7

become king. This teaching would prepare Solomon both for life and to become king.

David decided to make his very young son king (1Kings 1); and this is a wise choice because Solomon, despite his youth, is very interested in wisdom—with the idea that this would be the foundation of his reign.

And then we have Solomon's request of God. We will allow the text to speak for itself:

1Kings 3:3–5 Solomon loved the LORD, walking in the statutes of David his father, only he sacrificed and made offerings at the high places. And the king went to Gibeon to sacrifice there, for that was the great high place. Solomon used to offer a thousand burnt offerings on that altar. At Gibeon the LORD appeared to Solomon in a dream by night, and God said, "Ask what I shall give you."

1Kings 3:6–9 And Solomon said, "You have shown great and steadfast love to Your servant David my father, because he walked before You in faithfulness, in righteousness, and in uprightness of heart toward You. And You have kept for him this great and steadfast love and have given him a son to sit on his throne this day. And now, O LORD my God, You have made Your servant king in place of David my father, although I am but a little child. I do not know how to go out or come in. And your servant is in the midst of Your people whom You have chosen, a great people, too many to be numbered or counted for multitude. Give Your servant therefore an understanding mind to govern Your people, that I may discern between good and evil, for who is able to govern this Your great people?"

1Kings 3:10–14 It pleased the Lord that Solomon had asked this. And God said to him, "Because you have asked this, and have not asked for yourself long life or riches or the life of your enemies, but have asked for yourself understanding to discern what is right, behold, I now do according to your word. Behold, I give you a wise and discerning mind, so that none like you has been before you and none like you shall arise after you. I give you also what you have not asked, both riches and honor, so that no other king shall compare with you, all your days. And if you will walk in my ways, keeping my statutes and my commandments, as your father David walked, then I will lengthen your days." (ESV; capitalized)

Solomon will have both divine wisdom and human wisdom (which is revealed in the book of Ecclesiastes).

This prequel has been repeated since chapter 1.

### Chapter Outline

### Charts, Graphics and Short Doctrines

Arno Gaebelein: *The entire chapter is a continuation of the strange woman and the warning against her. The Word and the law of the Lord will keep the obedient son from her. If Solomon had obeyed the Word of God, not to multiply wives (Deuteronomy 17:17) his end would not have been spent in the degrading fellowship with the harlots of other nations. The description is very graphic. What the word pictures is as prominent in the great centers of Christendom as it was thousands of years ago in Babylon and Egypt.*<sup>29</sup>

Enter the Bible: *Once again the wisdom teachers provide a lesson dealing with sexual behavior. This time the instruction takes the form of a story, clearly and dramatically told. Note that the seduction takes place in the evening (v. 9). The woman is "loud" (v. 11; also 9:13) and thus quite the opposite of the ideal woman portrayed in chapter 31 (note vv. 25-26). She piously claims to be returning from worship services (v. 14). She is married and her husband is away on a long business trip (vv. 19-20). The willing young man is pictured as a pitiful creature unwittingly headed for a trap (vv. 22-23). And the penalty? "It will cost him his life" (v. 23; see also v. 27).*<sup>30</sup>

<sup>29</sup> From <http://www.studyLight.org/commentaries/gab/view.cgi?bk=19&ch=7> accessed October 21, 2015.

<sup>30</sup> From [Enter the Bible](#); accessed October 23, 2015.

You are best able to understand a chapter if you understand what the subject matter is going to be and how the chapter is organized.

### A Synopsis of Proverbs 7 by the New American Bible

[7:1–27] The third and climactic instruction on adultery and seduction is an example story, of the same type as the example story in 24:30–34. By its negative portrayal of the deceitful woman, who speaks in the night to a lone youth, it serves as a foil to trustworthy Wisdom in chap. 8, who speaks in broad daylight to all who pass in the street.

As in 6:20–24, the father warns his son to keep his teaching to protect him from the dangerous forbidden woman. The father’s language in 7:4 (“Say to Wisdom, ‘You are my sister,’ and call Understanding ‘Friend’”) sets this admonition apart, however; it is the language of courtship and love. If the son makes Woman Wisdom his companion and lover, she will protect him from the other woman. As in chap. 5, loving the right woman protects the man from the wrong woman.

As motivation, the father in vv. 6–23 tells his son of an incident he once observed while looking out his window—a young man went to the bed of an adulterous woman and wound up dead. As in chap. 5, the realistic details—the purposeful woman, the silent youth, the vow, the perfumed bed—have a metaphorical level. Ultimately the story is about two different kinds of love.

From <http://www.usccb.org/bible/proverbs/7> accessed October 10, 2015.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

### Bridgeway Bible Commentary’s Synopsis of Proverbs 7

Chapter 7 gives a colourful picture of how an immoral woman can trap a weak, easily led young man. The section opens with a renewed emphasis on the importance of a young man’s getting wisdom and holding on to it firmly. Then he will know best how to resist the temptations he meets (7:1-5).

The writer imagines himself looking out the window and seeing a silly young man wandering around the streets at night (6-9). The young man is met by a prostitute who sees him as a likely customer (10-12). She assures him that there is nothing wrong with going to bed with her. After all, she is a very religious person who has just been to the temple, and she had the feeling that she would meet this particular man (13-17). Furthermore, her husband is away for a few weeks on business. Clearly, all the circumstances indicate that the young man is meant to go with her (18-20).

After some indecision the man gives in, and in exchange for a night’s pleasure his whole life is spoiled (21-23). All young men should take note and resist the temptations offered by such women (24-27).

From <http://www.studylight.org/commentaries/bbc/view.cgi?bk=19&ch=6> accessed September 29, 2015.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Paul Apple on the Big Idea: *Sexual seduction attacks the naive at their point of vulnerability and sucks them into the path of destruction.*<sup>31</sup>

Both Clarke and Henry divided up this chapter in the same sections.

<sup>31</sup> From <http://bibleoutlines.com/library/pdf/proverbs.pdf> accessed October 24, 2015.

### Matthew Henry Outlines Proverbs 7

- I. A general exhortation to get our minds principled and governed by the word of God, as a sovereign antidote against this sin (Prov. 7:1–5).
- II. A particular representation of the great danger which unwary young men are in of being inveigled into this snare (v. 6–23).
- III. A serious caution inferred thence, in the close, to take heed of all approaches towards this sin (Prov. 7:24–27). We should all pray, “Lord, lead us not into this temptation.”

Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Prov. 7 (chapter commentary).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Even though the topic of adultery has been already covered in several previous chapters, there are many new wrinkles in this chapter; and many new words, not previously found in the book of Proverbs.

Same division as above, but with a different emphasis.

### James Rickard's Division of Proverbs 7

1. The Paternal Appeal: An opening exhortation regarding the importance of Bible Doctrine, vs. 1-5.
2. A Sad Example: A lengthy narrative poem describing how the naïve fall into sin emphasizing the behavior that leads to adultery, vs. 6-23.
3. A Concluding Appeal: A closing exhortation warning the son of the consequences of the destructive life style for the foolish adulterer, vs. 24-27.

From <http://gracedoctrine.org/proverbs-chapter-7/> accessed October 18, 2015.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The divisions are the same, but the descriptions tend to be different.

### Peter Pett's Division of Proverbs 7

- An appeal to ‘my son’ to observe his words and his commandments and to take wisdom and understanding as his close female relatives, so as to be protected from the foreign woman (Proverbs 7:1-5).
- A detailed description of the seducing of the young man by the ‘strange woman’ (Proverbs 7:6-23).
- A further appeal addressed to ‘sons’ not to follow her because her way is the way of death (Proverbs 7:24-27).

From <http://www.studylight.org/commentaries/pet/view.cgi?bk=19&ch=7> accessed October 20, 2015 (edited).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

As in the previous chapters, I present this as King David is the teacher and Solomon is his primary student (although this teaching may have included, from time to time, Solomon’s brothers and other young people). Many of the quotations that I use will allude to Solomon as the writer of Proverbs.

Interestingly enough, the topic of this chapter is *adultery*. However, this word does not occur in the text of Prov. 7.

Admittedly, I got a little exhausted during this study and should have edited out easily 20 pages.

There are portions of vv. 22–23 which were very difficult to translate, and therefore, difficult to explain.

## Chapter Outline

## Charts, Graphics and Short Doctrines

## Warning to Focus Upon Wisdom to Avoid the Immoral Woman

A **chiasm** is an overall organization of a passage of Scripture, where the first section matches the last section; the second section matches the second-to-the-last section; and the very middle of the chiasm is often the focal point.

## Chiasm of Proverbs 7:1–5 from Peter Pett

A	My son, keep my words, and lay up my commandments with you (Proverbs 7:1).
B	Keep my commandments and live, and my law as the apple of your eyes (Proverbs 7:2).
C	Bind them on your fingers, write them on the tablet of your heart (Proverbs 7:3)
B	Say to wisdom, “You are my sister, and call understanding your kinswoman (Proverbs 7:4).
A	That they may keep you from the strange woman, from the foreigner who flatters with her words (Proverbs 7:5).

Note that in A his ‘son’ has to ‘keep’ his ‘words’, and in the parallel these will ‘keep’ him from the strange woman who flatters with her ‘words’. In B he is to treat his torah as the apple of his eyes, and in the parallel he is treat wisdom and understanding as close relatives. Centrally in C he is to bind on his fingers, and write on his heart, Solomon’s<sup>32</sup> commandments and torah.

From <http://www.studylight.org/commentaries/pet/view.cgi?bk=19&ch=7> accessed October 21, 2015.

## Chapter Outline

## Charts, Graphics and Short Doctrines

Paul Apple summarizes vv. 1–5: *The fortified defense: seductive enticements require strong defenses: Life and vitality are at stake; never lose sight of God’s standards; remain loyal to wisdom; seduction is rampant.*<sup>33</sup>

Today in the Word (Oct. 8, 2012): *To resist words of temptation and wickedness, we need to store up words of wisdom and righteousness. As Proverbs advises, “Keep my commands and you will live; guard my teachings as the apple of your eye” Prov. 7:2). Treasuring God’s words and wisdom means pursuing and obeying them.*<sup>34</sup>

Kukis slavishly literal:

**My son, keep my words, and my commandments, treasure up with you. Keep my commandments and live; and my teachings as a pupil of your [two] eyes. Bind them upon your fingers; write them upon a tablet of your heart.**

Proverbs  
7:1–3

Kukis moderately literal:

**My son, keep my words and treasure up with you my commandments. Keep my commandments and live; and [keep] my teachings before you [lit., as the pupil of your eyes]. Bind them to your fingers and write them on the tablet of your heart.**

Kukis paraphrased:

**My son, guard these words and hide my commandments in your thinking. If you keep my commandments, you will live a good life; therefore, keep my teachings before you at all times. Consider my instruction in all that you do and make them fundamental in all that you think.**

<sup>32</sup> I treat this chapter as if King David taught it to a very young Solomon. Many expositors treat Solomon as the original author.

<sup>33</sup> From <http://bibleoutlines.com/library/pdf/proverbs.pdf> accessed October 24, 2015.

<sup>34</sup> From [http://www.preceptaustin.org/proverbs\\_illustrations.htm#7](http://www.preceptaustin.org/proverbs_illustrations.htm#7) accessed October 24, 2015.



Here is how others have translated this verse:

**Ancient texts:**

Note: I compare the Hebrew text to English translations of the Latin, Syriac and Greek texts, using the Douay-Rheims translation<sup>35</sup>; George Lamsa's translation, and Sir Lancelot Charles Lee Brenton's translation as revised and edited by Paul W. Esposito, respectively. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.). I often use the text of the Complete Apostles' Bible instead of Brenton's translation, because it updates the English text.

The Septuagint was the earliest known translation of a book (circa 200 B.C.). Since this translation was made before the textual criticism had been developed into a science and because different books appear to be translated by different men, the Greek translation can sometimes be very uneven.

When there are serious disparities between my translation and Brenton's (or the text of the Complete Apostles' Bible), I look at the Greek text of the Septuagint (the LXX) to see if a substantive difference actually exists (and I reflect these changes in the English rendering of the Greek text). I use the Greek LXX with Strong's numbers and morphology available for e-sword. The only problem with this resource (which is a problem for similar resources) is, there is no way to further explore Greek verbs which are not found in the New Testament. Although I usually quote the Complete Apostles' Bible here, I have begun to make changes in the translation when their translation conflicts with the Greek and note what those changes are.

The Masoretic text is the Hebrew text with all of the vowels (vowel points) inserted (the original Hebrew text lacked vowels). We take the Masoretic text to be the text closest to the original. However, differences between the Masoretic text and the Greek, Latin and Syriac are worth noting and, once in a great while, represent a more accurate text possessed by those other ancient translators.

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

Underlined words indicate differences in the text.

Bracketed portions of the Dead Sea Scrolls are words, letters and phrases lost in the scroll due to various types of damage. Underlined words or phrases are those in the Dead Sea Scrolls but not in the Masoretic text.

I will only list the translation from the Dead Sea Scrolls if it exists and if it is different from the Masoretic text.

These Bibles often fall into more than one category; I placed them where I believed them to have the best fit.

**Ancient texts:**

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<sup>35</sup> I have begun to doubt my e-sword Douay-Rheims version, so I now use [www.latinvulgate.com](http://www.latinvulgate.com).

Masoretic Text (Hebrew)	My son, keep my words, and my commandments, treasure up with you. Keep my commandments and live; and my teachings as a pupil of your [two] eyes. Bind them upon your fingers; write them upon a tablet of your heart.
Latin Vulgate	My son, keep my words, and lay up my precepts with you. Son, Keep my commandments, and you will live: and my law as the apple of your eye: Bind it upon your fingers, write it upon the tables of your heart.
Plain English Aramaic Bible	My son, keep my words and hide my commandments in <u>your heart</u> . Keep my commandments and live, and my law like the pupil of the eye. Tie them on your <u>neck</u> and write them upon the tablets of your heart.
Peshitta (Syriac)	MY son, keep my words and hide my commandments within you. Keep my commandments and live, and my law as the pupil of your eye. Bind them about your <u>neck</u> ; write them upon the tablets of your heart.
Septuagint (Greek)	My son, keep my words, and hide my commandments with you. <sup>(7:2)</sup> My son, honor the Lord, and you shall be strong; and fear none but Him. <sup>7:2</sup> Keep my commandments, and you shall live; and keep my words as the pupils of your eyes. <sup>7:3</sup> And bind them on your fingers, and write them on the table of your heart.
Significant differences:	One version of the Aramaic has the word <i>heart</i> in the second phrase. This is not found in the Hebrew (or in any of the other ancient translations). The Greek inserts an additional verse between vv. 1 and 2; but one that probably does not belong.

In v. 3, the Aramaic has *neck* rather than *fingers*.

### Limited Vocabulary Bibles:

Bible in Basic English	My son, keep my sayings, and let my rules be stored up with you. Keep my rules and you will have life; let my teaching be to you as the light of your eyes; Let them be fixed to your fingers, and recorded in your heart.
Easy English	My son, keep my words safely! Remember my commands! You will live if you obey my commands. Protect these instructions as carefully as you protect your eyes! Tie my words on your fingers! Keep my words in your heart!
Easy-to-Read Version	My son, remember my words. Don't forget the commands I give you. Obey my commands and you will have life. Make my teaching the most important thing in your life. {Keep my commands and teachings with you always.} Tie them around your fingers. Write them on your heart.
God's Word™	My son, pay attention to my words. Treasure my commands that are within you. Obey my commands so that you may live. Follow my teachings just as you protect the pupil of your eye. Tie them on your fingers. Write them on the tablet of your heart.
Good News Bible (TEV)	My child, remember what I say and never forget what I tell you to do. Do what I say, and you will live. Be as careful to follow my teaching as you are to protect your eyes. Keep my teaching with you all the time; write it on your heart.
The Message	<b>Dressed to Seduce</b> Dear friend, do what I tell you; treasure my careful instructions.

Do what I say and you'll live well.  
 My teaching is as precious as your eyesight—guard it!  
 Write it out on the back of your hands;  
 etch it on the chambers of your heart.

NIRV

**A Warning Against a Woman Who Commits Adultery**

My son, obey my words.  
 Store up my commands inside you.  
 Obey my commands and you will live.  
 Guard my teachings as you would guard your own eyes.  
 Tie them on your fingers.  
 Write them on the tablet of your heart.

**Thought-for-thought translations; paraphrases:**

Common English Bible

**Avoid loose women**

My son, keep my words;  
 store up my commands within you.  
 Keep my commands and live,  
 and my instruction like the pupil of your eye.  
 Bind them on your fingers;  
 write them on the tablet of your heart.

Contemporary English V.

My son, pay close attention and don't forget what I tell you to do. Obey me, and you will live! Let my instructions be your greatest treasure. Keep them at your fingertips and write them in your mind.

The Living Bible

Follow my advice, my son; always keep it in mind and stick to it. Obey me and live! Guard my words as your most precious possession. Write them down [*Write them down*, literally, "Bind them upon your fingers."], and also keep them deep within your heart.

New Berkeley Version

My son, keep my words and store up my precepts within you. Keep my precepts and live and my teaching as the pupil of your eye. Bind them upon your fingers; write them on the tablet of your heart.

New Century Version

**The Woman of Adultery**

My son, remember what I say, and treasure my commands.  
 Obey my commands, and you will live.  
 Guard my teachings as you would your own eyes.  
 Remind yourself of them;  
 write them on your heart as if on a tablet.

New Life Bible

My son, keep my words, and hold together my teachings within you. Keep my words and live. Keep my teachings as you would your own eye. Tie them upon your fingers. Write them upon your heart.

New Living Translation

**Another Warning about Immoral Women**

Follow my advice, my son;  
 always treasure my commands.  
 Obey my commands and live!  
 Guard my instructions as you guard your own eyes.[a]  
 Tie them on your fingers as a reminder.  
 Write them deep within your heart.

**Partially literal and partially paraphrased translations:**

American English Bible

O son; Keep my words and commandments. Hide them inside yourself! Have deep respect for Jehovah, and He will make you grow stronger. In addition to Him, fear no other! Keep His commands and you'll live [a long] life. Like the pupil of your eye,

guard His words...wrap them around all your fingers, and inscribe them in the depths of your heart.

Beck's American Translation *The Prostitute*

My son, keep my word, and treasure my instruction. Do as I order you and live; guard my teachings like the pupil of your eyes. Tie them on your fingers, write them on the table of your heart.

International Standard V

***On Avoiding the Immoral Woman***

My son, guard what I say  
and treasure my commands.  
Keep my commands and you'll live.  
Guard [The Heb. lacks *Guard*] my teaching as you do your eyesight.  
Strap them to your fingers  
and engrave them on the tablet of your heart.

New Advent (Knox)Bible

My son, do not forget these warnings; let this charge of mine be an heirloom, kept jealously, as thou lovest thy own life; precious to thee as the apple of thy eye be the teaching I give thee. Bind it fast about thy fingers, write it, as upon a tablet, on thy heart;...

Translation for Translators

My son, heed my advice,  
and *guard my instructions as you would* [MET] guard a treasure.  
Obey my commands,  
and as a result you will live a good life.  
Consider the things that I teach you *to be very precious to you*;  
guard them, just like you protect your eyes.  
Tie my commands around your fingers *in order that they will remind you to obey them*.  
Keep them in your inner being [MET].

#### **Mostly literal renderings (with some occasional paraphrasing):**

Ancient Roots Translinear

My son, keep my sayings, and smuggle my commandments with you.  
Keep my commandments, and live with my Torah as a twinkle in your eye.  
Tie them over your fingers, write them over the tablet of your heart.

Ferrar-Fenton Bible

' My son, give regard to my words, Lay up with yourself my commands; Regard my commandments, -and live, And my rules like the ball of your eye. Let them girdle your fingers around, Inscribe on the book of your heart ;...

Lexham English Bible

**Warning Against the Strange Woman**

My child, guard my sayings; store my commandments with you.  
Keep my commands and live, and my teaching like [the] {apple of your eye}.  
Bind them on your fingers; write them on the tablet of your heart.

NIV – UK

**Warning against the adulterous woman**

My son, keep my words  
and store up my commands within you.  
Keep my commands and you will live;  
guard my teachings as the apple of your eye.  
Bind them on your fingers;  
write them on the tablet of your heart.

#### **Catholic Bibles (those having the imprimatur):**

Christian Community (1988)

My son, keep my words and remain faithful to my commands.  
Hold fast to my instruction and you will have life; treasure my teachings as the apple of your eye.  
Bind them on your fingers, write them on the tablets of your heart.

The Heritage Bible

My son, hedge about my sayings, and hide my commandments with you. Hedge about my commandments, and live, and my law as the little man of your eye. Bind them upon your fingers; write them upon the tablet of your heart.

New American Bible (2011)<sup>36</sup>

## THE SEDUCTION

My son, keep my words,  
and treasure my commands.

Keep my commands and live [Live: here as elsewhere (Gn 20:7; 42:18; 2 Kgs 18:32; Jer 27:12, 17; Ez 18:32), the imperative (“Live!”) is uttered against the danger of death, e.g., “Do such and such and you will live (= survive the danger); why should you die?”],

and my teaching as the apple of your eye;

Bind them on your fingers,

write them on the tablet of your heart [Dt 6:8.]. Verses 1–3 are artistically constructed. “Keep” in v. 1a recurs in v. 2a; “commands” in v. 1b recurs in v. 2a; the imperative verb “live” occurs in the very center of the three lines; v. 3, on preserving the teaching upon one’s very person, matches vv. 1–2, on preserving the teaching internally by memorizing it

New Jerusalem Bible

My child, keep my words, and treasure my precepts,

keep my precepts and you will live, keep my teaching as the apple of your eye.

Bind these to your fingers, write them on the tablet of your heart.

Revised English Bible

My son, keep my words; store up my commands in your mind.

Keep my commands if you would live, and treasure my teaching as the apple of

your eye.

Wear them like  
a ring on your  
finger; inscribe  
them on the  
tablet of your  
memory.

**Jewish/Hebrew Names Bibles:**

**Proverbs 7:2 (a graphic) from The Messianic Aleph Tav Scriptures Paleo-Hebrew Study Bible;** from **My Daily Bread**; accessed October 25, 2015. This is the first time that I have heard of this translation. This translation seems to be very similar to the **Hebrew Roots Version** (also new to me).



Keep my commandments, and live; and My Torah as the apple of your eye. {Proverbs 7:2}

Complete Jewish Bible

My son, keep  
my words,  
store up my

commands with you. Obey my commands, and live; guard my teaching like the pupil of your eye. Bind them on your fingers; write them on the tablet of your heart.

exeGesés companion Bible

My son, guard my sayings

and treasure my misvoth with you:

guard my misvoth and live;

and my torah as the pupil of your eye:

bind them on your fingers;

inscribe them on the table of your heart:...

<sup>36</sup> Also called the revised edition.



The Messianic Aleph Tav S.	My son, keep My words and lay up My commandments with you. Keep My commandments and live, and My Torah as the apple of your eye. Bind them upon your fingers; write them upon the tablet of your heart.
Orthodox Jewish Bible	Beni (my son), be shomer over my words, and treasure up my mitzvot with thee. Be shomer over my mitzvot, and live, and over my torah as the apple of thine eye. Bind them upon thy fingers, write them upon the luach (tablet) of thine lev.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	<p><b>The Wiles of the Prostitute</b>  My son, keep my words  And treasure my commandments within you [so they are readily available to guide you].  Keep my commandments and live,  And keep my teaching and law as the apple of your eye.  Bind them [securely] on your fingers;  Write them on the tablet of your heart.</p>
The Expanded Bible	<p><b>The Woman of Adultery</b>  My son, ·remember what I say [guard my speech], and ·treasure [store/hide in you] my commands.  ·Obey [Guard] my commands, and you will live.      Guard my ·teachings [instructions] ·as you would your own [·like the apple of your] eyes.  ·Remind yourself of them [·Bind them on your fingers];      write them on your heart as if on a tablet.</p>
Kretzmann's Commentary	<p><b>Condemnation of Fornication and Adultery.</b>  On account of the terrible devastation wrought by sins of adultery and by every gratification of sexual desires outside of holy wedlock, affecting not only the sinners themselves, but the entire social body, Solomon continues his warning in this entire chapter in a very concrete and effective manner, the subject being introduced with the usual impressive admonitions to heed and follow true wisdom.  My son, keep my words, observing his sayings, and lay up my commandments with thee, like a precious treasure, to be used with discretion.  Keep my commandments and live, true life following the exercise of true wisdom, and my law as the apple of thine eye, literally, "as the little man of thine eye," emblem of a very precious possession, guarded with the greatest care.  Bind them upon thy fingers, like an ornament or ring, to serve as a constant reminder; write them upon the table of thine heart, for the remembering was to be not only in the mind, but in the heart, in true and eager love.</p>
NET Bible®	<p><i>Admonition to Avoid the Wiles of the Adulteress</i> [The chapter begins with the important teaching of the father (1-5), then it focuses on the seduction: first of the victim (6-9), then the temptress (10-12), then the seduction (13-20), and the capitulation (21-23); the chapter concludes with the deadly results of consorting (24-27).]  My child [Heb "my son."], keep my words and treasure up my commands in your own keeping [Heb "within you" (so NASB, NIV); KJV, ASV, NRSV "with you." BDB 860 s.v. װַיִּל Qal.1 suggests that "within you" means "in your own keeping."].  Keep my commands so that you may live, and obey [The term "obey" does not appear in the Hebrew text, but is implied by the parallelism; it is supplied for the sake of clarity and smoothness. Some English versions, in light of the second line of v. 1, supply "guard" (e.g., NIV, NCV, NLT).] my instruction as your most prized possession [Heb "the little man in your eye." Traditionally this Hebrew idiom is translated into English as "the apple of your eye"]</p>

(so KJV, NAB, NIV, NRSV); a more contemporary rendering would be “as your most prized possession.” The word for “man” has the diminutive ending on it. It refers to the pupil, where the object focused on – a man – is reflected in miniature. The point is that the teaching must be the central focus of the disciple’s vision and attention.]. **Bind them on your forearm** [*Heb* “fingers” (so KJV and many other English versions). In light of Deut 6:8, “fingers” appears to be a metonymy for the lower part of the arm.];

**write them on the tablet of your heart.** When it comes to making an actual material change to the text, the NET Bible® is pretty good about indicating this. Since most of these corrections will be clear in the more literal translations below and within the Hebrew exegesis itself, I will not continue to list every NET Bible® footnote. Language footnotes will be placed in the Hebrew exegesis. Some footnotes will be quoted elsewhere in this document.

The Voice

**My son, live according to what I am telling you;**  
     **guard my instructions as you would a treasure deep within you.**  
**Stay true to my directives, and they will serve you well;**  
     **make my teachings the lens through which you see life.**  
**Bind cords around your fingers to remind you of them;**  
     **meditate on them, and you’ll engrave them upon your heart.**

**Literal, almost word-for-word, renderings:**

English Standard V. – UK

**Warning Against the Adulteress**

**My son, keep my words**  
     **and treasure up my commandments with you;**  
**keep my commandments and live;**  
     **keep my teaching as the apple of your eye;**  
**bind them on your fingers;**  
     **write them on the tablet of your heart.**

NASB

**The Wiles of the Harlot**

**My son, keep my words**  
**And treasure my commandments within you.**  
**Keep my commandments and live,**  
**And my teaching [Or law] as the apple [Lit pupil] of your eye.**  
**Bind them on your fingers;**  
**Write them on the tablet of your heart.**

New European Version

**Beware of the Adulteress**

**My son, keep my words. Lay up my commandments within you. Keep my commandments and live! Guard my teaching as the apple of your eye. Bind them on your fingers, write them on the tablet of your heart.**

Stuart Wolf

**My son, guard/keep my words, and my commandments, store up/treasure with you. Guard/keep my commandments and live, and my teaching as the pupil of your eye. Bind them on your fingers, cut/write them on the tablet of your heart.**

Webster’s Bible Translation

**My son, keep my words, and lay up my commandments with thee. Keep my commandments, and live; and my law as the apple of thy eye. Bind them upon thy fingers, write them upon the table of thy heart.**

Young’s Updated LT

**My son! keep my sayings, And my commands lay up with you. Keep my commands, and live, And my law as the pupil of your eye. Bind them on your fingers, Write them on the tablet of your heart.**

**The gist of this passage:**

Listen to and preserve the instruction which is given.

## Proverbs 7:1a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bên (בן) [pronounced <i>bane</i> ]	<i>son, descendant</i>	masculine singular noun with the 1 <sup>st</sup> person singular suffix	Strong's #1121 BDB #119
shâmar (שמר) [pronounced <i>shaw-MAR</i> ]	<i>keep, guard, protect, watch, preserve</i>	2 <sup>nd</sup> person masculine singular, Qal imperative	Strong's #8104 BDB #1036
ʾămârôwth (אמרות) [pronounced <i>uh-mawr-OHTH</i> ]	<i>words; promises; commandments</i>	feminine plural noun with the 1 <sup>st</sup> person singular suffix	Strong's #565 BDB #57

**Translation:** *My son, keep my words...* What David is teaching Solomon is of utmost importance. He needs to think about what David is teaching and to carry these precepts with him everywhere.

Here, Solomon is told to *keep David's words*. He is to *keep them, guard them, preserve them, and protect them*. That means he needs to remember all the David says and he needs to keep these words uncontaminated by human viewpoint thinking.

Psalms 119:11 *I have stored up your word in my heart, that I might not sin against You.* (ESV; capitalized)

The words of the father stand in contrast to the words of the adulteress looking to seduce the young man in Prov. 7:5, 13–20. The young men who are being taught will each one day (or on many occasions) choose between the words of their father here, or the words of the wanton woman. This fits in rather nicely with the parallel between this woman and cosmic thinking. You choose to listen to Bible doctrine or you choose to listen to that which is false.

## Proverbs 7:1b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
mits <sup>e</sup> ôwth (מִצְוֹת) [pronounced <i>mits<sup>e</sup>-OHTH</i> ]	<i>prohibitions, precepts, those things which are forbidden, constraints, proscriptions, countermands; commandments</i>	feminine plural noun with the 1 <sup>st</sup> person singular suffix	Strong's #4687 BDB #846
tsâphan (צָפַן) [pronounced <i>tsaw-FAHN</i> ]	<i>to hide, to conceal; to lurk; to lay up [in storage], to store (as treasure), to treasure up; to restrain</i>	2 <sup>nd</sup> person masculine singular, Qal imperfect	Strong's #6845 BDB #860

Rickard: *TSAPHAN צָפַן...[means] "to hide, store, or treasure up;...concealment for the purposes of protection and safety."*<sup>37</sup>

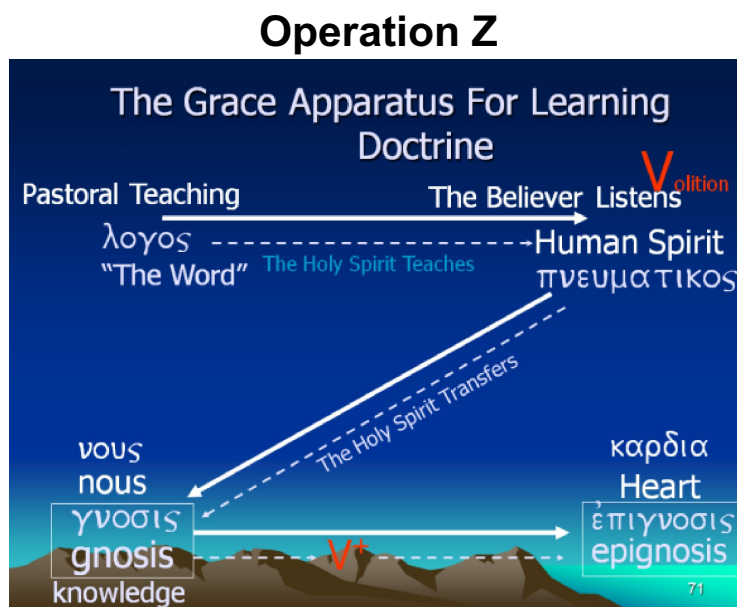
<sup>37</sup> From <http://gracedoctrine.org/proverbs-chapter-7/> accessed October 18, 2015.

Proverbs 7:1b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾeth (אֶת) [pronounced ayth]	with, at, near, by, among, directly from	preposition (which is identical to the sign of the direct object) with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #854 BDB #85
The LXX adds: <a href="#">My son, honor the Lord, and you shall be strong; and fear none but Him.</a> However, this does not appear to really fit the context.			

**Translation:** [...and treasure up with you my commandments.](#) Solomon is to place David's teaching into storage; he is to treasure it up. The idea is, to place these commandments in a safe place; as you would the money that you earn.

Learning and preserving the teaching of one's parents involved two things: (1) physically recording these teachings and preserving them (that is, in the Book of Proverbs); and (2) learning this information and storing it in your soul.

R. B. Thieme, Jr. used the illustration of Operation Z. The heart is part of the essence of the soul; it is the thinking, reasoning part. It is designed to dominate the soul. Therefore, it must be the target for doctrinal teaching, 1Kings 3:9,12 Psalm 119:11 19:14. Bible doctrine begins in the soul of the pastor teacher; he teaches Bible doctrine, the believer hears what is taught. However, this is not enough. The believer much transfer this teaching by faith into his soul. He believes what he hears and the Holy Spirit stores this information in the human spirit. (See the [Doctrine of Operation Z.](#))



**Graphic of Operation Z**, taken from Bible Doctrine Resources, but it is not original with them. R. B. Thieme, Jr. developed this concept and did the first graphics for it. This particular graphic may have come from [Jim Oliver](#). See [Country Bible Church](#) for a similar graphic. All of these are accessed September 29, 2014.

There is another illustration of R. B. Thieme, Jr. which I have appended, called the edification complex. We look at the soul and the human spirit as an empty building. Every believer has a soul and a human spirit (unbelievers do not possess a human spirit). Some of us have had the experience of moving into a new apartment, a new office building, a new house, but there is no furniture there. It is unlivable. There is no place to eat your meals; there is no place to cook your meals; you lack soap, towels, etc. There is no couch and tv; there is no bed to sleep on. Lacking furniture and possession is like having a soul and human spirit bereft of Bible doctrine. As you fill your home with furnishings, you can enjoy living there; and as you fill up your soul with Bible doctrine, placed there by means of operation Z, you learn to be at peace in your soul. Jesus Christ is also *at home* in your body.

In the edification complex, there are floors, just as if you have leased or purchased an office building with floors. You cannot really live in these floors until you have purchased furniture (Bible doctrine) in order to fill up your complex. You start at the bottom and you build upwards, the completed edification complex illustrated below.

While working on the doctrine of the edification complex, I decided to redo this doctrine and show the man-ward (the soul) and the God-ward side (the spirit) of the edification complex. With this in mind, let me offer another approach to the edification complex: we have a soul, which governs our interaction with mankind (without a soul, we would kill those we do not like and we would have sex with those to whom we are attracted—hell, for all I know, some of you may think of that approach to life as being pretty rational). We also have a human spirit, which is where we store doctrinal norms and standards, a divine frame of reference, and those things which we learn about God. This governs our relationship before God.

So let's look at this structure as having an east and west facing; to the east, the edification complex is towards God; and to the west, the edification complex is towards man.

As before, these are floors built upon a foundation, and should be read from the bottom to the top.

The God-ward and Man-ward Sides of the Edification Complex	
God-ward Side	Man-ward Side
Reflecting the glory of God (or, <i>Christ formed in us</i> —in the continuous sense, this phrase describes the building of the edification complex; in the completed sense, we are speaking of the top floor of the complex)	+H (happiness, contentment, enjoyment of our lives); friendships where there is no jealousy or inordinate competition; a marriage which fulfills the commands of Eph. 5:22–25 automatically and without an attitude
Motivational Virtue (personal love toward God)	Functional Virtue (impersonal love toward mankind)
Occupation with Christ (God, God's plan, viewing life from the viewpoint of eternity)	A relaxed mental attitude. We do not get involved in mental attitude sins against those around us.
True Humility (which includes grace orientation and teachability). We are willing and able to employ God's system of spiritual growth. We recognize that we do not need personal works in order to impress God.	Authority Orientation; life without an attitude. The ability to relate to your boss or the policeman who just stopped you for speeding without being an ass.
Bible doctrine absorbed into the soul by the function of gap <sup>38</sup> (Eph. 3:18–19).	
Filling of the Holy Spirit	
The Foundation: Jesus Christ (salvation by faith in Him)	
The complete <b>Doctrine of the Edification Complex</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).	
<a href="#">Chapter Outline</a>	<a href="#">Charts, Graphics and Short Doctrines</a>

Recall from the previous chapter that a father often sets the limits for his children. He tells them what they cannot do. He gives them prohibitions and then he enforces these prohibitions.

As you get to know more doctrine, perhaps this question has occurred to you.

<sup>38</sup> GAP = *grace apparatus for perception*. God has designed the believer so that, no matter what their I.Q. is, they are able to understand the plan of God for their lives through the teaching of Bible doctrine from an ICE pastor (a pastor who teaches using isagogics, categories and exegesis) and that they might reach spiritual maturity just like any other believer. GAP is another doctrine originally developed by R. B. Thieme, Jr.



## Why didn't God just give us a simple list of what to do and what not to do?

- 1) The Bible is much more than a book of do's and don't's, just as the spiritual life is much more than a list of things we should do and things that we should not do.
- 2) You may recall the story of the rich young ruler speaking to Jesus—he asked Jesus to tell him what good thing he needed to do to be saved. He was not to the point where he could understand, “**Believe in Jesus Christ and you will be saved.**” He had to be first shown that he was unable to act on his own behalf, which is what Jesus did. Matt. 19:16–22
- 3) Even the Mosaic Law (the 4 books of Moses) is more than a list of God's Laws.
- 4) The Bible could be called, *The History of Man and God*; because it tells us the history of man from the very beginning, how we got to where we are, and what steps God took along the way on our behalf.
- 5) The actual history is germane to Christianity. One of the reasons critics attack the historicity of Scripture (and unsuccessfully, I should add), is that, the Bible no longer has a foundation if its history is simply made up.
- 6) The historical people in the Bible all bear witness to the same holy God. Abraham, Jacob, Joseph, Moses, David, Elijah. These men all present the exact same God. “Jacob's God” is not a little bit shiftier; “David's God” is not a little more warlike, etc.
- 7) Even in Proverbs, where we are given a great deal of practical guidance, the first 9 chapters are based upon teaching from David, who knew how to screw up his own life, to Solomon, who solemnly listened and even applied these laws, but eventually, allowed himself to be taken in by the fair sex. So, much of Proverbs is all about giving us guidance that the writer and the preserver themselves did not always take.
- 8) Also, people learn differently; so, whereas a psalmist might reach Lucy Van Pelt, the drama of the book of Samuel might be a better fit for Charley Brown. Even though I am a born again, Church Age orthodox Christian, I have spent most of my Christian life studying the first half of the Old Testament.
- 9) The historical nature of Scripture is unlike any other holy book ever written. What Buddha, Confucius or Mohammed wrote may have related to their lives, but their lives are not really germane to their teachings. That is, you could know absolutely nothing about Mohammed or about Buddha and still be considered a good Muslim or a good Buddhist.
- 10) Abraham and Moses are requisite to the Old Testament. Both of them are **types** of Christ; both of them foreshadow Jesus Christ; and both men are essential. Remove them from the Old Testament, and it would be like removing a cement foundation from a home. Within a few months or years, the home would crumble. There is no Old Testament without these two men (the father of the Jewish race and the father of the Jewish nation).
- 11) Jesus Christ is the foundation of Christianity. Remove Him from the Bible and there is no Christianity. There is nothing for us. We are, of all men, most miserable, if Jesus is not Who He says He is. 1Cor. 15:19 Matt. 7:24–27
- 12) We stand upon His merit; we stand upon His sacrifice. Without Jesus, we are lost. Rom. 5:1–2
- 13) Our relationship to God is only found through Jesus Christ. There are no set of laws and/or rituals which bridge the gap between our sinful nature and a perfect God. John 14:6
- 14) There is no salvation to us—no relationship with God—even if we avoid doing that which is bad, and try to do things which are good. Eph. 2:8–9 Titus 3:5

Christianity has never been a set of rules, laws and rituals; Christianity is a relationship to God through Jesus Christ.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

John Piper: *I believe that the Bible teaches us to memorize scripture the way an ant gathers food in summer: because it is so valuable and will be needed in the winter months. “[The ant] prepares her food in the summer, and gathers her provision in the harvest” (Proverbs 6:8). Memorizing scripture is not a discipline for its own sake. It is because the scriptures are a treasure and will be needed before the day is done to help you escape a sinful attitude and live a life that glorifies God.*<sup>39</sup>

<sup>39</sup> From [http://www.preceptaustin.org/proverbs\\_71-27\\_commentary.htm](http://www.preceptaustin.org/proverbs_71-27_commentary.htm) accessed October 24, 2015.

## Proverbs 7:2a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâmar (שמַר) [pronounced shaw-MAR]	keep, guard, protect, watch, preserve	2 <sup>nd</sup> person masculine singular, Qal imperative	Strong's #8104 BDB #1036
mits'êwth (מִצְוֹת) [pronounced mits'-OHTH]	prohibitions, precepts, those things which are forbidden, constraints, proscriptions, countermands; commandments	feminine plural noun with the 1 <sup>st</sup> person singular suffix	Strong's #4687 BDB #846
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
châyâh (חַיֵּה) [pronounced khaw-YAW]	live, have life, revive, recover [your] health, be healed, be refreshed	2 <sup>nd</sup> person masculine singular, Qal imperative	Strong's #2421 & #2425 BDB #310

The NET Bible: *The construction of an imperative with the vav (ו) of sequence after another imperative denotes a logical sequence of purpose or result: "that you may live," or "and you will live."*<sup>41</sup>

**Translation:** [Keep my commandments and live](#);... There are two imperatives here, but the second imperative appears more to be a consequence of keeping the first imperative. Solomon is to keep (obey, follow, guard) the commandments (prohibitions, limitations) that David teaches him. As a result, Solomon will live a full and happy life.

When David tells his son Solomon *live*; this does not mean that Solomon was physically or even spiritually dead, and David is yelling at him. It is a command which is fulfilled by *keeping David's commandments*.

The prohibitions of a father are not designed to limit the life of his son, but to improve and guide him through this world. "Don't go swimming in that pond filled with alligators" is not a command intended to keep one from swimming; it is to guarantee that he will be able to swim for many years to come. Obviously, I have used an absurd example; but a correct example would be, *focus on your right woman. Marry her, cherish her, and be exclusive to her. This is where you will find your happiness with another human being*. David is not preventing Solomon from having fun; David is specifying what the correct limits are in order for Solomon to have the most fun.

We have limits and rules for every institution. In football, there are things the players can and cannot do. If 3 players stepped over the line and beat the hell out of someone that they did not like with brass knuckles, you would be upset, because this is outside of the limits of the game. A very recent example had to do with the amount of air in a football (known as, [deflategate](#)); and some people were concerned that some footballs used to play with were a few cubic mm of air short. The person with the ball could better grasp the ball if it were slightly less full. This was a major controversy in 2015. There was a great public concern over cyclists taking performance enhancing drugs when [cycling the Tour de France](#).

<sup>40</sup> From <https://bible.org/netbible/index.htm?pro7.htm> (footnote); accessed October 10, 2015.

<sup>41</sup> From <https://bible.org/netbible/index.htm?pro7.htm> (footnote); accessed October 10, 2015.

Who has not watched a game of basketball or football, seen a foul, and then yelled, “C’mon, ref, didn’t you see that?” It is in our nature to expect the rules of the game to be followed. Having these agreed-upon limitations sets up reasonable boundaries for both teams to operate in.

The big problem in these incidents was, there were sets of rules and regulations in place and agreed to, and there was concern that someone had gone out of bounds. For people closely associated with these events (or emotionally driven to jump up and down and shout when certain teams are playing football), these were great problems. To be best enjoyed, there needs to be limits and regulations and rules.

I used these as illustrations; not to denigrate anyone accused of functioning outside the bounds of the sports mentioned. When it comes to relationships between men and women, we are designed to spend our lives with one other person. So, David is not trying to keep Solomon from having fun. He is simply telling him what the limits are so that he can best enjoy marriage and a lifetime friendship with one woman.

Solomon preserves this information in the book of Proverbs; but in his own personal life, he went his own way, and was miserable. Even with 1000 wives and mistresses, Solomon was always on the prowl for another new woman (which is what the Song of Solomon is about).

The final verses in this chapter present the alternative to keeping the words of the father/teacher. Prov. 7:24 *And now, O sons, listen to me, and be attentive to the words of my mouth. Let not your heart turn aside to her ways; do not stray into her paths, for many a victim has she laid low, and all her slain are a mighty throng. Her house is the way to Sheol, going down to the chambers of death.*

This is the very spiritual battle which we all face. When it comes to salvation, we either keep the words of Jesus Christ (*“For God so loved the world, that He gave His only Son, that whoever believes in Him should not perish but have eternal life. For God did not send His Son into the world to condemn the world, but in order that the world might be saved through Him.”* — John 3:16–17, ESV; capitalized) or we allow ourselves to be seduced by this world (*there is no God; Jesus was only a man, if indeed He did exist*).

When it comes to the spiritual life, we either learn from the words of our Father (Bible doctrine) or we allow ourselves to be taken in by the seductive murmurings of cosmic thinking and human viewpoint. By following God, we live and our lives are abundant; by following the teachings of this world, our lives become miserable and seemingly hopeless. For many, this could result in the **sin unto death**.

### Proverbs 7:2b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong’s # BDB #251
tôwrah (הַרְוֹת אוֹ הַרְוֹת) [pronounced <i>TOH-rah</i> ]	<i>instruction, doctrine; [human and divine] law, direction, regulations, protocol; custom; transliterated Torah</i>	feminine singular noun with the 1 <sup>st</sup> person singular suffix	Strong’s #8451 and #8452 BDB #435
kaph or k <sup>e</sup> (כ) [pronounced <i>k<sup>e</sup></i> ]	<i>like, as, just as; according to, after; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong’s # BDB #453
ʾtyshôwn (אֲשֵׁי שׁוֹן) [pronounced <i>ee-SHONE</i> ]	<i>pupil, black [of the eye]; middle of the night</i>	masculine singular noun	Strong’s #380 BDB #36

## Proverbs 7:2b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿēynayim (עֵינַיִם) [pronounced <i>gay-nah-YIM</i> ]	<i>eyes, two eyes, literal eye(s), spiritual eyes; face, appearance, form; surface</i>	feminine dual noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #5869 (and #5871) BDB #744

**Translation:** ...and [keep] my teachings before you [lit., as the pupil of your eyes]. This literally reads, *and [keep] my sayings as the pupil of your eyes*. You do not carry around commandments and put them in front of your eyes; and you cannot place commandments where your pupils are. So, David is not telling Solomon to literally do this; and Solomon, even as a young lad, is not confused about what David is telling him to do. He is to keep David's teachings in the forefront of his mind; he is to think about them. When he encounters this or that situation, what David has taught him should be right in front of him, guiding him through the dangerous paths of life.

**Proverbs 7:2** (a graphic); from [Seeds 2 Sow](#); accessed October 25, 2015.



Everything is to be understood, interpreted and acted upon using the wisdom of divine viewpoint.

R. B. Thieme, Jr. coined the phrase, living life in the light of eternity (I've seen many books with this name, but all appear to have been written after Thieme used this phrase).

Robert Dean does a short [4 lesson series](#) with this theme.

## Proverbs 7:3a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
qâshar (קָשַׁר) [pronounced <i>kaw-SHAHR</i> ]	<i>bind [together], tie, attach; be in league with, conspire; be in a state of being compact and firm [and therefore] robust</i>	2 <sup>nd</sup> person masculine singular, Qal imperative; with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #7194 BDB #905
ʿal (עַל) [pronounced <i>gah]</i>	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
ʿets <sup>e</sup> baʿôwth (תְּוֵעֲבָא) [pronounced <i>etz<sup>e</sup>-bah-ḤOHTH</i> ]	<i>fingers [of the hand], forefingers; a measurement [across the fingers]; toes</i>	feminine plural noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #676 BDB #840

**Translation:** Bind them to your fingers... The previous verse suggests that we should not understand this literally. Solomon is not to write down David's commandments on some parchment, and then use rubber bands to hold them onto his fingers. The fingers represent *what we do*. We think and plan what we are going to do, and then



we use our fingers (or hands) to actually carry out our intentions. Bible doctrine, what David is teaching Solomon throughout the book of Proverbs, is what needs to circulate in Solomon's thinking, and then be clearly revealed in the things which he did.

There are two false interpretations of this: (1) *let these doctrines be like ornamental rings on your fingers, like wedding rings indicating your marriage to God.*<sup>42</sup> That is simply too much of a stretch. Nothing is said about rings; and nothing is, therefore, said about wedding rings. (2) *doctrine should be as familiar to us as our fingers and should always be at our fingertips.*<sup>43</sup> Again, reading too much into what is being said. Hands carry out what we do; so what we do should be guided by Bible doctrine. The doctrine needs to be in our souls.

Deut. 11:18–21 "You shall therefore lay up these words of mine in your heart and in your soul, and you shall bind them as a sign on your hand, and they shall be as frontlets between your eyes. You shall teach them to your children, talking of them when you are sitting in your house, and when you are walking by the way, and when you lie down, and when you rise. You shall write them on the doorposts of your house and on your gates, that your days and the days of your children may be multiplied in the land that the LORD swore to your fathers to give them, as long as the heavens are above the earth. See also Deut. 6:6–8.

The most common false interpretation of this was that Jews actually made tiny physical boxes and put verses into them, written on parchment, and carried them around. That was not the point.

*The Pulpit Commentary: Others think that the so called tephillin, or phylacteries, are meant. These were worn both on the hand and the forehead, and consisted of a leather box containing strips of parchment, on which were written four texts, viz. (see Ex. 13:1–10 11–16 Deut. 6:4–9 11:13–21) The box was attached to a leather strap wound seven times round the arm three times round the middle finger, and the remainder passed round the hand.*<sup>44</sup>

This would be like us carrying a Bible with us everywhere that we go. The Bible means nothing unless we read it. Even reading it means very little unless the doctrines of the Bible are in our soul. The key is Operation Z, spoken of previously, resulting in an edification complex structure in the soul (which is illustrative).

So, again, what David is teaching, Solomon needs to keep in his brain, and to act with this commandments in mind.

On the other hand, portions of Deut. 11 could be taken literally. Writing various passages on the doorposts, etc. would be a good place to put them, so that everyone in the family is reminded of those words.

### Proverbs 7:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kâthab (כָּתַב) [pronounced kaw- THAHB <sup>v</sup> ]	<i>write, write down, record [chronicle, document], direct or decree in writing, proscribe; describe, inscribe</i>	2 <sup>nd</sup> person masculine singular, Qal imperative with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #3789 BDB #507
‘al (עַל) [pronounced ġahl]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752

<sup>42</sup> Paraphrase of Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Prov. 7:1–5.

<sup>43</sup> Paraphrased from Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 7:3.

<sup>44</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Prov. 7:3.



## Proverbs 7:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lûwach (לוח) [pronounced LOO-ahkh]	<i>table or tablet [of stone], board [of wood], plant, plate [of metal]; something upon which words are inscribed, written; [wood] leaf [or a door]</i>	masculine singular construct	Strong's #3871 BDB #531
lêb (לב) [pronounced lay <sup>b</sup> v]	<i>heart, inner man, mind, will, thinking; midst</i>	masculine singular noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #3820 BDB #524

The NET Bible: *This is an allusion to Deut 6:8. Binding the teachings on the fingers and writing them on the tablets here are implied comparisons for preserving the teaching in memory so that it can be recalled and used with ease.*<sup>45</sup>

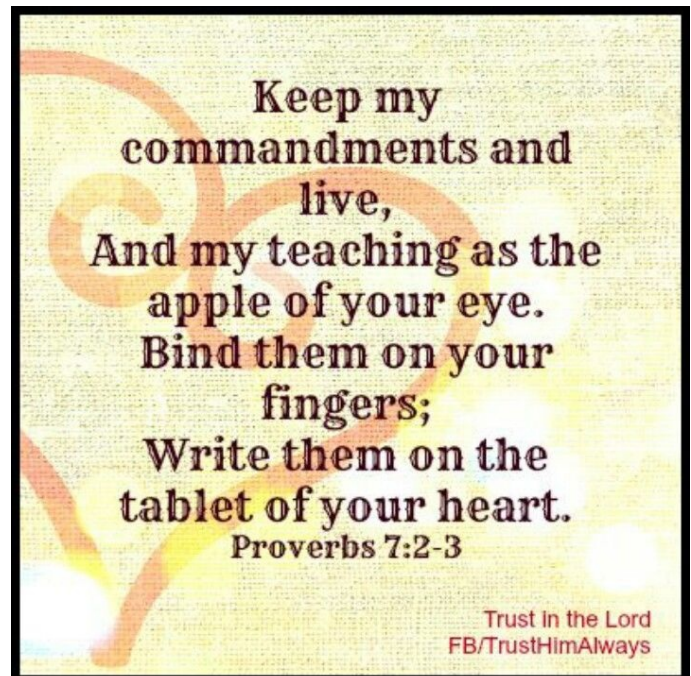
**Translation:** ...and write them on the tablet of your heart. Just like before, this is not to be taken literally. You cannot cut open a heart and inside the heart, there is this notepad to write on. Solomon is to think about what David is teaching him; Solomon is to remember what David is teaching him; Solomon is to classify and organize this information and place it into this thinking.

The word *heart* in the Old and New Testaments refers to a person's thinking.

**Proverbs 7:2–3 (a graphic);** from [Pinterest](#); accessed October 25, 2015.

Writing these things on the tablet of one's heart is **Operation Z**, mentioned previously. The end result of writing these things upon one's heart is the edification complex.

A more relaxed translation of vv. 1–3: My son, guard these words and hide my commandments in your thinking. If you keep my commandments, you will live a good life; therefore, keep my teachings before you at all times. Consider my instruction in all that you do and make them fundamental in all that you think. No matter what the situation; no matter where you are in life, you put Bible doctrine at the forefront of your life, and everything will fall into its proper place. For the unbeliever, these are the **Laws of Divine Establishment** ([HTML](#)) ([PDF](#)) ([WPD](#)); and for the believer, this is **Living the Spiritual Life** ([HTML](#)) ([PDF](#)) ([WPD](#)) (of which, the laws of divine establishment are a subset) and **The Basic Mechanics of the Christian Life** (aka, **The Christian Life for Dummies**) ([HTML](#)) ([PDF](#)) ([WPD](#)). For this reason, David tells Solomon over and over again, "The key is the doctrine which I am teaching you. Get that into your human spirit."



<sup>45</sup> From <https://bible.org/netbible/index.htm?pro7.htm> (footnote); accessed October 10, 2015.

Prov. 3:1–4 My son, do not forget my teaching, but let your heart keep my commandments, for length of days and years of life and peace they will add to you. Let not steadfast love and faithfulness forsake you; bind them around your neck; write them on the tablet of your heart. So you will find favor and good success in the sight of God and man. (ESV) Prov. 4:10–13 Hear, my son, and accept my words, that the years of your life may be many. I have taught you the way of wisdom; I have led you in the paths of uprightness. When you walk, your step will not be hampered, and if you run, you will not stumble. Keep hold of instruction; do not let go; guard her, for she is your life. (ESV)

**Say to wisdom, “My sister you,” and a kinsman to understanding, you will call; to keep from a strange woman; from a harlot her words she has flattered.**

Proverbs  
7:4–5

**Say to wisdom, “You [are] my sister;” and call understanding [or, *discernment*] your near acquaintance; to keep away from the strange woman; [to keep] away from the harlot [who] flatters with her words.**

**Call wisdom your sister and understanding your near acquaintance, so that you keep yourself from the strange woman and from the whore who flatters you.**

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)	Say to wisdom, “My sister you,” and a kinsman to understanding, you will call; to keep from a strange woman; from a harlot her words she has flattered.
Latin Vulgate	Say to wisdom: You are my sister: and call prudence your friend, That she may keep you from the woman that is not yours, and from the stranger who sweetens her words.
Plain English Aramaic Bible	Say to wisdom, " You are my sister", and to understanding, "My expounder of knowledge". For it will keep you from the estranged woman whose words are seductive.
Peshitta (Syriac)	Say to wisdom, You are my sister; and to understanding, You are my counselor That they may keep you from the strange woman, from the stranger that flatters with her words.
Septuagint (Greek)	Say that wisdom is your sister, and gain prudence as an acquaintance for yourself; that she may keep you from the strange and wicked woman, if she should assail you with flattering words.

Significant differences: In the second phrase, *you will call* appears to be missing from the Aramaic. There appears to be another phrase there instead in the Aramaic.

In the final phrase, the Latin as *sweetens her words* instead of flattery.

#### Limited Vocabulary Translations:

Bible in Basic English	Say to wisdom, You are my sister; let knowledge be named your special friend: So that they may keep you from the strange woman, even from her whose words are smooth.
Easy English	Wisdom is like your sister. These lessons are like your closest friend. Wisdom will protect you from another man’s wife. Wisdom will save you from the woman who tempts you.
Easy-to-Read Version	Treat wisdom like a sister. Treat understanding like a part of your family [Or, "Make wisdom your lover and understanding your closest relative."]. Then they will protect

	you from the “other women.” They will protect you from their nice words that can lead you into sin.
Good News Bible (TEV)	Treat wisdom as your sister, and insight as your closest friend. They will keep you away from other men's wives, from women with seductive words.
<i>The Message</i>	Talk to Wisdom as to a sister. Treat Insight as your companion. They'll be with you to fend off the Temptress— that smooth-talking, honey-tongued Seductress.
Names of God Bible	Say to wisdom, “You are my sister.” Give the name “my relative” to understanding in order to guard yourself from an adulterous woman, from a loose woman with her smooth talk.
NIRV	Say to wisdom, “You are my sister.” Say to understanding, “You are a member of my family.” They will keep you from a woman who commits adultery. They will keep you from the smooth talk of a sinful wife.

### Thought-for-thought translations; paraphrases:

Common English Bible	Say to wisdom, “You are my sister”; call understanding “friend,” so she might guard you against the mysterious woman, from the foreign woman who flatters you.
Contemporary English V.	Let wisdom be your sister and make common sense your closest friend. They will protect you from the flattering words of someone else's wife.
The Living Bible	Love wisdom like a sweetheart; make her a beloved member of your family. Let her hold you back from affairs with other women—from listening to their flattery.
New Century Version	Treat wisdom as a sister, and make understanding your closest friend. Wisdom and understanding will keep you away from adultery, away from the unfaithful wife and her pleasing words.
New Living Translation	Love wisdom like a sister; make insight a beloved member of your family. Let them protect you from an affair with an immoral woman, from listening to the flattery of a promiscuous woman.

### Partially literal and partially paraphrased translations:

American English Bible	Take wisdom as your own sister, and intelligence as your best friend, so they'll keep you away from strange women, as well as from all that is wicked, so good things will be said about you.
New Advent (Knox) Bible	...give to wisdom a sister's welcome, and hail discernment as thy friend. So wilt thou learn to shun the temptress with her honeyed words, the wife that is no wife of thine.
Today's NIV	Say to wisdom, "You are my sister," and to insight, "You are my relative." They will keep you from the adulterous woman, from the wayward woman with her seductive words.
Translation for Translators	<i>Love wisdom like you love your sister.</i> Understand what is wise, <i>and let that be as dear to you as members of your family.</i> If you are wise and if you understand what is wise [PRS], you will not <i>sleep with</i> an immoral woman; you will not listen to a woman who tries to entice you <i>to sleep with her</i> by what she says.

**Mostly literal renderings (with some occasional paraphrasing):**

Ancient Roots Translinear	Say to Wisdom, "My sister!" And call Understanding your kinfolk. Keep from the common woman and the foreigner with smooth sayings.
Ferrar-Fenton Bible	Say to Wisdom, ' My sister are you ' ; And Discernment address as your friend, Who will guard you from women depraved; From the stranger with slippery tongue.
Lexham English Bible	Say to wisdom, "you are my sister," and you shall call insight, "{intimate friend}." [In order] to guard yourself from {an adulteress}, from the foreigner who {makes her words smooth}.
NIV – UK	Say to wisdom, 'You are my sister,' and to insight, 'You are my relative.' They will keep you from the adulterous woman, from the wayward woman with her seductive words.

**Catholic Bibles (those having the imprimatur):**

Christian Community (1988)	Let wisdom be your sister and knowledge your friend, so that you will be saved from the adulterous woman, from the stranger with her enticing words.
The Heritage Bible	Say to wisdom, You are my sister, and call understanding your kinswoman, That they may hedge you about from the adulterous woman, from the smooth sayings of the stranger,...
New American Bible (2011)	Say to Wisdom, "You are my sister!"* Call Understanding, "Friend!" That they may keep you from a stranger, from the foreign woman with her smooth words. Prv 2:16; 6:24.
New Jerusalem Bible	Say to Wisdom, 'You are my sister!' Call Understanding your relation, to save yourself from the woman that belongs to another, from the stranger, with her seductive words.
New RSV	Say to wisdom, 'You are my sister', and call insight your intimate friend, that they may keep you from the loose [Heb <i>strange</i> ] woman, from the adulteress with her smooth words.
Revised English Bible	Call wisdom your sister, greet understanding as a familiar friend; then they will save you from the adulteress, from the loose woman with her seductive words.

**Jewish/Hebrew Names Bibles:**

Complete Jewish Bible	Say to wisdom, "You are my sister"; call understanding your kinswoman; so that they can keep you from unknown women, from loose women with their seductive talk.
exeGesés companion Bible	...say to wisdom, You are my sister; and call discernment your kin to guard you from the strange woman - from the stranger who smoothes it over with her sayings.
JPS (Tanakh—1985)	Say to Wisdom, "You are my sister," And call Understanding a kinswoman. She will guard you from a forbidden woman; From an alien woman whose talk is smooth.
Judaica Press Complete T.	Say to wisdom, "You are my sister," and you shall call understanding a kinsman; to guard you from a strange woman, from an alien woman who talks smoothly.



Orthodox Jewish Bible Say unto chochmah, Thou art my achot; and call binah (understanding) thy kinsman;  
That they may be shomer over thee and keep thee from the zarah, from the nokhriyah with her smooth words.

### Expanded/Embellished Bibles:

*The Amplified Bible* Say to [skillful and godly] wisdom, "You are my sister,"  
And regard understanding and intelligent insight as your intimate friends;  
That they may keep you from the immoral woman,  
From the foreigner [who does not observe God's laws and] who flatters with her [smooth] words.

The Expanded Bible ·Treat wisdom as a sister [<sup>L</sup>Say to Wisdom, "You are my sister"; 1:20–33; 8:1—9:6],  
and ·make understanding your closest friend [<sup>L</sup>call Understanding "Friend"].  
·Wisdom and understanding [<sup>L</sup>She] will ·keep you away [guard you] from ·adultery [<sup>L</sup>the strange woman],  
away from the ·unfaithful wife [<sup>L</sup>foreign woman] and her ·pleasing [flattering] words.

Kretzmann's Commentary Say unto wisdom, Thou art my sister, with whom he should be united in the bonds of confidential fellowship; and call understanding thy kinswoman, in order to enjoy her counsel always, no mere distant acquaintance being sufficient, but a familiarity of relationship which would be of real value, that they may keep thee from the strange woman, the harlots in Israel being originally foreigners, from the stranger which flattereth with her words, her object being to allure and seduce with smooth speeches. The author now brings an illustration from life in order to substantiate his argument.

NET Bible® Say to wisdom, "You are my sister,"  
and call understanding a close relative,  
so that they may keep you from the adulterous [Heb "strange" (so KJV, ASV).] woman,  
from the loose woman who flatters you [The term "you" does not appear in the Hebrew text, but is supplied in the translation for the sake of smoothness.] with her words [Heb "she makes smooth her words." This expression means "she flatters with her words."].

The Voice Say to Lady Wisdom, "My sister";  
recognize that understanding is your best friend,  
And they will keep you from *the arms of* another woman—  
*protect you from the enchantress who entices men into her bed.*

People are forgetful, so we must be reminded constantly of Wisdom and her ways. We don't always need to hear something new; often we just need to be reminded of what is true. In these proverbs wisdom is found when one not only knows what is right, but acts on that knowledge. Foolishness, on the other hand, means a lack of understanding and wrongdoing.

### Literal, almost word-for-word, renderings:

Concordant Literal Version Say to wisdom, You are my sister, And call understanding your near relative,  
In order to keep you from the strange woman, From the foreign woman who makes her sayings slick."

Context Group Version Say to wisdom, You are my sister; And call understanding [ your ] kinswoman:  
That they may keep you from the strange woman, From the foreigner that flatters with her words.



*Emphasized Bible*

Say unto wisdom, My sister, thou! and, an acquaintance, call thou, understanding: That thou mayest be kept, from the woman that is a stranger, from the female unknown, who, with her speeches, doth flatter.

English Standard V. – UK

Say to wisdom, “You are my sister”,  
and call insight your intimate friend,  
to keep you from the forbidden [Hebrew *strange*] woman,  
from the adulteress [Hebrew *the foreign woman*] with her smooth words.

God’s Truth (Tyndale)

Say unto wisdom: You are my sister, and call understanding your kinswoman: That she may keep you from the strange woman, and from the harlot which gives sweet words.

NASB

Say to wisdom, “You are my sister,”  
And call understanding *your* intimate friend;  
That they may keep you from an adulteress [Lit *strange woman*],  
From the foreigner who flatters [Lit *is smooth*] with her words.

New European Version

Tell wisdom, You are my sister. Call understanding your relative, that they may keep you from the strange woman, from the foreigner who flatters with her words.

New King James Version

Say to wisdom, “You are my sister,”  
And call understanding *your* nearest kin,  
That they may keep you from the immoral woman,  
From the seductress who flatters with her words.

Stuart Wolf

Say to Wisdom, “My sister you are”, and “Kinsman” to Understanding call. In order to guard/keep you from a strange woman, from a foreigner, her words she makes smooth.

Webster’s Bible Translation

Say to wisdom, Thou [art] my sister; and call understanding [thy] kinswoman: That they may keep thee from the strange woman, from the stranger [which] flattereth with her words.

Young’s Updated LT

Say to wisdom, “My sister You are .” And cry to understanding, “Kinswoman!” To preserve you from a strange woman, From a stranger who has made smooth her sayings.

**The gist of this passage:**

Solomon is to make wisdom a close confidant and this will keep him from the strange and immoral woman.

Proverbs 7:4a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
’amar (אמר) [pronounced aw-MAHR]	say, speak, utter; say [to oneself], think; command; promise; explain; intend	2 <sup>nd</sup> person masculine singular, Qal imperative	Strong’s #559 BDB #55
lamed (ל) [pronounced l <sup>e</sup> ]	to, for, towards, in regards to	directional/relational preposition	No Strong’s # BDB #510
châk <sup>e</sup> mâh (חכמה) [pronounced khawk <sup>e</sup> -MAW]	wisdom [in all realms of life], doctrine in the soul; skill [in war]	feminine singular noun	Strong’s #2451 BDB #315
’âchôwth (אחות) [pronounced aw-KHOWTH]	sister, half-sister; relative; beloved [bride]; figuratively of intimate connection; metaphorically for relationship between Israel and Judah; another	feminine singular noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong’s #269 BDB #27

## Proverbs 7:4a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
The NET Bible: <i>The metaphor is meant to signify that the disciple will be closely related to and familiar with wisdom and understanding, as close as to a sibling. Wisdom will be personified in the next two chapters, and so referring to it as a sister in this chapter certainly prepares for that personification.</i> <sup>46</sup>			
'at <sup>e</sup> (אָתְּ) [pronounced aht-TAW]	you (often, the verb <i>to be</i> is implied)	2 <sup>nd</sup> person feminine singular, personal pronoun	Strong's #859 BDB #61

**Translation:** Say to wisdom, “You [are] my sister;”... Many verses are not literal, just as this one is not literal. Solomon is not being encouraged to take out his Bible and say, “You are my sister” to it. Solomon is to have a close and personal relationship with wisdom. Solomon is to consider wisdom to be very important to him.

All of these verses need to be studied and considered, so that we do not accidentally take one too literally (which is quite obvious here; but not everywhere).

## Proverbs 7:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
môwda <sup>c</sup> (עֵדוּמ) [pronounced moh-DAHḠ]	kinsman, relative; a near acquaintance, a close friend	masculine singular noun:	Strong's #4129 BDB #396
lâmed (ל) [pronounced l <sup>e</sup> ]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510
bîynâh (הַיָּנֵי) [pronounced bee-NAW]	understanding, discernment; intelligence, insight; skill; act; faculty; object; personified	feminine singular noun with the definite article	Strong's #998 BDB #108
qârâ <sup>ʾ</sup> (אָרָא) [pronounced kaw-RAW]	to call, to proclaim, to read, to call to, to call out to, to assemble, to summon; to call, to name [when followed by a lâmed]	2 <sup>nd</sup> person masculine singular, Qal imperfect	Strong's #7121 BDB #894

**Translation:** ...and call understanding [or, discernment] your near acquaintance;... Understanding should be with Solomon often; it should be as an acquaintance to him; as a constant companion. This is done by having wisdom in your thinking. This would indicate that he is a discerning person.

<sup>46</sup> From <https://bible.org/netbible/index.htm?pro7.htm> (footnote); accessed October 10, 2015.

**Proverbs 7:4 (the Message)** (a graphic); taken from [Pinterest](#); accessed October 25, 2015.

## Chapter Outline

### Charts, Graphics and Short Doctrines

Keith Simons summarizes vv. 1–4: *Previously, Solomon told us to learn to be wise (Proverbs 2:2). Now, he tells us to keep wisdom in our hearts. Previously, Solomon told us to accept wisdom (Proverbs 2:1). Now he tells us that Wisdom is like our sister. (He is comparing wisdom to a woman.) Solomon's lesson is a very personal lesson. Wisdom must be close to us. Wisdom must become part of us. Wisdom must be part of our lives. Wisdom must guide every decision.*<sup>47</sup>



V. 4 reads **Call wisdom your sister and understanding your near acquaintance,...** Wisdom and understanding need to be in your soul; they need to be a part of your thinking at all times. When you are thinking, saying or doing something, this should always be cross-checked with what you know to be true.

## Proverbs 7:5a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l <sup>ə</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
shâmar (שָׁמַר) [pronounced shaw-MAR]	<i>to keep, to guard, to protect, to watch, to preserve</i>	Qal infinitive construct with the 2 <sup>nd</sup> person feminine singular suffix	Strong's #8104 BDB #1036
The NET Bible: <i>The infinitive construct with the preposition shows the purpose of associating closely with wisdom: Wisdom will obviate temptations, the greatest being the sexual urge.</i> <sup>48</sup>			
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
zûwr (זוֹר) [pronounced zoor]	<i>a stranger, an alien; an enemy; of another family; a strange woman, an adulteress; strange children [bastards]; unlawful; another; new, unheard of; unauthorized person</i>	feminine singular, Qal active participle	Strong's #2114 BDB #266

<sup>47</sup> From [Easy English Bible](#); accessed October 23, 2015.

<sup>48</sup> From <https://bible.org/netbible/index.htm?pro7.htm> (footnote); accessed October 10, 2015.

**Translation:** ...to keep away from the strange woman;... There are two ways that this is meant. Solomon is to avoid the strange woman, the adulteress, the unlawful woman.

Similarly, Solomon is to avoid false doctrine and human viewpoint and cosmic thinking. These things are represented by the strange woman, as opposed to the right woman, which is wisdom (Prov. 8).

Gill: *Nothing has a greater tendency than Christ and his Gospel, and an intimate acquaintance with them, and a retention of them, to keep from all sin, from all fleshly lusts, from the sin of uncleanness; and also from all the errors, heresies, idolatry, superstition, and will worship, of the whore of Rome; a stranger to God and true godliness, to Christ and his truths.*<sup>49</sup>

James Rickard: *Obeying our Father's teaching and loving His wisdom will protect us from the temptation to indulge in extramarital immorality and inoculate us against the flattery that smoothes the way for our slide into sin.*

Rickard continues: *This woman (Satan's Cosmic System) is a "stranger" and a "foreigner" to our betrothal – Lord and Savior Jesus Christ and we need God's Word to be resident within our souls and applied daily so that we do not give over to her temptations. The believer is to love "wisdom" rather than the world, Satan's Cosmic System.*<sup>50</sup>

### Proverbs 7:5b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
min (מִן) [pronounced <i>min</i> ]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
nōk <sup>e</sup> rîy (נֹכְרִי) [pronounced <i>nawck<sup>e</sup>-REE</i> or <i>nohk-REE</i> ]	<i>foreign, alien, stranger; strange; foreign woman, a harlot; of another family; metaphorically, unknown, unfamiliar; new, unheard of</i>	feminine singular adjective	Strong's #5237 BDB #648
This has that odd vowel games-hartuf (ō as in cost) that looks exactly like a qâ mats (â as in car).			
The NET Bible: <i>Heb "strange woman." This can be interpreted as a "wayward wife" (so NIV) or an "unfaithful wife" (so NCV). As discussed earlier, the designations "strange woman" and "foreign woman" could refer to Israelites who stood outside the community in their lawlessness and loose morals – an adulteress or wayward woman. H. Ringgren and W. Zimmerli, however, suggest that she is also a promoter of a pagan cult, but that is not entirely convincing (Sprüche/Prediger [ATD], 19).</i> <sup>51</sup>			
ʾāmârōwth (אִמְרוֹת) [pronounced <i>uh-mawr-OHTH</i> ]	<i>words; promises; commandments</i>	feminine plural noun with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #565 BDB #57
châlaq (חָלַק) [pronounced <i>chaw-LAHK</i> ]	<i>to cause to receive one's portion [inheritance]; metaphorical usage: to make smooth; to flatter [probably for the homonym here]</i>	3 <sup>rd</sup> person feminine singular, Hiphil perfect	Strong's #2505 BDB #323

<sup>49</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 7:5.

<sup>50</sup> From <http://gracedoctrine.org/proverbs-chapter-7/> accessed October 18, 2015.

<sup>51</sup> From <https://bible.org/netbible/index.htm?pro7.htm> (footnote); accessed October 10, 2015.

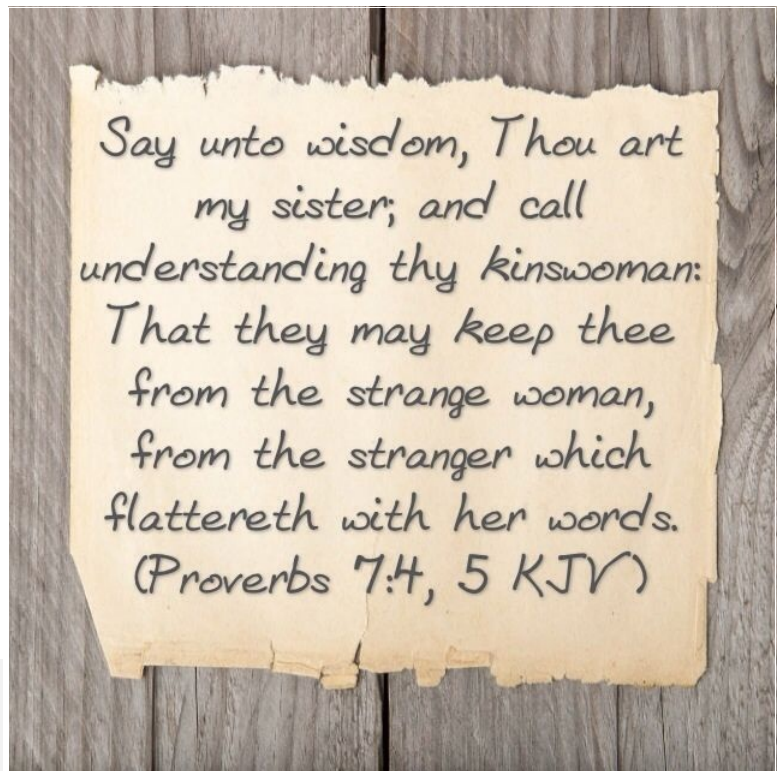


**Translation:**...[to keep] away from the harlot [who] flatters with her words. The harlot or foreign woman knows how to flatter a man, and she does in order to stroke his ego and to manipulate him.

Similarly, cosmic thinking strokes our ego, accepts all of our faults with no expectation of changing any of them, and flatters us, whether we deserve it or not. It is the self-esteem movement in our school system over the past 20 or more years.

*Ironside: Satan's most powerful weapon against the young is flattery. Wisdom and understanding can preserve the youth from this snare by teaching him to mistrust flatterers and to judge himself correctly. Then he can discern the lying words of any who would seek to ruin him by means of insincere praise.<sup>52</sup>*

**Proverbs 7:4–5** (a graphic); taken from [Pinterest](#); accessed October 25, 2015. This passage encourages a close relationship with the truth, with is the thinking of Jesus Christ, the mind of God.



## Chapter Outline

### Charts, Graphics and Short Doctrines

*In Prov 7:1-5 we have noted the importance of Bible Doctrine being resident in your soul so that we can apply it to everyday life in the avoidance of sin and sin temptation. Therefore, the Word of God must be to you:*

### **Rickard on why the believer needs Bible doctrine in his soul**

1. That which you are most careful of.

We must protect Bible Doctrine in the right lobe of our soul (heart), as our most precious and valued treasure. We must store up God's principles and precepts within us and watch over them within our soul, so that the "evil one" does not rob them from us by his cosmic system, vs. 1.

Likewise we must guard God's Word as we would our life and keep His mandates so that we live the unique spiritual life of the believer, especial of the Church Age believer, vs. 2.

We are to not only, "keep them, and you shall live;" but, "keep them as you would your own life, as one who cannot live without them."

It would be death to a good man, one with the integrity of God in his soul, to be deprived of the Word of God, because he lives, "by every Word that proceeds from the mouth of God, and not by bread alone", Duet 8:3; Mat 4:4; Luke 4:4.

2. That which you treat as most tender in your soul:

<sup>52</sup> Dr. Henry Allen Ironside, *Studies on Book One of Psalms*; from e-Sword, originally taken from [http://www.plymouthbrethren.org/byauthor/44/henry\\_allen\\_ironside](http://www.plymouthbrethren.org/byauthor/44/henry_allen_ironside); Prov. 7:1–5.



## Rickard on why the believer needs Bible doctrine in his soul

In Prov 7:2b, when the father says, “keep my law (TORAH) as the apple of your eye”, we see the analogy that a very little thing can hurt or offend the eye, and therefore God has designed an incredible system to guard it. Therefore, we need to learn the lessons of the multiple faceted protection of the eye; from eye brows, to eyelashes, to eyelids, to tear ducts, to contraction and expansion, in order to gain an appreciation for the diligence we must apply in protecting God’s Word in our souls, which too has multi-faceted provisions from God’s great design.

As a result we pray, as David did, that God keep us as the apple of His eye, Psa 17:8, and that our lives and logistical grace blessings be precious in His sight each and every day.

And it will be so, Zech 2:8, if we are in like manner tender of His mandates and avoid the least violation of them in order to continue to walk in fellowship with Him.

Zech 2:8, “For thus says the LORD of hosts, “After glory He has sent me against the nations which plunder you, for he who touches you, touches the apple of His eye.”

Those who hate strict and prudent “walking” and say “it is needless preciseness”, do not consider that God’s Word is to be kept as the “apple of the eye”, for indeed it is the apple of our eye. As you know God’s Word is light, and when His Word is in the heart of your soul, it is the eye of the soul.

Rom 6:17-18, “But thanks be to God that though you were slaves of sin, you became obedient from the heart to that form of teaching to which you were committed, and having been freed from sin, you became slaves of righteousness.”

And we do so by following the example of our Lord Jesus Christ.

Phil 2:8-9, “Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross. For this reason also, God highly exalted Him, and bestowed on Him the name which is above every name.”

1 Peter 1:14-16, “As obedient children, do not be conformed to the former lusts which were yours in your ignorance, 15but like the Holy One who called you, be holy yourselves also in all your behavior; 16because it is written, “YOU SHALL BE HOLY, FOR I AM HOLY.”

3. That which you are proud of and are ever mindful of:

In vs. 3 we are told to bind and write God’s Word to a visible and invisible part of our body; finger and heart respectfully. As such, we see the two fold nature of God’s Word in our lives, 1) the invisible, that leads to 2) the visible.

By having God’s Word written upon your invisible heart it will be part of your conscious thinking and being, morning, noon and night, Prov 6:22.

Where sin was written, Jer 17:1, let the Word of God be written. Because it is a matter of a promise, Heb 8:10, “I will write My law in their hearts”, which makes His precepts practicable and easy. Therefore, that which is written invisibly on the heart of your soul will show its self visibly as you live day to day.

Likewise, “binding” God’s Word on your finger has two analogies. The first is like tying a string around your finger so that you do not forget something, and the second carries the analogy of the binding covenant wedding ring that the newlywed couple places on each other’s finger that remains throughout their lives. In both examples it acts as a constant memorandum of your daily duty to apply God’s Word. It reminds you to have God’s Word always in view, as that which is always before you in your work and service of the Lord.

## Rickard on why the believer needs Bible doctrine in his soul

It is not something hidden away in your dresser draw somewhere, but that which is out in the open, in the plain light day for all to see and know.

4. That which you are fond of, ever thinking of, intimately acquainted and conversant with:

In vs. 4, both analogies speak to the union between a right man and right woman. It speaks to the familiar relationship we should have with God's Word. It tells you to let the Word of God dwell richly in you, and be written there where it will always be at hand ready to apply.

Col 3:16–17, **“Let the Word of Christ richly dwell within you, with all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with thankfulness in your hearts to God. Whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks through Him to God the Father.”**

We must make the Word of God familiar to ourselves, consulting it and its honor and integrity, by taking pleasure in conversing with it morning, noon and night.

5. That which you make use of for your defense and armor:

In vs. 5 we have SHAMAR once again that speaks to the guardian and protectorate that is God's Word over our souls, and therefore our lives, cf. Phil 6:10-17.

Ultimately, God's Word keeps us from Satan and his cosmic system, personified as “the strange woman”, “the foreigner” or “adulteress.” God's Word protects us from sin, especially that flattery which so greatly destroys, and that adulteress, who leads many to unholiness, unrighteousness and uncleanness before the Lord.

Therefore, we must let the Word of God confirm the evilness of sin and our dread of it so that we have the right resolve to avoid it, and / or recover from it. And let God's Word be to you as a child who discovers a new thing every day, seeing the fallacies of sin and providing for all the answers we need to combat all the flatteries of sin.

Heb 4:12, **“For the Word of God is living and active and sharper than any two-edged sword, and piercing as far as the division of soul and spirit, of both joints and marrow, and able to judge the thoughts and intentions of the heart.”**

1John 2:14b, **“I have written to you, young men, because you are strong, and the Word of God abides in you, and you have overcome the evil one.”**

In Prov 7:6-23 we have the second topic within the first lecture of Chapter 7.

From <http://gracedoctrine.org/proverbs-chapter-7/> accessed October 18, 2015 (slightly edited).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Joe Guglielmo: *He tells us to, “keep my words,” “treasure my commands,” “Keep my commands,” “And my law,” “Bind them,” “Write them,” and if you do these things you will keep yourself from the immoral woman! The solution is to draw near to God and He will draw near to you.*<sup>53</sup>

Wolfe is an excellent doctrinal teacher.

<sup>53</sup> From [Calvary Chapel of Manitowoc](#); accessed October 23, 2015.

### Stuart Wolfe Summarizes Proverbs 7:1–5

- 1) The typical address My son begins the next lesson, related to but distinct from the preceding lecture; the focus now moves from the inevitable results of adultery to the ease with which the son will be captured if he does not adhere to the Divine viewpoint.
- 2) The address also reiterates the father's desire for his child to be successful in life, which is only possible if he avoids stupid activities, one of which is to be in the periphery of an individual such as described.
- 3) Again the idea of active preservation through retention and application is seen with the use of SHahMaR guard/keep, the object of which is the father's sayings, taken from the Divine viewpoint he has been given by God. 2:6
- 4) The emphatic parallel my commands refers to the formalized, binding admonitions given in an almost-legal setting; the combination of casual or incidental observations and memorized tenets of the Law provide the frame of reference the son needs.
- 5) The term תִּשְׁכֵּן TSahPHaN treasure refers to hiding or concealing something away for a specific purpose, and was previously used for the wicked hiding themselves to ambush the innocent (1:11), although their own end is actually awaiting them (vs 18).
- 6) The repository for the teachings is the son's soul, seen by the phrase within you, again emphasizing the necessity for firmly placing the Divine viewpoint in one's soul; hearing the information is the first step, but it must actually become part of one's frame of reference if it is to be effectual.
- 7) Vs 2a matches 4:4b, as a necessary action to bring about the SHahLOM life promised in exchange for obedience, and the unique, immediate repetition of keep and my commandments emphasizes the importance of the parental precepts.
- 8) The promise to live points to the fact that, apart from adherence to the commands and teaching, the son will fall prey to she who "hunts the precious life"; however, obedience and fidelity will live to the abundant life he wants for his son.
- 9) After twice repeating that his "words" are in fact mandatory commands, he now presents them as my teaching, looking to more formal, rigid instruction sessions, involving discipline and preparation on the part of both parties.
- 10) To highlight the incomparably precious nature of the teaching, he orders the son to protect it as the pupil of your eye, the most delicate and yet most precious member of the human body, epitomizing that which needs the most diligent protection.
- 11) Just as the pupil needs constant attention and protection, so the son needs to have the Divine viewpoint ever-ready for use, emphasized by the metaphor bind them on your fingers; while this may be a literal command (cp Dt 6:8, 11:18), it is more likely figurative, meaning the son should have the Divine viewpoint involved in any and everything he does.
- 12) Also, the hands are always visible when one is working, so we may easily infer that the father is admonishing the son to let others see the results of knowing and applying the correct things to think, do, and avoid. Mt 5:16
- 13) Next the father escalates the command depicting the memorization and recall of his teaching by moving from the external fingers to the inward being, the core upon which every other facet of his being is built.
- 14) Some hold for a literal interpretation, i.e. a wooden board with the lesson written upon it and then hung around the neck, similar to an Egyptian practice for school children, to aid memorization, but this confuses the heart with the chest, and is unnecessary.
- 15) In actuality, the tablet is the heart, and the son is being commanded to memorize the precepts as they are presented, placing them within his frame of reference and rejecting any information or viewpoint that disagrees.
- 16) As they are assimilated in this way, over time, and become a part of the individual's governing center, the person changes and develops so that they keep the commands from within, because they see the value and because it has become reflex.
- 17) Increasing the emotional appeal, the father moves from an impersonal metaphor of writing to a very personal appeal – marrying the worthiest object of pure and sincere love, the proactive way to resist the illicit lover's appeal.
- 18) The incomplete personification of Wisdom uses a verbal formula my sister to express at least an acceptance of wisdom as one's dear family member, and probably is the language of love that

## Stuart Wolfe Summarizes Proverbs 7:1–5

- demonstrates the groom's commitment to his bride. cp SoS 4:9
- 19) The parallel call out to insight intensifies “say”, and adds to wisdom the notion of intellectual discernment and interpretation; as seen in 1:2, obtaining these qualities is the core purpose of the book, under the assumption that the son wants them.
  - 20) The term מוֹדַע MODa’ is better translated kinswoman, or “relative”, it is only found elsewhere in Ruth 2:1; the admonition is to commit himself to an intimate and confidential relationship to the parental teaching as if to a member of his own family.
  - 21) The metaphor should not be taken so literally as to suggest that the son stands on equal footing with Wisdom, in the next lecture Wisdom calls for the son's obedience (8:32-36); the abstract ideas of affection, fidelity, and familiarity are being stressed.
  - 22) The purpose of forming and maintaining this relationship revolves around protection and defense against the category of female that can potentially ruin the son's life; the application of Divine viewpoint will guard/keep him from the consequences of rebellion.
  - 23) This strange woman functions in a completely unacceptable manner, which no normal person would condone; the fact that she is an adulteress is only the most noticeable fault she displays, her entire heart is black and unrecognizable in terms of human decency, honor, integrity, etc.
  - 24) The chiasmic parallel to the strange woman further identifies her as a foreigner, whether taken literally or metaphorically for a woman not bound by the obedience to the Divine viewpoint, this female has no loyalty to the God that the son worships.
  - 25) The choice is simple: familiarity and fidelity with the purest of companions, or one outside the Covenant relationship, in the extreme a negative unbelieving pagan, but certainly encompassing every degree of negative volition.
  - 26) The term חַלְקָה CHahLaQ was seen in 2:16, where she is also called an adulteress and foreigner; a derivative noun describes David's five “smooth” stones (1Sam 17:40), but all its uses involve deceitful speech, flattery, and deceptive intent.
  - 27) Beyond the English understanding of flattery (i.e. to portray more favorably than reality allows), the Hebrew term involves deceit and treachery, the misdirection of the victim so as to involve betrayal and ultimate abandonment when finished.
  - 28) The description of her actions, causes her words to be smooth, then, neatly transitions into the actual lesson, beginning in vs 6; the father is warning that this bizarre woman will not present herself as the heartless strumpet that she is, her speech will sound sincere and lubricious in direct proportion to the harm she will bring.

From [www.hbcpinellas.org/proverbs/prov6.doc](http://www.hbcpinellas.org/proverbs/prov6.doc) accessed October 20, 2015 (edited). Hebrew requires the font Bwhebb. From Pastor Stuart Wolfe of Hope Bible Church.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

### What David Has Observed The Victim

*This account divides up into three, what the father observes of the naive young man's actions (Proverbs 7:6-13), what the strange woman says to the naive young man (Proverbs 7:14-20), and the resulting response of the young man (Proverbs 7:21-23). It is presented chiasmically:*

### Chiasmus of Proverbs 7:6–23 from Peter Pett

- A For at the window of my house, I looked forth through my lattice, and I beheld among the naive ones, I discerned among the youths, a young man void of understanding, passing through the street near her corner, and he went the way to her house, in the twilight, in the evening of the day, in the pupil of the night and in the darkness (Proverbs 7:6-9).
- B And, see, there met him a woman, with the attire of a prostitute, and wily of heart, (She is clamorous and wilful, her feet do not remain in her house, now she is in the streets, now in the broad places, and lies in wait at every corner) (Proverbs 7:10-12).
- C So she caught him, and kissed him, and with an impudent face she said to him, "Sacrifices of peace-offerings are with me, this day have I paid my vows, therefore I have come forth to meet you, diligently to seek your face, and I have found you (Proverbs 7:13-15).
- D I have spread my couch with carpets of tapestry, with striped cloths (embroidered stuff) of the yarn of Egypt (Proverbs 7:16).
- D I have perfumed my bed, with myrrh, aloes, and cinnamon (Proverbs 7:17).
- C Come, let us take our fill of love until the morning, let us solace ourselves with loves, for the man is not at home, he is gone a long journey, he has taken a bag of money with him, he will come home at the full moon (Proverbs 7:18-20).
- B With her much fair speech she causes him to yield, with the flattering of her lips she drives him along (Proverbs 7:21).
- A He goes after her immediately, as an ox goes to the slaughter, or as one in fetters to the correction of the fool, until an arrow strikes through his liver, like a bird hurries to the snare, and does not know that it is for his life (Proverbs 7:22-24).

Note that in A the young man is drawn to her house, and in the parallel he follows her there. In B she is ready with her wiles, and in the parallel she drives him along with her wiles. In C she flirts with him and says that she has been looking for him, and in the parallel she calls him to go with her for love-making. Centrally in D she has laid her seductive and foreign trap.

My comment: Falling into this woman's trap is what it is all about. That is what is important. It is what she wants and it is what destroys the man. The actual trap is the bed and the couch (which is the center of this chiasmus).

From <http://www.studylight.org/commentaries/pet/view.cgi?bk=19&ch=7> accessed October 21, 2015.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Paul Apple summarizes vv. 6–12: *The foolish vulnerability: only the naïve put themselves in harm's way: the naïve fail to avoid temptation; sexual seducers aggressively target their prey – but can easily be recognized.*<sup>54</sup>

For in a window of my house by a lattice, I looked out and so I see in the simple ones; I perceive in the sons a young man lacking heart. Passing in the street beside her corner and a way of her house he steps [slowly], in a twilight in a sunset a day in a dark of night and darkness.

Proverbs  
7:6–9

For I looked out at the window of my house by the lattice and I saw the foolish ones. I knew that among the sons [was] a young man who lacked sense [lit., *heart*]. Passing along the street near her corner and [along] the way [to] her house, he walks slowly, in the twilight at the end [lit., *evening, sunset*] of the day, in the middle of the night when [it is] dark.

At that time, I looked out by the window of my house, near the lattice work, and I saw a group of foolish young men. I knew that among them was a young man in particular who lacked any common sense or wisdom. He passed along the street near where she lived, and he walked slowly, in the darkness after the day was done; in the middle of the night when it is dark.

<sup>54</sup> From <http://bibleoutlines.com/library/pdf/proverbs.pdf> accessed October 24, 2015.



Here is how others have translated this verse:

### Ancient texts:

Masoretic Text (Hebrew)	For in a window of my house by a lattice, I looked out and so I see in the simple ones; I perceive in the sons a young man lacking heart. Passing in the street beside her corner and a way of her house he steps [slowly], in a twilight in a sunset a day in a dark of night and darkness.
Latin Vulgate	For I looked out of the window of my house through the lattice, And I see <u>little</u> ones, I behold a foolish young man, Who passeth through the street by the corner, and goeth nigh the way of her house, In the dark when it grows late, in the darkness and obscurity of the night.
Plain English Aramaic Bible	Because she looked out from a window of her house and from the <u>balcony</u> And she saw children <u>and gazed on the boys</u> and on the feebleminded Who pass by in the street, beside the corner of the road of her house. At evening, at setting of the sun, in the darkness of the night and in thick darkness.
Peshitta (Syriac)	For from the window of her house and from the <u>balcony</u> she looked out, And she beheld young men, <u>she spied among the youths</u> , and those who lacked understanding, Passing through the street near the corner of her house, In the twilight, in the evening, in the black and dark night;...
Septuagint (Greek)	For she looks from a window out of her house into the streets, at one whom she may see of the senseless ones, a young man devoid of understanding, passing by the corner in the passages near her house, and speaking, in the dark of the evening, when there happens to be the stillness of night and of darkness:...
Significant differences:	The Greek and Aramaic has the woman looking out the woman, rather than the writer. The Aramaic has her on a balcony. The Latin speaks of <i>little ones</i> rather than <i>simple ones</i> . Literally, the man who is seen is said to <i>lack heart</i> . The Aramaic has an additional phrase. However, many of these translations simply interpreted that to mean that he is stupid.

### Limited Vocabulary Translations:

Bible in Basic English	Looking out from my house, and watching through the window, I saw among the young men one without sense, Walking in the street near the turn of her road, going on the way to her house, At nightfall, in the evening of the day, in the black dark of the night..
Easy English	I stood at my window. I looked through the curtains. I was watching the simple people. I saw a young man. He was a youth. And he had not learned to be wise. He walked along the street. He went near to the corner where a certain woman lived. He was walking towards her house. The time was late. The day was ending. The night was beginning. The sky was becoming dark.
Easy-to-Read Version	One day I was looking out my window at some foolish teenagers and noticed one that was especially foolish. He walked through the market place toward that bad woman's corner and walked straight to her house. It was almost dark—the sun was setting. The night was beginning.
God's Word™	From a window in my house I looked through my screen. I was looking at gullible people when I saw a young man without much sense among youths.

He was crossing a street near her corner  
 and walking toward her house  
 in the twilight,  
 in the evening,  
 in the dark hours of the night.

Good News Bible (TEV)

Once I was looking out the window of my house, and I saw many inexperienced young men, but noticed one foolish fellow in particular. He was walking along the street near the corner where a certain woman lived. He was passing near her house in the evening after it was dark.

*The Message*

As I stood at the window of my house  
 looking out through the shutters,  
 Watching the mindless crowd stroll by,  
 I spotted a young man without any sense  
 Arriving at the corner of the street where she lived,  
 then turning up the path to her house.  
 It was dusk, the evening coming on,  
 the darkness thickening into night.

NIRV

I stood at the window of my house.  
 I looked down through it.  
 Among those who were childish  
 I saw a young man who had no sense.  
 He went down the street near that sinful woman's corner.  
 He walked toward her house.  
 The sun had gone down, and the day was fading.  
 The darkness of night was falling.

#### **Thought-for-thought translations; paraphrases:**

Common English Bible

When from the window of my house,  
 from behind the screen, I gazed down,  
 I looked among the naive young men  
 and noticed among the youth, one who had no sense.  
 He was crossing the street at her corner  
 and walked down the path to her house  
 in the early evening,  
 at the onset of night and darkness.

The Living Bible

I was looking out the window of my house one day and saw a simpleminded lad, a young man lacking common sense, walking at twilight down the street to the house of this wayward girl, a prostitute.

New Century Version

Once while I was at the window of my house  
 I looked out through the shutters  
 and saw some foolish, young men.  
 I noticed one of them had no wisdom.  
 He was walking down the street near the corner  
 on the road leading to her house.  
 It was the twilight of the evening;  
 the darkness of the night was just beginning.

New Life Version

For I looked out through the wood-work at the window of my house. And I saw among the childlike and among the young people a young man without wisdom and understanding. He passed through the street near her corner and took the path to her house, in the light of the evening, after it was dark.

New Living Translation

While I was at the window of my house,  
 looking through the curtain,  
 I saw some naive young men,

and one in particular who lacked common sense.  
 He was crossing the street near the house of an immoral woman,  
 strolling down the path by her house.  
 It was at twilight, in the evening,  
 as deep darkness fell.

### Partially literal and partially paraphrased translations:

American English Bible	She leans from her window in her house on the square, and whenever she views foolish offspring (a young man lacking good sense), passing the corner near the path to her house; she speaks from the darkness of the evening, when all are at rest in the dimness of night.
International Standard V	<b><i>A Father's Warning</i></b> For from a window in my house I peered through the lattice work, and I noticed among the naïve— that is, I discerned among the youths— a senseless young man. Proceeding down the street near her corner, he makes his way toward her house at twilight, during the evening, even during the darkest part of the night.
New Advent (Knox) Bible	Ere now, looking down from my window through the lattice, I have watched the thoughtless crowd, and seen some gallant, more insensate than the rest, crossing the street at the corner where such a woman dwells. Now his steps are taking him near that abode of hers; the day wanes, and the light fades; night spreads her pall of darkness.
Today's NIV	At the window of my house I looked down through the lattice. I saw among the simple, I noticed among the young men, a youth who had no sense. He was going down the street near her corner, walking along in the direction of her house at twilight, as the day was fading, as the dark of night set in.
Translation for Translators	I saw some young men who did not have good sense. Among them was a man who was very foolish. He crossed the street near <i>the house of</i> an immoral woman. He was walking along the path toward her house at twilight, when it was getting dark [DOU].

### Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Through the window of my house I overlooked unto the casement, and saw a son, simple in understanding, a lad with a heart of want passing by the front of the square, and walking the way to her house in the evening twilight. The day twinkled with fog in the night.
Ferrar-Fenton Bible	"Once from my house, thro' the lattice, At the time of the evening I looked, And, watching, I saw in the Broadway, With the young men a youth without sense, Who passed thro' the street to her corner, He stalked on the way to her house, In the twilight, the dusk of the day, In the gloom of the night, towards dark;...
Lexham English Bible	For at the window of my house, through my lattice, I looked down. And I saw among the simple, I observed among the youth, a young man lacking {sense}, passing on the street {at} her corner, and he takes the road [to] her house, at twilight, at [the] day's evening, in [the] midst of night and the darkness.

### Catholic Bibles (those having the imprimatur):

- Christian Community (1988) From my window I was looking out through the lattice and I saw among the young men, an inexperienced youth who walked along the road near her corner, towards the path to her house. It was dusk, daylight was fading "C the time of darkness and shadow.
- The Heritage Bible Because I peered through my lattice at the window of my house, And I saw among those open, I discerned among the youths a young man without heart, Crossing through the street near her corner, and he marched on the way to her house, In the evening breeze, in the dusk of the day, in the little man of the eye at night and dark;...
- New American Bible (2011) For at the window of my house, through my lattice I looked out [the perspective is unusual. The narrator looks through a window upon the drama in the street.] And I saw among the naive, I observed among the young men, a youth with no sense, Crossing the street near the corner, then walking toward her house, In the twilight, at dusk of day, in the very dark of night.
- New Jerusalem Bible While I was at the window of my house, I was looking out through the lattice and I saw, among the callow youths, I noticed among the lads, one boy who had no sense. Going along the lane, near the corner where she lives, he reaches the path to her house, at twilight when day is declining, at dead of night and in the dark.
- Revised English Bible I glanced out of the window of my house, I looked down through the lattice, and I saw among the simpletons, among the young men there I noticed a lad devoid of all sense. He was passing along the street at her corner, stepping out in the direction of her house at twilight, as the day faded, at dusk as the night grew dark,...

### **Jewish/Hebrew Names Bibles:**

- Complete Jewish Bible For I was at the window of my house, glancing out through the lattice, when I saw among the young men there, among those who don't think for themselves, a young fellow devoid of all sense. He crosses the street near her corner and continues on toward her house. Dusk turns into evening, and finally night, dark and black.
- exeGesés companion Bible For at a window of my house I look through my lattice; and see among the gullible: I discern among the sons a lad lacking heart passing through the street beside her corner: and he paces the way to her house in the evening breeze - in the evening of the day in the darkness of midnight:...
- JPS (Tanakh—1985) From the window of my house, Through my lattice, I looked out And saw among the simple, Noticed among the youths, A lad devoid of sense. He was crossing the street near her corner,

Orthodox Jewish Bible

Walking toward her house  
 In the dusk of evening,  
 In the dark hours of night.  
 For at the chalon (window) of my bais I looked through my lattice,  
 And beheld among the simple ones, I discerned among the banim, a na'ar (young man) devoid of lev [of understanding, sense],  
 Passing through the street near her corner; and he went on the derech to her bais,  
 In the twilight, at erev, in the black and dark lailah;...

### Expanded/Embellished Bibles:

*The Amplified Bible*

For at the window of my house  
 I looked out through my lattice.  
 And among the naive [the inexperienced and gullible],  
 I saw among the youths  
 A young man lacking [good] sense,  
 Passing through the street near her corner;  
 And he took the path to her house  
 In the twilight, in the evening;  
 In the black and dark night.

The Expanded Bible

Once while I was at the window of my house  
     I looked out through the ·shutters [lattice; curtains]  
 and saw some ·foolish [simpleminded; immature; naive], young men.  
     I noticed one of them ·had no wisdom [had no sense; <sup>L</sup>lacked heart].  
 He was ·walking down [crossing] the street near the corner  
     on the road leading to her house.  
 It was the twilight of the evening;  
     the darkness of the night was just beginning.

Kretzmann's Commentary

For at the window of my house I looked through my casement, through the lattice-work found on Oriental windows which face the street, and beheld among the simple ones, those inexperienced in matters of this life, in the ways of men, I discerned among the youths, the youngsters, those in the dangerous age when they resent instruction, a young man void of understanding, clearly lacking in judgment, passing through the street near her corner, where harlots were accustomed to linger for the purpose of accosting; and he went the way to her house, the very slow sauntering, strolling, or pacing being a sign of imprudence, in the twilight, in the evening, in the black and dark night, the heaping of expressions fitting the actions of the young man as belonging to the works of darkness;...

NET Bible®

For at the window of my house  
 through my window lattice I looked out  
 and I saw among the naive –  
 I discerned among the youths [*Heb* “sons.”] –  
 a young man [*Heb* “lad” or “youth.”] who lacked wisdom [*Heb* “heart.”].  
 He was passing by the street near her corner,  
 making his way<sup>19</sup> along the road to her house<sup>20</sup>  
 in the twilight, the evening [*Heb* “in the evening of the day.”],  
 in the dark of the night [*Heb* “in the middle of the night, and dark”; KJV “in the black and dark night”; NRSV “at the time of night and darkness.”].

The Voice

One day I was at the window of my house,  
     looking out through my lattice *shutters*,  
 And there among the usual crowd of the gullible people  
     I spotted a naive young man.  
 He was going down the street near the corner where she lived—*that mysterious and evil woman*—



taking the road that led directly to her house.  
At the end of the day, as night approached  
and darkness crept in,.

**Literal, almost word-for-word, renderings:**

Concordant Literal Version	For at the window of my house I gazed out through my latticed oriel, And I saw among the simple, I detected among the sons, A youth who had lack of heart wisdom." He was passing along the road beside her corner, And he stepped the way to her house,
Darby Translation	In the gloaming at the evening of the day, In the tranquil night and the gloom;" For at the window of my house, I looked forth through my lattice, and I beheld among the simple ones, I discerned among the sons, a young man void of understanding, passing through the street near her corner; and he went the way to her house, in the twilight, in the evening of the day, in the blackness of night and the darkness.
<i>Emphasized Bible</i>	For, in the window of my house, through my lattice, I looked out; And saw among the simple ones, discerned among the youths, A young man lacking sense; Passing through the street, near her corner, and, on the way to her house, he sauntered along;
God's Truth (Tyndale)	In the twilight, in the evening of the day, in the midst of the night, and the gloom;... From the window of my house I looked through the trellis, and beheld the simple people: and among other young folks I spied one young fool going over the streets, by the corner in the way toward the harlots house in the twilight of the evening, when it began now to be night and dark.
NASB	For at the window of my house I looked out through my lattice, And I saw among the naive [Lit <i>simple ones</i> ], And discerned among the youths [Lit <i>sons</i> ] A young man lacking sense [Lit <i>heart</i> ], Passing through the street near her corner; And he takes [Lit <i>steps</i> ] the way to her house, In the twilight, in the evening [Lit <i>evening of the day</i> ], In the middle [Lit <i>pupil (of the eye)</i> ] of the night and in the darkness.
New European Version	For at the window of my house I looked out through my lattice. I saw among the simple ones. I discerned among the youths a young man void of understanding, passing through the street near her corner, he went the way to her house, in the twilight, in the evening of the day, in the middle of the night and in the darkness.
New King James Version	<b>The Crafty Harlot</b> For at the window of my house I looked through my lattice, And saw among the simple, I perceived among the youths, A young man devoid of understanding, Passing along the street near her corner; And he took the path to her house In the twilight, in the evening, In the black and dark night.
Stuart Wolf	Because at the window of my house, through the window lattice I looked down. And I saw in/among the simple/foolish, I considered/discerned in the sons/youths a young man lacking heart/sense. Passing by in the street near her corner, and a

path to her house he paces/steps. In twilight, in the evening of day, in the middle of night and darkness.

Third Millennium Bible For at the window of my house I looked through my casement, and I beheld among the simple ones, I discerned among the youth, a young man void of understanding, passing through the street near her corner; and he went the way to her house, in the twilight, in the evening, in the black and dark night.

A Voice in the Wilderness For I looked through my lattice, at the window of my house, and I saw among the simple ones, I observed among the children a young man lacking heart, passing through the street near her corner; and he went the way to her house, in the twilight, in the evening of the day, in the middle of the darkness of night.

Webster's Bible Translation For at the window of my house I looked through my casement, And beheld among the simple ones, I discerned among the youths, a young man void of understanding, Passing through the street near her corner; and he went the way to her house. In the twilight, in the evening, in the black and dark night:...

Young's Updated LT For, at a window of my house, Through my casement I have looked out, And I do see among the simple ones, I discern among the sons, A young man lacking understanding, Passing on in the street, near her corner, And the way to her house he doth step, In the twilight--in the evening of day, In the darkness of night and blackness.

**The gist of this passage:** The author sees a group of young men, and spots one who particularly lacks wisdom. The author's eyes follow him as he starts walking down the street going toward the woman's house, as it turns dark.

Proverbs 7:6			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כי) [pronounced <i>kee</i> ]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
challôwn (חלון) [pronounced <i>khal-LOWN</i> ]	<i>window</i>	masculine singular construct	Strong's #2474 BDB #319
bayith (בַּיִת) [pronounced <i>BAH-yith</i> ]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun with the 1 <sup>st</sup> person singular suffix	Strong's #1004 BDB #108
ba'ad (בְּאֵד) [pronounced <i>BAH-gad</i> ]	<i>by, near; because of; behind, after; about, round about; between [two things], through; into, among; pro, for; away from, behind; on behalf of</i>	generally a preposition of separation or nearness	Strong's #1157 BDB #126
'esh <sup>e</sup> nâb (בַּנְּשָׂא) [pronounced <i>ehsh<sup>e</sup>-NAW<sup>EV</sup></i> ]	<i>window lattice, casement</i>	masculine singular noun with the 1 <sup>st</sup> person masculine singular suffix	Strong's #822 BDB #1039

## Proverbs 7:6

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâqaph (שָׁאֵף) [pronounced shaw- KAHF]	<i>to look out [forth, down], to lean over and look; to overhang, to hang over</i>	1 <sup>st</sup> person singular, Niphal imperfect	Strong's #8259 BDB #1054

Rickard: *The phrase "I looked down" is the verb SHAQAPH, שָׁאֵף, means, "to overlook, look down or out, overhang, look out and down." In the Niphal (passive or reflexive), "it means to lean over and look, or look down."*<sup>55</sup>

Barnes: *[This is] the latticed opening of an Eastern house, overlooking the street (compare Judges 5:28).*<sup>56</sup>

The Greek and Aramaic have the woman looking out of the window instead of the writer/teacher.

**Translation:** For I looked out at the window of my house by the lattice... David is going to tell about what he has observed himself. He has seen this with his own eyes. The description here indicates that he is speaking of a particular place where he lives—a place where Solomon will be familiar—and what David has observed, Solomon has possibly seen himself. David will provide the wisdom to understand what he saw.

This is a very unusual point of view, not found very often in the Bible. However, this passage is not unique when it comes to observations made from one's window (recall when Abimelech saw Isaac and Rebecca from his window).

However, David's teaching rests upon this time of observation.

*Rickard: [David's looking down on these things] symbolizes the father's distance from her world and his looking down on it from a different world-and-life view. Just as the believer should have Divine view compared to the unbeliever or reversionistic believer who has cosmic or worldly viewpoint.*<sup>57</sup>

*By the father saying that he saw these events from his window, he quickly assumes the role of "omniscient" narrator, since he:*

### David, as the Omniscient Observer (from James Rickard)

- 1) Watches the youth walking through the town, vs. 8.
- 2) Witnesses their meeting, vs. 10, 13.
- 3) Overhears her words, vs. 14-20.
- 4) Sees the end from the beginning, vs. 21ff.
- 5) See all even though it is in the dark, vs. 9.
- 6) Viewing through a wooden lattice or shutter tells us that the father could see without being seen; another parallel example of our Father in heaven.
- 7) David even knows the thinking of the simple young man (v. 7).
- 8) In addition, even if she lived next to or across from the watcher, and even if his window were on a second floor (as the lattice may imply), he could not have seen or known all of this, nor is it probable that the woman would have attempted seduction by shouting to him! Therefore all of this tells us of the great interest that God our Father watches over every aspect of our lives. He is always watching and caring for us.

<sup>55</sup> From <http://gracedoctrine.org/proverbs-chapter-7/> accessed October 18, 2015.

<sup>56</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Prov. 7:6.

<sup>57</sup> From <http://gracedoctrine.org/proverbs-chapter-7/> accessed October 18, 2015.

When God is watching, He sees all of mankind, the great and the small.

From <http://gracedoctrine.org/proverbs-chapter-7/> accessed October 18, 2015.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This might be a little overkill.

### Commentators on Ancient Windows

The Geneva Bible: *Solomon uses this parable to declare their folly, who allow themselves to be abused by harlots.*<sup>58</sup>

Clarke on the casement window: *The casement is a small aperture in a large window, or a window opening on hinges. Here it means the lattice, for they had no glass windows in the East. And the latticed windows produced a double advantage (1) Making the apartments sufficiently private; and (2) Admitting fresh air to keep them cool.*<sup>59</sup>

The Pulpit Commentary: *the lattice...serves the purpose of our Venetian blinds, excluding the sun, but letting the cool air pass into the room.*<sup>60</sup>

Thomas Coke: *In Palestine they had no glass to their windows; they closed them with lattices or curtains.*<sup>61</sup>

Whedon: *Lattice or window-slats, like our Venetian blinds, made to keep out the sun and rain, but to admit the air. The Israelites had no glass.*<sup>62</sup>

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

At night, the original teacher of this chapter of Proverbs might be looking out of his window to take in a cool night breeze on a warm day, and this is what he sees occurring.

This is very much akin to us when trying to make a point to someone else, and we say, “Let me give you an example: the other day, I was walking down the street, and I saw this...” Sometimes the principles of Scripture might leave us a little cold, but then, we have an illustration, something that the hearer is familiar with. So, by offering up this illustration, we are able to focus the thinking of the student on the material at hand. So David is teaching his sons about these young men that David has observed—one in particular—who is getting himself mixed up with a married woman.

In writing, I often digress and make applications using the political world that we live in, or use social trends in the United States, in order to make a point. People who view these trends or who keep current on the political news, understand what is going on, and they can see how the Bible relates directly to whatever happens to be going on.

<sup>58</sup> From [The Geneva-study-bible](#) accessed October 10, 2015.

<sup>59</sup> Adam Clarke, *Commentary on the Bible*; from e-Sword, Prov. 7:6.

<sup>60</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Prov. 7:6 (slightly edited).

<sup>61</sup> From <http://www.studylight.org/commentaries/tcc/view.cgi?bk=19&ch=7> accessed October 22, 2015.

<sup>62</sup> From <http://www.studylight.org/commentaries/whe/view.cgi?bk=19&ch=7> accessed October 22, 2015.

## Proverbs 7:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
râ'âh (רָאָה) [pronounced raw-AWH]	<i>to see, to look, to look at, to view, to behold; to observe; to perceive, to understand, to learn, to know</i>	1 <sup>st</sup> person singular, Qal imperfect	Strong's #7200 BDB #906
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
pethîy (פֶּתִי) [pronounced PEH-thee]	<i>simple, easily-led, foolish; or, possibly, open-minded; receptive ones</i>	masculine plural adjective with the definite article	Strong's #6612 BDB #834

Clarke says these are the ones who have *been seduced and deceived*.<sup>63</sup>

J. Thain Davidson: *The word "simple" means in the Book of Proverbs silly, frivolous, idle, abandoned*.<sup>64</sup>

Whedon: *The inexperienced, untaught; as opposed to that culture, discipline, and self restraint which the teacher is inculcating*.<sup>65</sup>

**Translation:** ...and I saw the foolish ones. Not to far away from this part of the house, David can view stupid men, foolish young men. The preposition means that he looks upon them, he looks at them; he studies them.

Joe Guglielmo: *As [the author of Proverbs] looked out his window in the evening he saw this "simple" young man, a man who was "devoid of understanding" or he was not street smart you might say. Now this Hebrew word for "simple" is PETHIY, (peth-ee') and it is related to a Hebrew verb meaning "to be open." In other words, as this person is walking down the street he is keeping his options open, he is uncommitted to anything, he is you might say "exploring life."*<sup>66</sup>

Barnes: *Simple [is used here] in the bad sense of the word...[of one who is] "open" to all impressions of evil, empty-headed and empty-hearted; lounging near the house of ill-repute, not as yet deliberately purposing to sin, but placing himself in the way of it at a time when the pure in heart would seek their home*.<sup>67</sup> Here, Barnes is not referring to a whore house, but to the woman's house—the woman who desires a tryst with one of these young men. Hers is the *home of ill-repute*.

Clarke calls these young men inexperienced and inconsiderate.<sup>68</sup>

Gill: *[These foolish ones] are easily persuaded and drawn into sin; simple and foolish in things moral and spiritual, and not arrived to any ripeness of understanding in things natural and civil; [they] have*

<sup>63</sup> Adam Clarke, *Commentary on the Bible*; from e-Sword, Prov. 1:22.

<sup>64</sup> From <http://www.studyLight.org/commentaries/sbc/view.cgi?bk=19&ch=7> accessed October 22, 2015.

<sup>65</sup> From <http://www.studyLight.org/commentaries/whe/view.cgi?bk=19&ch=7> accessed October 22, 2015.

<sup>66</sup> From [Calvary Chapel of Manitowoc](http://www.calvarychapel.com); accessed October 23, 2015 (slightly edited).

<sup>67</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Prov. 7:7.

<sup>68</sup> Adam Clarke, *Commentary on the Bible*; from e-Sword, Prov. 7:7.



*seen but little of the world, and know less of religion, and are easily imposed upon and carried away with the company they keep.*<sup>69</sup>

**Application:** Having just watched the first 2016 Democratic presidential debate, which candidates were, for the most part, very enthusiastically received, it made me think, *what an apt description of the modern-day liberal Democrat*. They are easily persuaded by other liberals; they are drawn into sin just as easily. They do not understand morality or spirituality. There is no mature understanding in them of natural and civil law. They believe that they are morally superior if they force people other than themselves to give money to the government so that they can redistribute it to their voters (and to themselves as well). They absolutely reject the laws of divine establishment, preferring almost any combination of people as an important relationship, other than the nuclear family. They are often anti-God; and if not anti-God, then against His Word and His doctrines. They continually distort the Lord Jesus Christ as if He is the first socialist providing free healthcare. Those who are unbelievers often reject anything related to God; and those who are believers (and some liberals have believed in Jesus Christ), they reject His Word for the most part, and substitute for it their own judgment, which is the inculcation of liberalism in their souls.

### Proverbs 7:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bîyn (יָבַן) [pronounced <i>bean</i> ]	<i>to discern, to perceive, to consider, to understand, to reconsider, to think something over carefully</i>	1 <sup>st</sup> person masculine singular, Qal imperfect	Strong's #995 BDB #106
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
bānîym (בָּנִיִּם) [pronounced <i>baw-NEEM</i> ]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural noun with the definite article	Strong's #1121 BDB #119
na'ar (נָעַר) [pronounced <i>NAH-ğahr</i> ]	<i>boy, youth, young man; personal attendant; slave-boy</i>	masculine singular noun	Strong's #5288 & #5289 BDB #654
châçêr (חָצֵר) [pronounced <i>khaw-SAYR</i> ]	<i>wanting, lacking, needing; void of</i>	masculine adjective construct	Strong's #2638 BDB #341
lêb (לֵב) [pronounced <i>lay<sup>b</sup>v</i> ]	<i>heart, inner man, mind, will, thinking; midst</i>	masculine singular noun	Strong's #3820 BDB #524

BDB gives the following definitions: *inner man, mind, will, heart, understanding; inner part, midst; midst (of things); heart (of man); soul, heart (of man); mind, knowledge, thinking, reflection, memory; inclination, resolution, determination (of will); conscience; heart (of moral character); as seat of appetites; as seat of emotions and passions; as seat of courage.*

The NET Bible: *This young man who lacked wisdom is one of the simpletons, lacking keen judgment, one void of common sense (cf. NAB, NASB, NRSV, NLT) or understanding (cf. KJV, ASV). He is young, inexperienced, featherbrained (so D. Kidner, Proverbs [TOTC], 75).*<sup>70</sup>

<sup>69</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 7:7.

<sup>70</sup> From <https://bible.org/netbible/index.htm?pro7.htm> (footnote); accessed October 10, 2015.

## Proverbs 7:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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James Rickard: *This phrase, "lacking in heart" is condemned and warned against throughout Proverbs (see Prov. 6:32 9:4, 16 10:13, 21 11:20 12:11 15:21 17:18 24:30).*<sup>71</sup>

**Translation:** I knew that among the sons [was] a young man who lacked sense [lit., heart]. He knew about these men, and he knew that there was a particular young men among them who was lacking in wisdom.

Clarke: *[This young man did not have the] wisdom to discern the evil intended; nor courage to resist the flatteries of the seducer.*<sup>72</sup>

Bear in mind, David could even be speaking of his own sons here; Solomon's older half-brothers.

The simple—those who lack sense—are often an important topic of Scripture: Prov. 1:4, 22, 32 6:32 8:5 9:4, 16 10:13 12:11 14:15, 18 19:2, 25 22:3 24:30 27:12 Psalm 19:7 119:130 Jer. 4:22 Matt. 15:16 Rom. 16:18–19.<sup>73</sup>

Keith Simons: *This young man had not learned to be wise. He was in danger, because he was not wise. It was easy to tempt him. He did not think about what was right.*<sup>74</sup>

Peter Pett: *In very descriptive words King David pictures himself as looking through a window (an open space in the wall, probably covered with lattice work) on the second floor of his house (the ground floor would have no windows) and watching a group of youths who were standing aimlessly around and had little to do (naive ones). As he watched he saw a naive young man, 'void of understanding' (i.e. lacking in wisdom), detach himself from them and wend his way towards the prostitute's house on the corner of the street. The young man has waited for darkness to descend.*<sup>75</sup>

It is quite fascinating that this young man—the one without sense—very little is said about him. "Listen, let me tell you about your dopey friends;" or "Let me tell you about your dopey older brothers." Essentially, that is what is being said—but little else. The woman will be described in much greater detail; and what she has to say will occupy even more space.

Plumptre: *The first character appears on the scene, young, "simple" in the bad sense of the word; open to all impressions of evil, empty-headed and empty-hearted; lounging near the place of ill-repute, not as yet deliberately purposing to sin, but placing himself in the way of it; wandering idly to see one of whose beauty he had heard, and this at a time when the pure in heart would seek their home. It is impossible not to see a certain symbolic meaning in this picture of the gathering gloom. Night is falling over the young man's life as the shadows deepen.*<sup>76</sup>

<sup>71</sup> From <http://gracedoctrine.org/proverbs-chapter-7/> accessed October 18, 2015 (slightly edited).

<sup>72</sup> Adam Clarke, *Commentary on the Bible*; from e-Sword, Prov. 7:7.

<sup>73</sup> Passages from *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, Prov. 7:7.

<sup>74</sup> From [Easy English Bible](http://www.easyenglishbible.com/); accessed October 23, 2015.

<sup>75</sup> From <http://www.studylight.org/commentaries/pet/view.cgi?bk=19&ch=7> accessed October 21, 2015. I changed Solomon for King David.

<sup>76</sup> From <http://www.studylight.org/commentaries/phc/view.cgi?bk=19&ch=7> accessed October 22, 2015.

## J. Thain Davidson on the Warnings to the Young Man

*[The writer of this chapter] was pre-eminently a student of character. His forte lay in the direction of moral philosophy, in the sense of the philosophy of morals.*

*I. The special peril of great cities. Human nature remains the same in every age. The descriptions of the temptations that assailed the youth of Jerusalem and Tyre answers precisely to what we see in our own day. Therefore the counsels and warnings of the ancient sage are as valuable and fitting as ever. The vastness and multitudinousness of our modern cities provide a secrecy which is congenial to vice. In all great towns solicitations to vice abound as they do not elsewhere. Every passion has a tempter lying in wait for it. Whatever be your temperament or constitution, a snare will be skilfully laid to entrap you. Vice clothes itself here in its most pleasing attire, and not seldom appears even under the garb of virtue.*

*II. The evil of late hours. The devil, like the beast of prey, stalks forth when the sun goes down. Night is the time for unlawful amusements and mad convivialities and lascivious revelry. Now Jezebel spreads her net, and Delilah shears the locks of Samson. Young men, take it kindly when I bid you beware of late hours. Your health forbids it; your principles forbid it; your moral sense forbids it; your safety forbids it. Purity loves the light. Late hours have proved many young man's ruin.*

*III. The danger of foolish company. "Simple" in the Book of Proverbs means silly, frivolous, idle, abandoned. You could almost predict with certainty the future of one who selected such society. The ruin of most young men is due to bad company. It is commonly the finest natures that are first pounced upon. The good-hearted, amiable fellow, with open countenance and warm heart and generous disposition, is at once seized by the vermin of the pit, and poisoned with every kind of pollution. Take care with whom you associate. There are men who will fawn upon you, and flatter you, and call you good company, and patronise you wonderfully, and take you anywhere you wish to go; and--allow you to pay all expenses. As a rule, a companion of loose character is the most mean and selfish of creatures. "Void of understanding." Understanding is more than wisdom, more than knowledge; it is both and something besides. It is a mind well-balanced by the grace of God; it is the highest form of common-sense, sanctified by a genuine piety. No man's understanding can be called thoroughly sound until it has been brought under the power of the truth as it is in Jesus. Your only security against the perils of the city, of the dark night, and of evil company, your only safety amid the lusts that attack the flesh, and the scepticisms that assail the mind, is a living faith in God, a spiritual union with Christ.*

From <http://www.studylight.org/commentaries/tbi/view.cgi?bk=19&ch=7> accessed October 22, 2015.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

*G. Matthew: It is a mortifying truth that that age, which of all others stands most in need of advice, thinks itself the least in want of it. Youth is warm even in its desires, hasty in its conceptions, and confident in its hopes. Talk to it when its passions are high, or when pleasure is glittering around it, it will in all likelihood look upon you as come to torment it before its time, and will none of your reproof. The particular error of youth is its pursuit of licentious pleasures. This writer gives us an interesting picture of a young man, confident in his own wisdom, and relying on his own strength, met by a character whom the world has denominated Pleasure. He paints to us the charms which she displays for his seduction, describes the flattery of her tongue, the crafty wiliness of her allurements, and shows us his simple heart won by her deceptions, and following her guilty call.*

## A Beacon to Young Men, from J. Burns

Now reason is the glory of man. It is a light within the soul by which he is exalted above the brutes that perish. And yet God often charges men with displaying less judgment than the mere animal creatures (Isaiah 1:3).

- I. The evidences of this state. How can we know with certainty the young who are void of understanding?
  1. Those who throw off the restraints and counsels of their parents and friends. When counsel and supervision are most needed they are rejected, and who so fit to guide and counsel as the parent?
  2. Those who become the companion of the foolish and wicked. No other influence will be so

## A Beacon to Young Men, from J. Burns

disastrous on our highest interests as that of evil companionship. It will insidiously undermine every good principle.

3. Those who disregard the opinions of the wise and good around them.
  4. Those who neglect the institutions of religion. The atmosphere of religious ordinances is that of health and life to every virtue and grace of the soul. By neglecting Divine ordinances and services, the heart and mind run fallow.
  5. Those who yield themselves up to sensual gratifications. The text refers to the ensnaring woman. *"For at the window of my house I looked through my casement,"* etc. How fearful the result! Money, reputation, health, mind, morals, life, and the soul, all sacrificed!
- II. Its evil results.
1. The morally evil condition of the youths themselves. Here are powers perverted--talents prostituted--sin and misery increased.
  2. The pernicious influence they exert on others. Every such youth has his young friends and relations, all of whom may be corrupted by his conduct.
  3. The eternal misery to which they are hastening.
- III. The only remedy.
1. Immediate and genuine repentance. Prompt consideration.
  2. There must be the yielding of the heart to Christ. Christ alone can open the blind eyes, expel the foul spirit, renew the heart.
  3. By the regulation of the life by the Word of God.
  4. Union to, and fellowship with, God's people.

From <http://www.studylight.org/commentaries/tbi/view.cgi?bk=19&ch=7> accessed October 22, 2015.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

I know very little about Deffinbaugh, but he has written (preached?) some excellent material.

### Bob Deffinbaugh on, *Simplicity is an Alimant of the Young*

Being simple is like having pimples--it comes with adolescence. Almost unconsciously we regard the simple as those who are young. Several Proverbs suggest by their parallelism that being simple is nearly synonymous with being young:

To give prudence to the naive [lit., simple], To the youth knowledge and discretion (1:4).

And I saw among the naive [lit., simple ones], And I discerned among the youths, A young man lacking sense (7:7).

If simplicity is a malady of the young, there are several implications to this truth which should be noted:

1. BEING SIMPLE IS NOT A SIN, BUT A PHASE IN ONE'S GROWTH TOWARD MATURITY. Everyone goes through the stage of being simple, just as all go through adolescence. It is not a sin to be simple, just as it is not a sin to be immature.

In 1Corinthians 3, Paul was writing to the carnal Corinthian saints. When they were first converted these saints were described by Paul as "men of flesh," as "babes" (1Cor. 3:1). As such, they could only handle milk, but not meat (1Cor. 3:2). There was no condemnation for this stage of immaturity because nothing more could be expected. But Paul was writing to them after considerable time had passed, and their immaturity had become carnality--willful ignorance and immaturity. While it was not wrong to be fleshy (babes), it was sin to be fleshy (carnal). What begins as immaturity can become carnality. As a rule, those who are simple in Proverbs are simply immature.

## Bob Deffinbaugh on, *Simplicity is an Alimant of the Young*

2. SIMPLICITY IS A STAGE IN ONE'S GROWTH; BUT ONE CANNOT REMAIN SIMPLE JUST AS ONE CANNOT REMAIN AN ADOLESCENT. As the Corinthian babes had to mature or become willfully carnal, so the simple must decide to become wise or he will become a fool. Because it is a phase of life, simplicity passes and grows into something else. No one can stay simple.

3. SIMPLICITY IS NOT REMEDIED BY TIME, BUT BY CHOICE. The "son" who is being taught by his father in chapter 1 is, I believe, simple; but his father is fully aware that this lad must make a choice, either to walk in the way of the wise or to follow evil men (or wicked women) in the path of folly. This change will not be brought about by the passing of time, but by a conscious decision (1:10, 15, 22-23). Wisdom does not evolve, a product of time and chance; it comes from the resolve to forsake folly and to pursue wisdom as a precious treasure.

4. WHILE SIMPLICITY IS NORMALLY A MALADY OF THE YOUNG, EVERY AGE HAS ITS PITFALLS. Do not think that once one has passed through the pitfalls of youth, all danger has passed. Madam Folly has in her bag of tricks a temptation for those of every age. Paul warns Timothy about the dangers of youthfulness (cf. 1Tim. 4:12; 5:1-2; 6:11), but he has instructions for the older saints as well (cf. Titus 2:2-5). Today we are well aware of what has been called the "mid-life crisis." This helps explain David's fall into immorality (2Sam. 11). We will never outgrow temptation. Simplicity, however, does seem to be the malady of the young.

5. SIMPLICITY IS A CONDITION FRAUGHT WITH DANGERS. The simple face great danger as a result of three contributing factors:

THE SIMPLE ARE DEFICIENT IN SOME ESSENTIAL AREAS. They lack wisdom (Ps. 19:7), knowledge and discretion (Prov. 1:4), understanding (Ps. 119:130; Prov. 9:4, 16), and sense (Prov. 7:7). Beyond this, those who are simple lack the ability to critically analyze what others tell them. In other words, they are gullible:

The naive believes everything, But the prudent man considers his steps (14:15).

The prudent sees the evil and hides himself, But the naive go on, and are punished for it (22:3; cf. 27:12).

THE SIMPLE, LIKE ALL OF FALLEN MANKIND, ARE INCLINED TOWARD EVIL, AND NOT TOWARD WHAT IS GOOD AND RIGHTEOUS. While the simple are ignorant and inexperienced, they are also inclined toward folly. In a sense, they are spiritually accident-prone. They tend toward what is harmful and destructive. Left to themselves the simple will not become wise, but will stumble into folly and disaster.

"How long, O naive ones, will you love simplicity? And scoffers delight themselves in scoffing, And fools hate knowledge?" (1:22).

"For the waywardness of the naive shall kill them, And the complacency of fools shall destroy them" (1:32).

The naive inherit folly, But the prudent are crowned with knowledge (14:18).

THE SIMPLE ARE OFTEN THE TARGET OF THOSE WHO ARE EVIL AND UNSCRUPULOUS. In nature wild animals often pursue the young offspring of their prey because of their naiveté and vulnerability. They have little sense of danger and are easily deceived or lured into danger. So too in human nature. A "con artist" makes it his business to identify the gullible person and to profit from his or her naiveté. The simple are often the victims of evil men and women who know that the simple are vulnerable. It is for this reason that the wise father warns his son about the solicitations of greedy and violent men (1:10-19). The adulterous woman particularly seeks out the naive (7:6-27; 9:13-18). Thus, while the simple tend to wander toward disaster, it aggressively pursues them as well.

6. SIMPLICITY, WHILE A DANGEROUS MALADY, IS NOT AN INCURABLE ONE. There is hope for the simple, for not all who are simple succumb to the wiles of Madam Folly. Since simplicity is a phase in the normal



## Bob Deffinbaugh on, *Simplicity is an Aliment of the Young*

growth and development of a young person, it is one that every wise man and women has passed through--successfully. Simplicity is something like Vanity Fair in Pilgrim's Progress. Every pilgrim must pass through it, and while some will succumb to its temptations, others will pass through it and be stronger for the experience.

While Madam Folly seeks to lead astray those who are simple (7:6-26; 9:13-18), Dame Wisdom also calls to the simple, warning them of the dangers ahead and urging them to turn from folly and to seek wisdom (1:20-33; 8:1-36; 9:1-6). The solution for the simple is to turn from folly, to reject wicked men and refuse evil women, and to pursue wisdom (1:23; 2:1-11; 3:1-26; 4:1-27).

There is hope for the simple. They need not learn by personal failure, for they can be instructed by the sinful choices of others:

Strike a scoffer and the naive may become shrewd, But reprove one who has understanding and he will gain knowledge (19:25; cf. 21:11).

Furthermore, the Lord does sit idly by as the simple are being seduced. For those who fear the Lord and seek wisdom there is protection:

The Lord preserves the simple; I was brought low, and He saved me (Ps. 116:6).

While the Lord may directly intervene for the preservation of the simple, the Scriptures are His primary means of protection:

The law of the Lord is perfect, restoring the soul; The testimony of the Lord is sure, making wise the simple (Ps. 19:7).

The unfolding of Thy words gives light; It gives understanding to the simple (Ps. 119:130).

My son, keep my words And treasure my commandments within you. Keep my commandments and live, And my teaching as the apple of your eye. Bind them on your fingers; Write them on the tablet of your heart. Say to wisdom, "You are my sister," And call understanding your intimate friend; That they may keep you from an adulteress, From the foreigner who flatters with her words (Prov. 7:1-5).

While the simple face many dangers, they are not left to fend for themselves. Wisdom calls out to them with words of warning and a way of escape. The Scriptures are provided to make them wise. And God Himself preserves the simple who fear Him. The temptations which face the simple are no different than those faced by others, and God has provided all with a "way of escape" (cf. I Cor. 10:13).

From [Bible.org](http://Bible.org) accessed October 24, 2015 (slightly edited).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Understanding or reason is the glory of human nature. It is the "candle of the Lord," to light us on our destiny. Where this is not, you have a traveller on a devious path without light, a vessel on a treacherous sea without rudder or compass. Who is the young man void of understanding?

### The Homilist on *The young man void of understanding*

1. One who pays more attention to his outward appearance than to his inner character. He sacrifices the jewel for the casket.
2. One who seeks happiness without rather than within. But the well of true joy must be found in the heart,

### The Homilist on *The young man void of understanding*

or nowhere.

3. One who identifies greatness with circumstances rather than with character. But true greatness is in the soul, and nowhere else.
4. One who is guided more by the dictates of his own nature than by the counsels of experience. He acts from the suggestions of his own immature judgment. He is his own master, and will be taught by no one.
5. One who lives in show and ignores realities. He who lives in these pursuits and pleasures which are in vogue for the hour, and neglects the great realities of the soul and eternity, is "void of understanding."

From <http://www.studylight.org/commentaries/tbi/view.cgi?bk=19&ch=7> accessed October 22, 2015.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The young man Solomon had in mind perhaps thought himself wise, but in the opinion of the sober and virtuous part of mankind, he was one of the most infatuated of men. When may a young man be spoken of as "void of understanding"?

### D. Johnson on *A simple youth, void of understanding*

1. When he suffers his mind to remain unacquainted with the great principles of religion.
2. When he follows the dictates of his own corrupt heart. How shall we account for all that wickedness which abounds in the world if there is no bad principle from which it breeds? Take corruption out of the heart, and this world would become a paradise. Simple souls, instead of checking the evil principle within them, rather give it the greatest indulgence.
3. When he throws himself in the way of temptation. Snares abound. There is hardly a step in our way in which we do not run some hazard of stumbling. Have we not often complied when we ought to have resisted? Sin is sometimes so artfully disguised that it loses its deformity, and we are insensibly drawn into the commission of it. Is it not, then, wise and prudent to keep at a distance and not to tamper with temptation? The old serpent is too cunning and subtle for us, and if we throw ourselves in his way we must fall.
4. When he has not resolution to withstand the allurements with which he may be surrounded. We can hardly hope to escape allurements altogether. All depends on our yielding to or resisting first enticements. And what avails the most enlightened understanding if we have not firmness to follow its dictates?
5. When he does not hearken to the admonitions of those who are older and more experienced than himself. Vanity and self-conceit are too natural to young minds, and numbers have been led away by them. Positive and headstrong, they refuse to be admonished, and scorn to be controlled. Hence they run headlong into vice, and involve themselves in misery.
6. When he flatters himself with seeing long life and many years. This is very natural to youth. But there is nothing more vain and uncertain. Can there be a greater defect of understanding than to flatter one's self with what we may never enjoy?

From <http://www.studylight.org/commentaries/tbi/view.cgi?bk=19&ch=7> accessed October 22, 2015.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This particular topic seemed to inspired many writers:

### John N. Norton on *A young man void of understanding*

1. One who makes light of parental restraints and counsels. No young man is walking in safe paths who is engaged in pursuits or pleasures which a wise father or a tender mother would be mortified and grieved to see him mixed up with.
2. One who neglects the cultivation of his mind. If knowledge is power, ignorance is weakness. The mind

### John N. Norton on *A young man void of understanding*

must be carefully trained in order that the soul may fulfil her destiny upon earth, and be prepared for a more glorious existence hereafter.

3. One who is content to live an idle and aimless life. To spend the golden hours of existence in irresolution and idleness, with no definite purpose, betrays, as much as anything could do, the lack of good sense.
4. One who chooses his bosom companions from the ranks of the thoughtless and the profane. We are naturally social beings, and seek for pleasure in the company of others.
5. One who yields to the enticements of folly and wickedness. As soon as he reaches the point when he is indifferent to the opinion of the wise and the good, his case may well be set down as desperate. The young are always surrounded by temptations, and every evil thought which is allowed a resting-place in the mind vitiates and corrodes the fibres of the soul, and every sinful deed unnerves the arm and paralyses the essential power of manhood.
6. One who makes light of religion. Religion never encouraged anybody to be indolent and improvident; never led him into the haunts of vice; never wasted his substance in riotous living; never dragged a single victim to the prison or the gallows. All its offices in the world have been elevating and beneficent. Unbelief is not a misfortune, but it is the sin, the damning sin, of the world. Men first do wrong and then believe wrong in order to escape from its consequences. True religion will make you abhor sin, and draw you to Christ, the Redeemer; it will strengthen you for duty, and nerve you for endurance. It will give songs in the night, and through the grave and gate of death it will brighten your pathway to eternal glory.

From <http://www.studydrive.org/commentaries/tbi/view.cgi?bk=19&ch=7> accessed October 22, 2015.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

V. 7b reads: *I knew that among the sons [was] a young man who lacked sense [lit., heart].* The word translated *sense* is actually the Hebrew word for *heart*, which refers to the thinking of this man's soul. So he lacks thinking; he lacks common sense. He lacks Bible doctrine in his soul; and he lacks an understanding of the laws of divine establishment. Such a man should first develop such thinking in his soul, and then be able to apply it to whatever circumstance he finds himself in. That is the application of Bible doctrine to life; or the application of the laws of divine establishment to life. This young man lacks the raw material of Bible doctrine in his soul in the first place. He is lacking in heart; he is wanting of thought.

In telling this story (which is not a parable or a made up circumstance, but something from real life), the teacher (David) is helping the student (Solomon and possibly his brothers) understand what is right and wrong, and to act accordingly.

*James Rickard: Therefore, education means that every generation does not need to rediscover everything for itself, but can "stand on the shoulders" of previous generations by learning from those who in their turn learned from others before them. Therefore, we have doctrines today that we teach that are not newly discovered but ones that have been tried and shown to be true by those who have gone before us.<sup>77</sup>*

This is the very nature of good science and technology. I daresay, there is no one on earth able to actually make a computer. In fact, from raw materials, there is probably not a single person who could build a pencil. However, in technology, we take what we know from the previous generation and build upon it.

The same is true for true and accurate wisdom—it does not have to be built from scratch, but merely learned from the previous generation—and then applied to whatever new and changing circumstances society throws our way. In my 65 years on this earth, I have seen dramatic change in technology, in society and in the application of religion to life in the United States. Nevertheless, I am still able to take Bible doctrine—Bible doctrine which I have

<sup>77</sup> From <http://gracedoctrine.org/proverbs-chapter-7/> accessed October 18, 2015.

learned from a variety of sources<sup>78</sup>—and I can apply that doctrine to modern-day life and to the society of today, which has undergone dramatic changes in the concept of right and wrong and in its acceptance (or rather rejection) of the Bible and the Lord Who bought each one of us.

At this stage in the game, I am quite lucky that I did not have to dig out so much material from Scripture, but have had access to a great deal of it. What it takes is a willing mind; and a humble soul able to take in the teaching of the Word of God without rejecting it out of hand because it does not square with the culture being thrust upon us.

Proverbs 7:8a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
‘âbar (אַבַּר) [pronounced <i>gaw<sup>b</sup>-VAHR</i> ]	<i>passing by, passing through; passing over</i>	Qal active participle	Strong's #5674 BDB #716
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
shûwq (שׁוּק) [pronounced <i>shūk</i> ]	<i>street</i>	masculine singular noun with the definite article	Strong's #7784 BDB #1003
êtsel (אַצֵּל) [pronounced <i>AY-tsel</i> ]	<i>a side; near, by, beside</i>	preposition/substantive	Strong's #681 BDB #69
phînhâh (פִּינְהָה) [pronounced <i>pin-NAW</i> ]	<i>corner, cornerstone; figuratively for a chief, ruler, a cornerstone of a people</i>	feminine singular noun with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #6438 BDB #819

**Translation:** *Passing along the street near her corner...* Apparently, this one young man is aware of this woman—they have spoken before—and he is killing time before making his way to her home. She is not his girlfriend; their relationship is an illicit one, as will become clear as we advance in this chapter.

This particularly foolish young man begins to walk slowly in a specific direction. He is going down the street near a woman's home. This would be the forbidden woman—the adulteress—of v. 5. The young man knows where he is. He is not at this place by accident.

Proverbs 7:8b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
derek <sup>e</sup> (דֶּרֶךְ) [pronounced <i>DEH-rek<sup>e</sup></i> ]	<i>way, distance, road, path; journey, course; direction, towards; manner, habit, way [of life]; of moral character</i>	masculine singular construct	Strong's #1870 BDB #202

<sup>78</sup> Chiefly from R. B. Thieme, Jr.

## Proverbs 7:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
The NET Bible: <i>The verb צעד (tsa'ad) means "to step; to march." It suggests that the youth was intentionally making his way to her house. The verb is the imperfect tense; it stresses continual action parallel to the active participle that began the verse, but within a context that is past time.</i> <sup>79</sup>			
bayith (בַּיִת) [pronounced BAH-yith]	house, residence; household, habitation as well as inward	masculine singular noun with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #1004 BDB #108
The NET Bible: <i>Heb "way of her house." This expression uses an adverbial accusative of location, telling where he was marching along. The term "house" is the genitive of location, giving the goal.</i> <sup>80</sup>			
tsá'ad (צָעַד) [pronounced tzaw-ĠAHD]	to step, to go on slowly; to march; to mount up [slowly]; to cause to go up	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #6805 BDB #857
Preacher's Complete Homiletical Commentary: <i>went, moved leisurely, sauntered.</i> <sup>81</sup>			

**Translation:** ...and [along] the way [to] her house, he walks slowly,... He is walking along the way, but slowly, deliberately. The reason he is walking slowly is, he is going there at night, and there are few if any street lights, so he has to walk slowly and carefully.

Robert L. Alden: - *If you want to avoid the devil, stay away from his neighborhood.*<sup>82</sup>

Perhaps this slow gait reveals somewhat of a conscience intruding upon this man's thinking. He wants to meet up with this woman, but he also understands that she is married.

Proverbs 7:6–8 For I looked out at the window of my house by the lattice and I saw the foolish ones. I knew that among the sons [was] a young man who lacked sense [lit., heart]. Passing along the street near her corner and [along] the way [to] her house, he walks slowly,...

### Commentators and the Temptation of This Simple Young Man

Keith Simons: *We want to shout to the young man, 'Stop!' He walked along the wrong road. Down that road, there was danger. He approached the place where the woman would tempt him. The young man was simple. He did not think about wisdom. Perhaps his father never taught the young man. Perhaps the young man never listened to his lessons. Maybe he forgot about wisdom. He made a terrible mistake.*<sup>83</sup>

Matthew Henry reads a lot into this, but what he said was interesting, nevertheless: *He went in a starched stately manner, so (it is said) the word signifies. He appeared to be a nice formal fop, the top of whose accomplishments was to dress well and walk with a good air; fit game for that bird of prey to fly at.*<sup>84</sup>

<sup>79</sup> From <https://bible.org/netbible/index.htm?pro7.htm> (footnote); accessed October 10, 2015.

<sup>80</sup> From <https://bible.org/netbible/index.htm?pro7.htm> (footnote); accessed October 10, 2015.

<sup>81</sup> From <http://www.studylight.org/commentaries/phc/view.cgi?bk=19&ch=7> accessed October 22, 2015.

<sup>82</sup> From [http://www.preceptaustin.org/proverbs\\_71-27\\_commentary.htm](http://www.preceptaustin.org/proverbs_71-27_commentary.htm) accessed October 24, 2015.

<sup>83</sup> From [Easy English Bible](#); accessed October 23, 2015.

<sup>84</sup> Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Prov. 7:6–23.



## Commentators and the Temptation of This Simple Young Man

James Rickard, however, seems to reasonably interpret this: *Also, although possible that being naïve he was ignorant of his peril, it seems more likely that this wayward son was meandering through his own town or village hoping to eventually bump into the adulteress. It tells us that he most likely knows what he is doing, or is about to do, is wrong, yet he continues on this path anyway towards the place where sin lies. This is an example of "feet running rapidly toward evil."*<sup>85</sup>

From Precept Austin: *What happens when we cannot avoid the place of temptation? The story of Joseph in Genesis 39:1-23 illustrates this situation and the necessary action. Notice that in Ge 39:11 Joseph went into the house to do business (in contrast to the naive youth who went toward the temptation to see what might transpire). In Genesis 39 we read... So [Potiphar] left everything he owned in Joseph's charge; and with him there he did not concern himself with anything except the food which he ate. Now Joseph was handsome in form and appearance... Now it happened one day that he went into the house to do his work (Joseph was not "looking for sin" or "making a provision" for the lusts of his flesh - see Ro 13:14 - note), and none of the men of the household was there inside. And [Potiphar's wife tried to seduce Joseph and] caught him by his garment, saying, "Lie with me!" And he left his garment in her hand and fled (cp Pr 1:15, 5:8, 6:5, Eccl 7:26, 1Co 15:33), and went outside. (Ge 39:6, 11, 12) (Note: Hebrew word "flee" is translated in the Septuagint by the verb pheugo which is also used in Paul's command to Timothy below).*<sup>86</sup>

Warnings concerning this abound in Scripture: Prov. 4:14-15 **Do not enter the path of the wicked, and do not walk in the way of the evil. Avoid it; do not go on it; turn away from it and pass on.** Prov. 5:8-9 **Keep your way far from her, and do not go near the door of her house, lest you give your honor to others and your years to the merciless,...** 1Co. 6:18-20 **Flee from sexual immorality. Every other sin a person commits is outside the body, but the sexually immoral person sins against his own body. Or do you not know that your body is a temple of the Holy Spirit within you, whom you have from God? You are not your own, for you were bought with a price. So glorify God in your body.** 2Tim. 2:22-23 **So flee [present imperative = command calling for this to be a way of life, our continual, habitual practice] youthful passions [epithumia = strong desires in context desires for evil, for gratification, thus originating from our fallen flesh] and pursue righteousness, faith, love, and peace, along with those who call on the Lord from a pure heart. Have nothing to do with foolish, ignorant controversies; you know that they breed quarrels.**<sup>87</sup>

### Chapter Outline

### Charts, Graphics and Short Doctrines

Precept Austin: *Note that the verb flee (pheugo) means to move quickly from a point or area in order to avoid presumed danger or difficulty, seeking safety by flight, running hastily from danger. Don't entertain them, rationalize them, negotiate with them, try to challenge them or try and endure them. If you have the idea that you will just "test yourself" on this one to see if you can stand against it (You cannot! At least not in your own strength! cp 1Co 10:12), beware for this approach has made many a man or a woman fall into sin. Instead, run for your spiritual life! Run to godly virtues which are an amazingly powerful preventative for ungodly temptations. And seek fellowship and accountability with other men who are disciplining themselves for godliness.*<sup>88</sup>

Precept Austin: *[Flee from] (1). PLEASURE: the inordinate craving for the satisfaction of the physical appetites: the "lust" for food and drink, pleasure-madness, uncontrolled sexual desire; (2). POWER: the ungoverned passion to shine or be dominant which results in envy, quarrelsomeness, etc.; (3). POSSESSIONS: uncontrolled yearning for material possessions and for the glory that goes with them.*<sup>89</sup>

<sup>85</sup> From <http://gracedoctrine.org/proverbs-chapter-7/> accessed October 18, 2015.

<sup>86</sup> From [http://www.preceptaustin.org/proverbs\\_71-27\\_commentary.htm](http://www.preceptaustin.org/proverbs_71-27_commentary.htm) accessed October 24, 2015.

<sup>87</sup> Inserted notes from [http://www.preceptaustin.org/proverbs\\_71-27\\_commentary.htm](http://www.preceptaustin.org/proverbs_71-27_commentary.htm) accessed October 24, 2015.

<sup>88</sup> From [http://www.preceptaustin.org/proverbs\\_71-27\\_commentary.htm](http://www.preceptaustin.org/proverbs_71-27_commentary.htm) accessed October 24, 2015.

<sup>89</sup> From [http://www.preceptaustin.org/proverbs\\_71-27\\_commentary.htm](http://www.preceptaustin.org/proverbs_71-27_commentary.htm) accessed October 24, 2015.

However, one must be careful in understanding what we are actually *fleeing* above. Our souls have a lust pattern and that lust pattern goes after a variety of things. It is not wrong to go after or to have *power*, for instance. If you are controlled by that lust for power, that is a different thing. However, we need godly men in positions of power. Similarly, there is nothing wrong with possessions; but they should not consume your life or your desires. I like my truck a lot (despite its many dings). It works just the way I need it to work. I am not married to it; nor did I lust after it. It was a necessity at the time.

The key is, what place does Bible doctrine play in your life. Where is it on your scale of values? If God's Word is first, then everything else will find its proper place at any given time.

### Proverbs 7:9a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
nesheph (נִשְׁפָּן) [pronounced NEH-shef]	literally <i>blowing, breathing</i> ; but translated <i>evening, twilight [of the evening or morning]</i>	masculine singular substantive	Strong's #5399 BDB #676
This is a reference to the breeze one encounters either in the early evening or the early morning; therefore, <i>twilight</i> is a good rendering, as it could refer to either.			
Whedon: <i>nesheph, rendered 'twilight,' strictly means the later period of evening darkness, from nine till twelve.</i> <sup>90</sup>			
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
‘ereb (בֶּרֶעַ) [pronounced GEH-re <sup>bv</sup> ]	<i>evening, sunset</i>	masculine singular noun	Strong's #6153 BDB #787
The Berkeley Bible: <i>Lit. "cool." A cool breeze starts in the East just about the time of sunset.</i> <sup>91</sup>			
yôwm (יוֹם) [pronounced yohm]	<i>day; time; today or this day (with a definite article); possibly immediately</i>	masculine singular noun	Strong's #3117 BDB #398

**Translation:** ...in the twilight at the end [lit., evening, sunset] of the day,... All of v. 9 explains why this man, lacking sense, is walking slowly and deliberately. He cannot see. He knows where he is going, but it is quite dark. He is traveling here in the dark so that his mistakes are not observed by those around him (not realizing that he is being watched all of this time).

In the alternative, this young man is marking time, waiting for it to be late enough to meet up with this woman. The description of v. 9 appears to take us from the early evening into the dark night.

<sup>90</sup> From <http://www.study-light.org/commentaries/whe/view.cgi?bk=19&ch=7> accessed October 22, 2015 (according to Zockler).

<sup>91</sup> *The Modern Language Bible (The New Berkeley Version)*, Revised Edition; ©1969 by Hendrickson Publishers, Inc.; p. 647 (footnote).

The Geneva Bible: *He shows that there was almost no one so impudent that they were not afraid to be seen, their consciences accusing them and causing them to seek the night to cover their filthiness.*<sup>92</sup>

Proverbs 7:9b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
ʾiyshôwn (אִישׁוֹן) [pronounced ee-SHONE]	<i>pupil, black [of the eye]; middle of the night</i>	masculine singular construct	Strong's #380 BDB #36
lay <sup>l</sup> âh (הַלַּיִל) [pronounced LAY-law]	<i>night; nightly, at night, in the night, during the night</i>	masculine singular noun; this word can take on adverbial qualities	Strong's #3915 BDB #538
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʾăphêlâh (הַכְּלָפָה) [pronounced uf-ay-LAW]	<i>darkness, gloominess, calamity; figuratively, wickedness, evil</i>	feminine singular noun	Strong's #653 BDB #66

**Translation:** ...in the middle of the night when [it is] dark. As it gets darker, the young man moves closer and closer to his objective, which is in illicit relationship with this woman.

Often when we see specific words repeated, it catches our attention and sometimes a repetition of certain words indicates that there is an underlying organization which is reveal. Here, we have a repeat of the word ʾiyshôwn (אִישׁוֹן) [pronounced ee-SHONE], which means *pupil, black [of the eye]; middle of the night*. It refers to the *middle of the night* because it is the *dark of night*. Strong's #380 BDB #36.

Here, this draws a contrast for us. We either keep the teaching of the father before the **pupils** of our eyes, or we find ourselves wandering around in thick **darkness**, pursuing sin. The same word is used in both verses, but to refer to something very different in each case.

There are 4 words which advance the evening and advance the narrative. We begin in the evening in v. 9a, but then move quickly to the *black of night*; which is then spoken of as ʾăphêlâh (הַכְּלָפָה) [pronounced uf-ay-LAW], which means, *darkness, gloominess, calamity; figuratively, wickedness, evil*. Up until this final word of darkness, the night simply went on from dusk to evening to the dead of night. Up to this time, there has just been barely spoken-of temptation. However, there will be a point where we are both in darkness and wickedness both. The woman will pounce and take this man into her lair.

Gill observes: *when he first set out from his own or his father's house, it was "twilight", the sun was declining; by that time he had got good part of his way the sun set, and then it was "evening"; and when he came near the harlot's house it was "black and dark night": and this may represent the gradual and progressive growth of [sin].*<sup>93</sup>

<sup>92</sup> From [The Geneva-study-bible](#) accessed October 10, 2015.

<sup>93</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 7:9.

The Berkeley Bible: *He loiters for hours.*<sup>94</sup>

What the young man wants and what this woman wants is quite wrong; and they cannot have the neighbors know what they are up to. So all of this is accomplished in the dark, where their actions cannot be viewed, either by street lamp or by moonlight. Their sin must be kept hidden. Given the Mosaic Law, if found out, both of them could be executed. Job 24:15 *The eye of the adulterer also waits for the twilight, saying, 'No eye will see me'; and he veils his face.* (ESV)

Vv. 6–9: For I looked out at the window of my house by the lattice and I saw the foolish ones. I knew that among the sons [was] a young man who lacked sense [lit., *heart*]. Passing along the street near her corner and [along] the way [to] her house, he walks slowly, in the twilight at the end [lit., *evening, sunset*] of the day, in the middle of the night when [it is] dark.

### The Young Man Out at Night (Several Commentators)

Joe Guglielmo: *So as he is restless one evening and walking down the street he passes by the corner of a woman who acted like a harlot. I get the idea he knew where she lived and he was flirting with danger you might say, he was intrigued to go and see her. He was no innocent bystander who was swept away. He went towards this woman's house, not in the light of day, but at night, so his actions would not be seen. Robert L. Alden made this insightful statement. "If you want to avoid the devil, stay away from his neighborhood. If you suspect you might be vulnerable to a particular sin, take steps to avoid it." That does make good sense and this is something that this person did not do and when you open yourself up to something like this, you will be drawn in!*<sup>95</sup>

Guglielmo continues: *Let's play this out for us today. You know areas that are dangerous. Maybe it is the break room at work. Or maybe it is on the Internet. It can be anywhere but you do know where to go to find what you are looking for. And like most you think, "Hey, I can handle this. I can do this; it is not a big deal for me. I do have to explore life don't I?" You let your guard down and you are getting ready to be placed in bondage.*<sup>96</sup>

David still appears to know all that is going on. Gill remarks: *[A] greater than he may be designed, the omniscient God, who looks through the windows and lattice of heaven, and beholds all the actions of the children of men; those that are most private, and done in the dark.*<sup>97</sup>

Trapp: *He thought to obscure himself, but Solomon saw him; how much more God, before whom night will convert itself into noon, and silence prove a speaking evidence. Foolish men think to hide themselves from God, by hiding God from themselves.*<sup>98</sup>

Nisbet: *As darkness settles down upon the city, vice creeps forth from her lurking-place, and foul vermin in human form crawl the streets. All the demons of the pit hold high carnival. Now is the time for unlawful pleasures and mad convivialities and lascivious revelry. Young men, beware of late hours. Leave that latch key at home; you do not need it.*<sup>99</sup>

As discussed earlier, David takes on the characteristics of God. The whole reason that this incident takes place at dusk and then into the night, is so that this young man and the married woman can carry on their affair in secret, so that no one is aware of their sin. However, David, the author and teacher, knows everything that is going on (he knows this from experience), so there is no hiding this affair from him. In this way, David reveals the omniscience of God.

<sup>94</sup> *The Modern Language Bible (The New Berkeley Version)*, Revised Edition; ©1969 by Hendrickson Publishers, Inc.; p. 648 (footnote).

<sup>95</sup> From [Calvary Chapel of Manitowoc](#); accessed October 23, 2015 (slightly edited).

<sup>96</sup> From [Calvary Chapel of Manitowoc](#); accessed October 23, 2015 (slightly edited).

<sup>97</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 7:6.

<sup>98</sup> From <http://www.studylight.org/commentaries/phc/view.cgi?bk=19&ch=7> accessed October 22, 2015.

<sup>99</sup> From <http://www.studylight.org/commentaries/cpc/view.cgi?bk=19&ch=7> accessed October 22, 2015.

## Chapter Outline

## Charts, Graphics and Short Doctrines

God knows what goes on in the darkness. Luke 8:17 **For nothing is hidden that will not be made manifest, nor is anything secret that will not be known and come to light.** Ecclesiastes 12:14 **For God will bring every deed into judgment, with every secret thing, whether good or evil.** Luke 12:3 **Therefore whatever you have said in the dark shall be heard in the light, and what you have whispered in private rooms shall be proclaimed on the housetops.** Mark 4:22 **For nothing is hidden except to be made manifest; nor is anything secret except to come to light.** Hebrews 4:13 **And no creature is hidden from His sight, but all are naked and exposed to the eyes of Him to Whom we must give account.** (All ESV; capitalized)

A less literal translation of this passage: **At that time, I looked out by the window of my house, near the lattice work, and I saw a group of foolish young men. I knew that among them was a young man in particular who lacked any common sense or wisdom. He passed along the street near where she lived, and he walked slowly, in the darkness after the day was done; in the middle of the night when it is dark.** The teacher tells what he has observed, which we may reasonably assume literally happened. The young man among them, because he is the one being observed, takes center stage, at first, as this will impact his soul. His first sexual experience (an assumption I am making here) will be with a woman with whom he could *not* have a lifelong relationship—something which he himself knows (because she is married). So he is being drawn into adultery, which could actually result in his execution.

The progression from twilight to thick darkness also describes the increase of scar tissue on this young soul, and his gradual movement toward this sin of adultery. The increasing darkness is both a practical consideration (so that they are not caught) as well as a metaphorical one.

At some point, Solomon himself stumbled into immorality, marrying more than one woman; and his obsession with women did not seem to quit. He took 1000 women as wives or mistresses.

Robert L. Alden: *If you want to avoid the devil, stay away from his neighborhood. If you suspect you might be vulnerable to a particular sin, take steps to avoid it.*<sup>100</sup>

Keith Simons: *The young man was in the wrong place, at the wrong time. Even when we are strong, we might think wrong thoughts. However, when we are weak, evil ideas can tempt us more easily. Night was beginning. The young man was looking for fun. He did not trust in God. He was very weak. **'Be careful! Your enemy is the devil. He walks about, like a lion. He is looking for someone to kill and to eat.'** (1 Peter 5:8) We must stand firm and trust in God.*<sup>101</sup>

Women have always been a temptation for men; and it was one of my roommates who told me that he saw to it that he would not be in any sort of a compromising situation, so that he was never tempted. In order to avoid any sort of scandal, Billy Graham is said to have never allowed himself to be alone with a woman who was not his wife. There was always someone else there.

David is teaching something similar here, hoping that his sons will grab on to this wisdom.

Regarding this particular woman and her considerable charms, this battle facing the young man could only be won first in his soul.

<sup>100</sup> From <http://gracedoctrine.org/proverbs-chapter-7/> accessed October 18, 2015. Rickard takes this from *Proverbs: A Commentary on an Ancient Book of Timeless Advice*, p. 63, as quoted in *The Bible Knowledge Commentary: An Exposition of the Scriptures by Dallas Seminary Faculty*.

<sup>101</sup> From [Easy English Bible](#); accessed October 23, 2015.



James Rickard: *Bible Doctrine forewarns you of the dangers of life and Satan's Cosmic system and forearms you with the right defensive and offensive weaponry to be victorious in every battle in your soul.*<sup>102</sup>

### Stuart Wolfe Summarizes Proverbs 7:6–9

- 1) The lesson itself consists of three parts:
  - i. the encounter as observed by the father – vss 6-13
  - ii. the woman's smooth speech – vss 14-20
  - iii. the father's conclusion about its deadly effectiveness as the gullible youth submits to her – vss 21-23
- 2) The reason for the necessity of the lecture is introduced by because/for, pointing out that this is no academic exercise, or hypothetical possibility; the father knows how dangerous this temptation is, since he has observed it for himself.
- 3) The window symbolizes the father's world-and-life view, representing the alienation of the father from her world; judging from archeological evidence, it was some 20" square, a simple opening in the wall of the house for light and air.
- 4) The addition of my house contrasts the righteous sage with the woman in the street, who is willfully in a place she has no business being; in general, the only people outside after dark were men and the type of women being discussed.
- 5) Elisha's command to "open the window" (1Kin 13:17) seems to presume a wooden lattice or shutters, so that the father could see without being seen; the mention of the lattice is intended to vouch for the reality of the scene as the players would function as if genuinely unobserved.
- 6) Most Palestinian homes were two story, with the bottom used for stabling and storage, with the upper story the primary place of residence; this explains the use of שָׁחַף SHahQaPH looked down, also adding to the reasons the paramours thought themselves in private.
- 7) Given in a vivid 1st person report, the narrative illustrates that Israel's sages found inspiration in observing and reflecting upon their surroundings, and the different players in the world around them. cp 24:32
- 8) First, the father sets the scene for his story, using the term ha'r' Rah'aH for I saw, which term has a nuance of looking for a reason, to inspect or observe with the intention of learning; he was watching the young men who had ignored Wisdom's call before entering the city, to learn what would become of them.
- 9) The mention of the פְּתִי PeTHiY naïve is the first since 1:32, where their willful lack of direction, neglect of the true way, and disregard for the principles of righteousness were predicted to bring their untimely deaths.
- 10) The term translated "discerned" is בִּיַן BiYN, the root for BiYNaH "understanding"; it has the idea of I gave heed, to denote the careful attention and mental consideration of what was being observed, as he used his senses along with intellectual discernment to get understanding.
- 11) The parallel to the gullible is the sons/youth, emphasizing the relationship they should have had with their fathers, and the failed transition from one generation to the next; it also contrasts those sons with the most important, Solomon's audience.
- 12) The young man is נַעַר Na'aR, also last seen in chapter 1, and also as a parallel to the naïve/gullible young; of course, that "knowledge and discretion" must be desired, and they will only be supplied under the proper regimen.
- 13) The age group for this youth is anywhere from infancy (Ex 2:6) to a seventeen year old (Gen 37:2), to a thirty year old (Num 4:3), and so presumably to any age before one was distinguished as an elder; they were held fully accountable for their actions by the age of twenty (Num 1:3), so that may be the general age in view.
- 14) The worst aspect of the situation is that this young man, on the threshold of maturity, is not that he is about to squander the family's heritage, but that he is lacking heart, referring to fact that the core of his being is missing the necessary drive to seek that which will better him.

<sup>102</sup> From <http://gracedoctrine.org/proverbs-chapter-7/> accessed October 18, 2015.

### Stuart Wolfe Summarizes Proverbs 7:6–9

- 15) The participial עָבַר 'əBhaR passing over has the root meaning “to pass/cross over a designated area”, indicating one of his primary flaws is dull and incautious approach to life that he takes; oblivious to the danger, he is walking in an area he should not be.
- 16) A rare, poetic word, שׁוּק SHUQ refers to the street grid of the city, the normal place one would expect a traveler to be; the lesson is setting up the undeniable contrast between what the unchaste wife should be and how obviously wrong she is.
- 17) The phrase near her corner refers to the area in which her house is located, not the corner post of a streetwalker; the implication is that the woman’s reputation is known by the gullible youth’s circle, he should have recognized the danger and stayed away.
- 18) The gullible fool exhibits his fundamental flaw, he is dull and incautious, unaware of the danger of making his way through these streets in her domain; he is not so much an immoral person at heart, just a dimwit who doesn’t realize the risks he takes.
- 19) The term צָעַד TSah’aDh literally means “marches”, or takes strides, “suggesting pomposity in his carriage” (Waltke), the swagger of a man that is self-absorbed and completely immersed in hubris (over-confidence to the point of insanity).
- 20) Lacking the sense to commit to the right way (vss 1-4), he is also lacking the sense not to put himself into moral jeopardy by straying into her path (cp vs 25); the proper approach to life demands balancing the freedom and protection we have as adjusted Christians and the obedience and caution to which we must cling if we are to survive.
- 21) His folly is compounded by being in the wrong place at the wrong time, as he wanders through the shadows during the short period of time between dusk and full darkness; perhaps if it was completely dark, he might be at least a little wary, suspicious, and concerned, but because he can see a little, he has ‘no reason’ to be concerned.
- 22) Notice that the unchaste wife has already arrived in the twilight, with the onset of night and darkness; at this time the stars are already visible (Job 3:9), ambushers (2Kings 7:6), and adulterers (Job 24:15) move about without being recognized.
- 23) The term נֶשֶׁף NeShePH has the basic meaning “to cause wind”, and refers to the time when wind accompanies the onset of evening darkness; it can refer to either morning or evening dusk, so the next temporal indicator in the evening of the day specifies that it is the onset of night that the adulteress prefers to pursue her prey.
- 24) A probable scribal emendation occurs with the third temporal indicator, with אֵישׁוֹן 'iYSHON “pupil” having been substituted for אֵשׁוֹן 'əSHUN; the scribe could have considered the “pupil” as referring to “the middle of the night”, but context indicates that is too late for this time frame. cp K & Q of Pr 20:20
- 25) The best translation would be in the approach of night and darkness, anticipating the time of day when one still has energy to engage in vigorous pursuits or activities, with the protection of total darkness to hide one’s escape.
- 26) In other words, the three temporal designations are synonyms, not temporally progressive to each other, since the period of evening dusk during which the rest of the narrative takes place is in view.
- 27) The darkness symbolizes both the moral darkness of the strange woman and the dark fate that is now ‘approaching’ her victim; “...light and lust are deadly enemies” (Shakespeare, Lucrece), the woman knows her deeds would be punished if revealed, the gullible male thinks no one will see.
- 28) The father begins to characterize her approach as of a harlot (vs 10), her inward character as boisterous and rebellious (vs 11), her habit of hunting prey on the streets and plazas (vs 12), and her brash tactics (vs 13), so that the son will be forewarned and forearmed; it is better to be cautious when unnecessary than lax when in danger.

From [www.hbcpinellas.org/proverbs/prov6.doc](http://www.hbcpinellas.org/proverbs/prov6.doc) accessed October 20, 2015 (edited). Hebrew requires the font Bwhebb. From Pastor Stuart Wolfe of Hope Bible Church.

### The Immoral Woman

The young man has heard his father; now he will come face to face with this heathen trollop. She will make quite an impression upon him, and what she says will be in contrast to what the young man's father said (assuming that these are other sons of David).

All of this is a narrative, which was observed by David from his window to the world. He has told his sons their responsibilities; now he will lay out in great detail what is out in this world waiting for them.

*Goldberg: The teacher graphically describes her crafty plan for attracting her victim. She kisses the young man (7:13a) as if to impress him that she really cares for him. She gives him, of all the excuses, that she is really a pious woman: "I have peace offerings at home; today I have fulfilled my vows" (7:14). How could he refuse her by ignoring such expressions of love on a day of celebration? She has offered her peace offering (no doubt at some shrine of pagan worship), and after giving the portion that belonged to the priests, she had the rest of the meat in the house for a good meal (Leviticus 7:28-33; 15-17). Not only will the young man be able to enjoy the sexual relationship, but there will be plenty to eat as well.<sup>103</sup>*

**And behold a woman to meet him, attire of a prostitute and guarded of heart. Boisterous she [is] and willful. In her home do not reside her feet. Now in the street; now in the public places; and near every corner she lies in wait.**

Proverbs  
7:10–12

**And there [was] [lit., *behold*] a woman to meet him, [wearing] whorish clothing and [yet, she was] guarded of heart. She is boisterous and willful, but her feet do not reside at her home. Now [she is] in the street; and later [lit., *now*] [she is] in the public places; she lies in wait near every corner.**

**And there is a woman who meets him, dressed like a whore, but she hides her true feelings. She is boisterous and stubborn; and she never stays at home at night. Here, she is in the street; there she is in the public places; she lies in wait at every corner.**

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)	And behold a woman to meet him, attire of a prostitute and guarded of heart. Boisterous she [is] and willful. In her home do not reside her feet. Now in the street; now in the public places; and near every corner she lies in wait.
Latin Vulgate	And behold a woman meets him in harlot's attire, <u>prepared to deceive souls</u> : talkative and wandering, <u>Not bearing to be quiet</u> , not able to abide still at home, Now abroad, now in the streets, now lying in wait near the corners.
Plain English Aramaic Bible	A woman went forth to meet him in the attire of a harlot <u>to make the young men's hearts flutter</u> . She is rebellious and a prodigal, and her feet do not rest in her house, But she wanders outside from time to time in the streets, and she lies in wait on the corners.
Peshitta (Syriac)	And, behold, there came out a woman with the attire of a harlot to meet one of them, a woman <u>who fluttered the hearts of young men</u> . She is rebellious and <u>gluttonous</u> ; her feet do not abide in her house; But she roams around outside, now in the streets, and now lying in wait at the corners.

<sup>103</sup> From <http://bibleoutlines.com/library/pdf/proverbs.pdf> accessed October 24, 2015.

Septuagint (Greek) ... and the woman meets him having the appearance of a harlot, that causes the hearts of young men to flutter. And she is fickle and rebellious, and her feet abide not at home. For at one time she wanders outside, and at another time she lies in wait in the streets, at every corner.

Significant differences: The Greek, Latin and Syriac all have a different take on the 2<sup>nd</sup> phrase. Given the Hebrew, none of these are reasonable alternate translations for this phrase.

It appears that the Syriac does not get the descriptors of this woman right (but the two translations differ here). The Latin adds an additional phrase.

Despite the many differences, these translations still convey the general idea about this woman and her thinking.

### Limited Vocabulary Translations:

Bible in Basic English And the woman came out to him, in the dress of a loose woman, with a designing heart;  
She is full of noise and uncontrolled; her feet keep not in her house.  
Now she is in the street, now in the open spaces, waiting at every turning of the road.

Easy English Then, a woman came out. She met him.  
Her clothes were thin and they showed the shape of her body. She had a plan.  
(She is noisy and proud.  
She never stays at home.  
She walks from the street to the city square.  
She waits at every corner.)

Easy-to-Read Version The woman came out of the house to meet him. She was dressed like a prostitute [A woman paid by men for sexual sin. Sometimes this also means a person who is not faithful to God and stops following him.]. She had plans for the young man. She was wild and rebellious. She wasn't going to stay at home! She walked the streets. She went everywhere looking for trouble.

God's Word™ A woman with an ulterior motive meets him.  
She is dressed as a prostitute.  
She is loud and rebellious.  
Her feet will not stay at home.  
One moment she is out on the street,  
the next she is at the curb,  
on the prowl at every corner.

Good News Bible (TEV) And then she met him; she was dressed like a prostitute and was making plans. She was a bold and shameless woman who always walked the streets or stood waiting at a corner, sometimes in the streets, sometimes in the marketplace.

The Message Just then, a woman met him—  
she'd been lying in wait for him, dressed to seduce him.  
Brazen and brash she was,  
restless and roaming, never at home,  
Walking the streets, loitering in the mall,  
hanging out at every corner in town.

NIRV A woman came out to meet him.  
She was dressed like a prostitute and had a clever plan.  
She was wild and pushy.  
She never stayed at home.  
Sometimes she's in the streets. Sometimes she's at other places.  
At every corner she waits.

**Thought-for-thought translations; paraphrases:**

Common English Bible	All of a sudden a woman approaches him, dressed like a prostitute and with a cunning mind. She is noisy and defiant; her feet don't stay long in her own house. She has one foot in the street, one foot in the public square. She lies in wait at every corner.
Contemporary English V.	She was dressed fancy like a woman of the street with only one thing in mind. She was one of those women who are loud and restless and never stay at home, who walk street after street, waiting to trap a man.
The Living Bible	She approached him, saucy and pert, and dressed seductively. She was the brash, coarse type, seen often in the streets and markets, soliciting at every corner for men to be her lovers.
New Berkeley Version	And look, a woman comes to meet him, with the attire of a harlot, and a crafty mind [She pretends love for all, but she loves no one.]. She is loud and lewd; her feet do not stay in her own house; now in the street, now in the market places, near every corner she sets her ambush.
New Century Version	Then the woman approached him, dressed like a prostitute and planning to trick him. She was loud and stubborn and never stayed at home. She was always out in the streets or in the city squares, waiting around on the corners of the streets.
New Life Version	See, a woman comes to meet him. She is dressed like a woman who sells the use of her body, and with a heart that wants to fool and trap someone. She is loud and has a strong selfwill. Her feet do not stay at home. She is now in the street, now in the center of town where people gather. She lies in wait at every corner.
New Living Translation	The woman approached him, seductively dressed and sly of heart. She was the brash, rebellious type, never content to stay at home. She is often in the streets and markets, soliciting at every corner.

**Partially literal and partially paraphrased translations:**

American English Bible	She meets with him and she looks like a whore, and the young man's heart starts to flutter. She's so enticing and carnal... but, don't let your feet stop by her [door]. At times, she strays outside of her house, and stands on the corner of the square.
Beck's American Translation	...a woman came to meet him, dressed as a prostitute, with secret plans in mind, lusty and rebellious—her feet won't stay home; one moment she's on the street and the next she's in the square waiting at every corner to catch somebody.
International Standard V	Look! A woman makes her way to meet him, dressed as a prostitute and intending to entrap him. She is brazen and defiant— her feet don't remain at home. Now she is in the street, now in the plazas, she lurks near every corner.
New Advent (Knox) Bible	Who comes to meet him? A woman in right harlot's guise, that goes out, ready of speech, to hunt men's lives. No rest for her, stay at home she cannot; ever in street and market-place she lies in ambush, at some corner of the ways.



Today's NIV	Then out came a woman to meet him, dressed like a prostitute and with crafty intent. (She is unruly and defiant, her feet never stay at home; now in the street, now in the squares, at every corner she lurks.)
Translation for Translators	Suddenly the woman came out to see/meet him. She was dressed seductively/like a prostitute, intending to persuade him to sleep with her. She was a loud talker, one who was rebellious; she [SYN] never stayed at home. She often went into the city streets and plazas/markets, waiting to trap some man.

### Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Behold, a prostitute woman greets him established with a guarded heart. Her feet never reside in her house, but stubbornly rumble in footsteps outside, in footsteps in the streets, in ambush for anyone's face.
Ferrar-Fenton Bible	...Then I saw a woman approach him, A dressed harlot,——and crafty of heart!; (Such are noisy, and cannot be quiet, And their feet never rest in the house, But are now in the streets,——~in the squares, And lurking in every nook).
HCSB	A woman came to meet him, dressed like a prostitute, having a hidden agenda. She is loud and defiant; her feet do not stay at home. Now in the street, now in the squares, she lurks at every corner.
NIV – UK	Then out came a woman to meet him, dressed like a prostitute and with crafty intent. (She is unruly and defiant, her feet never stay at home; now in the street, now in the squares, at every corner she lurks.).

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	And look! Out comes this woman to meet him, dressed like a prostitute, covered with a veil. She is brazen and shameless, unable to remain in the house. Now at the corner, now in the square, she is on the lookout.
The Heritage Bible	And behold, a woman met him dressed as a harlot, and <i>her</i> heart guarded. She is loud and stubborn; her feet do not reside in her house; Now <i>she is</i> outside, now in the streets, and lurks at every corner.
New American Bible (2002)	And lo! the woman comes to meet him, robed like a harlot, with secret designs - She is fickle and unruly, in her home her feet cannot rest; Now she is in the streets, now in the open squares, and at every corner she lurks in ambush -...
New American Bible (2011)	Then the woman comes to meet him, dressed like a harlot, with secret designs. She is raucous and unruly, her feet cannot stay at home; Now she is in the streets, now in the open squares, lurking in ambush at every corner.
New Jerusalem Bible	And look, a woman is coming to meet him, dressed like a prostitute, false of heart. She is loud and brazen; her feet cannot rest at home. Once in the street, once in the square, she lurks at every corner.
Revised English Bible	...and there a woman came to meet him. She was dressed like a prostitute, full of wiles, flighty and inconstant, a woman never content to stay at home, lying in wait by every corner, now in the street, now in the public squares.

**Jewish/Hebrew Names Bibles:**

Complete Jewish Bible	Then a woman approaches him, dressed as a prostitute, wily of heart. She's the coarse, impulsive type, whose feet don't stay at home; rather, she stalks the streets and squares, lurking at every streetcorner.
exeGesés companion Bible	...and behold, a woman meets him with the masculine garment of a whore: with guarded heart she roars and revolts; her feet tabernacle not in her house - at this time in the outways at that time in the broadways and lurks beside every corner.
JPS (Tanakh—1985)	A woman comes toward him Dressed like a harlot, with set purpose. She is bustling and restive; She is never at home. Now in the street, now in the square, She lurks at every corner.
Judaica Press Complete T.	And behold a woman was coming toward him, the nakedness of a harlot with her heart besieged. She is bustling and rebellious; her feet do not dwell in her house. Sometimes she is in the street, sometimes in the squares, and she lurks at every corner.
Orthodox Jewish Bible	And, hinei, there met him an isha with the attire of a zonah, and crafty of lev —She is loud and soreret (rebellious, defiant); her raglayim abide not in her bais; Now is she without, now in the rehovot, and lurketh in wait at every pinnah (corner)—.
<i>The Scriptures</i> 1998	And look, a woman met him, Dressed like a whore, With a hidden heart. She was boisterous and stubborn, Her feet did not stay at her own house. Now in the street, Now in the square, And at every corner she lurks.

**Expanded/Embellished Bibles:**

<i>The Amplified Bible</i>	And there a woman met him, Dressed as a prostitute and sly <i>and</i> cunning of heart. She was boisterous and rebellious; She [Lit <i>Her feet do not.</i> ] would not stay at home. At times <i>she was</i> in the streets, at times in the market places, Lurking <i>and</i> setting her ambush at every corner.
The Expanded Bible	Then the woman ·approached [or propositioned] him, dressed like a prostitute and ·planning to trick him [ <sup>L</sup> with a guarded heart]. She was ·loud [boisterous; noisy] and ·stubborn [defiant] and ·never stayed at [ <sup>L</sup> her feet do not rest in her own] home. ·She was always out [ <sup>L</sup> A foot] in the streets ·or in [ <sup>L</sup> a foot in] the city squares, ·waiting around [lurking] on the corners of the streets.
Kretzmann's Commentary	...and, behold, there met him a woman with the attire of an harlot, the Hebrew expression referring either to indecent exposure or to a decorating of the bosom to draw attention to its charms, and subtle of heart, hypocritical and two-faced, simulating faithfulness and love in the presence of her husband, but flattering strange men in wanton abandonment. (She is loud, stormily excited, and stubborn, ungovernable; her feet abide not in her house, where her duty to her husband should have kept her; now is she without, now in the streets, and lieth in wait at

NET Bible®	<p>every corner, her progress from before her own door to the street and then to the intersection of streets being graphically portrayed. )</p> <p>Suddenly a woman came out to meet him! She was dressed like a prostitute and with secret intent. (She is loud and rebellious, she does not remain [<i>Heb</i> “dwell” or “settle”; NAB “her feet cannot rest.”] at home— at one time outside, at another in the wide plazas, and by every corner she lies in wait.)</p>
The Voice	<p>I saw her! A woman came out to meet him. She was dressed for temptation and devious with her affections. <i>Here’s what I know about her: she is loud and obnoxious, a rebel against what is proper and decent.</i> She’s <i>always</i> on the move—<i>anxious</i> to get out of the house and Down the street; at times in the open, at others lurking around every corner.</p>

### Literal, almost word-for-word, renderings:

Concordant Literal Version	<p>And behold, a woman came out to meet him In the burnoose of a prostitute and constricted of heart." She is clamorous and stubborn; Her feet never tabernacle at her home; At times in the street, at times in the squares, And beside every corner she waits in ambush."</p>
Context Group Version	<p>And, look, there met him a woman With the attire of a harlot, and wily of heart. She is clamorous and willful; Her feet do not stay in her house: Now she is in the streets, now in the broad places, And lies in wait at every corner.</p>
Darby Translation	<p>And behold, there met him a woman in the attire of a harlot, and subtle of heart. She is clamorous and unmanageable; her feet abide not in her house: now without, now in the broadways, -- and she lieth in wait at every corner.</p>
<i>Emphasized Bible</i>	<p>...And lo! a woman, came to meet him, attired as one unchaste, of a wily heart. Boisterous, is she, and rebellious, In her house, abide not her feet; Now outside, now in the broadways, and, near every corner, she lieth in wait:...</p>
English Standard V. – UK	<p>And behold, the woman meets him, dressed as a prostitute, wily of heart [<i>Hebrew guarded in heart</i>]. She is loud and wayward; her feet do not stay at home; now in the street, now in the market, and at every corner she lies in wait.</p>
God’s Truth (Tyndale)	<p>And behold, there met him a woman in an harlots apparel (a deceitful, wanton and an unsteadfast woman: whos feet could not abide in the house, now is she without, now in the streets, and lurks in every corner.)</p>
NASB	<p>And behold, a woman <i>comes</i> to meet him, Dressed as a harlot and cunning of heart. She is boisterous and rebellious, Her feet do not remain at home; <i>She is</i> now in the streets, now in the squares, And lurks by every corner.</p>
New European Version	<p>Behold, there a woman met him with the attire of a prostitute, and with crafty intent. She is loud and defiant. Her feet don’t stay in her house. Now she is in the streets, now in the squares, and lurking at every corner.</p>
New King James Version	<p>And there a woman met him, <i>With</i> the attire of a harlot, and a crafty heart. She was loud and rebellious, Her feet would not stay at home.</p>

At times she was outside, at times in the open square,  
Lurking at every corner.

A Voice in the Wilderness	And behold, a woman came to meet him, with the attire of a harlot, and a heart of secrecy. (She is boisterous and stubborn; her feet do not settle down in her own house. At one moment she is outside, the next in the streets, and she lies in wait at every corner.) .
Webster's Bible Translation	And behold, there met him a woman [with] the attire of a harlot, and subtil of heart. (She [is] loud and stubborn; her feet abide not in her house: Now [is she] without, now in the streets, and lieth in wait at every corner.) .
Young's Updated LT	And, lo, a woman to meet him—(A harlot's dress, and watchful of heart, Noisy she is, and stubborn, In her house her feet rest not. Now in an out-place, now in broad places, And near every corner she lies in wait) —...

**The gist of this passage:** The immoral woman comes to meet the senseless young man; she is herein described as loud and stubborn, wandering all over the place in her lust.

### Proverbs 7:10a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
hinnêh (הִנֵּה) [pronounced <i>hin-NAY</i> ]	<i>lo, behold, or more freely, observe, look here, look, listen, note, take note; pay attention, get this, check this out</i>	interjection, exclamatory particle, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243
This seems to attempt to take others and put them in the place of the person saying this (so that they see the same thing); or to grab the attention of the reader. From the many times I have seen this word used in a narrative, I believe that we may update the translation to, <i>he observed [that]; he saw; suddenly</i> . This goes along with the idea that this word is to cause us to see things from the viewpoint of someone in the narrative.			
Sometimes, hinnêh (הִנֵּה) [pronounced <i>hin-NAY</i> ] is used to focus the listener on the <i>here and now</i> ; the intent is to get the hearer to recognize reality, their decisions and the consequence of their decisions.			
The NET Bible: <i>The particle הִנֵּה (v'hinneh) introduces a dramatic sense of the immediate to the narrative; it has a deictic force, "and look! – there was a woman," or "all of a sudden this woman..."</i> <sup>104</sup>			
ʾishshâh (אִשָּׁה) [pronounced <i>eesh-SHAW</i> ]	<i>woman, wife</i>	feminine singular construct	Strong's #802 BDB #61
lâmed (ל) [pronounced <i>l<sup>e</sup></i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
qâra' (אָרַךְ) [pronounced <i>kaw-RAW</i> ]	<i>to encounter, to befall, to meet; to assemble [for the purpose of encountering God or exegeting His Word]; to come, to assemble</i>	Qal infinitive construct with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #7122 & #7125 BDB #896

<sup>104</sup> From <https://bible.org/netbible/index.htm?pro7.htm> (footnote); accessed October 11, 2015.

**Translation:** And there [was] [lit., behold] a woman to meet him, [wearing] whorish clothing... She is wearing revealing clothing; she is wearing sexy clothing.

Keith Simons: *Then, the woman came. She looked pretty. She looked sexy. (That is, her clothes showed the shape of her body.) The young man liked her. He needed an activity for that evening. The woman looked like the answer to his problem. Women should choose their clothes carefully. They want to look beautiful. In some countries, sexy clothes are fashionable. But, these clothes can tempt men. These clothes can cause many problems. 'You should be beautiful. However, you should not use clothes, haircuts or gold, to make you look beautiful. Instead, your spirit should be beautiful. You should be gentle and quiet. God considers these things valuable.'* (1 Peter 3:3-4).<sup>105</sup>

Now, what clothing is considered improper can vary from culture to culture. That is, in Arabic cultures, showing very little of a woman's face or body is often common (usually due to their legalistic religion). The amount of makeup which is used varies from place to place.

In other places, the average woman is far more daring. So, what is being describe here is a woman who dresses like a tramp, like a slut; as per the culture where she lives. To put it another way, the woman is doing is drawing attention to her physical attributes rather than to anything else that might be easily noticed about her.

### Proverbs 7:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shîyth (שִׁיִּיִּת) [pronounced sheeth]	<i>attire, garment, dress, clothing</i>	masculine singular construct	Strong's #7897 BDB #1011
zânâh (זָנָה) [pronounced zaw-NAW]	<i>adulteress, fornicator, sexually promiscuous person; harlot, whore, prostitute; a madam</i>	feminine singular, Qal active participle	Strong's #2181 BDB #275
The NET Bible: <i>Heb "with the garment of a prostitute." The noun שִׁיִּיִּת (shith, "garment") is an adverbial accusative specifying the appearance of the woman. The words "she was" are supplied in the translation to make a complete English sentence.</i> <sup>106</sup>			
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or וַ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
nâtsar (נָצַר) [pronounced naw-TSAR]	<i>besieged; guarded, preserved, protected; hidden</i>	feminine singular, Qal passive participle; construct form	Strong's #5341 BDB #665
lêb (לֵב) [pronounced lay <sup>b</sup> v]	<i>heart, inner man, mind, will, thinking; midst</i>	masculine singular noun	Strong's #3820 BDB #524

BDB gives the following definitions: *inner man, mind, will, heart, understanding; inner part, midst; midst (of things); heart (of man); soul, heart (of man); mind, knowledge, thinking, reflection, memory; inclination, resolution, determination (of will); conscience; heart (of moral character); as seat of appetites; as seat of emotions and passions; as seat of courage.*

<sup>105</sup> From [Easy English Bible](#); accessed October 23, 2015.

<sup>106</sup> From <https://bible.org/netbible/index.htm?pro7.htm> (footnote); accessed October 11, 2015.



## Proverbs 7:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<p>The NET Bible: <i>Heb "kept secret of heart"; cf. ASV, NRSV "wily of heart." The verbal form is the passive participle from נָצַר (natsar) in construct. C. H. Toy lists the suggestions of the commentators: false, malicious, secret, subtle, excited, hypocritical (Proverbs [ICC], 149). The LXX has "causes the hearts of the young men to fly away." The verb means "to guard; to watch; to keep"; to be guarded of heart means to be wily, to have secret intent – she has locked up her plans and gives nothing away (e.g., Isaiah 48:6 as well). Interestingly enough, this contrasts with her attire which gives everything away.</i><sup>107</sup></p>			

**Translation:** ...and [yet, she was] guarded of heart. This is an interested addition. She bares much of her body; but she does not reveal what she is thinking. She guards her heart. Now, heart again does not refer to one's emotions, but to one's thinking. She does not reveal what she is thinking to the men whom she is with.

Since there were so many disagreements here among the ancient translations, the verb is nātsar (נָצַר) [pronounced *naw-TSAR*], and its Qal meanings are, *to keep, to guard, to watch over, to protect; to observe; to keep secret, to hide; to watch [a city to besiege it]*. This is in a Qal passive participle, so it acts here like a descriptor of *heart*; and can mean *besieged; guarded, preserved, protected; hidden*. Strong's #5341 BDB #665. What is she guarding? What is she hiding? What is she protecting? Her heart (that is, her thinking).

**The Adulteress of Proverbs 7, Dressed like a Prostitute** (a graphic); from [Dwelling in the Word](#); accessed October 25, 2015. This is certainly one of the more memorable graphics that I have seen. Interestingly enough, this writer actually provided pick-up lines (which I have left out of this study). Makes me wonder if he got the gist of this passage.



### Chapter Outline

#### Charts, Graphics and Short Doctrines

So far, our passage reads: *And there [was] [lit., behold] a woman to meet him, [wearing] whorish clothing and [yet, she was] guarded of heart.* Therefore, you might be able to guess her measurements based upon what she is wearing; but you cannot guess her IQ by anything that she says or does. And what does she actually think about you? You haven't a clue.

*James Rickard: Therefore, her outward dress, which seems to promise her victim her body, conceals her secret intention to use him to gratify her own lusts, which the observant father insightfully entails knowing her intent.*<sup>108</sup>

<sup>107</sup> From <https://bible.org/netbible/index.htm?pro7.htm> (footnote); accessed October 11, 2015.

<sup>108</sup> From <http://gracedoctrine.org/proverbs-chapter-7/> accessed October 19, 2015.

## Proverbs 7:11a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hāmāh (הַמָּה) [pronounced haw-MAW]	<i>murmuring, growling, roaring; something that is being boisterous or turbulent; ones being stirred up or in a commotion</i>	feminine singular, Qal active participle	Strong's #1993 BDB #242
James Rickard: "Boisterous" is the Verb HAMAḤ, הַמָּה, that means, "to murmur, growl, roar, or be boisterous." It describes many types of sounds, but here and Prov 9:13 it describes the noisy harlot and her aggressive course of behavior. It sums up the noisy movements of this street woman. <sup>109</sup>			
hîy' (אִיה) [pronounced hee]	<i>she, it; also used as a demonstrative pronoun: that, this (one)</i>	3 <sup>rd</sup> person feminine singular, personal pronoun; sometimes the verb is, is implied	Strong's #1931 BDB #214
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wāw conjunction	No Strong's # BDB #251
ḡârar (רָרָה) [pronounced saw-RAHR]	<i>stubborn, obstinate, rebellious, willful, headstrong [and uncontrollable]</i>	feminine singular, Qal active participle	Strong's #5637 BDB #710

James Rickard: "Rebellious" is the Verb SARAR, רָרָה, that means, "to be stubborn, obstinate or rebellious." Its synonymous word MARAH carries more of the "rebellion" force where SARAR carries the stubborn or obstinate nature. It refers to the person who will not change their ways even though they have been told over and over again that what they are doing is wrong, or have seen failure over and over again but pursue the same course. Her defiance here is ultimately against God's laws and her marriage vows.<sup>110</sup>

**Translation:** She is boisterous and willful,... This does not mean that she is silent. She is loud, boisterous. She is stubborn and wilful. She does whatever she wants to do. She refuses to place herself under anyone's authority. Not under the authority of her parents and now under the authority of some man.

**Dear Girls Graphic;** from [Pinimg](#); accessed October 25, 2015.

Several translations are worth noting: She was full of noise and uncontrolled (BBE); a deceitful, wanton and an unsteadfast woman (God's Truth); She was wild and rebellious (ERV); She was a bold and shameless woman (GNB); Brazen and brash she was (MSG); She was wild and pushy (NIRV); She was loud and stubborn (NCV); She was the brash, rebellious type (NLT); She's so enticing and carnal (AEB); She is brazen and defiant (ISV); She is fickle and unruly (NAB 2002); She is raucous and unruly (NAB

Dear Girls, Dressing immodestly is like rolling around in manure. Yes you'll get attention, but mostly from pigs. Sincerely, Real Men

<sup>109</sup> From <http://gracedoctrine.org/proverbs-chapter-7/> accessed October 19, 2015.

<sup>110</sup> From <http://gracedoctrine.org/proverbs-chapter-7/> accessed October 19, 2015.

2011); *She's the coarse, impulsive type* (CJB); *She is bustling and restive* (JPS 1985); *She is clamorous and willful* (CGV); *boisterous, ungovernable* (Preacher's Complete Homiletical Commentary).

Whedon: *Or, reckless, turbulent, and refractory; in Hosea 4:16, rendered backsliding. The idea is that of a wild heifer that will not submit to the yoke; this woman will not be restrained, but is ever gadding about — always a bad sign, in woman or man; whereas chastity is associated (Titus 2:5) with keeping at home.*<sup>111</sup>

### Proverbs 7:11b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
bayith (תִּיב) [pronounced BAH-yith]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #1004 BDB #108
Recall that there has already been a mention of <i>her house</i> previously.			
lô' (אֹל אוֹל) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
shâkan (שָׁכַן) [pronounced shaw-KAHN]	<i>to tabernacle, to pitch a tent; to dwell, to reside, to live in, to domicile at, to settle, to settle down, to encamp</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #7931 BDB #1014
r <sup>e</sup> gâlîym (רַגְלַיִם) [pronounced reh-gaw-LEEM]	<i>feet; metaphorically steps, beats [of the feet], times</i>	feminine plural noun with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #7272 BDB #919

It is unclear whether this is a dual or plural noun; they are harder to distinguish when there is a suffix. Logically this should be the dual form; Owens has that it is the plural form.

The NET Bible: *Heb "her feet." This is a synecdoche, a part for the whole; the point is that she never stays home, but is out and about all the time.*<sup>112</sup>

**Translation:** *...but her feet do not reside at her home.* When most women are at home, she is out. Remember, this is in the middle of the night. She is restless, and yet unproductive. She is unable to stay at home. Her lusts have overtaken her.

Restless people or people with excess energy can sometimes be wonderful entrepreneurs but, sometimes, all they want to do is to satisfy their lusts. Therefore, they channel their energy into providing for their own lusts (much like a drug addict).

This is apparently the habitual behavior of this woman over a long period of time. She gets restless and her very feet start moving, as if she has no will of her own. It is automatic. She cannot help it. She is beyond the stage of, *let's think about these actions for a moment.*

<sup>111</sup> From <http://www.studydrive.org/commentaries/whe/view.cgi?bk=19&ch=7> accessed October 22, 2015.

<sup>112</sup> From <https://bible.org/netbible/index.htm?pro7.htm> (footnote); accessed October 11, 2015.



James Rickard: *this woman is operating in a manner that excludes God and His Word from her life. In addition, the feet are seen as a vulnerable part of the body with which a person can stumble, be tripped or caught by enemies, Psa 57:6; Prov. 29:5, whereas the adulterous woman is trying to ensnare the unwise young man.*<sup>113</sup>

The feet, much like the neck or hands, represent the volition of the person. Here, we have gone even beyond volition into habitual behavior.

### Proverbs 7:12a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
pa'am (פַּעַם) [pronounced PAH-ġahm]	<i>beat, foot, anvil, occurrence, time, steps; the connotation is the passage of time; possibly now, at this time; finally</i>	feminine singular noun with the definite article	Strong's #6471 BDB #821
James Rickard: <i>Interestingly, "now" is used twice in this verse, which is PAAM, פַּעַם, a noun in the Hebrew that means, "foot, step or time", where its root means to "thrust, impel or beat persistently." It differs from the more common word for "time", ETH that indicates an event occurring in a particular setting. PAAM then often implies a recurring occasion.</i>			
Rickard continues: <i>PAAM sometimes refers to a person's walk or lifestyle before God, Psa 17:5; 119:133.</i> <sup>114</sup>			
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
chûts (חוץ) (חַוֵּץ) [pronounced khoots]	<i>outside, outward; street</i>	masculine singular noun with the definite article	Strong's #2351 BDB #299
pa'am (פַּעַם) [pronounced PAH-ġahm]	<i>beat, foot, anvil, occurrence, time, steps; the connotation is the passage of time; possibly now, at this time; finally</i>	feminine singular noun with the definite article	Strong's #6471 BDB #821
The NET Bible: <i>The repetition of the noun "time, step," usually translated "now, this time," signifies here "at one time...at another time" (BDB 822 s.v. פַּעַם 3.e).</i> <sup>115</sup>			
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
r <sup>e</sup> chôbôwth (תּוֹבֹת) [pronounced rekh-oh-BOATH]	<i>wide places, wide streets, broad open place; markets; courts of justice; public places</i>	feminine plural noun with the definite article	Strong's #7344 (plural of #7339) BDB #932
Jamieson, Fausset and Brown: <i>"wide places" [can refer to] markets, courts of justice, and any public place.</i> <sup>116</sup>			

<sup>113</sup> From <http://gracedoctrine.org/proverbs-chapter-7/> accessed October 19, 2015.

<sup>114</sup> From <http://gracedoctrine.org/proverbs-chapter-7/> accessed October 19, 2015.

<sup>115</sup> From <https://bible.org/netbible/index.htm?pro7.htm> (footnote); accessed October 11, 2015.

<sup>116</sup> Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, Psalm 55:11.

**Translation:** Now [she is] in the street; and later [lit., now] [she is] in the public places;... She might be in the street; she might be out in the market place. She goes where she wants to go, without any regard for decorum.

This woman is not magic. She is not simultaneously in the street and in the market place. The Hebrew word *pa'am* (פַּעַם) [pronounced *PAH-gahm*], which can mean *now, at this time*; is used twice here. The idea is, *one day, she is in the street; the next day, she is in the open market*. Or, *first she is walking the street; next instant, she is in the market place*. The woman gets around. Strong's #6471 BDB #821. Again, she is restless and filled with sexual lusts.

There is nothing inherently wicked about walking down a street and ending up in the open market. A woman might be doing this to buy food or clothing for her family. However, the woman in question is putting her own wares on the street, as it were. She is showing everyone what she has. She has little concern for her own family.

Keil and Delitzsch: *she...is no common street-walker who is designated here, but the licentious married wife who is no better than such a strumpet when she walks about searching for a lover.*<sup>117</sup>

The International Critical Commentary: *This woman was not a professional harlot; she was merely taking advantage of her husband's absence to gratify her lust; and her bold aggressiveness in this suggests that this kind of conduct on her part had become habitual. "The fact of this woman being married technically distinguishes her from the harlot proper who was unmarried.*<sup>118</sup>

### Proverbs 7:12b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or וְ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
êtsel (אֶצֶל) [pronounced <i>AY-tsel</i> ]	<i>a side; near, by, beside</i>	preposition/substantive	Strong's #681 BDB #69
This unusual preposition was found back in v. 8.			
kôl (כֹּל) [pronounced <i>kohl</i> ]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
phînâh (פִּינָה) [pronounced <i>pin-NAW</i> ]	<i>corner, cornerstone; figuratively for a chief, ruler, a cornerstone of a people</i>	feminine singular noun	Strong's #6438 BDB #819
Also found back in v. 8.			
'ârab (אֲרָב) [pronounced <i>aw-RA<sup>B</sup>V</i> ]	<i>to ambush, to lay in wait, to hide; to lurk</i>	3 <sup>rd</sup> person feminine singular, Qal imperfect	Strong's #693 BDB #70

**Translation:** ...she lies in wait near every corner. She is lying in wait at every corner. Now, this is not one woman that runs around, from here to there, so that it appears that she is everywhere. There are many women like this, and they can be found all over. They seem to be everywhere lying in wait to snatch up some young man.

<sup>117</sup> From <http://www.studylight.org/commentaries/bcc/view.cgi?bk=19&ch=7> accessed October 21, 2015; a slightly different quote than I find in my Keil and Delitzsch.

<sup>118</sup> From <http://www.studylight.org/commentaries/bcc/view.cgi?bk=19&ch=7> accessed October 21, 2015; a slightly different quote than I find in my Keil and Delitzsch.



## Commentators on this Wandering, Adulterous Woman

Keith Simons: *This woman went everywhere! The young man could not miss her! This is like any evil idea. If you try to do evil things, then you will do evil things. There is a woman like this in every town. She is in every street. And there are always evil things that we could do.*<sup>119</sup>

From James Rickard: *Prov. 30:20 This is the way of an adulteress: she eats and wipes her mouth and says, "I have done no wrong." Those who have been living inside of Satan's **cosmic system** for a prolonged time are blind to the sin in which they are living in.*<sup>120</sup>

James Rickard: *"Streets, squares and corner" (CHUTS, RECHOB and PINNAH) tell us of the ever-present and omni-present trap that she lays out in the streets, in the plaza, and in the city.*<sup>121</sup>

Peter Pett: *In contrast [to this naive young man] is the woman. She has been scouring the town looking for just such a person. She has walked the streets and visited the open square in front of the city gate and waited at corners. She is dressed [provocatively]...and [she is] watchful of [her own] heart. She is unruly (clamorous) and wilful. She is not prepared to stay quietly at home in the dark hours sewing like other women. She is a rebel at heart, and is taking the opportunity of her husband's absence to enjoy some illicit sex.*<sup>122</sup>

Joe Guglielmo: *Here was a woman who roamed all over the place looking for sexual pleasure. I don't believe that this woman is a professional prostitute. That is not what it says. It says that she had on the "attire of a harlot." She looked like a harlot by the way she dressed and she was "loud and rebellious." That just shows us where her heart was at! Also note that she was not content at home and thus, she was out looking to fill that void in her life. She was not satisfied, she was restless, she was looking for excitement in her life but you can also see that her behavior, her sexual promiscuity did not fill that void in her life.*<sup>123</sup>

James Rickard: *Therefore, we have the wandering and meandering naïve young man being greeted and embraced by the wandering wife. Both are operating in sin on a consistent basis and both are devoid of Bible Doctrine in the heart of their soul.*<sup>124</sup>

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Vv. 10–12 read: *And there is a woman who meets him, dressed like a whore, but she hides her true feelings. She is boisterous and stubborn; and she never stays at home at night. Here, she is in the street; there she is in the public places; she lies in wait at every corner.* Remember, we have this additional level of meaning here, where this woman represents human viewpoint, false doctrine and cosmic thinking. They are everywhere that you go; when you look around, you cannot help but see them. These things look attractive at first; they catch you attention at first, but the person who falls for them does not know where such thinking will lead.

This trashy woman is boisterous and stubborn; which is also a description of cosmic system thinking. Have you ever seen a liberal change their mind? They are filled with human viewpoint; they are filled with cosmic thinking; but they are stubborn and headstrong. There is a right place for a person to be; but when under the influence of cosmic thinking, they are never there. They wander about, here and there, trying to satiate their own lusts.

One of the current war cries of the liberal today is, economic justice (or, economic equality). It just isn't right that there are these heads of companies that make so much money; and their workers make almost nothing.

<sup>119</sup> From [Easy English Bible](#); accessed October 23, 2015.

<sup>120</sup> From <http://gracedoctrine.org/proverbs-chapter-7/> accessed October 18, 2015.

<sup>121</sup> From <http://gracedoctrine.org/proverbs-chapter-7/> accessed October 19, 2015.

<sup>122</sup> From <http://www.studylight.org/commentaries/pet/view.cgi?bk=19&ch=7> accessed October 21, 2015.

<sup>123</sup> From [Calvary Chapel of Manitowoc](#); accessed October 23, 2015.

<sup>124</sup> From <http://gracedoctrine.org/proverbs-chapter-7/> accessed October 19, 2015.

Somehow, this needs to be fixed. Hillary Clinton, as a candidate, promised to deal with such inequality, and to make companies share their profits with their workers. That is cosmic thinking. To name one target of the left, do you think that you will ever have the wealth of the Koch brothers because the government attempts to even things out? Of course not! People who were born to make money, and to make a lot of it; when they are prevented from doing so, do not continue as if nothing is a problem. Smart businessmen and CEO's make money; that is what they do; and when politics intrudes upon this, they either work around it or work elsewhere. Brilliant savvy businessmen do not do what they do in order to give 80 or 90% of it to the government, which will just fritter it away. And last thing that is going to happen is, this money is going to fall into your lap if you are some hourly employee of theirs. If all you are able to see on your horizon is remaining an hourly employee, then the government is not going to be able to fix that. The government is not going to put an appreciable extra cash into your pocket. It's not going to happen that you are very poor, working, say, at Walmart; but then the government steps in, and you will find yourselves with an upper middle income. That is just not going to happen.

This sort of cosmic thinking, that many liberals have, is retained because they are boisterous (they will talk but they will not listen to anyone else) and they are stubborn.

Bear in mind, this human viewpoint thinking is everywhere. It is on the street, it is on the corner, it is in the marketplace. Today, it is in the schools, it is on television; we hear it in the news; we find it in the dishonest memes of facebook. You do not have to go very far in order to encounter such incorrect thinking. The lures of evil, sin, and cosmic thinking are everywhere.

God even as far back as Gen. 4:7b warns Cain of the ubiquitous nature of sin: "...sin is crouching at the door. Its desire is for you, but you must rule over it." (ESV)

I may need to edit this.

When I first begin working on Proverbs, I thought that I was super-clever to recognize that this continued picture of the wanton woman had a second meaning beyond the literal. Easily, half of the commentators I read point out the very same thing. This is from the Preacher's Complete Homiletical Commentary.

### The Significance of the Strange Woman

Although most modern commentators attach no other meaning to this woman than that which would occur to the general reader, there are some who, as will be seen from the comments, agree with most of the early expositors in attaching to the representation an ideal meaning also. Wordsworth, referring to the original meaning of the word *mashal*, or proverb (see preface), says, "By a consideration of the proper meaning of this word *mashal*, used in the title of this book, and by reflecting on the use made of it in the Gospels, we are led to recognise in the Proverbs or Parables of Solomon not only moral apothegms for practical use in daily life, but to ponder deeply upon them as having also a typical character and inner spiritual significance concerning heavenly doctrines of supernatural truth, and as preparing the way for the evangelical teaching of the Divine Solomon, Jesus Christ, in parables on the mysteries of the Kingdom of Heaven." Following out this principle of interpretation, he continues, "As in Solomon's delineation of Wisdom we recognised Christ, so in the portraiture of the "strange woman," who is set in striking contrast to Wisdom in this book, we must learn to see something more than at first meets the eye. Doubtless we must hold fast the literal interpretation, and must strenuously contend for it;... but in the gaudy and garish attire and alluring cozenage of the strange woman we may see a representation of the seductive arts with which the teachers of unsound doctrine, repugnant to the truth of Christ, endeavour to charm, captivate, and ensnare unwary souls, and to steal them away from Him. There is a harlotry of the intellect—there is an adultery of the soul, and this harlotry and adultery are not less dangerous and deadly than the grossest sins and foulest abominations. Indeed they are more perilous, because they present themselves in a more specious and attractive form." Hengstenberg, commenting on Ecc , says, "There are strong grounds for thinking that the woman of the Proverbs is the personification of heathenish folly, putting on the airs of wisdom and penetrating into the territory of the Israelites.... The key to Pro 2:16-17, is Jer 3:4-20. In Proverbs 5. the evil woman must needs be regarded as an ideal person, because of the opposition in which she is set to the good woman, Wisdom. If Wisdom in chap. Pro 7:4-5, is an ideal person, her opponent

## The Significance of the Strange Woman

must be also.... In chap. 9. again, the evil woman is put in contrast with Wisdom;.... the explanation is, in fact, plainly given in Pro 7:13. Last of all, in chap. Pro 22:14, we read, "[The mouth of the foreigner is a deep pit](#)," etc. That the writer here treats of false doctrine is clear from the mention of the mouth. Nah 3:4, presents an analogous instance of such a personification.... To the woman here, corresponds in Rev 2:20 : "the woman Jezebel," a symbolical person. Miller, as will be seen in the suggestive comments on chap. Pro 2:16, looks upon this woman as an emblem of impenitence.

The following comment is by Professor Plumptre: "The strange woman," the "stranger," may mean simply the adulteress, as the "strange gods" the "strangers" (Deu ; Jer 3:13), are those to whom Israel, forsaking her true husband, offered an adulterous worship. But in both cases there is implied also some idea of a foreign origin, as of one who by birth is outside the covenant of Israel. In the second word used, this meaning is still stronger. It is the word used of the strange wives of Solomon (1Ki 11:1-8), and of those of the Jews who returned from Babylon (Ezra 10.), of Ruth, as a Moabitess (Rth 2:10), of heathen invaders (Isa 2:6). Whatever form the sin here referred to had assumed before the monarchy (and the Book of Judges testifies to its frequency), the intercourse with Phœnicians and other nations under Solomon had a strong tendency to increase it. The king's example would naturally be followed, and it probably became a fashion to have foreign wives and concubines. At first it would seem this was accompanied by some show of proselytism. The women made a profession of conformity to the religion of their masters. But the old leaven breaks out. They sin and "forget the covenant of their God." The worship of other gods, a worship in itself sensual and ending in the foulest sin, leads the way to a life of harlotry. Other causes may have led to the same result. The stringent laws of the Mosaic code may have deterred the women of Israel from that sin, and led to a higher standard of purity than prevailed among other nations. Lidonian and Tyrian women came, like the Asiatic hetaeræ at Athens, at once with greater importunity and with new arts and fascinations to which the home-born were strangers.

Wordsworth: *This woman not only represents the harlot and the adulteress literally, but is also a figure of whatever seduces the soul from God, whether in morals or religion, and whether in doctrine and practice, or in religious worship.*

This is taken from [Preacher's Complete Homiletical Commentary](#); accessed October 22, 2015.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Human viewpoint thinking is very seductive. This is what we study in the next section.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

### The Inducements

As before, this is a section within a section division. We are still studying what David had observed from his window; but we will now see how she will seduce the young man, appealing to his lusts.

Paul Apple summarizes vv. 13–21: *The flattering persuasion: the aggressive adulterer persuades the vulnerable to pursue their sexual fantasies: initiating sexual contact; stalking her prey; adorning her lair; seizing the opportunity to portray lust as love; seducing her victim.*<sup>125</sup>

<sup>125</sup> From <http://bibleoutlines.com/library/pdf/proverbs.pdf> accessed October 24, 2015.

And she held fast in him and she has kissed to him. She has strengthened her faces and so she says to him, "Sacrifices of peace-offerings [are] upon me; the day I have paid my vows. Upon so, I have gone out to meet you, to seek your faces, and so I have found you.

Proverbs  
7:13–15

She holds on to him and she kisses him. She strengthens her countenance and says to him, "The sacrifices of peace-offerings are with [or, *upon*] me; I have paid my vows today. Consequently, I have come out to meet you, to seek your face, and I have found you.

She takes a hold of him and kisses him. She makes a somber face, saying, "I have already offered up sacrifices and I have paid my vows today, and I have the meat for a meal. Consequently, I have come out to find you, to seek your face; and now I have found you.

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)	And she held fast in him and she has kissed to him. She has strengthened her faces and so she says to him, "Sacrifices of peace-offerings [are] upon me; the day I have paid my vows. Upon so, I have gone out to meet you, to seek your faces, and so I have found you.
Latin Vulgate	And catching the young man, she kisses him, and with an impudent face, <u>flatters</u> , saying: I vowed victims for prosperity, this day I have paid my vows. Therefore I am come out to meet you, desirous to see you, and I have found you.
Plain English Aramaic Bible	And she caught him and kissed him, and her face was bold, and she said to him: "There are peace sacrifices today; I have paid my vows", "Therefore I went out to meet you, for I've been waiting to see you and I found you".
Peshitta (Syriac)	So she caught him and kissed him, and, with an impudent face, said to him, This day I have paid my vows, I have peace offerings with me; Therefore I came out to meet you, for I have been waiting to see you, and now I have found you.
Septuagint (Greek)	Then she caught him, and kissed him, and with an impudent face said to him, I have a peace offering; today I pay my vows: therefore I came forth to meet you, desiring your face; and I have found you.
Significant differences:	The Latin inserts <i>flatters</i> in the 4 <sup>th</sup> phrase; but it is not found in the Hebrew. The Latin gives sort of a weird translation to her sacrifice of peace offerings and making vows today.

#### Limited Vocabulary Translations:

Bible in Basic English	So she took him by his hand, kissing him, and without a sign of shame she said to him: I have a feast of peace-offerings, for today my oaths have been effected. So I came out in the hope of meeting you, looking for you with care, and now I have you.
Easy English	She hugged the young man and she kissed him. She spoke to him. Her face looked proud and without shame. The woman said, 'I have plenty of food at my home. I have done the things that I needed to do. I came out to meet you. I searched for you. Now I have found you.
Easy-to-Read Version	She grabbed the young man and kissed him. Without any shame she looked him in the eye and said, "I had to offer a fellowship sacrifice today. I gave what I promised to give. {Now I have plenty of food.} So I came out to invite you to join me. I looked and looked for you. And now I found you!

Good News Bible (TEV)	"I made my offerings today and have the meat from the sacrifices. So I came out looking for you. I wanted to find you, and here you are! I've covered my bed with sheets of colored linen from Egypt.
<i>The Message</i>	She threw her arms around him and kissed him, boldly took his arm and said, "I've got all the makings for a feast— today I made my offerings, my vows are all paid, So now I've come to find you, hoping to catch sight of your face—and here you are!
NIRV	She took hold of the young man and kissed him. With a bold face she spoke to him. She said, "Today I offered what I promised I would. At home I have meat left over from my fellowship offering. So I came out to meet you. I looked for you and have found you!
New Simplified Bible	She put her arms around him and kissed him, and with an impudent look she said: »I have peace offerings with me since I paid my vows. »So I came to meet you and seek your presence. I found you.

### Thought-for-thought translations; paraphrases:

Chuck Smith	So she caught him, she kissed him, and with an impudent face she said to him, "I've done my peace offering, and I've got it with me. I've paid my vows. Come to my house, you know, my husband's gone. He took a bag of money. He's gone on a trip. He's not going to be back 'til the new moon. So, you know, come on over." This includes Smith's paraphrase of the verses which follow.
Common English Bible	She grabs him and kisses him. Her face is brazen as she speaks to him: "I've made a sacrifice of well-being; today I fulfilled my solemn promises. So I've come out to meet you, seeking you, and I have found you.
Contemporary English V.	She grabbed him and kissed him, and with no sense of shame, she said: "I had to offer a sacrifice, and there is enough meat left over for a feast. So I came looking for you, and here you are!
The Living Bible	She put her arms around him and kissed him, and with a saucy look she said, "I was just coming to look for you and here you are! Come home with me, and I'll fix you a wonderful dinner [ <i>I'll fix you a wonderful dinner</i> , literally, "Sacrifices of peace offerings were due from me; this day have I paid my vows." If she meant this literally, she was telling him that she had plenty of food on hand, left from her sacrifice at the temple.], and after that—...
New Berkeley Version	So she catches him and kisses him; with a hardened face she says to him; "Sacrifices of peace offerings I owed [See Lev. 7:15ff. The sacrificer must eat the meat that day or the next, so she has plenty of good food to offer him.]; today I paid my vows; therefore [Her first approach is to tempt him with food. She needs a companion with whom to enjoy it.] I come out to meet you, to seek your face; and I have found you [Now it is flattery; for he is the man of her dreams.].
New Century Version	She grabbed him and kissed him. Without shame she said to him, "I made my fellowship offering and took some of the meat home. Today I have kept my special promises. So I have come out to meet you; I have been looking for you and have found you.



New Life Version	So she catches him and kisses him. With a hard face she says to him, "It was time for me to give gifts on the altar in worship, and today I have paid what I promised. So I have come out to meet you, to look for you, and I have found you.
New Living Translation	She threw her arms around him and kissed him, and with a brazen look she said, "I've just made my peace offerings and fulfilled my vows. You're the one I was looking for! I came out to find you, and here you are!

### Partially literal and partially paraphrased translations:

American English Bible	She reaches out and she fondles, and with an impudent face she might say: 'A sacrifice of peace, I must offer, and today I must render my vows... and that's why I've met up with you. I noticed your face [as you passed], so I came over here just to find you.
International Standard V	So she grabs hold of him and kisses him, with a brazen face she speaks to him, "I have given [The Heb. lacks <i>given</i> ] my peace offerings, and today I fulfilled my vows. Therefore, I've come out to meet you, I've looked just for you, and I found you!
New Advent (Knox) Bible	She draws him to herself and kisses him, flattering him with her bold speech: Only to-day I have paid a vow that I owed for my preservation, and here are my victims freshly killed; so I came out to find thee, longing for the sight of thee, and here thou art!
Translation for Translators	<i>When she saw that young man</i> , she put her arms around him and kissed him. Then without being a bit ashamed, she said, "I have <i>some meat that is left over from</i> a sacrifice that I made today <i>to restore fellowship with Yahweh</i> ; I have fulfilled/done what I promised him that I would do. And now I have come out to meet/see you. I was searching for you and now I have found you!

### Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	She fortified and kissed him, and with a strengthened face said to him, "The peace-offering sacrifice is over for me. For today I repaid my vows. So I came over to greet you. I anticipated your face and found you.
Ferrar-Fenton Bible	...And she eagerly seized him and kissed, And pouted her mouth, and addressed; ' I have offered my offering of thanks, To-day I have paid what I vowed; And so I have come out to meet you, To seek for your face, and have found!
NIV – UK	She took hold of him and kissed him and with a brazen face she said: 'Today I fulfilled my vows, and I have food from my fellowship offering at home. So I came out to meet you; I looked for you and have found you!

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	She throws herself at him, kisses him and confidently says, "I have to offer sacrifices and terminate my vows; because of this
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The Heritage Bible	I came out to meet you. I sought and found you. And she seized him, and kissed him, and with a powerful face said to him, I have peace offerings with me; this day I have completed my vows. Therefore I came out to meet you, diligently seeking your face, and I have found you.
New American Bible (2002)	When she seizes him, she kisses him, and with an impudent look says to him: "I owed peace offerings, and today I have fulfilled my vows ["Peace offerings . . . vows": a portion of the sacrifice reverted to the donor and had to be eaten on the same day at a family festival (⇒ Lev 7:11-15). In this figure, the adulteress offers to share with the foolish young man the deadly feast of her sensuality.]; So I came out to meet you, to look for you, and I have found you!
New Jerusalem Bible	She catches hold of him, she kisses him, the bold-faced creature says to him, 'I had to offer a communion sacrifice, I have discharged my vows today; that is why I came out to meet you, to look for you, and now I have found you.
Revised English Bible	She caught hold of him and kissed him; brazenly she accosted him and said, "I had a sacrifice, an offering, to make and I have paid my vows today; so I came out to meet you, to look for you, and now I have found you.

### **Jewish/Hebrew Names Bibles:**

Complete Jewish Bible	She grabs him, gives him a kiss, and, brazen-faced, she says to him, "I had to offer peace sacrifices, and I fulfilled my vows today. This is why I came out to meet you, to look for you; now I've found you.
exeGesés companion Bible	.She holds him and kisses him and with strengthened face says to him, I have shalamim with me; this day I shalamed my vows: so I come to meet you early seeking your face, and I find you:..
Hebrew Names Version	So she caught him, and kissed him. With an impudent face she said to him: "Sacrifices of shalom offerings are with me. This day I have paid my vows. Therefore I came out to meet you, to diligently seek your face, and I have found you.
JPS (Tanakh—1985)	She lays hold of him and kisses him; Brazenly she says to him, "I had to make a sacrifice of well-being; Today I fulfilled my vows. Therefore I have come out to you, Seeking you, and have found you.
Orthodox Jewish Bible	So she caught hold of him, and kissed him, and with a brazen ponem said unto him, I have zivkhei shalamim vowed; this yom have I payed my neder. Al ken (therefore) came I forth to meet thee, diligently to seek thy face, and I have found thee.

### **Expanded/Embellished Bibles:**

<i>The Amplified Bible</i>	So she caught him and kissed him And with a brazen and impudent face she said to him: "I have peace offerings with me; Today I have paid my vows. "So I came out to meet you [that you might share with me the feast of my offering], Diligently I sought your face and I have found you.
The Expanded Bible	She grabbed him and kissed him. ·Without shame [ <sup>†</sup> Her face was brazen as] she said to him,

"I made my fellowship offering [Lev. 3; 7:11–21; <sup>c</sup>the offerer ate the meat of the offering].

Today I have ·kept [paid back] my ·special promises [vows].

So I have come out to meet you;

I have been ·looking for you [·seeking your face] and have found you.

Kretzmann's Commentary

So she caught him and kissed him, such kisses being the very essence of unchastity, and with an impudent face said unto him, literally, "she put on a bold face in inviting him," I have peace-offerings with me; this day have I paid my vows, that is, she had, on the day which was just coming to a close or had closed with sundown, brought a thank-offering to the Lord, the rule being that the flesh must be eaten at a sacrificial meal on the second day, at the latest, Lev. 7:16. It was this meal which she wanted the young man to share with her, in the privacy of her own chambers. Therefore came I forth to meet thee, diligently to seek thy face, the flattery consisting in her singling out this victim, as though he alone had been in her thoughts, whereas practically any other man would have answered her purpose just as well, and I have found thee.

NET Bible®

So she grabbed him and kissed him,  
and with a bold expression she said to him,  
"I have [*Heb* "with me."] fresh meat at home;  
today I have fulfilled my vows!  
That is why I came out to meet you,  
to look for you [*Heb* "to look diligently for your face."], and I found you!

The Voice

*As I am watching them*, she grabs him and kisses him,  
then shamelessly tells him:  
**The Immoral Woman:** It was my turn to offer a peace offering,  
and today I paid my vows,  
So now I come to see you.  
I really want to be with you, and *what luck!* I have found you!

### Literal, almost word-for-word, renderings:

*Emphasized Bible*

She held him fast and kissed him; She set her face with impudence and said to him: The sacrifices of peace offerings were due from me; Today I paid my vows. Therefore, I came forth to meet you, To seek your face early, and I have found you."

English Standard V. – UK

She seizes him and kisses him,  
and with bold face she says to him,  
"I had to offer sacrifices [*Hebrew peace offerings*],  
and today I have paid my vows;  
so now I have come out to meet you,  
to seek you eagerly, and I have found you.

God's Truth (Tyndale)

She caught the young man, kissed him, and was not ashamed, saying: I had a vow to pay, and this day I perform it. Therefore I came forth to meet you, that I might seek your face, and so I have found you.

NASB

So she seizes him and kisses him  
And with a brazen face she says [*Lit She makes bold her face and says*] to him:  
"I was due to offer peace offerings [*Lit Sacrifices of peace offerings are with me*];  
Today I have paid my vows.  
"Therefore I have come out to meet you,  
To seek your presence earnestly, and I have found you.

Stuart Wolf

And/so she seized him and kissed him, she hardened her face, and she said to him. Sacrifices of peace-offerings I offered up; the day/today I completed my vows. Upon this/therefore I came to meet you *by appointment*, to diligently/earnestly seek your face/presence, and I came upon/found you.

A Voice in the Wilderness	So she has seized him and kissed him; and with straight face says to him, Regarding my peace offerings, today I have completed my vows; therefore I came out to meet you, earnestly to seek your face, and I have found you.
Webster's updated Bible	So she caught him, and kissed him, [and] with an impudent face said to him, [I have] peace-offerings with me; this day have I paid my vows. Therefore I came forth to meet you, diligently to seek your face, and I have found you.
Young's Updated LT	And she laid hold on him, and kissed him, She has hardened her face, and says to him, "Sacrifices of peace-offerings are by me, To-day I have completed my vows. Therefore I have come forth to meet you, To seek earnestly your face, and I find you.

**The gist of this passage:** She grabs the young man and kisses him, saying that she has offered up peace offerings and has completed her vows. She wanted so much to see him, and appears happy to have found him.

### Proverbs 7:13a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
châzaq (חַזַּק) [pronounced <i>khaw-ZAHK</i> ]	<i>to take hold [of something], to grab, to seize, to hold fast, to gain [take] possession of; to strengthen, to make strong, to support; to repair; to display strength [power]; to prevail [upon]</i>	3 <sup>rd</sup> person feminine singular, Hiphil perfect	Strong's #2388 BDB #304
James Rickard: "Seizes" is the Verb CHAZAQ, חַזַּק, that means, "to grasp, be strong or firm, i.e., determined to do something." In the Hiphil (declarative here) Perfect (completed action), "grasping" something or someone is the nuance here. This picks up from verse 10 where she steps out to meet him face to face and now she grabs hold of him. <sup>126</sup>			
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 3 <sup>rd</sup> person masculine singular suffix	No Strong's # BDB #88

**Translation:** She holds on to him... This woman grabs onto him, she seizes him; she holds him. This does not mean she grabs his arm and says, *wait up*; she embraces him; she holds him tightly as a lover. She is able to do this because it is dark.

The bêyth preposition sometimes functions much like a direct object, and that is how it is used here.

*Waltke: Her direct and bold acts reveal her tyrannical resolve to conquer her victim.*<sup>127</sup>

This doctrine could stand some good editing.

<sup>126</sup> From <http://gracedoctrine.org/proverbs-chapter-7/> accessed October 19, 2015.

<sup>127</sup> From <http://gracedoctrine.org/proverbs-chapter-7/> accessed October 19, 2015.

S. C. Jones (“Woman’s Pedagogy: A Comparison of Proverbs VII and 4Q184” [paper presented to Bruce K. Waltke, 2001], pp. 9-13) argues that the text is loaded with double entendre. The alternative interpretations falsify her words and expose their latent deadliness by warlike imagery.

### The Metaphorical Use of War-like Language (Jones/Waltke)

- (1) “arab” (v. 13), glossed “lurk,” normally means “lies in ambush” (see 1:11, 18).
- (2) “to face” (liqratô, vv. 10, 15a) literally means “contrary to, opposite,” and Holladay notes that it is usually used with a verb of motion in the context of war and renders it “against” (cf. Gen. 32:7; Num. 20:18, 20).
- (3) In this bellicose environment heḥezîqâ (= “grabbed”) can have the more precise meaning “rape,” “violate” (F. Hesse, TDOT, 4:304, s.v. ḥzq.)
- (4) “Find” (maṣah) can mean “to obtain, achieve” with reference to booty as in war (cf. Num. 31:50, cf. Holladay, s.v. qr II).
- (5) Šḥr, glossed “seek,” can be taken from šhr III, which in Akkadian means “cast a spell,” “charm”; its participial form means “charmer” (W. von Soden, ed., Akkadisches Handwörterbuch, [Wiesbaden: Otto Harrassowitz, 1972], 2:1,009, #1, d). Likewise Arab. šaḥara means “to bewitch, enchant, fascinate.” In short, “with speech smoother than butter, but with a heart set on war; with words that were softer than oil, but in fact were drawn swords” (Ps. 55:21[22]) the brazen vixen kills the dullard who has been charmed from hearing her true speech because he cannot discern her true character.”

The idea is, this woman is anything but this man’s friend or lover.

Bruce Waltke, New International Commentary – The Book of Proverbs Chapters 1-15. I took it from Rickard at <http://gracedoctrine.org/proverbs-chapter-7/> accessed October 19, 2015.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

### Proverbs 7:13b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong’s # BDB #251
nâshaq (נשק) [pronounced <i>naw-SHAHK</i> ]	<i>to kiss, to touch, to have close contact with</i>	3 <sup>rd</sup> person feminine singular, Qal perfect	Strong’s #5401 BDB #676
lâmed (ל) [pronounced <i>l<sup>e</sup></i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 <sup>rd</sup> person masculine singular suffix	No Strong’s # BDB #510

**Translation:** ...and she kisses him. She kisses him as well. The lâmed preposition can sometimes act like a direct object, which is how it is used here.

James Rickard: “Kisses” is the Verb NASHAQ, נשק, and means, “to kiss” in a casual or affectionate way. It has two nuances that are interesting; the first refers to taking someone’s place and the second to the archer ready to fire his arrows...Here the woman kisses her wrong man in replacement for her right man as she fires her flaming arrows of seduction, sin and flattery towards the naïve.<sup>128</sup>

<sup>128</sup> From <http://gracedoctrine.org/proverbs-chapter-7/> accessed October 19, 2015.



Joe Guglielmo: *So this man is out looking for this woman, he knows where she lives. This woman is out looking for any man she can find and when she sees him “she caught him and kissed him.” She knew what she wanted and when she saw him she made sure she would have him! She was out looking for someone to seduce and I get the impression, like I have said, he knew where to find her.*<sup>129</sup>

Gill: *The young man that went near her corner where she was plying, or in the way to her house, where she was sitting, or standing, waiting and watching for such an opportunity, for such a person, as a prey to fasten on; and no sooner she saw him, and come up to him, but, without any ceremony or address, she laid hold upon him, as the word (l) signifies, threw her arms about his neck, and embraced him in them; and, what is unusual for women to do, kissed him, in order to stir up wanton affections and impure desires in him.*<sup>130</sup>

Keith Simons: *This is like tempting an animal into a trap. The animal might still escape. There is still hope. The animal must act quickly to escape. It must not delay. The man could still escape. He could still run away from the woman. Each moment brought the man into more and more danger. Soon he would be unable to escape.*<sup>131</sup>

The very definition of a trap places something so desirable in the path of the prey, that they ignore all reason when it comes to the trap itself. They would never allow themselves to crawl into or onto that trap, except that there is this morsel of food that is so delicious that it overcomes their natural suspicion of the trap itself. This loose woman’s trap are her lips. She plants a kiss on this young man, and he no longer worries about being led astray; this bait more than outweighs what ought to be normal reticence.

### Proverbs 7:13c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
‘âzaz (אָזַז) [pronounced <i>gaw-ZAHZ</i> ]	<i>to strengthen one’s countenance; to put on a shameless look; to cause to strengthen, to cause to make strong</i>	3 <sup>rd</sup> person feminine singular, Hiphil perfect	Strong’s #5810 BDB #738
pânîym (פָּנִים) [pronounced <i>paw-NEEM</i> ]	<i>face, faces, countenance; presence; person; surface</i>	masculine plural construct (plural acts like English singular); with the 3 <sup>rd</sup> person feminine singular suffix	Strong’s #6440 BDB #815
The NET Bible: <i>Heb “she makes bold her face.” The Hiphil perfect of אָזַז (“azar, “to be strong”) means she has an impudent face (cf. KJV, NAB, NRSV), a bold or brazen expression (cf. NASB, NIV, NLT).</i> <sup>132</sup>			
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong’s # BDB #253

<sup>129</sup> From [Calvary Chapel of Manitowoc](#); accessed October 23, 2015.

<sup>130</sup> Dr. John Gill, *John Gill’s Exposition of the Entire Bible*; from e-Sword, Prov. 7:14.

<sup>131</sup> From [Easy English Bible](#); accessed October 23, 2015.

<sup>132</sup> From <https://bible.org/netbible/index.htm?pro7.htm> (footnote); accessed October 11, 2015.

## Proverbs 7:13c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'amar (אָמַר) [pronounced aw-MAHR]	to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer	3 <sup>rd</sup> person feminine singular, Qal imperfect	Strong's #559 BDB #55
lamed (ל) [pronounced l <sup>e</sup> ]	to, for, towards, in regards to	directional/relational preposition with the 3 <sup>rd</sup> person masculine singular suffix	No Strong's # BDB #510

**Translation:** *She strengthens her countenance and says to him,...* I believe what we have here is acting. She puts on a solemn face. She knows what she wants; she is pretty certain that she knows how to seduce this young man. But she first puts on a very serious look, and then she speaks to him.

Clarke: *[She] assumed the most confident look she could; endeavored to appear friendly and sincere.*<sup>133</sup>

Bullinger: *To strengthen the face is put for boldness and courage.*<sup>134</sup>

Matthew Henry: *She met the young spark. Perhaps she knew him; however she knew by his fashions that he was such a one as she wished for; so she caught him about the neck and kissed him, contrary to all the rules of modesty (Prov. 7:13), and waited not for his compliments or courtship, but with an impudent face invited him not only to her house, but to her bed.*<sup>135</sup>

This boldness of face indicates that this woman has no shame in what she is doing.<sup>136</sup> There is a confidence, even an arrogance, in what she is doing. She knows what buttons to push. Prov. 21:29 *A wicked man puts on a bold face, but the upright gives thought to his ways.*

Again, remember, all of this has a parallel in the seductive nature of human viewpoint and cosmic thinking. Those purveyors of such lies often speak with power and boldness, often presenting themselves as the most moral person around.

## Proverbs 7:14a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
zebach (זָבַח) [pronounced ZEH <sup>B</sup> -vakh]	slaughtered animal [used in a sacrificial offering], slaughter, sacrifice, slaughterings, sacrificial animal	masculine plural construct	Strong's #2077 BDB #257

<sup>133</sup> Adam Clarke, *Commentary on the Bible*; from e-Sword, Prov. 7:13.

<sup>134</sup> *Figures of Speech Used in the Bible*; E. W. Bullinger; ©originally 1898; reprinted 1968 Baker Books; p. 606.

<sup>135</sup> Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Prov. 7:6–23.

<sup>136</sup> Paraphrased from James Rickard <http://gracedoctrine.org/proverbs-chapter-7/> accessed October 19, 2015.

## Proverbs 7:14a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shelem (שֶׁלֶם) [pronounced SHEH-lem]	peace-offerings, sacrifice for alliance or friendship	masculine plural noun	Strong's #8002 BDB #1023
'al (עַל) [pronounced gah]	upon, beyond, on, against, above, over, by, beside	preposition of relative proximity with the 1 <sup>st</sup> person singular suffix; pausal form	Strong's #5921 BDB #752

BDB gives the following meanings for this verb: 1) upon, on the ground of, according to, on account of, on behalf of, concerning, beside, in addition to, together with, beyond, above, over, by, on to, towards, to, against (preposition); 1a) upon, on the ground of, on the basis of, on account of, because of, therefore, on behalf of, for the sake of, for, with, in spite of, notwithstanding, concerning, in the matter of, as regards; 1b) above, beyond, over (of excess); 1c) above, over (of elevation or pre-eminence); 1d) upon, to, over to, unto, in addition to, together with, with (of addition); 1e) over (of suspension or extension); 1f) by, adjoining, next, at, over, around (of contiguity or proximity); 1g) down upon, upon, on, from, up upon, up to, towards, over towards, to, against (with verbs of motion); 1h) to (as a dative); 2) because that, because, notwithstanding, although (conjunction).

The NET Bible: *Heb* "I have peace offerings." The peace offerings refer to the meat left over from the votive offering made at the sanctuary (e.g., Lev 7:11-21). Apparently the sacrificial worship meant as little to this woman spiritually as does Christmas to modern hypocrites who follow in her pattern. By expressing that she has peace offerings, she could be saying nothing more than that she has fresh meat for a meal at home, or that she was ceremonially clean, perhaps after her period. At any rate, it is all probably a ruse for winning a customer.<sup>137</sup>

**Translation:**...*"The sacrifices of peace-offerings are with [or, upon] me;...* She first speaks of religious things. I would assume that this means, animal sacrifices have already been offered on her behalf. Or, what is even more likely is, she is overburdened by the meat that she has brought home from the sacrifice. This meat is not simply *with* her, but it is *upon* her; almost a happy burden that she needs to share with him.

Plumptre: *[This special] feast-day is nothing to her but a time of self-indulgence, which she may invite another to share with her.*<sup>138</sup>

### Commentators on why the woman spoke of these sacrifices of peace-offerings

The Geneva Bible: *Because in peace offerings a portion is returned to them that offered, she shows him that she has meat at home to make good cheer with or else she would use some cloak of holiness till she had gotten him in her snares.*<sup>139</sup>

Barnes: *This pretense of a religious feast gives us an insight into some strange features of popular religion under the monarchy of Judah. The harlot uses the technical word Lev. 3:1 for the "peace-offerings," and makes them the starting-point for her sin. They have to be eaten on the same day that they are offered Lev. 7:15-16, and she invites her victim to the feast. She who speaks is a "foreigner" who, under a show of conformity to the religion of Israel, still retains her old notions (see Prov. 2:16 note), and a feast-day to her is nothing but a time of self-indulgence, which she may invite another to share with her.*<sup>140</sup>

<sup>137</sup> From <https://bible.org/netbible/index.htm?pro7.htm> (footnote); accessed October 11, 2015.

<sup>138</sup> From <http://www.studylight.org/commentaries/phc/view.cgi?bk=19&ch=7> accessed October 22, 2015.

<sup>139</sup> From the [Geneva Bible Notes](#); accessed October 11, 2015.

<sup>140</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Prov. 7:14 (slightly edited).

## Commentators on why the woman spoke of these sacrifices of peace-offerings

Coffman: *What the woman was saying here was that she had a lot of good food that needed to be eaten at once. Of course, this also was mentioned in order to cast a religious aroma over the evil deed she contemplated.* "[15]

The International Critical Commentary: *The law required that the peace-offering was to be eaten on the day of the offering (Leviticus 7:16). Coffman: Thus, the very first part of this temptation was the offering of a sumptuous meal in the woman's house.*

The Wycliff Bible Commentary: *She is alluring the young man by saying that her refrigerator is full, that the man of the house is out of town; that they can have their fling and no one will ever know. No one except God!*<sup>141</sup>

Poole: *she had plentiful and excellent provisions at her house for his entertainment. For the peace-offerings were to be of the best flesh.*<sup>142</sup>

Clarke: *When the blood of these was poured out at the altar, and the fat burnt there, the breast and right shoulder were the priest's portion; but the rest of the carcass belonged to the sacrificer, who might carry it home, and make a feast to his friends.*<sup>143</sup>

James Rickard: *Peace or fellowship offerings, described in Lev 3, were given in thanks for God's goodness, or as freewill offerings, and worshipers were allowed to eat some of the meat of the sacrificed animal, Lev 7:11-18; cf. 1 Sam. 9:11ff. The greatest part of the flesh of the peace-offerings was by the law returned back to the offerers to feast upon with their family and friends, which (if they were peace-offerings of thanksgiving) was to be all eaten the same day and none of it left until the morning. A beautiful picture of our receiving of Christ in full, who made peace between God and man at the Cross. Her invitation thus includes a festive meal; yet her true purpose shows her low regard for the Covenant.*<sup>144</sup>

Wordsworth: *[This is] An awful portraiture of the mystery of iniquity. It is applicable also to corrupt churches, especially to the spiritual harlot described by St. John in the Apocalypse. She professes zeal for God's house and service, while she is offending Him by heretical doctrine, and insulting Him by the fascinations of idolatrous worship, with which she beguiles unwary souls to commit spiritual fornication with her. (See Rev; Rev 18:9)...All the description which is here given is true, in a literal sense, of the meretricious allurements of an adulteress; but it is to be interpreted also spiritually. False doctrine tricks herself out with the embellishments of worldly rhetoric and spurious philosophy, and is ever lurking at the corners of the streets, to allure and deceive the simple, and to caress them with her embraces; and she makes religious professions. She has her couch adorned with heathen embroidery, and yet sprinkled with the odours of spiritual virtues; but Christ says of her in the Apocalypse, "I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds" (Rev 2:22).*<sup>145</sup>

They seem to all be in agreement that this woman was saying, "I have fresh meat; and we have to eat it tonite."

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

<sup>141</sup> All three are from Coffman's Commentary, <http://www.studylight.org/commentaries/bcc/view.cgi?bk=19&ch=7> accessed October 21, 2015. Further references are given at that link.

<sup>142</sup> Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, Prov. 7:14.

<sup>143</sup> Adam Clarke, *Commentary on the Bible*; from e-Sword, Prov. 7:14.

<sup>144</sup> From <http://gracedoctrine.org/proverbs-chapter-7/> accessed October 19, 2015.

<sup>145</sup> From <http://www.studylight.org/commentaries/phc/view.cgi?bk=19&ch=7> accessed October 22, 2015.

## Proverbs 7:14b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yôwm (יוֹם) [pronounced yohm]	day; time; today or this day (with a definite article); possibly immediately	masculine singular noun with the definite article	Strong's #3117 BDB #398
shâlêm (שָׁלַם) [pronounced shaw-LAHM]	to make secure, to keep safe; to complete (finish); to make good; to restore, to requite, to recompense (pay)	1 <sup>st</sup> person singular, Piel perfect	Strong's #7999 BDB #1022
nêder (נָדַר) [pronounced NAY-der]	a vow, a promise, a personal guarantee, the giving of one's word of assurance, a commitment	masculine plural noun with the 1 <sup>st</sup> person singular suffix	Strong's #5088 BDB #623

**Translation:** ...I have paid my vows today. She has also made or paid her vows. This suggests a legalistic approach to God. "I did this for God, now He will do something for me;" that something being, giving her this man.

The woman has been to the sacrifices and she has paid her vows.

### Commentators on, this woman's appeal to religion

The Geneva Bible: *Which declares that harlots outwardly will seem holy and religious: both because they may better deceive others, and also thinking to observe ceremonies and offerings to make satisfaction for their sins.*<sup>146</sup>

Gill: *She was properly קדשה, "a holy" religious harlot, as the word sometimes signifies; and such is the church of Rome, which makes great pretensions to devotion and religion, yet is the mother of harlots, and abominations of the earth (Rev. 17:5).*<sup>147</sup>

Chuck Smith: *In the religious circles where somehow we have a weird kind of a twisted judgment, thinking that because I've gone to church, because I've done my righteous thing, that I now have some kind of a license to do the unrighteous thing. And this admixture of light and darkness, walking after the Spirit and trying to live after the flesh. Trying to please God and still following the lust of my own flesh. It's an incongruency. And yet we see it so often in the religious circles where people are trying to get this strange admixture of the flesh and the Spirit. So here she is. "I've done my peace offering, and I've got it with me. I've paid my vows. Come to my house, you know, my husband's gone. He took a bag of money. He's gone on a trip. He's not going to be back 'til the new moon. So, you know, come on over." And how wrong it is. How often some of the young people from the College and Career or Singles fellowship tell about meeting someone here. And because they met them in church, they figured that they would be morally upright and all, and how that the guys just keep trying to come on when they're out on a date or something. And though they come to church and they'll read the Word and they'll sing the choruses, they'll raise their hands and all, and yet turn right around, and you get out in the car or something and they're trying to make advances that are improper advances. These things ought not to be, that weird kind of an inconsistency.*<sup>148</sup>

<sup>146</sup> From the [Geneva Bible Notes](#); accessed October 11, 2015.

<sup>147</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 7:14.

<sup>148</sup> From <http://www.studylight.org/commentaries/csc/view.cgi?bk=19&ch=7> accessed October 22, 2015.



## Commentators on, this woman's appeal to religion

Matthew Henry: *The external performances of religion, if they do not harden men against sin, harden them in it, and embolden carnal hearts to venture upon it, in hopes that when they come to count and discount with God he will be found as much in debt to them for their peace-offerings and their vows as they to him for their sins...[She makes her] profession of piety. She had been today at the temple, and was as well respected there as any that worshipped in the courts of the Lord. She had paid her vows, and, as she thought, made all even with God Almighty, and therefore might venture upon a new score of sins. Note, The external performances of religion, if they do not harden men against sin, harden them in it, and embolden carnal hearts to venture upon it, in hopes that when they come to count and discount with God he will be found as much in debt to them for their peace-offerings and their vows as they to him for their sins. But it is sad that a show of piety should become the shelter of iniquity.*<sup>149</sup>

James Rickard: *the spiritual parallel [is] that this woman does not have a relationship with the Lord even though she "plays church" from time to time acting religious as noted in verse 14, but having no true relationship with the Lord. Rather than dwelling in the Word of God, Prov 8:12, she resides inside of Satan's cosmic system being ruled by her sin nature. She is anything but the religious woman she makes herself out to be.*<sup>150</sup>

The Pulpit Commentary: *And now (the day being reckoned from one night to the next) the feast was ready, and she invites her paramour to share it. The religious nature of the feast is utterly ignored or forgotten. The shameless woman uses the opportunity simply as a convenience for her sin. If, as is probable, the "strange woman" is a foreigner, she is one who only outwardly conforms to the Mosaic Law, but in her heart cleaves to the impure worship of her heathen hems And doubtless, in lax times, these religious festivals, even in the case of worshippers who were not influenced by idolatrous proclivities, degenerated into self-indulgence and excess. The early Christian agapae were thus misused; (1Cor. 11:20, etc.) and in modern times religious anniversaries have too often become occasions of licence and debauchery, their solemn origin and pious uses being entirely thrust aside.*<sup>151</sup>

Joe Guglielmo: *In Proverbs 7:14 she tells us that she had just come from the Temple after offering to God the peace offering, (Leviticus 7:11-21). In this offering part of the animal was given to God as a sacrifice, and part was eaten by you. It spoke of a fellowship, communion with God... You see, from the Temple she goes out to have an adulterous relationship. That tells me you can go through all the motions and yet still not know God. It is as 1Samuel 15:22-23 says, *Then Samuel said: "Has the LORD as great delight in burnt offerings and sacrifices, As in obeying the voice of the LORD? Behold, to obey is better than sacrifice, And to heed than the fat of rams. For rebellion is as the sin of witchcraft, And stubbornness is as iniquity and idolatry. Because you have rejected the word of the LORD, He also has rejected you from being king."**<sup>152</sup>

Guglielmo continues: *God is not interested in the outward actions but the heart of a person. You see, if the heart is right with God, what has taken place on the inside will overflow to our actions and they will be real, not fake. Too often churches are filled with people that put on their church face on Sunday and the rest of the week they are living lives that are in rebellion towards God, their actions are distasteful to God. This woman's actions are not very different from what we see happening many times in the church today and may we examine our own hearts, our own walk with the Lord.*<sup>153</sup>

So, many commentators believe that there is a religious component in her seduction of this young man. That is, she uses religion to help sway him.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

<sup>149</sup> Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Prov. 7:6–23.

<sup>150</sup> From <http://gracedoctrine.org/proverbs-chapter-7/> accessed October 19, 2015.

<sup>151</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Prov. 7:14.

<sup>152</sup> From [Calvary Chapel of Manitowoc](#); accessed October 23, 2015.

<sup>153</sup> From [Calvary Chapel of Manitowoc](#); accessed October 23, 2015.

There appear to be two points of view on this passage, both of which could be true together. She presents herself as a religious person who has recently been involved in sacrificing to God. She might even be considered *clean*; also, this would indicate that she has fresh meat from the sacrifice, and what woman has not appealed to a man's stomach (Betty Friedan as a notable exception).

Broadman Bible Commentary: *This woman was the very most dangerous threat possible for this young man. She was a religious threat because of her connection and practice with the fertility cults; she was not the ordinary prostitute, but a wealthy and presumably respected woman. She was the very paradigm of the seductive promiscuous woman.*<sup>154</sup>

Tate/McKane give a good description of this woman and her absent husband: *She was the wife of a well-to-do merchant, a man who traveled away from home for long periods of time on business. She, like her husband, was likely a foreigner and probably a devotee of an Astarte cult, passionate, lonely, restless, and careless of her reputation.*<sup>155</sup>

Proverbs 7:15a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿal (עַל) [pronounced ʿahl]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
kên (כֵּן) [pronounced kane]	<i>so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted</i>	adverb	Strong's #3651 BDB #485
Together, ʿal kên (עַל כֵּן) mean <i>so, upon the ground of such conditions, therefore, consequently, on this account, on account, for this reason</i> . Literally, these words would be translated <i>upon so, upon therefore, upon then</i> .			
yâtsâ' (יָצָא) [pronounced yaw-TZAWH]	<i>to go [come] out, to go [come] forth; to rise; to flow, to gush up [out]</i>	1 <sup>st</sup> person singular, Qal perfect	Strong's #3318 BDB #422
lâmed (ל) [pronounced l <sup>o</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
qâra' (אָרַךְ) [pronounced kaw-RAW]	<i>to encounter, to befall, to meet; to assemble [for the purpose of encountering God or exegeting His Word]; to come, to assemble</i>	Qal infinitive construct with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #7122 & #7125 BDB #896

**Translation:** *Consequently, I have come out to meet you,...* The use of the two particles above indicates that she has fulfilled her religious obligation, and now she is going to have some fun. First thing she did was come out to meet him.

Joe Guglielmo: *What bait did she use to hook him? Flattering words! Be wise to the games that are used to take us into captivity and flee them. And I hope you noticed several points she makes to try and seduce this man.*<sup>156</sup>

<sup>154</sup> From <http://www.studydrive.org/commentaries/bcc/view.cgi?bk=19&ch=7> accessed October 21, 2015. Additional reference at that link.

<sup>155</sup> From <http://www.studydrive.org/commentaries/bcc/view.cgi?bk=19&ch=7> accessed October 21, 2015. Additional reference at that link.

<sup>156</sup> From [Calvary Chapel of Manitowoc](http://www.calvarychapel.com); accessed October 23, 2015.

Gill: *[Now] she wanted nothing of him but his company, and the enjoyment of him; and that she had good cheer to regale him with...Having so much good cheer at home, and none to eat of it with her; and having so fond and affectionate a regard to this young man, as she pretended; he being the only person in her thoughts, whom she hoped to meet with, and whose company she desired, and his only; though, had she met any other, she would have said the same things to them.*<sup>157</sup>

The Pulpit Commentary: *she [first] uses religion as a pretext for her proceedings, trying to blind his conscience and to gratify his vanity. [I d]iligently to seek your face, and I have found you. (see Prov. 1:28) She tries to persuade her dupe that he is the very lover for whom she was looking, whereas she was ready to take the first that offered.*<sup>158</sup>

This would make sense if she is simply indicating that she has freshly slaughtered meat at home. A home-cooked meal followed by some adult fun.

This is an interesting statement because previously, it reads that women like this were all over, on every corner. So the implication is, she is playing this man. He may think that he is special, but she has baited the trap and she is going to take him in.

Proverbs 7:15b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l <sup>o</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
shâchar (שָׁחַר) [pronounced shaw-KHAHR]	<i>to diligently seek, to look for diligently, to seek early; to long after; to turn towards</i>	Piel infinitive construct	Strong's #7836 BDB #1007
Barnes <sup>159</sup> makes this word most clear as he explains that shâchar means to <u>make this your first business of the morning</u> —before you plan on doing anything else. More than time or diligence, the emphasis of shâkar is upon relative importance. “Make this your first order of business because this is the most important thing that you will do.” Barnes quotes several verse in support of this: Job 24:5 Psalm 63:1 78:34 Prov. 7:15 8:17 13:24 Isa. 26:9 Hos. 5:15.			
pânîym (פָּנִים) [pronounced paw-NEEM]	<i>face, faces, countenance; presence; person; surface</i>	masculine plural construct (plural acts like English singular); with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #6440 BDB #815

**Translation:** *...to seek your face,...* She says that she has come out to seek his face. But is this really the man she is after, or is she just out for some fun?

James Rickard: *[O]nce they meet, she seduces him by physical touch (v. 13), flattery (v. 15), erotic language (v. 16ff), and reassurance (v. 19ff). This combination is effective and deadly.*<sup>160</sup>

<sup>157</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 7:14.

<sup>158</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Prov. 7:15 (edited).

<sup>159</sup> *Barnes' Notes*, Baker Books, ©1996; Vol. III, p. 197.

<sup>160</sup> From <http://gracedoctrine.org/proverbs-chapter-7/> accessed October 19, 2015 (slightly edited).

Proverbs 7:15c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וּ) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
mâtsâ' (מָצָא) [pronounced maw-TSAW]	to attain to, to find, to detect, to happen upon, to come upon, to find unexpectedly, to discover; to meet (encounter)	1 <sup>st</sup> person singular, Qal imperfect with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #4672 BDB #592

**Translation:** ...and I have found you. All of this seems like it is romantic and that she has been searching for this man and now she has found him, but this is all taking place in the dark, there are women like her all over the city, and there are men like him all over the city.

**Proverbs 7:10–15** (a graphic); from the **Path Principle**; accessed October 25, 2015.

J. Vernon McGee: *In other words, I've been looking for you all my life, and at last I have found you!*<sup>161</sup>

Keith Simons: *This was a lie. Verse 11 told us, 'she never stays at home'. The woman was looking for any man. To her, this man was not special. She just wanted to have sex with him. She just wanted to destroy him.*<sup>162</sup>

**Proverbs 7:10-15**

- Then out came a woman to meet him, dressed like a prostitute and with crafty intent. 11 (She is loud and defiant, her feet never stay at home; 12 now in the street, now in the squares, at every corner she lurks.) 13 She took hold of him and kissed him and with a brazen face she said: 14 "I have fellowship offerings at home; today I fulfilled my vows. 15 So I came out to meet you; I looked for you and have found you!

THE  
PATH PRINCIPLE

GETTING FROM WHERE YOU ARE TO WHERE YOU WANT TO BE.

Peter Pett: *Note how she tries to indicate her personal interest in him. He is the one that she has been looking for! So she seizes him, kisses him, and invites him to a private feast. The impudent face may indicate that at this point she unveils for him. The mention of 'sacrifices of peace offerings' indicate a coming feast. The flesh of a peace offering was eaten by the offerer and his/her family. The plural may have in mind that she will have received a number of portions of meat from it. And it is because she has this feast, with no one to share it, that she has come looking for him. She is even trying to give the impression that his going with her will be a kind of religious celebration connected with making an offering to YHWH and making vows to Him. To the naive young man it even begins to seem respectable.*<sup>163</sup>

<sup>161</sup> From [https://archive.org/stream/20-Proverbs/20-PROVERBS\\_djvu.txt](https://archive.org/stream/20-Proverbs/20-PROVERBS_djvu.txt) accessed October 20, 2015.

<sup>162</sup> From [Easy English Bible](#); accessed October 23, 2015.

<sup>163</sup> From <http://www.studylight.org/commentaries/pet/view.cgi?bk=19&ch=7> accessed October 21, 2015.



The Pulpit Commentary: *[some] writers see in this adulteress a type of the mystery of iniquity, or false doctrine, or the harlot described in Revelation. (Rev. 2:20 etc.; Rev. 17:1, etc.; Rev. 18:9, etc.).*<sup>164</sup>

James Rickard: *As we have previously noted, figuratively harlot is used for Israel's improper relationships with other nations, Isa 23:17; Ezek 23:30; Nah 3:4; or other gods Ex 34:15, 16; Deut 31:16; Ezek 6:9; Hosea 9:1. As a metaphor, it describes Israel's breach of the Lord's covenant relationship, Ex 34:16.*<sup>165</sup>

Adultery is a real human problem; but it is also representative, not only of Israel turning to other gods; but to believers being swayed by human viewpoint. Prov. 23:27 [For a prostitute is a deep pit; an adulteress is a narrow well.](#) Prov. 29:3 [He who loves wisdom makes his father glad, but a companion of prostitutes squanders his wealth.](#) (ESV)

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James Rickard: *verses [16–18] are the heart of her appeal and are filled with all kinds of erotic imagery similar to that found in the Song of Songs. Here we see that her bed was expensively prepared with imported goods. And all of this was carefully applied to arouse the young man's passion until he could no longer resist... These three verses, the heart of her appeal, are filled with erotic imagery similar to that found in the Song of Songs, and carefully calculated to arouse his passion until he could no longer resist. Her bed was expensively prepared with imported goods. Yet each analogy also has a dark side associated to it which leads to death.*<sup>166</sup>

<b>Coverings [of tapestry] I have spread out [on] my couch; colorful pillows of fine linen of Egypt. I have sprinkled my bed [with] myrrh, aloes and cinnamon [spices].</b>	Proverbs 7:16–17	<b>I have laid out pillows [upon] my couch; colorful pillows of soft fabric from Egypt. I have perfumed [lit., <i>sprinkled</i>] my bed [with] myrrh, aloes and cinnamon [spices].</b>
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**I have laid out soft pillows on my couch; colorful pillows of soft fabric brought here from Egypt. I have perfumed my bed with many spices, like myrrh, aloes and cinnamon.**

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)	Coverings [of tapestry] I have spread out [on] my couch; colorful pillows of fine linen of Egypt. I have sprinkled my bed [with] myrrh, aloes and cinnamon [spices].
Latin Vulgate	I have woven my bed with cords, I have covered it with painted tapestry, brought from Egypt. I have perfumed my bed with myrrh, aloes, and cinnamon.
Plain English Aramaic Bible	"I have spread my bed on a carpet and with Egyptian bedspreads I have spread it"; "I have sprinkled myrrh on my bed and saffron crocus and cinnamon".
Peshitta (Syriac)	I have made my bed upon a carpet; I have covered it with fine linen of Egypt. I have perfumed my bed with myrrh, aloes, and cinnamon.
Septuagint (Greek)	I have spread my bed with sheets, and I have covered it with double tapestry from Egypt. I have sprinkled my couch with saffron, and my house with cinnamon.

Significant differences: It is not clear whether she is speaking of the same piece of furniture (her bed) or if she is speaking of a couch and of a bed. This is why we find the word *bed* in all of the ancient translations above. There are two other words which might mean

<sup>164</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Prov. 7:15.

<sup>165</sup> From <http://gracedoctrine.org/proverbs-chapter-7/> accessed October 18, 2015.

<sup>166</sup> From <http://gracedoctrine.org/proverbs-chapter-7/> accessed October 19, 2015.



cushions or pillows; and they might refer to a bedspread of sorts. This accounts for any differences found in the first sentence.

The Greek makes mention of only two spices/scents at the end, rather than the 3 found in the Hebrew.

### Limited Vocabulary Translations:

Bible in Basic English	My bed is covered with cushions of needlework, with coloured cloths of the cotton thread of Egypt;
Easy English	I have made my bed sweet with perfumes and spices. I have made my bed with beautiful cottons. I have use the best cloth from Egypt. My bed smells of wonderful perfumes (attractive smells that a woman uses to attract a man).
Easy-to-Read Version	I put clean sheets on my bed. They are very beautiful sheets from Egypt. I put perfume on my bed. The myrrh, aloes, and cinnamon smell wonderful!
<i>The Message</i>	I've spread fresh, clean sheets on my bed, colorful imported linens. bed is aromatic with spices and exotic fragrances.

### Thought-for-thought translations; paraphrases:

Common English Bible	I've spread my bed with luxurious covers, with colored linens from Egypt. I've sprinkled my bed with myrrh, aloes, and cinnamon.
Contemporary English V.	The sheets on my bed are bright-colored cloth from Egypt. And I have covered it with perfume made of myrrh, aloes, and cinnamon.
The Living Bible	...I'll fix you a wonderful dinner, and after that—well, my bed is spread with lovely, colored sheets of finest linen imported from Egypt, perfumed with myrrh, aloes, and cinnamon. A portion of the previous verse is included for context.
New Century Version	I have covered my bed with colored sheets from Egypt. I have made my bed smell sweet with myrrh, aloes, and cinnamon.
New Living Translation	My bed is spread with beautiful blankets, with colored sheets of Egyptian linen. I've perfumed my bed with myrrh, aloes, and cinnamon.

### Partially literal and partially paraphrased translations:

American English Bible	'Now, while I was sewing, I laid out my bed, which is spread with sheets [made in] Egypt. With saffron, I sprinkled my bed, and spread cinnamon around in my house.
International Standard V	I've decorated my bed with new coverings— embroidered linen from Egypt. I've perfumed my bed with myrrh, aloes, and cinnamon.
New Advent (Knox) Bible	Soft, soft I have made my bed, spread it with embroidered tapestries of Egyptian woof; freshly scented is that bower of mine with myrrh, and aloes, and cinnamon.

Translation for Translators I have put on my bed sheets/bedspreads that were made from very fine linen *that were imported {people brought} from Egypt*. I have sprinkled *sweet-smelling perfumes* on my bed—myrrh and aloes and cinnamon.

### Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear I decked my hewn bed with tapestry and with fabric from Egypt. I presented my pallet with myrrh, aloes, and cinnamon.

Ferrar-Fenton Bible I have spread pretty rugs on my couch, Of Egypt the bright—coloured chintz. I have charmingly scented my chamber, With cinnamon, sandal, and myrrh !

HCSB I've spread coverings on my bed--richly colored linen from Egypt. I've perfumed my bed with myrrh, aloes, and cinnamon.

Lexham English Bible [With] coverings I have adorned my couch, spreads of the linen of Egypt; I have perfumed my bed [with] myrrh, aloes, and cinnamon.

### Catholic Bibles (those having the imprimatur):

New American Bible (2011) With coverlets I have spread my couch, with brocaded cloths of Egyptian linen; I have sprinkled my bed\* with myrrh, with aloes, and with cinnamon. **Bed:** a bed can designate a place of burial in Is 57:2; Ez 32:25; 2 Chr 16:14. **Myrrh...aloes:** the spices could be used for funerals as for weddings (Jn 19:39). It is possible that the language is ambivalent, speaking of death as it seems to speak of life. As the woman offers the youth a nuptial feast, she is in reality describing his funerary feast.

New Jerusalem Bible I have spread coverlets over my divan, embroidered stuff, Egyptian material, I have sprinkled my bed with myrrh, with aloes and cinnamon.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible I've spread quilts on my couch made of colored Egyptian linen. I've perfumed my bed with myrrh, aloes and cinnamon.

exeGesés companion Bible I spread my bedstead with spreads, with carvings, with tapestry of Misrayim: I rubbed my bed with myrrh, aloes and cinnamon.

JPS (Tanakh—1985) I have decked my couch with covers Of dyed Egyptian linen; I have sprinkled my bed With myrrh, aloes, and cinnamon.

Orthodox Jewish Bible I have decked my bed with coverings of tapestry, with a bedspread of fine linen of Mitzrayim. I have perfumed my mishkav (bed) with myrrh, aloes, and cinnamon.

### Expanded/Embellished Bibles:

*The Amplified Bible* "I have spread my couch with coverings and cushions of tapestry, With colored fine linen of Egypt. "I have perfumed my bed With myrrh, aloes, and cinnamon.

The Expanded Bible I have ·covered [ornamented] my bed with colored sheets from Egypt. I have ·made my bed smell sweet [·sprinkled my bed] with myrrh, aloes, and cinnamon.

Kretzmann's Commentary	I have decked my bed with coverings of tapestry, with beautiful and costly upholstering and pillows, with carved works, with fine linen of Egypt, that is, with variegated coverlets of Egyptian linen. I have perfumed my bed with myrrh, aloes, and cinnamon, sprinkling it with sweet-smelling spices.
NET Bible®	I have spread my bed with elegant coverings, with richly colored fabric from Egypt. I have perfumed my bed with myrrh, aloes, and cinnamon.
The Voice	<i>You'll be impressed.</i> I have decorated my couch, laid colorful Egyptian linens over <i>where we will be together</i> , And perfumed the bed <i>with exotic oils and herbs</i> : myrrh, aloes, and cinnamon.

### Literal, almost word-for-word, renderings:

Concordant Literal Version	I have decorated my divan with decorative covers, With bedspreads of Egyptian yarn."
Darby Translation	I have wafted my bed with myrrh, Aloes and cinnamon."
Emphasized Bible	I have decked my bed with tapestry coverlets of variegated linen from Egypt; I have perfumed my couch with myrrh, aloes, and cinnamon. Coverlets, have I spread on my couch of pleasure, dark-hued stuffs, of the yarn of Egypt;
God's Truth (Tyndale)	I have sprinkled my bed, with myrrh, aloes, and cinnamon:... Therefore I came forth to meet you, that I might seek your face, and so I have found you. I have decked my bed with coverings and clothes of Egypt. My bed have I made with to smell of Myrrh, Aloes, and Cinnamon.
New European Version	I have spread my couch with carpets of tapestry, with striped cloths of the yarn of Egypt. I have perfumed my bed with myrrh, aloes, and cinnamon.
New King James Version	I have spread my bed with tapestry, Colored coverings of Egyptian linen. I have perfumed my bed With myrrh, aloes, and cinnamon.
Stuart Wolf	Bedspreads I have spread on my couch, with dark/colored threads of Egypt. I have perfumed my bed with myrrh, aloes, and cinnamon.
Webster's Bible Translation	I have decked my bed with coverings of tapestry, with carved [works], with fine linen of Egypt. I have perfumed my bed with myrrh, aloes, and cinnamon.
Young's Updated LT	With ornamental coverings I decked my couch, Carved works—cotton of Egypt. I sprinkled my bed—myrrh, aloes, and cinnamon.

**The gist of this passage:** The woman entices the young man by telling him how she has prepared her bed.

### Proverbs 7:16

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mar <sup>e</sup> baddîym (מִיִּדְבָרִים) [pronounced <i>mahr-bahd-DEEM</i> ]	<i>coverings [of tapestry]; cushions spread out</i>	masculine plural noun	Strong's #4765 BDB #915
râbad (רָבַד) [pronounced <i>raw-BAHD</i> ]	<i>to be spread out [over a bed or couch], to deck, to show patches of color, to become clouded</i>	1 <sup>st</sup> person singular suffix, Qal perfect	Strong's #7234 BDB #914

## Proverbs 7:16

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Gill: <i>with carved works</i> ; (KJV); <i>perhaps the bed's head, tester, and posts, were all carved, and cut out of cedar wood and others, as Gersom observes; though some think: this refers to the variety of work in tapestry, which look like incisions and carvings, or the network, and agnet holes made therein: this may be very well applied to the carved work, and carved images, set up in the Romish churches.</i> <sup>167</sup> Keil and Delitzsch go into much more detail on interpreting this, but it is not really edifying.			
‘eres (עֶרֶס) [pronounced ĠEH-rehs]	<i>couch, divine, bed [often covered with a hanging curtain]</i>	feminine singular noun with the 1 <sup>st</sup> person singular suffix	Strong's #6210 BDB #793
chăṭubôwth (חֹבֶטָה) [pronounced khut-oo-BOHTH]	<i>a colorful bedspread; a colored fabric, dark-hued stuffs; possibly colorful pillows</i>	feminine plural construct	Strong's #2405 BDB #310
The NET Bible: <i>Heb "with spreads." The sentence begins with the cognate accusative: "with spreads I have spread my bed." The construction enhances the idea – she has covered her bed.</i> <sup>168</sup>			
’êṭûwn (אֵטוּן) [pronounced ay-TOON]	<i>fine linen, tapestry, soft fabric; thread, yarn</i>	masculine singular construct	Strong's #330 BDB #32
Clarke: <i>חֹבֶטָה תּוֹבֵטָה chatuboth etun, the Targum translates painted carpets, such as were manufactured in Egypt; some kind of embroidered or embossed stuff is apparently meant.</i> <sup>169</sup>			
Mits <sup>e</sup> rayim (מִצְרַיִם) [pronounced mits-RAH-yim]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	proper noun	Strong's #4714 BDB #595
The NET Bible: <i>The feminine noun means "dark-hued stuffs" (BDB 310 s.v. חֹבֶטָה). The form is a passive participle from a supposed root II כָּטַח (khatav), which in Arabic means to be of a turbid, dusky color mixed with yellowish red. Its Aramaic cognate means "variegated"; cf. NAB "with brocaded cloths of Egyptian linen." BDB's translation of this colon is unsatisfactory: "with dark hued stuffs of yarn from Egypt."</i> <sup>170</sup>			

**Translation:** I have laid out pillows [upon] my couch; colorful pillows of soft fabric from Egypt. The woman speaks of a couch here and a bed in the next verse. Sometimes, these are taken as being synonyms for one another. However, it is possible that these are distinct pieces of furniture, where they are to begin on the comfortable couch and then move onto the bed.

Whether these words are taken as synonyms or not, it is all pretty straightforward that this woman has prepared her bed with the intention that they both enjoy this together.

3 words in this verse occur only here. Another word is only found twice in the Old Testament. This words could refer to soft fabric and expensive bed coverings; or these could be pillows of fine fabric laid out.

James Rickard: *"Coverings, is the Noun MARBAD, דִּבְרָמ. It is used only twice in scripture and interestingly shows a contrast between a righteous woman and the adulteress. In our verse the adulteress prepares her bed for a promiscuous secret meeting while her husband is away, bringing*

<sup>167</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 6:16 (slightly edited).

<sup>168</sup> From <https://bible.org/netbible/index.htm?pro7.htm> (footnote); accessed October 11, 2015.

<sup>169</sup> Adam Clarke, *Commentary on the Bible*; from e-Sword, Prov. 7:16.

<sup>170</sup> From <https://bible.org/netbible/index.htm?pro7.htm> (footnote); accessed October 11, 2015.

dishonor to the family. The other verses describes a virtuous woman who labors to provide for her family, bringing them honor, particularly her husband who sits at the gate with the city's elders, Prov. 31:22.<sup>171</sup>

Clarke distinguishes the couch from the bed (in the next verse): *I have decked my bed* – *ישרע arsi*, “my couch or sofa;” distinguished from *יבכשמ mishcabi*, “my bed,” Prov. 7:17, the place to sleep on, as the other was the place to recline on at meals. The tapestry, *מידברמ marbaddim*, mentioned here seems to refer to the covering of the sofa; exquisitely woven and figured cloth.<sup>172</sup>

Poole: *She designs to inflame his lust by the mention of the bed, and by its ornaments and perfumes.*<sup>173</sup>

She is first semi-subtle, simply speaking of the bed, its coverings and the spices which she has used. However, she will speak plainly enough in the next section.

### Proverbs 7:17

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nûwph (נוֹפַח) [pronounced noof]	<i>to wave up and down; to agitate; to sprinkle; possibly to perfume</i>	1 <sup>st</sup> person singular, Qal perfect	Strong's #5130 BDB #631
mishkâb (מִשְׁכָּב) [pronounced mish-AW <sup>AV</sup> ]	<i>bed, couch; bier; laying down, the act of lying down</i>	masculine singular noun with the 1 <sup>st</sup> person singular suffix	Strong's #4904 (from #7901) BDB #1012
môwr (מוֹר) [pronounced mohr]	<i>myrrh, an Arabian gum from the bark of a tree (used for sacred oils, incense and in perfumes)</i>	masculine singular noun	Strong's #4753 BDB #600
'ăhâlîym (אֵילָיִם) [pronounced uh-haw-LEEM]	<i>aloes, an odoriferous Indian tree</i>	masculine plural noun	Strong's #174 BDB #14
There appears to also be a feminine plural spelling.			
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
qinnâmôwn (קִינָמוֹן) [pronounced keen-naw-MOHN]	<i>cinnamon; fragrant bark used as a spice</i>	masculine singular noun:	Strong's #7076 BDB #890

Barnes: *The Hebrew word is identical with the English. The spice imported by the Phœnician traders from the further East, probably from Ceylon, has kept its name through all changes of language.*<sup>174</sup>

**Translation:** I have perfumed [lit., sprinkled] my bed [with] myrrh, aloes and cinnamon [spices]. It is likely that the couch in the previous verse and the bed here are different pieces of furniture.

<sup>171</sup> From <http://gracedoctrine.org/proverbs-chapter-7/> accessed October 19, 2015.

<sup>172</sup> Adam Clarke, *Commentary on the Bible*; from e-Sword, Prov. 7:16.

<sup>173</sup> Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, Prov. 7:16.

<sup>174</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Prov. 7:17.



This is also the view of Peter Pett: *But as she reels in her catch she offers even greater delights. Her couch has been prepared ready to receive him. She has spread coverlets over it, made of embroidered linen material from Egypt, (probably red in colour, indicating her status), so that they can feast together as they lie on them in comfort. It is intended to sound mysterious and romantic. But to the godly Israelite the mention of Egypt would bring to mind the insidious lure of Egypt (Exodus 16:3; Numbers 11:5). Solomon no doubt hoped that the 'young man' whom he was addressing would hopefully take warning. And not only was there a couch with Egyptian coverlets, there was also a bed perfumed with myrrh, aloes and cinnamon (compare Song of Solomon 4:14). Such a bed would only be owned by the wealthy. And once they had feasted he would share her bed. He was to enjoy every luxury.*<sup>175</sup>

Keith Simons: *The woman talked about her bed. Now, we are sure that she was thinking about sex. She wanted to get the man into her bed.*<sup>176</sup>

It would be so difficult for any of us to endure the ancient world, as it would have offended our olfactory senses. Clean water was not easily obtained (as is true for much of the modern world), so baths and cleanliness were not as common as they are now. Here, if a person goes 3 days without a bath or shower, even his best friends will tell him. There, a weekly or monthly cleaning appears to be more the norm. As a result, places where people lived and slept would not have been pleasant to smell. Therefore, perfumes and spices were necessary to mask the repugnant unclean human scent.

The Pulpit Commentary: *The substances mentioned were dissolved in or mixed with water, and then sprinkled on the couch.*<sup>177</sup>

Barnes: *The love of perfumes is here, as in Isa. 3:24, a sign of luxurious vice.*<sup>178</sup>

Clarke: *probably the ahalim may not mean aloes, which is no perfume; but sandal wood, which is very much used in the East. She had used every means to excite the passions she wished to bring into action.*<sup>179</sup>

Whereas, we are less likely to cover over horrendous smells with perfume as was done in the ancient world, the idea is, the tremendous odor comes from the sin nature and the lusts of the sin nature. The perfumes temporarily mask the smell, which is always there.

Gill: *she had made it entertaining to the senses of seeing and feeling, it being showy and gaudy, soft and easy; so to the sense of smelling; and all to provoke lust, and draw into her embraces; by censuring it with incense, as Donesh in Jarchi; or by sprinkling a liquor, made of the following spices, on the head, posts, and sides of the bed, to remove all ill scents, and make it more acceptable.*<sup>180</sup>

One thing which I did not see discussed, but is a reasonable assertion: this is a young man and an older woman. She might be in her middle 20's or middle 30's, but he is in his teens or early 20's. She is able to play him like a fiddle. She holds all the cards, she knows how she tempts him, and he is taken in by her. Her few additional years, plus her understanding of the man, allows her to control the situation.

Similarly, Satan's false doctrine has been around for millennia. When we are struck with it, it may not be easily determined how evil it is; we may not be able to see where his thinking would lead us to. Satan's strategy with cosmic thinking is brilliant.

<sup>175</sup> From <http://www.studylight.org/commentaries/pet/view.cgi?bk=19&ch=7> accessed October 21, 2015.

<sup>176</sup> From [Easy English Bible](#); accessed October 23, 2015.

<sup>177</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Prov. 7:17.

<sup>178</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Prov. 7:17.

<sup>179</sup> Adam Clarke, *Commentary on the Bible*; from e-Sword, Prov. 7:17.

<sup>180</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 7:17. Citation includes more references.

One example is, who could have known 30 years ago that liberals would have reviled priests with homosexual tendencies who preyed upon young teen boys; and yet, at the same time, adamantly call for gay scout troop leaders?

Vv. 16–17: I have laid out pillows [upon] my couch; colorful pillows of soft fabric from Egypt. I have perfumed [lit., *sprinkled*] my bed [with] myrrh, aloes and cinnamon [spices].

### Commentators on the Spices of the Woman's Bed

Gill: *with myrrh, aloes, and cinnamon; all odorous, and of a sweet smell: Horace speaks of the anointed beds of such persons; and of the above spices ointments were made, with which the harlot's bed might be perfumed. Cinnamon, and odours, and ointments, and frankincense, are reckoned among the wares of Babylon, or the church of Rome (Rev. 18:13).*<sup>181</sup>

Keil and Delitzsch: *The myrrh is native to Arabia; the aloë, as its name denotes, is Indian; the cinnamon in like manner came through Indian travellers from the east coast of Africa and Ceylon (Taprobane). All these three spices are drugs, i. e., are dry apothecaries' wares.*<sup>182</sup>

The Pulpit Commentary: *Aloes is the inspissated juice of the leaves of the aloe, a leguminous plant growing in India, Cochin China, Abyssinia, and Socotra. The ancients used the dried root for aromatic purposes. It is mentioned by Balaam. (Num. 24:6) Cinnamon, which is the same word in Hebrew and Greek, is the fragrant bark of a tree growing in Ceylon and India and the east coast of Africa.*<sup>183</sup>

Peter Pett: *Myrrh was a fragrant gum-resin obtained by tapping Arabian or African balsam trees. It was mentioned at Ugarit. Aloes were obtained from the eaglewood tree in south-east Asia and North India. Cinnamon was obtained from the bark of the cinnamon tree. They were all very valuable and spoke of great luxury, although, of course, she may have been exaggerating the delights in store. But the naive young man would be mesmerised.*<sup>184</sup>

We will cover myrrh by itself below.

#### Chapter Outline

#### Charts, Graphics and Short Doctrines

Gill: *She had adorned her bed with curtains and clothes, very delightful to the eye, and inviting; and had well corded it, as some interpret it, with cords of fine linen, and all to allure her lovers; she soon discovered her lustful inclinations, what her heart was upon, and says this, and more, to fire the young man's lust, and cause him to follow her: so the church of Rome adorns her places of worship in the most pompous manner; which are the beds in which she commits adultery, Rev. 2:22; and also her images to strike the minds of people, and draw them into her idolatrous worship.*<sup>185</sup>

This word occurs **16 times** in the Old Testament and **6 times** in the New.

The Pulpit Commentary on myrrh: *Myrrh is nowadays imported chiefly from Bombay, but it seems to be found in Arabia and on the coasts of the Red Sea and Persian Gulf. It is a gummy substance exuding from the bark of the balsamodendron when wounded, and possessing an aromatic odour not particularly agreeable to modern tastes It was one of the ingredients of the holy oil, (Ex. 30:28) and was used in the purification of women, (Est. 2:12) as well as in perfuming persons and things, and, mixed with aloes, in embalming dead bodies. (John 19:39)*<sup>186</sup>.

<sup>181</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 7:17. Citation includes more references.

<sup>182</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Prov. 7:17–18.

<sup>183</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Prov. 7:17.

<sup>184</sup> From <http://www.studydrive.org/commentaries/pet/view.cgi?bk=19&ch=7> accessed October 21, 2015.

<sup>185</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 7:16.

<sup>186</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Prov. 7:17.

## Keil and Delitzsch, Easton, Fausset and Kukis on Myrrh

The myrrh, מר (Balsamodendron myrrha), belongs, like the frankincense, to the species of the Amyris, which is an exotic in Palestine not less than with us; the aromatic quality in them does not arise from the flowers or leaves, so that Son. 1:13 leads us to think of a bunch of myrrh, but from the resin oozing through the bark (Gummi myrrhae or merely myrrha)

(1.) First mentioned as a principal ingredient in the holy anointing oil (Ex. 30:23). It formed part of the gifts brought by the wise men from the east, who came to worship the infant Jesus (Matt. 2:11). It was used in embalming (John 19:39), also as a perfume (Est. 2:12; Psalm 45:8; Prov. 7:17). It was a custom of the Jews to give those who were condemned to death by crucifixion "wine mingled with myrrh" to produce insensibility. This drugged wine was probably partaken of by the two malefactors, but when the Roman soldiers pressed it upon Jesus "he received it not" (Mark 15:23). (See GALL.)

This was the gum or viscid white liquid which flows from a tree resembling the acacia, found in Africa and Arabia, the Balsamodendron myrrha of botanists. The "bundle of myrrh" in Son. 1:13 is rather a "bag" of myrrh or a scent-bag.

(2.) Another word lot is also translated "myrrh" (Gen. 37:25; Gen. 43:11; R.V., marg., "or ladanum"). What was meant by this word is uncertain. It has been thought to be the chestnut, mastich, stacte, balsam, turpentine, pistachio nut, or the lotus. It is probably correctly rendered by the Latin word ladanum, the Arabic ladan, an aromatic juice of a shrub called the Cistus or rock rose, which has the same qualities, though in a slight degree, of opium, whence a decoction of opium is called laudanum. This plant was indigenous to Syria and Arabia.

Hebrew mor from maarar "to drop," and lot. An ingredient of the holy anointing oil (Ex. 30:23), typical of Messiah's graces (Psalm 45:8) as well as the church's through Him (Song of Solomon). In Son. 1:13 translated "a scent box of myrrh." The mowr is the Balsamodendron myrrha, which yields myrrh, of the order Terebinthaceae. The stunted trunk has a light gray odorous bark. It grew in Arabia around Saba; the gum resin exudes in drops which harden on the bark, and the flow is increased by incision into the tree. It is a transparent, brown, brittle, odorous substance, with bitter taste. The "wine mingled with myrrh," offered to but rejected by Jesus on the cross, was embittered by it.

As it stupefies the senses He would not have that which mitigates death's horrors, but would meet it in full consciousness. It was one of the three offerings of the wise men (Matt. 2:11). Nicodemus brought it to embalm His sacred body (John 19:39). Bal is its Egyptian name, bol the Sanskrit and Hindu. Lot is not strictly myrrh but ladanum, the resinous exudation of the Cistus ("rock rose") Creticus, growing in Gilead where no myrrh grew, and exported into Egypt (Gen. 37:25; Gen. 43:11). "Odorous, rather green, easy to soften, fat, produced in Cyprus" (Dioscorides i. 128); abounding still in Candia (Crete), where they gather it by passing over it an instrument composed of many parallel leather thongs, to which its gum adheres.

- 1) It is interesting that this is associated with Jesus in celebration of His birth, at the cross, and then as a burial spice after His physical death.
- 2) It is a bitter spice, and one that apparently stupefies the senses, yet is aromatic.
- 3) Being associated with the Lord in His death, suggests that when it was originally presented to Him as a gift, that the gift foretold of His purpose.
- 4) His death on the cross is sweet to us who have sinned, but bitter for Him.
- 5) Being a spice which is sweet-smelling, but bitter to the taste, myrrh could represent the sin nature of man. The sweet smell is human good; but the bitter taste is the reality of the sin nature.

From Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Prov. 7:17–18.

M.G. Easton M.A., D.D., *Illustrated Bible Dictionary*; 1897; from e-Sword, topic: myrrh.

And Andrew Robert Fausset, *Fausset's Bible Dictionary*; from e-Sword, topic: myrrh.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

In our passage, the myrrh is used to disguise the natural odor, which represents the function of the sin nature.

Our passage reads: She takes a hold of him and kisses him. She makes a somber face, saying, "I have already offered up sacrifices and I have paid my vows today, and I have the meat for a meal. Consequently, I have come out to find you, to seek your face; and now I have found you. I have laid out soft pillows on my couch; colorful pillows of soft fabric brought here from Egypt. I have perfumed my bed with many spices, like myrrh, aloes and cinnamon. She is prepared for him; and she knows how to capture this young man.

Wordsworth makes a brilliant observation: *She has her couch adorned with heathen embroidery, and yet sprinkled with the odours of spiritual virtues; but Christ says of her in the Apocalypse, "I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds" (Rev 2:22).*<sup>187</sup>

Come; we will be satiated with [sexual] love until the morning. Let us enjoy ourselves in the illicit loves, for [is] not the man in his home. He has gone on a journey from a distance. A bag of the money he took in his hand to a day of the full moon he will come to his home."

Proverbs  
7:18–20

Come [with me] and we will be satiated with [sexual] love until the morning. Let us enjoy ourselves in illicit loving, for this man [is] not in his home. He has gone on a journey far away. He took a lot [lit., *a bag*] of money with him [lit., *in his hand*]. He will come [back] to his home at the full moon [lit., *regarding the day of the full moon*]."

Come with me to my home, and we will be satiated with sexual lust until the morning. Let us enjoy each other in this illicit love affair, for my husband is not at home. He has gone on a journey far away, taking a lot of money with him. He won't return for another month."

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)	Come; we will be satiated with [sexual] love until the morning. Let us enjoy ourselves in the illicit loves, for [is] not the man in his home. He has gone on a journey from a distance. A bag of the money he took in his hand to a day of the full moon he will come to his home."
Latin Vulgate	Come, let us be inebriated with the <u>breasts</u> , and let us enjoy the <u>desired embraces</u> , till the day appear. For my husband is not at home, he is gone a very long journey. He took with him a bag of money: he will return home the day of the full moon.
Plain English Aramaic Bible	"Come let us delight in love until the morning and we shall embrace each other in desire", "For my husband has not been in the house; he is gone on the road far away." "He has taken the money bag of money in his hand and it will be for many days before he comes to his house."
Peshitta (Syriac)	Come, let us take our fill of love until the morning; let us <u>embrace each other with passion</u> . For my husband is not at home, he has gone on a long journey: He has taken a bag of money with him, and it will be a long time before he comes home.
Septuagint (Greek)	Come, and let us enjoy love until the morning; come, and let us <u>embrace in love</u> . For my husband is not at home, and has gone on a long journey, having taken in his hand a bundle of money: after many days he will return to his house.
Significant differences:	The Latin has <i>breasts</i> rather than <i>love</i> , and <i>desired embraces</i> rather than <i>love</i> . The Syriac and the Greek also have <i>embraces</i> , although Gesenius and the BDB do not (however, this Hebrew word only occurs here).

<sup>187</sup> From <http://www.studylight.org/commentaries/phc/view.cgi?bk=19&ch=7> accessed October 22, 2015.

The Hebrew is fairly specific about the husband's return; the other ancient languages simply indicate that he will be gone for awhile.

### Limited Vocabulary Translations:

Bible in Basic English	Come, let us take our pleasure in love till the morning, having joy in love's delights. For the master of the house is away on a long journey: He has taken a bag of money with him; he is coming back at the full moon.
Easy English	Come, and drink with me! Have sex with me until morning! We will enjoy ourselves with love. My husband is not at home. He went on a long journey. He took enough money. He will not return until next month.'
Easy-to-Read Version	Come, we can enjoy ourselves all night. We can make love until dawn. My husband is gone. He is away on a business trip. He took enough money with him for a long trip. He won't come home for two weeks.
Good News Bible (TEV)	Come on! Let's make love all night long. We'll be happy in each other's arms. My husband isn't at home. He's on a long trip. He took plenty of money with him and won't be back for two weeks."
<i>The Message</i>	Come, let's make love all night, spend the night in ecstatic lovemaking! My husband's not home; he's away on business, and he won't be back for a month."
Names of God Bible	Come, let's drink our fill of love until morning. Let's enjoy making love, because my husband's not home. He has gone on a long trip. He took lots of money with him. He won't be home for a couple of weeks."
NIRV	Come, let's drink our fill of love until morning. Let's enjoy ourselves by sleeping together! My husband isn't home. He's gone on a long journey. He took his bag full of money. He won't be home for several days."

### Thought-for-thought translations; paraphrases:

Contemporary English V.	"Let's go there and make love all night. My husband is traveling, and he's far away. He took a lot of money along, and he won't be back home before the middle of the month."
New Century Version	Come, let's make love until morning. Let's enjoy each other's love. My husband is not home; he has gone on a long trip. He took a lot of money with him and won't be home for weeks."

### Partially literal and partially paraphrased translations:



American English Bible	So, come and enjoy my friendship 'til dawn... come, and we'll wrap up in passion! For my husband isn't at home... he's gone away on a journey. He left with a bundle of silver, and he'll not be back for several more days.'
Beck's American Translation	Come, let us have our fill of love, till morning let's enjoy making love. My husband isn't home, he's gone on a trip far away. He took a bag of money with him. He won't come home till the full moon."
International Standard V	Come, let's make love until dawn; let's comfort ourselves with love, because my husband isn't home. He left on a long trip. He took a fist full of cash and he'll return home in a month."
New Advent (Knox) Bible	Come, let us lose ourselves in dalliance, all the night through let us enjoy the long-desired embrace. My home stands masterless, my husband far away, and his purse with him; no fear of his returning till the moon is full.
Translation for Translators	Come with me; let us enjoy having sex until tomorrow morning. Let's enjoy making love. My husband is not at home; he has gone away on a long journey. He is carrying a wallet filled with money, and he will not return until the middle of this month."

**Mostly literal renderings (with some occasional paraphrasing):**

Ancient Roots Translinear	My beloved, go soak until the morning, rejoicing in love. No man is in the house, he went a far way." Taking a bundle of silver in his hand, he comes to the house in the day of the full-moon.
Ferrari-Fenton Bible	'Come in I let us riot with loves! And delight with the darlings till dawn; For the master is not in my home, He has gone on a journey afar I He took with him a bag full of cash; He comes home on the day of new moon.
HCSB	Come, let's drink deeply of lovemaking until morning. Let's feast on each other's love! My husband isn't home; he went on a long journey. He took a bag of money with him and will come home at the time of the full moon."
Jubilee Bible 2000	Come, let us take our fill of love until the morning; let us solace ourselves with loves. For the husband is not at home; he is gone a long journey: He has taken a bag of money with him and will come home at the <i>appointed</i> feast day.
Lexham English Bible	Come, let us take [our] fill of love making, until the morning let us delight in love. For there is no man in his home; he has gone on a {long journey}. The bag of money he took in his hand, for [on] the day of the full moon he will come home."
NIV – UK	Come, let's drink deeply of love till morning; let's enjoy ourselves with love! My husband is not at home; he has gone on a long journey. He took his purse filled with money and will not be home till full moon.'

**Catholic Bibles (those having the imprimatur):**

Christian Community (1988)	Come, let us abandon ourselves to pleasure and drink our fill of love all night, for my husband is not at home but away on a long journey. He has taken his moneybags and will not return before the full moon.
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The Heritage Bible	Walk, let us satisfy our thirst for love until the dawn; let us wave joyously with loves, Because the man is not at the house; he has walked on a distant journey; He has taken in his hand a bag of silver; he will come home at the fulfilled day
New American Bible (2011)	Come, let us drink our fill of love, until morning, let us feast on love! For my husband is not at home, he has gone on a long journey; A bag of money he took with him, he will not return home till the full moon.” [the woman is calculating. She knows exactly how long her husband will be gone.]
New Jerusalem Bible	Come on, we'll make love as much as we like, till morning. Let us enjoy the delights of love! For my husband is not at home, he has gone on a very long journey, taking his moneybags with him; he will not be back till the moon is full.'
Revised English Bible	Come! Let us drown ourselves in pleasure, let us abandon ourselves to a night of love; for my husband is not at home. He has gone away on a long journey, taking a bag of silver with him; he will not be home until full moon.”

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Come on, let's make love till morning; we'll enjoy making love. My husband isn't at home, he's gone on a long trip; he took a bag of money with him and won't be back till the moon is full."
exeGesés companion Bible	...come, we satiate with loves until the morning - leap for joy with loves: for the man is not in his house; - gone on a far journey: he took a bundle of silver in his hand; and comes home at the day of the full moon.
JPS (Tanakh—1985)	Let us drink our fill of love till morning; Let us delight in amorous embrace. For the man of the house is away; He is off on a distant journey. He took his bag of money with him And will return only at mid-month.”
Judaica Press Complete T.	Come, let us take our fill of lovemaking until morning; let us enjoy ourselves with amorous embraces. For the man is not at home; he has gone on a long journey. He has taken the bag of money with him; on the appointed day he will come home."
Orthodox Jewish Bible	Come, let us take our fill of dodim (loves) until boker; let us delight ourselves with ahavim (loves, pl. of intensity). For the ish (man, i.e., husband) is not b'bais, he is gone a derech merachok (distant journey); He hath taken a bag of kesef with him, and will come back to his bais at the appointed time.

### Expanded/Embellished Bibles:

The Expanded Bible	Come, let's ·make [be intoxicated with] love until morning. Let's ·enjoy each other's [rejoice in] love. My husband is not home; he has gone on a ·long [faraway] trip. He took a ·lot of money with him [·pouch of money in his hand] and won't be home ·for weeks [·until the new moon].”
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Kretzmann's Commentary	Come, let us take our fill of love until the morning; let us solace ourselves with loves, the intoxicating quality of illicit love being brought out very strongly. For the goodman, of whom the wife speaks in a cold and distant manner, is not at home, he is gone a long journey, the implication being that he is far enough away and they need fear no discovery; he hath taken a bag of money with him, this showing that his business was important and took some time, and will come home at the day appointed, he had named the day of the next full moon as the day of his return. In this way the wanton woman met all possible objections of her victim in advance.
NET Bible®	Come, let's drink deeply of lovemaking until morning, let's delight ourselves with sexual intercourse [ <i>Heb</i> "with love."]. For my husband is not at home [ <i>Heb</i> "in his house."]; he has gone on a journey of some distance. He has taken a bag of money with him [ <i>Heb</i> "in his hand."]; he will not return until [ <i>Heb</i> "he will come back at."] the end of the month."
The Voice	Come in, and we will feast on love until sunrise; we will delight ourselves in our affections. <i>You don't need to worry; my husband is long gone by now, away from home on a distant journey.</i> He took a bag of money with him, so I don't expect him home until next month.

**Literal, almost word-for-word, renderings:**

Concordant Literal Version	Do come, let us satiate ourselves with affection until the morning; Let us make ourselves joyous with love expressions." For the husband is not in his home; He has gone on his way afar. He took a pouch of silver in his hand, And he shall come back to his home only with the day of full moon."
Context Group Version	Come, let us take our fill of love { LXX, "phileo" } until the morning; Let us solace ourselves with sexual passion { LXX, "eros" }. For the man { or husband } is not at home; He has gone on a long journey: He has taken a bag of money with him; He will come home at the full moon.
Darby Translation	Come, let us revel in love until the morning, let us delight ourselves with loves. For the husband is not at home, he is gone a long journey; he hath taken the money-bag with him, he will come home on the day of the full moon.
<i>Emphasized Bible</i>	Come! let us take our fill of endearments, until morning, let us delight ourselves with caresses; For the husband is not in his house, he hath gone on a journey afar; A bag of silver, hath he taken in his hand, On the day of the full moon, will he enter his house.
God's Truth (Tyndale)	Come, let us lie together, and take our pleasure till it be day light. For the goodman is not at home, he is gone a far off. He has taken the bag of money with him: who can tell when he comes home?
NASB	"Come, let us drink our fill of love until morning; Let us delight ourselves with caresses. "For my husband [ <i>Lit the man</i> ] is not at home, He has gone on a long journey; He has taken a bag of money with him [ <i>Lit in his hand</i> ], At the full moon he will come home."
New European Version	Come, let's take our fill of loving until the morning. Let's solace ourselves with loving. For my husband isn't at home. He has gone on a long journey. He has taken a bag of money with him; he will come home at the full moon.
New King James Version	Come, let us take our fill of love until morning; Let us delight ourselves with love. For my husband is not at home;

	He has gone on a long journey; He has taken a bag of money with him, And will come home on the appointed day.”
Stuart Wolf	Walk/come, let us take our fill of love acts until the morning, let us rejoice/delight in loves. Because the man doesn't exist/is not in the home, he walked in a road from a distance. A pouch of silver/money he took in his hand, in the day of the full moon he will enter his house.
Webster's Bible Translation	Come, let us take our fill of love until the morning: let us solace ourselves with loves. For the good-man [is] not at home, he is gone a long journey: He hath taken a bag of money with him, [and] will come home at the day appointed.
Young's Updated LT	Come, we are filled with loves till the morning, We delight ourselves in loves. For the man is not in his house, He has gone on a long journey. A bag of money he has taken in his hand, At the day of the new moon he comes to his house.”

**The gist of this passage:** There is no more subtlety in what this woman says. She says that they can now engage in illicit love because her husband left on a business trip.

Duncan Heaster: *Prov. 7:18 Let's solace ourselves with loving- The justification of any sin, but especially sexual sin, is that we have had hard lives and deserve some break, some solace, some human comfort.*<sup>188</sup>

### Proverbs 7:18a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hâlak <sup>e</sup> (הלך) [pronounced haw-LAHK <sup>e</sup> ]	go, come, depart, walk; advance	2 <sup>nd</sup> person masculine singular, Qal imperative	Strong's #1980 (and #3212) BDB #229
râvâh (תרו) [pronounced raw-VAW]	to take one's fill, to drink in, to be satiated with drink	1 <sup>st</sup> person plural, Qal imperfect	Strong's #7301 BDB #924
The NET Bible: <i>The form תרו (nirveh) is the plural cohortative; following the imperative "come" the form expresses the hortatory "let's." The verb means "to be saturated; to drink one's fill," and can at times mean "to be intoxicated with."</i> <sup>189</sup>			
dôdîym (דודים) [pronounced doh-DEEM]	love [between the sexes]	masculine plural noun	Strong's #1730 BDB #187
The NET Bible: <i>Heb "loves." The word דוד (dod) means physical love or lovemaking. It is found frequently in the Song of Solomon for the loved one, the beloved. Here the form (literally, "loves") is used in reference to multiple acts of sexual intercourse, as the phrase "until morning" suggests.</i> <sup>190</sup>			
'ad (עד) [pronounced gahd]	as far as, even to, up to, until	preposition of duration or of limits	Strong's #5704 BDB #723
bôqer (בקר) [pronounced BOH-ker]	morning, daybreak, dawn; the next morning	masculine singular noun with a definite article	Strong's #1242 BDB #133

<sup>188</sup> From <http://www.n-e-v.info/commprov.html> accessed October 24, 2015.

<sup>189</sup> From <https://bible.org/netbible/index.htm?pro7.htm> (footnote); accessed October 11, 2015.

<sup>190</sup> From <https://bible.org/netbible/index.htm?pro7.htm> (footnote); accessed October 11, 2015.

**Translation:** Come [with me] and we will be satiated with [sexual] love until the morning. The young man, who was with a group of not-so-smart people, has split from this group to hook up with this married woman. The context of this passage will clearly indicate that she is married.

This is clearly a relationship based upon sexual lust because she wants him to be with her for the evening, until the next morning.

She talks about love, but what she wants is sex.

### Commentators on Love Versus Sex

Gill: *Come, let us take our fill of love until the morning,.... Taking him by the hand, and pulling him along, she says, "come"; let us not stand here in the streets, but let us go within, and after supper to bed; and there enjoy ourselves.*<sup>191</sup>

Chuck Smith: *Now here again is a total misconception that prevails to the present day. Somehow people have a weird terminology calling sexual intercourse love. It can be an expression of love. But it is generally, when outside of marriage always an expression of lust. And so rather than saying, "Come, let's take our fill of love," in reality you should say, "Come, let's take our fill of lust. Let's seek to fulfill the desires of our flesh."*<sup>192</sup>

Smith continues: *There isn't true love in that. True love is giving, not seeking to receive. Love does not seek its own [benefit]. But yet people have classified this love from the time of Proverbs and they still do today. "Oh, we made love last night." No, that's degrading to the term of love. Unless, as I say, it's as God has ordained within the sacred bonds of marriage and it becomes that beautiful expression between husband and wife, where as God said, [in actual love] "The two become one flesh" ( Genesis 2:24 ).*<sup>193</sup>

Joe Guglielmo: *Love is not feelings but an act of your will. I am not saying that we don't have feelings for our spouse, we do. But those feelings can wax and wane but true love does not! If you truly love someone and you marry them, then the fruit that is born out of that deep commitment to each other is sex, which is beautiful. But what we have done is made love the sexual act and thus, there is no commitment to that person. It is just a fulfillment of a lustful desire.*<sup>194</sup>

In other words, the confusion of love and sex did not begin in the 1960's.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Guglielmo then gives an example from the Bible of lust versus love. Remember his earlier point, *love is not feelings but an act of will.*

### The Rape of Tamar, from Joe Guglielmo

Let me show you an example of this...Our story comes from 2Samuel chapter 13. Here we see Absalom and his sister Tamar, born of David through his wife Maacah, and Tamar was beautiful. Also mentioned is Amnon, David's first-born son through Ahinoam the Jezreelitess. Being the first-born meant that he was next in line to the throne, but Amnon had a problem. He lusted after his half-sister Tamar and it was so bad that he was sick over it. It affected his life. Now I want you to notice that I didn't say that he was in love with her but he lusted after her and you may think that is harsh, but when you read the story, you will see why I have said that. Like his father David, Amnon wants to take something that did not belong to him.

Also involved in this story is Jonadab, who was the cousin of Amnon and both these men were wicked. It says

<sup>191</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 7:18.

<sup>192</sup> From <http://www.studylight.org/commentaries/csc/view.cgi?bk=19&ch=7> accessed October 22, 2015.

<sup>193</sup> From <http://www.studylight.org/commentaries/csc/view.cgi?bk=19&ch=7> accessed October 22, 2015 (edited).

<sup>194</sup> From [Calvary Chapel of Manitowoc](#); accessed October 23, 2015.



## The Rape of Tamar, from Joe Guglielmo

that Jonadab was Amnon's friend, but I disagree. You see, a true friend will not lead you down a sinful path. A true friend will not encourage you to sin, and yet, that is exactly what Jonadab is doing here! Jonadab asks Amnon why he is looking so ill, and Amnon tells him that he is in love with the sister of Absalom. Why didn't he just say his own sister? Because sin, this lust is so strong that it is twisting the reality of the situation so he can continue down this path!

And Jonadab tells him that he needs to lay down on his bed and when David comes in and asks what is wrong, just tell him that you would like your sister Tamar to come in and care for you. It all sounds good until you understand that they both were plotting the rape of Tamar! How fast we respond to wicked advice and reject godly!

So we see that Amnon is refusing to eat and when King David came to see him he looked bad. And to help him feel better, get some nourishment, Amnon asked for Tamar to come and prepare a meal for him, and David sent her to him. And here is this innocent young woman who was willing to care for her brother. And as she prepares all this food for him, he still refuses to eat until he dismisses all the servants in his house. Once they are gone he tells Tamar to bring the food for him into the bedroom. What a wicked plan, and all this is being done to deceive Tamar so that he can rape her!

And when Tamar finds out what he wants to do to her she is shocked and is pleading with him not to go down this path, not to be a fool and disgrace her. He was to be the next king in Israel and this would put an end to that. These are very wise words from Tamar. She is trying to persuade Amnon to stop this before it goes any further. It is as Clarke wrote, "There is something exceedingly tender and persuasive in this speech of Tamar; but Amnon was a mere brute, and it was all lost on him."

And listen to what happens after he rapes his half-sister Tamar. In 2Samuel 13:15-17, "Then Amnon hated her exceedingly, so that the hatred with which he hated her was greater than the love with which he had loved her. And Amnon said to her, 'Arise, be gone!' So she said to him, 'No, indeed! This evil of sending me away is worse than the other that you did to me.' But he would not listen to her. Then he called his servant who attended him, and said, 'Here! Put this woman out, away from me, and bolt the door behind her.'"

Love is not turned off and on like a light switch, but lust most certainly is! And please understand that love is not just the act but it is a relationship, it is not just a feeling, it is an act of your will. And here Amnon, as soon as he is done raping her, he tosses her out in the street like a dog! He refuses to listen to her pleas to let her stay. He could still do the right thing and marry her or pay her bride-price that was compensation for the fact that she would be less likely to be married since she was no longer a virgin. That is a tragic story that happens even today!

Final commentary on this topic by Guglielmo: Regarding sexual relations outside the marriage relationship, Smith tells us, "Let me give a friendly, fatherly, tip unto all of you young girls, who may be in the position of Tamar, in that you have some fellow who is really pressing hard to have sex with you. He is the soul of kindness. He is very attentive. He calls all the time. He opens the door for you. He brings you flowers, but he's pushing hard for a sexual relationship. Don't give in. If you really love him, make him wait until you're married. If he really loves you, he will. Over, and over, time and again, the fellow will press and press until he has taken you to bed, and that's the last you see or hear from him. You're no longer a challenge. He's conquered, and he's off for new conquests. If you really love him and want him, make him wait. If you really love God, and love yourself, make him wait."

And let me also say this. I understand that in high school there is a lot of pressure to have sexual relations, but listen carefully to what I have to say. Girls want to have sexual relations with boys because they think that will solidify their relationship. Boys want to have sex with girls because they want to have sex with girls. And girls, please understand that once you have sex with a boy, within a few weeks those relationships have dissolved away and you have given a piece of yourself away. God has what is best and if it is true love, understand that TRUE LOVE WAITS!

From [Calvary Chapel of Manitowoc](#); accessed October 23, 2015 (slightly edited).

## Chapter Outline

## Charts, Graphics and Short Doctrines

### Proverbs 7:18b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'âlaç (אָלַח) [pronounced <i>gaw-LAHS</i> ]	<i>to delight oneself, to enjoy [together], to rejoice</i>	1 <sup>st</sup> person plural, Hithpael imperfect with the voluntative hê	Strong's #5965 BDB #763
The hê at the end is called a voluntative hê and the verb itself is known as a cohortative and is often translated with the additional word <i>let, may, might, ought, should</i> .			
The NET Bible: <i>The form is the Hitpael cohortative of אָלַח ('alas), which means "to rejoice." Cf. NIV "let's enjoy ourselves."</i> <sup>195</sup>			
James Rickard:			
1) <i>In his rebuke of Job, Zophar insisted that those who obtain dishonest wealth ultimately do not "enjoy" the result of their effort, Job 20:18.</i>			
2) <i>God cited the ostrich, an unwieldy part of his creation, which, although it can flap its wings, does not fly, Job 39:13. It leaves its eggs exposed and treats its young harshly.</i>			
3) <i>Our verse (Prov. 7:18) where wisdom admonished the young man who spends the night with an adulteress. The adulteress exclaims, "Let us enjoy ourselves," but her sins lead to death.</i> <sup>196</sup>			
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
'ôhâbîym (אֹהֲבַיִם) [pronounced <i>oh-hawb-EEM</i> ]	<i>love, loves; lovers, paramours, amours; especially of illicit, licentious loves and lovers</i>	masculine plural noun with the definite article	Strong's #159 BDB #13

Many ancient translations understood this to mean, *embrace, sexual embrace*. This word only occurs here.

**Translation:** *Let us enjoy ourselves in illicit loving,...* The Hithpael is a stem where the participants act upon one another. They will delight in one another; they will enjoy one another. She is leaving nothing to this young man's imagination.

The word translated *illicit loving* can refer to the act or to illicit lovers.

You may recall that this woman *strengthened her face*; what she is saying to this young man is quite explicit.

<sup>195</sup> From <https://bible.org/netbible/index.htm?pro7.htm> (footnote); accessed October 11, 2015.

<sup>196</sup> From <http://gracedoctrine.org/proverbs-chapter-7/> accessed October 19, 2015.

The pleasure promised in satiating their lusts will be short-lived and ultimately bitter.<sup>197</sup>

Proverbs 7:19a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced <i>kee</i> ]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
'êyn (אֵין) [pronounced <i>ān</i> ]	<i>nothing, not, [is] not; not present, not ready; expresses non-existence, absence or non-possession; [there is] no [none, not one, no one, not]</i>	particle of negation; substantive of negation	Strong's #369 BDB #34
'îysh (אִישׁ) [pronounced <i>eesh</i> ]	<i>a man, a husband; anyone; a certain one; each, each one, everyone</i>	masculine singular noun (sometimes found where we would use a plural); with the definite article	Strong's #376 BDB #35
The NET Bible: Heb "the man." The LXX interpreted it as "my husband," taking the article to be used as a possessive. Many English versions do the same. <sup>198</sup>			
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
bayith (בַּיִת) [pronounced <i>BAH-yith</i> ]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #1004 BDB #108

**Translation:** ...for this man [is] not in his home. The reason why this woman is able to do this is, her man is not at home. However, she does not call him *my man* or *my husband*. He is simply *the man*; and she is apparently living in *his house*. But this is *her* husband and she is living in *their* house. This is a very impersonal way to speak of him. This approach removes her emotionally from him; as well as the young man she is seducing. Whatever conjugal obligation<sup>199</sup> she has is diminished by using these carefully chosen words.

This indicates that this woman is married and she is clearly desirous of committing adultery.

Clearly, this woman is looking to commit adultery; therefore, it is appropriate to cover the Doctrine of Adultery.

### The Doctrine of Adultery (mostly by R. B. Thieme, Jr.)

- 1) Adultery is prohibited by the Word of God. Ex. 20:14 Deut. 5:18
- 2) Mental adultery is also condemned. Matt. 5:27–28
- 3) Adultery produces "scar tissue" on the right bank of the soul. Prov. 6:32 Eph. 4:19
  - i. Scar tissue is called hardness of heart, of callousness of heart; and it is the build up of negative volition toward all forms of divine truth (laws of divine establishment for the believer and unbeliever; the gospel for the unbeliever; and Bible doctrine for the believer). It is called *being seared with a hot iron* in 1Tim. 4:2.

<sup>197</sup> Paraphrasing Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 7:18.

<sup>198</sup> From <https://bible.org/netbible/index.htm?pro7.htm> (footnote); accessed October 11, 2015.

<sup>199</sup> The words *conjugal obligation* are from Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 7:19.

## The Doctrine of Adultery (mostly by R. B. Thieme, Jr.)

- 4) Adultery carries certain laws of punishment, such as frustration, and leads to certain forms of slavery. Adultery is one of the manifestations of both sublimation (Escapism) and emotional revolt of the soul. This Principle is taught by the use of a Greek noun translated “greediness” in Eph. 4:19 and “covetousness” in, Eph. 5:3 and means a “frantic search for happiness.” These passages indicate that there is a built-in punishment that goes with adultery.
- 5) Adultery has a destructive effect on the body of both male and female, as well as on the soul (1Cor. 6:13–18). Promiscuity can result in male impotence and inability to enjoy fully the woman for whom he was designed. Promiscuity can result in female frigidity, or the antithesis, nymphomania, and destroys the woman’s ability to respond to God and or the right man and to receive from him the fulfillment for which she was designed. Now this may come as a shock to some, but God is the Author of sex, and as such, he has laid down rules to protect the happiness for which it was designed.
- 6) Adultery is a bona fide basis for divorce (Matt. 5:32; Matt. 19:9; Luke 16:18). The resultant scar tissue on the soul destroys mental and physical compatibility between husband and wife (Deut. 24:4. )
- 7) Adultery is used in the Bible to describe both apostasy and negative volition toward Bible doctrine. Jer. 3:8–10 Ezek. 16:23–43 23:24–30 Rev. 17:1–5
- 8) Marriage is the sanctification of category #2 love. 1Thess. 4:3–8 Heb. 13:4
- 9) God’s Spiritual love relationship with the believer is presented by analogy as in 1Cor. Eph. 5:23–32. The analogy in 1Cor. 11 is that just as the Edification Complex completes the soul of the believer, (Christ completes us) so the man completes woman. The woman becomes the glory of the man just as the Edification Complex in the soul, of the believer becomes the glory of the Lord. The Edification Complex of the soul is built upon Bible doctrine that has been taken into the left lobe, understood and then transferred to the human spirit by faith.

Although this doctrine was taken from:

[www.mustseethisone.com/docs/.../The%20Ten%20Commandments.rtf](http://www.mustseethisone.com/docs/.../The%20Ten%20Commandments.rtf) and

<http://members.cox.net/bbn-z/The%20Doctrine%20of%20Adultery.pdf>

Both of these appear to be taken almost word-for-word from R. B. Thieme, Jr.’s notes in *The Ten Commandments*; © 1971 by R. B. Thieme, Jr.

Some additional notes were taken from

<http://wisdomknowledge.wordpress.com/2010/05/28/the-seventh-commandment/> (Which is also taken almost word-for-word from *The Ten Commandments*).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

### Proverbs 7:19b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
hālak <sup>e</sup> (הָלַךְ) [pronounced haw-LAHK <sup>e</sup> ]	<i>to go, to come, to depart, to walk; to advance</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong’s #1980 (and #3212) BDB #229
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong’s # BDB #88
derek <sup>e</sup> (דֶּרֶךְ) [pronounced DEH-rek <sup>e</sup> ]	<i>way, distance, road, path; journey, course; direction, towards; manner, habit, way [of life]; of moral character</i>	masculine singular noun	Strong’s #1870 BDB #202

## Proverbs 7:19b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
min (מִן) [pronounced <i>min</i> ]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
râchôwq (רָחוֹק) [pronounced <i>raw-KHOHK</i> ]	<i>distant, far; as a noun, it means distance (which can be a reference to time or space)</i>	Noun/adjective	Strong's #7350 BDB #935

Min + râchôwq mean *from afar off, far away; from an emotive distance.*

**Translation:** He has gone on a journey far away. Her husband is not just gone for a short time; he is not at the local bar getting soused. As we will see, this is a business trip; and he is making money for their family. He is far away at this time, so her prey can feel safe. She is leading him into a trap but assuring him all the while that he is safe.

Joe Guglielmo: *God has given us His Word and He tells us that, "Marriage is honorable among all, and the bed undefiled; but fornicators and adulterers God will judge." Hebrews 13:4. Sex between a husband and a wife is not wrong, God has given it to us not only for procreation but to enjoy. But Satan has come and perverted that which God has given to us and now it is sex with every Tom, Dick and Harry or Harriet... Studies have shown that the divorce rate is higher for those who have had sex prior to marriage. Let me show you what I mean. When a man is married as a virgin, his divorce rate is 63 percent lower than a non-virgin. For women, it's 76 percent lower. (Edward O. Laumann, et al., The Social Organization of Sexuality: Sexual Practices in the United States (Chicago: University of Chicago Press, 1994), 503).<sup>200</sup>*

At this point in time, our betrothed, Jesus Christ, is on a long journey (but He will most certainly return). Is our focus upon Him and His return, or is our focus upon whatever carnal lusts we can satiate in the interim?<sup>201</sup> This woman does as she pleases, while her master is away. Is this who we are as believers in Jesus Christ? Or do we do as recommended in Heb. 12:2 **Let us fix our eyes on Jesus, the pioneer and perfecter of our faith, who for the joy set before Him endured the cross, scorning its shame, and sat down at right hand of the throne of God.** (Berean Study Bible)

## Proverbs 7:20a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ts <sup>o</sup> rôr (צֶרֶר) [pronounced <i>tseh-ROHR</i> ]	<i>bundle, parcel, pouch, bag; pebble</i>	masculine singular construct	Strong's #6872 BDB #865
keçeph (כֶּסֶף) [pronounced <i>KEH-sef</i> ]	<i>silver, money; silver [as a metal, ornament, color]; shekels, talents</i>	masculine singular noun with the definite article	Strong's #3701 BDB #494
lâqach (לָקַח) [pronounced <i>law-KAHKH</i> ]	<i>to take, to take away, to take in marriage; to seize</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #3947 BDB #542

<sup>200</sup> From [Calvary Chapel of Manitowoc](#); accessed October 23, 2015.

<sup>201</sup> Gill makes a similar analogy: Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 7:19.



## Proverbs 7:20a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yâd (יָד) [pronounced yawd]	generally translated <i>hand</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #3027 BDB #388

This combination of the bēyth preposition and *hand* means *in his hand; in his power, in his possession; under his control; with him; through him, by him, by means of him; at his hand [i.e., before him, in his sight]*.

**Translation:** He took a lot [lit., a bag] of money with him [lit., in his hand]. This guy is on a business trip. He is not taking all of this money with him to spend on frivolous items. He is apparently rich and rich people get that way by their investments and the way that they deal with money. This is likely his profession. He might be a trader; he might purchase goods from a distance away to resell at a profit; or to use and to profit from (like farm or ranch animals).

The woman appears to be unencumbered with children.

## Proverbs 7:20b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
yôwm (יוֹם) [pronounced yohm]	<i>day; time; today or this day (with a definite article); possibly immediately</i>	masculine singular construct	Strong's #3117 BDB #398
keseh (כֶּסֶח) or kese <sup>2</sup> (כֶּסֶח) [pronounced KEH-seh]	<i>full moon</i>	masculine singular noun with the definite article	Strong's #3677 BDB #490

The NET Bible: *Heb "new moon." Judging from the fact that the husband took a purse of money and was staying away until the next full moon, the woman implies that they would be safe in their escapade. If v. 9 and v. 20 are any clue, he could be gone for about two weeks – until the moon is full again.*<sup>202</sup>

bôw <sup>3</sup> (אוּב) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #935 BDB #97
bayith (בַּיִת) [pronounced BAH-yith]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #1004 BDB #108

**Translation:** He will come [back] to his home at the full moon [lit., regarding the day of the full moon].” This appears to be a business trip because his wife knows that he is far away and she knows when he will return. Very

<sup>202</sup> From <https://bible.org/netbible/index.htm?pro7.htm> (footnote); accessed October 11, 2015.

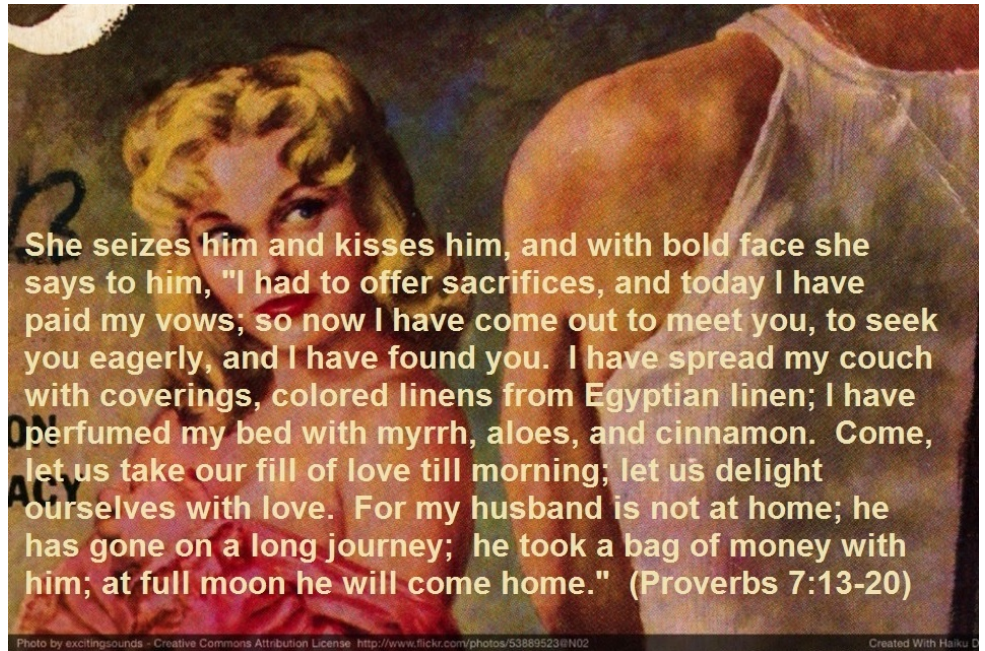
likely, this is what he does for a living; and these trips are planned out, where both of them know the time frame involved.

She ignores the obligation of love and duty, speaking of her husband as one standing at a distance from her.<sup>203</sup>

Peter Pett: *She calls him to a feast of love. They can make love (sexual love) all night, without any likelihood of interference. It will be a feast of love. And they can delight each other, with each other's love (loves, the same word as used by Wisdom in chapter 8) hour by hour until the morning. And it will be quite safe, for 'the man' is at present not at home. He is away for some time. He has gone on a long trip, with a bag full of silver, and is not due back until the full moon. So the young man can be sure that he will not arrive unexpectedly and catch them at it. Note the cold description of her husband as 'the man' and not as 'my husband'. The naive young man is not to think that he is interfering in a love match. It may also indicate her own cold-heartedness.*<sup>204</sup>

**Proverbs 7:13–20 (a graphic);** picture from **Broken Veteran**; accessed October 25, 2015. The soldier briefly recounts his own life experience with Prov. 7.

There is apparently a lot of discussion about this length of time (Gill gives 3 or 4 interpretations<sup>205</sup>); but this simply suggests a lunar cycle of a month. Since the text indicates to us that this is a very dark night—a lunar eclipse—we might reasonably estimate the time of his return to be 14 days. She had to wait until she could go out and get a young man but without being seen.



James Rickard: *Whether the naïve young man begins to worry, or expresses his concern, this woman meets his potential objection by reassuring him that they will not be discovered, since her husband, the one most likely to cause trouble, is on a long journey. She freely acknowledges that her husband will be back in several weeks, indicating that she intends to remain married though unfaithful, leaving the foolish young man without moral excuse for his mindless adultery. Also this fool should have known that she should not be trusted, because her very argument reveals that she is deceitful and unfaithful. Her speech tares apart her camouflage as a professional prostitute for sex, as a professional would not have a husband by which her "Johns" would incur the husband's rage.*<sup>206</sup>

A smoother but less literal translation would be: **Come with me to my home, and we will be satiated with sexual lust until the morning. Let us enjoy each other in this illicit love affair, for my husband is not at home. He has gone on a journey far away, taking a lot of money with him. He won't return for another month.** So, this woman, knowing that her husband will be gone for a month, gets her couch and her bed ready for a sexual encounter and

<sup>203</sup> Paraphrased from Aben-Ezra. Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Prov. 7:19–20.

<sup>204</sup> From <http://www.studyLight.org/commentaries/pet/view.cgi?bk=19&ch=7> accessed October 21, 2015.

<sup>205</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 7:20.

<sup>206</sup> From <http://gracedoctrine.org/proverbs-chapter-7/> accessed October 19, 2015.

she goes out to bring a man into her home for this. She made it sound back in v. 15 that she was trying to meet one particular man; but that is not necessarily the case. She will certainly make this young man think that, she was out looking just for him.

James Rickard sees something here that I am still considering: *What is fascinating is that in vv. 6-7 we see the father, a personification of God our Father, who sees us although we do not see Him, vs. 6, and who has full knowledge and understanding of our inner most being, vs. 7. Then in vv. 19-20 we have a depiction of a “husband” who has gone on a long journey, having taken a bag full of money to purchase something, who will ultimately return. Well if that does not sound like a personification of our Lord Jesus Christ, I don’t know what does! So both KI’s introduce God to this storyline, first God the Father and then God the Son.*<sup>207</sup> This would make the woman very much like unfaithful Israel, always chasing after false idols (lovers).

I am still considering this; and Rickard goes into much more detail comparing the husband to the Lord Jesus Christ. Quite frankly, I am still thinking about this one. She is unfaithful to her husband as Israel has been unfaithful to their Lord.

### The Husband as Type of Christ

The Husband	Jesus Christ
The correct man to have intimate relations with this woman.	Jesus Christ is the correct man to reign over Israel.
The husband is on a long journey.	Jesus ascended to be with the Father,
The husband took with him a bag of money.	Jesus purchased us with His blood.
The husband would return at a specific point in time.	Jesus will also return at a specific point in time.

From <http://gracedoctrine.org/proverbs-chapter-7/> accessed October 19, 2015.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Rickard also claims that this is the Festival of Booths that this man is attending. *The new moon is in regard to the beginning of the seventh month, Tishri, (Sept – Oct), which was a time appointed by God in Lev 23:23-25 to be celebrated called the Feast of Trumpets; Rosh Hashanah as it is known today. The blowing of the trumpets indicated the beginning of the civil New Year, cf. Num 29:1-6. The full moon, being 15 days later was the Feast of Booths or Tabernacles in Lev 23:33-43. It was the last of the seven festivals given by God for Israel to commemorate. It was a seven day festival concluded with a holy convocation. During the week people lived in booths or huts mad of boughs, Neh 8:14-18, commemorating God’s provisions as He freed them from slavery and brought them out of Egypt and through the wilderness.*<sup>208</sup> My own impression is, the husband is away on a business trip. Rickard goes on to talk about the religious significance of this time, and tie it to the type above, associated the Feast of Booths with the Second Advent (the return of the Lord).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

### The Foolish Young Man is Taken in

<sup>207</sup> From <http://gracedoctrine.org/proverbs-chapter-7/> accessed October 19, 2015.

<sup>208</sup> From <http://gracedoctrine.org/proverbs-chapter-7/> accessed October 19, 2015.

There are portions of vv. 22–23 which were very difficult to translate, and therefore, difficult to explain.

Today in the Word (April 7, 2013): *To trap an animal, one must know its ways, including what it eats and where its hole or den is likely to be found. A bit of cheese or peanut butter in the right place, for example, and a careless mouse is easily caught. The key is to spotlight the bait and hide the consequences. The same holds true in the case of sexual purity, including marital faithfulness. The foolish young man in today's reading saw only the bait—a willing, beautiful woman—and not the consequences—sin and death. Wisdom would have showed him the truth, protected him from temptation, and strengthened him for righteous obedience.*<sup>209</sup>

She reaches out to him in an abundance her instruction; in smoothness of her [two] lips she seduces him. Going after her suddenly, as an ox unto slaughter, he comes in; and as a fetter unto correction of a fool. As far as pierces an arrow his liver as rushes a bird unto a snare and he has not known, for as his soul [is] he.

Proverbs  
7:21–23

She seduces him with an abundance of her persuasiveness; she brings him down [or, **seduces him**] with the smoothness of her lips, [so that he] is following after her at that instant. [Just] like an ox, he goes to the slaughter. And just as ankle restraints chastise the fool, until the arrow pierces his liver; [and] just as the bird rushes into a trap but he does not know [it], for it [is] his life [so this man responds to her].

She is able to seduce him with the abundance of flattery; she brings him down with her smooth and tantalizing lips, so that he immediately follows after her, like an ox going to the slaughter. And just as ankle restraints are used to chastise the fool, until the arrow pierces his liver; and just like the bird who rushes into a trap unknowingly, and dies; so he follows after her.

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)	She reaches out to him in an abundance her instruction; in smoothness of her [two] lips she seduces him. Going after her suddenly, as an ox unto slaughter, he comes in; and as a fetter unto correction of a fool. As far as pierces an arrow his liver as rushes a bird unto a snare and he has not known, for as his soul [is] he.
Latin Vulgate	She <u>entangled</u> him with many words, and drew him away with the flattery of her lips. Immediately he follows her as an ox led to be a <u>victim</u> , and as a <u>lamb playing the wanton</u> , and not knowing that he is drawn like a fool to bonds, Till the arrow pierce his liver: as if a bird should make haste to the snare, and knows not that his life is in danger.
Plain English Aramaic Bible	And she <u>deceived</u> him with the multitude of her words; in the flattery of her lips unto him, she enticed him. And he went after her like a child, and like a bull that goes with a butcher, and like a <u>dog</u> to captivity. And like a <u>stag</u> when an arrow flies into its liver, he hastens like a living bird to a snare, and does not know that it is to the death of his soul that he goes.
Peshitta (Syriac)	With much fair speech she <u>misled</u> him, with the flattering of her lips she forced him. He went after her as a little child, as an ox that goes to the slaughter, and as a <u>dog to be muzzled</u> ; And as a <u>stag</u> whose liver is pierced with an arrow, as a bird hastens to the snare, and does not know that he goes to his death.
Septuagint (Greek)	So with much conversation she <u>prevailed</u> on him to go astray, and with the <u>snares</u> of her lips <u>forced</u> him from <i>the right path</i> . And he followed her, being gently led on, as that of an ox led to the slaughter, and as a <u>dog to bonds</u> , or as a <u>deer</u> shot in the

<sup>209</sup> From [http://www.preceptaustin.org/proverbs\\_illustrations.htm#7](http://www.preceptaustin.org/proverbs_illustrations.htm#7) accessed October 24, 2015.



liver with an arrow: and he hastens as a bird into a snare, not knowing that he is running for his life.

Significant differences: Although the first verb has a myriad of meanings, these were stretched somewhat by the ancient translations above. In the second phrase, *smoothness of lips* could probably be construed as flattery, as we find in the Latin and Aramaic. The verb *forced* in the Greek may not be a reasonable translation from the Hebrew.

There is a difficult phrase after the ox being led to the slaughter. The Latin has a *lamb playing the wanton*; the Aramaic and Greek have a *dog being led to bonds*.

The phrase after that has something being pierced with an arrow in its liver. The Aramaic and Greek both say this is a *deer* (or a *stag*). In other words, there are a lot of problems for the center section of this passage.

### Limited Vocabulary Translations:

Bible in Basic English	With her fair words she overcame him, forcing him with her smooth lips. The simple man goes after her, like an ox going to its death, like a roe pulled by a cord; Like a bird falling into a net; with no thought that his life is in danger, till an arrow goes into his side.
Easy English	The woman persuaded the young man. She led him away. She tempted him with easy words. Suddenly, he followed her. He was like a cow on the day when it will die. He was like a deer (animal) that walks into the hunter's trap. An arrow shoots! He was like a bird that enters a trap. He did not realise that his action would cause his death.
Easy-to-Read Version	The woman used those words to tempt the young man. Her smooth words tricked him. And the young man followed her to the trap. He was like a bull being led to the slaughter. He was like a deer walking into a trap, with a hunter ready to put an arrow through its heart. The boy was like a bird flying into a net. He didn't know the danger he was in.
Good News Bible (TEV)	So she tempted him with her charms, and he gave in to her smooth talk. Suddenly he was going with her like an ox on the way to be slaughtered, like a deer prancing into a trap where an arrow would pierce its heart. He was like a bird going into a net--he did not know that his life was in danger.
<i>The Message</i>	Soon she has him eating out of her hand, bewitched by her honeyed speech. Before you know it, he's trotting behind her, like a calf led to the butcher shop, Like a stag lured into ambush and then shot with an arrow, Like a bird flying into a net not knowing that its flying life is over.
Names of God Bible	With all her seductive charms, she persuades him. With her smooth lips, she makes him give in. He immediately follows her like a steer on its way to be slaughtered, like a ram hobbling into captivity [Hebrew meaning of this line uncertain] until an arrow pierces his heart, like a bird darting into a trap. He does not realize that it will cost him his life.



NIRV	<p>She led him astray with her clever words.          She charmed him with her smooth talk.          All at once he followed her.          He was like an ox going to be killed.          He was like a deer stepping into a trap          until an arrow struck its liver.          He was like a bird rushing into a trap.          Little did he know it would cost him his life!</p>
New Simplified Bible	<p>She seduced him with her persuasive words. She forced him with her flattering lips. He immediately goes after her. He is like a bull that goes to the slaughter. Or as a fool to the correction of the stocks,          Till a dart strikes through his liver. The bird hurries to the snare without knowing it would cost his life.</p>

### Thought-for-thought translations; paraphrases:

Common English Bible	<p>She seduces him with all her talk.          She entices him with her flattery.          He goes headlong after her,          like an ox to the slaughter,          like a deer leaping into a trap [Heb uncertain],          until an arrow pierces his liver,          like a bird hurrying to the snare,          not aware that it will cost him his life.</p>
Contemporary English V.	<p>And so, she tricked him with all of her sweet talk and her flattery. Right away he followed her like an ox on the way to be slaughtered, or like a fool on the way to be punished and killed with arrows. He was no more than a bird rushing into a trap, without knowing it would cost him his life.</p>
The Living Bible	<p>So she seduced him with her pretty speech, her coaxing and her wheedling, until he yielded to her. He couldn't resist her flattery. He followed her as an ox going to the butcher or as a stag that is trapped, waiting to be killed with an arrow through its heart. He was as a bird flying into a snare, not knowing the fate awaiting it there.</p>
New Berkeley Version	<p>By her sophistries she draws him away; with the flattery of her lips she entices him. Suddenly he goes after her, as an ox goes to the slaughter [Reluctantly, but not completely aware of the danger.], in fetters a fool to his punishment, till an arrow strikes his liver; as a bird hastening to the snare [He now quickens his pace as he yields to her charms.], for he does not know that it will cost his life.</p>
New Century Version	<p>By her clever words she made him give in;          by her pleasing words she led him into doing wrong.          All at once he followed her,          like an ox led to the butcher,          like a deer caught in a trap          and shot through the liver with an arrow.          Like a bird caught in a trap,          he didn't know what he did would kill him.</p>
New Life Version	<p>She leads him away with her tempting talk. She tempts him with the smooth words of her lips. All at once he follows her, like a bull going to be killed, like a wild animal goes into a trap, until an arrow cuts through him. Like a bird that hurries into the net, he does not know that he will lose his life.</p>
New Living Translation	<p>So she seduced him with her pretty speech          and enticed him with her flattery.          He followed her at once,          like an ox going to the slaughter.</p>

He was like a stag caught in a trap [As in Greek and Syriac versions; Hebrew reads *slaughter, as shackles are for the discipline of a fool.*],  
 awaiting the arrow that would pierce its heart.  
 He was like a bird flying into a snare,  
 little knowing it would cost him his life.

### Partially literal and partially paraphrased translations:

American English Bible	She leads him astray and acts like a friend, while tying a noose 'round his neck. By the words from her lips, she reels him in; and like an ox to be slaughtered he follows along... like a dog that's led with a chain, or a stag that's shot in the liver. So he hurries like fowl to a snare, not seeing that he's running for his life.
Beck's American Translation	Immediately he's following her— like an ox going to be butchered, like a ram hobbling into captivity [ <i>The Hebrew is obscure</i> — till an arrow pierces him; like a bird rushing into a snare, he doesn't know it will cost him his life.
International Standard V	She leads him astray with great persuasion; with flattering lips she seduces him. All of a sudden he follows her like an ox fit for slaughter or like a fool fit for a trap [So MT; LXX reads <i>a dog fit for chains</i> ] until an arrow pierces his liver. As a bird darts into a snare, he doesn't realize his fatal decision [Lit. <i>realize it is his life</i> ].
New Advent (Knox) Bible	Alas, the ready speech that beguiles him, the seducing lips that lead him captive away! He follows without more ado, unwitting as the ox that goes to the shambles, or a frisking lamb [The sense of the Hebrew text here is uncertain.]; nor knows what fetters await him, till the shaft is already deep in his bosom. So joyfully flies bird into snare, heedless of its life's peril.
Today's NIV	With persuasive words she led him astray; she seduced him with her smooth talk. All at once he followed her like an ox going to the slaughter, like a deer stepping into a noose till an arrow pierces his liver, like a bird darting into a snare, little knowing it will cost him his life.
Translation for Translators	So she persuaded him by her enticing/tempting words. She allured him by her smooth/sweet talk. And he went with her immediately, like an ox that was going to where it would be slaughtered, or like a deer (OR, a fool) that is stepping into a noose/trap, where it will remain/stay until someone shoots an arrow into its liver <i>and kills it</i> . He was like a bird that flew into a trap. He did not know that it would cost him his life/he would die as a result .

### Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	She affixes to him with her abundance of learning, and with the smooth-talk of her lips she outcasts him. He went after her suddenly, as a bull brought into slaughter, babbling and jingling at the correction, until the arrow sliced his liver, as a fowl hastening to the mesh, not knowing it's for his life.
Ferrar-Fenton Bible	She seduced him by pratteling much ; She deludes by her pattering lips! ` He went,like an ox to be slain; Went and leaped like a stag to a net, Till his liver is pierced by her dart; As a bird he makes haste to the trap, And knows not, it is for his life!

HCSB	She seduces him with her persistent pleading; she lures with her flattering talk. He follows her impulsively like an ox going to the slaughter, like a deer bounding toward a trap until an arrow pierces its liver, like a bird darting into a snare--he doesn't know it will cost him his life.
Jubilee Bible 2000	With her much fair speech she caused him to yield; with the flattering of her lips she persuaded him. He went after her straightway, as an ox goes to the slaughter or as a fool to the correction of the stocks, until the arrow pierces through his liver. <i>He is</i> as a bird struggling in the snare and not knowing that it is against his own life.
Lexham English Bible	She persuades him with the greatness of her teachings; with her smooth lips she compels him. He goes after her suddenly; like an ox to the slaughter he goes, and like a stag to the instruction of a fool, until an arrow pierces his {entrails}, like a bird rushing into a snare, but he does not know that {it will cost him his life}.
NIV – UK	With persuasive words she led him astray; she seduced him with her smooth talk. All at once he followed her like an ox going to the slaughter, like a deer [Syriac (see also Septuagint); Hebrew <i>fool</i> ] stepping into a noose [The meaning of the Hebrew for this line is uncertain.] till an arrow pierces his liver, like a bird darting into a snare, little knowing it will cost him his life.

**Catholic Bibles (those having the imprimatur):**

Christian Community (1988)	She led him astray with such smooth and seductive words. At once he followed her, as an ox led to slaughter or a deer caught in a snare until its liver is pierced by an arrow; as a bird springs at the snare unaware that its life is at stake.
The Heritage Bible	She stretched him away with her abundant instruction; she pushed him in with what she allotted with her lips. He walks after her instantly, as an ox goes to the slaughter, and as a fool to the corrective discipline of the stocks, Until an arrow slices his liver, as a little bird flows like liquid to the springnet, and does not know that it is for his soul.
New American Bible (2002)	She wins him over by her repeated urging, with her smooth lips she leads him astray; He follows her stupidly, like an ox that is led to slaughter; Like a stag that minces toward the net, till an arrow pierces its liver; Like a bird that rushes into a snare, unaware that its life is at stake.
New American Bible (2011)	She wins him over by repeated urging, with her smooth lips she leads him astray [The verbs “to win over” (lit., “to lead astray”) and “to lead off” can be used of leading animals such as a donkey (Nm 22:23) or sheep (Jer 23:2 and 50:17). The animal imagery continues as the youth is compared to an ox, a fallow deer, and a bird in the moment they are slaughtered. None of the animals are aware of their impending death.]. Prv 5:3; 6:24. He follows her impulsively, like an ox that goes to slaughter; Like a stag that bounds toward the net, till an arrow pierces its liver; Like a bird that rushes into a snare, unaware that his life is at stake.
New Jerusalem Bible	With her persistent coaxing she overcomes him, lures him on with her wheedling patter. Forthwith he follows her, like an ox on its way to the slaughterhouse, like a madman on his way to the stocks, until an arrow pierces him to the liver, like the bird that dashes into the net without realising that its life is at stake.
New RSV	With much seductive speech she persuades him; with her smooth talk she compels him.

Right away he follows her,  
 and goes like an ox to the slaughter,  
 bounds like a stag towards the trap\*  
 until an arrow pierces its entrails.  
 He is like a bird rushing into a snare,  
 not knowing that it will cost him his life.

Revised English Bible

Persuasively she cajoled him, coaxing him with seductive words.  
 He followed her, the simple fool, like an ox on its way to be slaughtered, like an antelope bounding into the noose,  
 like a bird hurrying into the trap; he did not know he was risking his life until the arrow pierced his vitals.

**Jewish/Hebrew Names Bibles:**

Complete Jewish Bible

With all her sweet talk she convinces him, enticing him with her seductive words.  
 At once he follows her like an ox on its way to be slaughtered; like a fool to be punished in the stocks; or like a bird rushing into a trap, not knowing its life is at stake till an arrow pierces its liver.

exeGesés companion Bible

With her abundant doctrine, she spreads him out;  
 with the smoothing over of her lips she drives him:  
 suddenly he goes after her  
 - as an ox going to the slaughter  
 - as a fool to the discipline of tinklers:  
 until an arrow strikes through his liver;  
 as a bird hastens to the snare  
 and knows not it is for his soul.

JPS (Tanakh—1985)

She sways him with her eloquence,  
 Turns him aside with her smooth talk.  
 Thoughtlessly he follows her,  
 Like an ox going to the slaughter,  
 Like a fool to the stocks for punishment—  
 Until the arrow pierces his liver.  
 He is like a bird rushing into a trap,  
 Not knowing his life is at stake.

Judaica Press Complete T.

She swayed him with all her talk; with the smooth talk of her lips she entices him.  
 He follows her immediately—as an ox goes to the slaughter, and as a viper to the chastisement of a fool until an arrow splits his liver, as a bird hastens to a snare, and he does not know that it is at the cost of his life.

Orthodox Jewish Bible

By her enticing speech she caused him to yield, with the smoothness of her sfatayim she seduced him.  
 He goeth after her and followeth immediately, as a shor (ox) goeth to tavach (stock yard, slaughter-house), or as the fettered to the musar of the fool;  
 Till a khetz (arrow) strike through his liver; as a tzippor hasteth to the pach (snare), and knoweth not that it is for his nefesh (life).

*The Scriptures* 1998

With her many words she leads him astray, With her smooth lips she seduces him.  
 He goes after her immediately, Like an ox he goes to the slaughter, And as in chains, a fool to the punishment,  
 Till an arrow strikes through his liver; Like a bird rushing into a snare, And did not know it would take his life.

**Expanded/Embellished Bibles:***The Amplified Bible*

With her many persuasions she caused him to yield;  
 With her flattering lips she seduced him.

The Expanded Bible	<p>Suddenly he went after her, as an ox goes to the slaughter [not knowing the outcome],  Or as one in stocks going to the correction [to be given] to a fool,  Until an arrow pierced his liver [with a mortal wound];  Like a bird fluttering straight into the net,  He did not know that it <i>would cost</i> him his life.  By her clever words she ·made him give in [seduces him];  by ·her pleasing words [“the flattery of her lips”] she ·led him into doing wrong [persuades/compels him].  All at once he followed her,      like an ox led to the ·butcher [slaughter],  like a ·deer caught in a trap [or fool to the stocks]      ·and shot through the liver with an arrow [until an arrow pierces his liver].  Like a bird ·caught in [“hurrying to”] a trap,  he didn’t know ·what he did would kill him [it would cost him his life].</p>
Kretzmann’s Commentary	<p>With her much fair speech she caused him to yield, she brought him around, she broke down his resistance, with the flattering of her lips she forced him, the young man being no match for the skilful and enticing rhetoric which the adulteress knew to employ. He goeth after her straightway, at once, with passionate promptness, the text indicating that this is always the case in similar situations, as an ox goeth to the slaughter or as a fool to the correction of the stocks, that is, as one who has lost his right mind is caught and fettered, till a dart strike through his liver, an arrow dividing his vital organs; as a bird hasteth to the snare and knoweth not that it is for his life, the young man of the story and all victims like him not realizing that their life, their soul's welfare, is at stake.</p>
NET Bible®	<p>She persuaded him with persuasive words;  with her smooth talk [<i>Heb</i> “smooth of her lips”; cf. NAB “smooth lips”; NASB “flattering lips.” The term “lips” is a metonymy of cause representing what she says] she compelled him.  Suddenly he went after her  like an ox that goes to the slaughter,  like a stag prancing into a trapper’s snare  till an arrow pierces his liver –  like a bird hurrying into a trap,  and he does not know that it will cost him his life.</p>
The Voice	<p><i>It worked!</i> She enticed him with seductive words,      seduced him with her smooth talk.  Right away he followed her <i>home</i>.      <i>He followed her</i> like a bull being led to the slaughter,  Like a fool [Some manuscripts read “deer.”] caught in a trap      (that is, until an arrow punctures his liver),  Like a bird flying straight into a net.      He had no clue his life was at stake; <i>everything was about to change</i>.</p>

**Literal, almost word-for-word, renderings:**

Concordant Literal Version	<p>She turned him aside with her great influence; With slick words on her lips she induced him.  Suddenly he was going after her, Like a bull that comes to the slaughter, Like a calf to the bonds of foolish creatures,  Until an arrow thrusts through his liver, As through a bird that hastened to the snare  When it did not know that it was set for its soul."</p>
Context Group Version	<p>With her much fair speech she causes him to yield; With the flattering of her lips she forces him along.</p>



	<p>He goes after her right away, As an ox goes to the slaughter, Or as [ one in ] fetters to the correction of the shameless person;          Until an arrow strikes through his liver; As a bird hurries to the snare, And does not know that it is for his life { soul }.</p>
Darby Translation	<p>With her much enticement she beguiled him; with the smoothness of her lips she constrained him. He went after her straightway, as an ox goeth to the slaughter, and as stocks [serve] for the correction of the fool; till an arrow strike through his liver: as a bird hasteth to the snare, and knoweth not that it is for its life.</p>
Emphasized Bible	<p>She turneth him aside, with her great persuasiveness,—with the flattery of her lips, she compelleth him:          Going after her instantly, as an ox, to the slaughter, he entereth, and, as in fetters, unto the correction of a fool.          Until an arrow cleaveth his liver, as a bird hasteth into a snare, and knoweth not, that, for his life, it is!</p>
English Standard V. – UK	<p>With much seductive speech she persuades him;          with her smooth talk she compels him.          All at once he follows her,          as an ox goes to the slaughter,          or as a stag is caught fast [Probable reading (compare Septuagint, Vulgate, Syriac); Hebrew <i>as an anklet for the discipline of a fool</i>]          till an arrow pierces its liver;          as a bird rushes into a snare;          he does not know that it will cost him his life.</p>
God's Truth (Tyndale)	<p>Thus with many sweet words she over came him, and with her flattering lips she *wanne him. *wanne from wane meaning to gradually reduce and subdue. This is to say in the spirit, as she leads to hell. RN          Immediately he followed her, as it were an ox to the slaughter (like as it were to the stocks, where fools are punished) so long till he had wounded his liver with her dart: like as if a bird hasted to the snare, not knowing that the peril of his life lies thereupon.</p>
NASB	<p>With her many persuasions she entices him;          With her flattering [Lit <i>smooth</i>] lips she seduces him.          Suddenly he follows her          As an ox goes to the slaughter,          Or as one [Or <i>as a stag goes into a trap</i>; so some ancient versions] in fetters to the discipline of a fool,          Until an arrow pierces through his liver;          As a bird hastens to the snare,          So he does not know that it <i>will cost him</i> his life.</p>
New European Version	<p>With persuasive words she led him astray. With the flattering of her lips, she seduced him. He followed her immediately, as an ox goes to the slaughter, as a fool stepping into a noose. Until an arrow strikes through his liver, as a bird hurries to the snare, and doesn't know that it will cost his life.</p>
New King James Version	<p>With her enticing speech she caused him to yield,          With her flattering lips she seduced him.          Immediately he went after her, as an ox goes to the slaughter,          Or as a fool to the correction of the stocks [Septuagint, Syriac, and Targum read as <i>a dog to bonds</i>; Vulgate reads as <i>a lamb . . . to bonds</i>.],          Till an arrow struck his liver.          As a bird hastens to the snare,          He did not know it would cost his life.</p>
Stuart Wolf	<p>She turned him aside with many of her persuasions, with smoothness of her lips/her flattering lips she impelled him. He goes after her suddenly, as an ox unto the slaughter goes, and as in <i>one</i> an ankle chain <i>being led</i> unto the discipline of a fool.</p>

Until it pierces, an arrow, his liver, as it hastens, a bird, unto the bird-trap; and he does not know that he acts against his own soul/life.

**A Voice in the Wilderness** With great persuasion she influences him; with her seductive lips she moves him. In an instant he goes after her, as an ox goes to the slaughter, or as a fool goes to correction in fetters; till an arrow strikes through his liver, as a bird hastens to the snare; and does not realize that it is for his soul.

**Webster’s Bible Translation** With her much fair speech she caused him to yield, with the flattering of her lips she impelled him.  
He goeth after her quickly, as an ox goeth to the slaughter, or as a fool to the correction of the stocks;  
Till a dart striketh through his liver; as a bird hasteth to the snare, and knoweth not that it [is] for his life.

**Young’s Updated LT** She turns him aside with the abundance of her speech, With the flattery of her lips she forces him. He is going after her straightway, As an ox unto the slaughter he cometh, And as a fetter unto the chastisement of a fool, Till an arrow does split his liver, As a bird has hastened unto a snare, And has not known that it is for its life.

**The gist of this passage:** She seduces him with flatter and her words, so that she follows him, like an ox going to the slaughter or a bird flying quickly into a snare, not recognizing the danger.

I struggled a bit with this translation.

Proverbs 7:21a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
nâṭâh (נָטָה) [pronounced naw-TAWH]	to extend, to stretch out, to spread out, to [cause to] reach out to; to expand; to incline downwards; to turn, to turn away [aside, to one side]; to push away, to repel, to deflect; to decline; to seduce	3 <sup>rd</sup> person feminine singular, Hiphil perfect with the 3 <sup>rd</sup> person masculine singular suffix	Strong’s #5186 BDB #639
The NET Bible: Heb “she turned him aside.” This expression means that she persuaded him. This section now begins the description of the capitulation, for the flattering speech is finished. <sup>210</sup>			
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within	a preposition of proximity	No Strong’s # BDB #88
rôb (רַב) [pronounced roh <sup>b</sup> v]	multitude, abundance, greatness	masculine singular construct	Strong’s #7230 BDB #913
leqach (לִקַּח) [pronounced le-KAHKH]	something received or appropriated; something which captivates the mind; by application, it means learning, teaching, insight; doctrine, instruction; persuasion, persuasiveness	masculine singular noun with the 3 <sup>rd</sup> person feminine singular suffix	Strong’s #3948 BDB #544

<sup>210</sup> From <https://bible.org/netbible/index.htm?pro7.htm> (footnote); accessed October 11, 2015.

## Proverbs 7:21a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<p>The NET Bible: <i>The term לָקַח (leqakh) was used earlier in Proverbs for wise instruction; now it is used ironically for enticement to sin (see D. W. Thomas, "Textual and Philological Notes on Some Passages in the Book of Proverbs," VTSup 3 [1955]: 280-92).</i><sup>211</sup></p>			
<p>Many render this as <i>an abundance of her words</i>.</p>			

**Translation:** *She seduces him with an abundance of her persuasiveness;...* The final word in this phrase usually has a positive connotation; but here, it refers more to persuasion or persuasiveness, of this adulteress woman.

James Rickard: *As for "turning aside": she turned his lust toward her sensual attractions and so turned his body toward her house. He turned away from his walk with God to enter her house. She caused him to enter into this adulterous relationship with her, with the emphasis of the causative perfect for completed past action. In other words, the deal is done. She caused him to turn aside from the path of righteousness to walk in the path of sin and evil. The Perfect tense also tells us her mission is accomplished, he has been ensnared, caught in her devious plan.*<sup>212</sup>

The young man is seduced by an abundance of *teaching* or *insight*; Barnes suggests that this word, which normally has a very positive connotation, is used ironically here.<sup>213</sup> This would further support the idea that there is a metaphorical meaning to be understood about this woman. A man who is simple—who lacks Bible doctrine or the interest in Bible doctrine—is then seduced by the *teaching* or *insight* of this woman (that is, the teaching or insight of false doctrine).

We heard the things which she promised; we know how she snared him, first only implying what would happen, but then, she makes it clear that he is coming home to her to share her bed.

Clarke: *With her blandishments and lascivious talk, she overcame all his scruples, and constrained him to yield.*<sup>214</sup>

The young man knows that this is wrong; he knows that what he is about to do is a big mistake; and yet, she persuades him.

Preacher's Complete Homiletical Commentary: *From the earlier and copious warnings against adultery the one now before us is distinguished by the fact, that while chapter 5. contrasted the blessings of conjugal fidelity and chaste marital love with unregulated sexual indulgence, and chapter Prov. 6:20-35 particularly urged a contending against the inner roots and germs of the sin of unchastity, our passage dwells with special fulness upon the temptations from without to the transgression of the sixth commandment. It also sets forth the folly and the ruinous consequences of yielding to such temptations, by presenting an instructive living example.*<sup>215</sup>

The United States has been the most fascinating country in the past 10 or so years (I write this in 2015). With the advent of the internet and people being able to actually search out the truth on many subjects, that more and more young people are leaning toward socialism, relativism, humanism, evolution and the gay agenda. Any of these things can be researched on the internet, for good and bad; and a reasonable person could come to very

<sup>211</sup> From <https://bible.org/netbible/index.htm?pro7.htm> (footnote); accessed October 11, 2015.

<sup>212</sup> From <http://gracedoctrine.org/proverbs-chapter-7/> accessed October 20, 2015.

<sup>213</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Prov. 7:21.

<sup>214</sup> Adam Clarke, *Commentary on the Bible*; from e-Sword, Prov. 7:21.

<sup>215</sup> From <http://www.studylight.org/commentaries/phc/view.cgi?bk=19&ch=7> accessed October 22, 2015.

reasonable conclusions about any of these movements. Obviously, when comparing North and South Korea side-by-side, the free enterprise Christian-leaning nation of South Korea has done so much better than the evil, atheist and communist nation of North Korea. South Korea is one of the greatest nations on earth and North Korea cannot even feed her people.

Those who are socialist, of course, rather point to the democratic socialist countries of Europe (like Denmark or Sweden). Socialism has come to power in those countries democratically. As a result, human potential and creativity is reduced; private enterprise is reduced or tightly controlled; and the government has its tentacles into every aspect of life. Whereas, income is more evenly distributed in those countries (whether a person works or not), their lifestyle overall is on a par with the lower middle class in the United States. They are taxed at least half of their income; and they pay huge tariffs on some items (like a car). One of the other trade-offs is, they have no effective military; so that, if Russian wanted to invade any of these countries, it could, and they would find very little resistance.

Furthermore, those socialism-hungry people in the United States could easily, with a little work and pre-planning, could move to any socialist nation in the world. One thing that Americans can do is be particularly mobile. Flying anywhere within the United States or outside of the United States is not a particularly big deal. Therefore, moving to any of these paradises throughout the world would be easy for the average American—or even for the lower class American who puts his mind to it.

However, what we have is a constant influx of people into the United States, with very few people choosing to reciprocate and to live outside of the United States. Immigrants who exhibit great pride in Mexico aren't moving back; those who exalt their African roots are not packing up their suitcases to move to any country in Africa.

My point in all of this is, people can choose what they want to believe, and many do, even if the overwhelming evidence suggests that these beliefs are misguided. So, whereas the information is right there at their fingertips, they often reject that information and hold to whatever beliefs that they have chosen.

Christians have even less of an excuse. Believers have a textbook of right and wrong, good and bad. The Bible is very clear about these things, and yet there are a number of believers who reject that truth (as of late, there are increasing number of churches which embrace the gay movement (which is different than embracing individual Christians who have engaged in homosexual acts), humanism, socialism, and even Islam. And the Bible's view on these things is clear. If you are a believer and are confused about these issues (that is, you have a favorable view of Islam, the homosexual lifestyle, socialism or humanism, then let me recommend to you **Liberalism, Conservatism and Christianity** ([HTML](#)) ([PDF](#)) ([WPD](#)).

### Proverbs 7:21b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
chêleq (חֵלֶק) [pronounced KHAY-lek]	<i>portion, tract, territory, share, allotment; smoothness</i>	masculine singular construct	Strong's #2506 (and #2511) BDB #324

James Rickard: "Flattering" is the noun CHELEQ, חֵלֶק, that means, "smoothness." By extension this noun means "seductiveness" and occurs only here in the OT. It is derived from the verb CHALAQ used in Prov 2:16 and 7:5 and the adjective CHALAQ in Prov 5:3, for "flatters."<sup>216</sup>

<sup>216</sup> From <http://gracedoctrine.org/proverbs-chapter-7/> accessed October 20, 2015.

## Proverbs 7:21b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
s <sup>e</sup> phâtayim (שִׁפְתָיִם) [pronounced s <sup>e</sup> faw-tah-YIHM]	[two] lips; words; speech	feminine dual noun with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #8193 BDB #973
nâdach (נָדַח) [pronounced naw-DAHKH]	to thrust [out, away, aside], to expel; to move to impel; to banish; to draw away, to seduce; to bring down; to draw down	3 <sup>rd</sup> person feminine singular, Hiphil imperfect with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #5080 BDB #623

The NET Bible: *The verb means "to impel; to thrust; to banish," but in this stem in this context "to compel; to force" into some action. The imperfect tense has the nuance of progressive imperfect to parallel the characteristic perfect of the first colon.*<sup>217</sup>

**Translation:** ...she brings him down [or, seduces him] with the smoothness of her lips,... The verb can also mean to seduce; I used a different meaning to vary the vocabulary somewhat.

This woman does not require much in order to bring this young man down. She says a few things, she pouts her lips, and the man is taken down. Just with what she says, this man become putty in her hands; he does just what she expects of him.

Gill: *with the flattering of her lips she forced him; to go along with her, not against his will, but with it: though at first there was some reluctance, conscience rose up and opposed; but her words, which were smoother than oil, found a way into his heart, and prevailed upon him to yield to her entreaties; he could no longer withstand her attacks, but surrendered to her; her charming voice, and flattering lips, had more effect upon him than her kisses; notwithstanding these he was reluctant, but could stand it out no longer against her alluring words and soothing language.*<sup>218</sup>

Matthew Henry: *Concerning the success of the temptation: she promised the young man everything that was pleasant, and impunity in the enjoyment. It should seem, the youth, though simple, had no ill design, else a word, a beck, a wink, would have served to have convinced him. Apparently, he had something in his conscience that opposed it, yet with her fair speech she caused him to yield. His corruptions at length triumphed over his convictions, and his resolutions were not strong enough to hold out against such artful attacks as these, but with the flattery of her lips she forced him; he could not stop his ear against such a charmer, but surrendered himself her captive.*<sup>219</sup>

The Hebrew word nâdach (נָדַח) [pronounced naw-DAHKH] means, to thrust [out, away, aside], to expel; to move to impel; to banish; to draw away, to seduce; to bring down; to draw down. Strong's #5080 BDB #623.

James Rickard on nâdach: *So we see the double meaning here as the adulteress led the young man lacking Bible Doctrine in the right lobe of his soul to be driven away from his right relationship with God and towards sin and Satan's cosmic system with the result that he will get his head cut off, as we will see in the next two verses.*<sup>220</sup>

<sup>217</sup> From <https://bible.org/netbible/index.htm?pro7.htm> (footnote); accessed October 11, 2015.

<sup>218</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 7:21.

<sup>219</sup> Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Prov. 7:6–23 (the first half was heavily edited).

<sup>220</sup> From <http://gracedoctrine.org/proverbs-chapter-7/> accessed October 20, 2015.



Joe Guglielmo: Notice that he was hooked by her words; he was drawn into her seduction! He lost control and went after her! Make no mistake about it; the body appetite is a monster that can never be satisfied. And that is exactly what we are seeing here, a man who is out of control engaging in sex with a woman who is out of control. He, like many people today, did not consider the consequences of his actions. That it would eat away at his life.<sup>221</sup>

Paul Apple summarizes vv. 22–23: The fateful choice: the dumb ox cannot discern his coming slaughter; the fateful choice made impetuously; 3 images of entrapment with no possibility of escape: 1. Like an ox to the slaughter; 2. Like a deer being trapped and killed; 3. Like a bird being snared and killed.<sup>222</sup>

Proverbs 7:22a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hâlak <sup>e</sup> (הלך) [pronounced haw-LAHK <sup>e</sup> ]	is walking, is going, is departing, is advancing, is traveling	Qal active participle	Strong's #1980 (and #3212) BDB #229
The NET Bible: The participle with “suddenly” gives a more vivid picture, almost as if to say “there he goes.” <sup>223</sup>			
ʾachărêy (אַחֲרָי) [pronounced ah-kuh-RAY]	behind, after; following; after that, afterwards; hinder parts	preposition; plural form with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #310 BDB #29
pith <sup>e</sup> ôm (בְּאַחַד פִּיחֹם) [pronounced pith-OHM]	suddenness, suddenly; in a moment, in an instant; at that instant	adverb/substantive	Strong's #6597 BDB #837
kaph or k <sup>e</sup> (כ) [pronounced k <sup>e</sup> ]	like, as, just as; according to, after; about, approximately	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
shôwr (שׁוֹר) [pronounced shohr]	an ox, a bull, a head of cattle, oxen	masculine singular noun	Strong's #7794 BDB #1004
ʾel (אֶל) [pronounced eh]	unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
ṭebach (טֶבַח) [pronounced teh-BAKH]	a slaughter [of animals], a slaughtering, butchery	masculine singular noun	Strong's #2875 BDB #370
bôwʾ (בֹּאוּ) [pronounced boh]	to come in, to come, to go in, to go, to enter, to advance; to attain	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #935 BDB #97

**Translation:** ...[so that he] is following after her at that instant. [Just] like an ox, he goes to the slaughter. Probably, this more literally means ...[so that he] is following after her at that instant. like an ox goes to the slaughter. I simply emphasized that the young man was going to his own slaughter.

<sup>221</sup> From [Calvary Chapel of Manitowoc](#); accessed October 23, 2015.

<sup>222</sup> From <http://bibleoutlines.com/library/pdf/proverbs.pdf> accessed October 24, 2015.

<sup>223</sup> From <https://bible.org/netbible/index.htm?pro7.htm> (footnote); accessed October 11, 2015.

We have a limited amount of time in this world, and all of the hours that we give over to sin takes away from that time. This particular sin could result in great discipline and difficult natural results as well.

Our passage so far: [She seduces him with an abundance of her persuasiveness; she brings him down \[or, seduces him\] with the smoothness of her lips, \[so that he\] is following after her at that instant. \[Just\] like an ox, he goes to the slaughter.](#)

### Commentators on, [an ox goes to the slaughter](#)

The Geneva Study Bible: [an ox goes to the slaughter](#)...*Which thinking he goes to the pasture goes willingly to his own destruction.*<sup>224</sup>

Gill: [as an ox goes to the slaughter](#); as senseless and stupid as that; and as ignorant of the issue as that is, led by the butcher, as if it was going to a pasture, when it is going to the slaughter house. So such persons as are ensnared by harlots; they follow them in a view of pleasure, but it ends in ruin; if not in the loss of bodily life, by the revengeful husband or civil magistrate.<sup>225</sup>

Waltke: *The first simile, as an ox (kešôr) enters (yabô; see v. 22) a slaughterhouse, compares her victim to the physically powerful king of domesticated animals and connotes that the fatuous youth, by following his animal instincts rather than his intellectual and spiritual sensibilities, deprives himself of all his endowed opportunities, strength, and even life.*<sup>226</sup>

James Rickard: "Slaughter" is the noun TEVACH, טָבַחַ. It is used occasionally for animals slaughtered for food, e.g., Gen. 43:16. But its primary use refers to people as victims of slaughter, particularly as a result of God's judgment, cf. Isa 34:2; 53:7; 65:12; Jer 48:15; 50:27. This graphic picture is death by slashing and thrusting implements, as we saw the ax being swung in the metaphor of the seduction (NADACH) of the adulterous woman in verse 21. So this young man is blithely unaware of the life threatening dangers of being seduced by an immoral woman. As Prov 9:2 says, "She has slaughtered her slaughter."<sup>227</sup>

James Burton Coffman: *The young man does not know that it will cost him his life. As the ox led to the slaughter is unaware of what will happen, so those who violate God's law are often unaware of the ultimate consequences.*<sup>228</sup>

### Chapter Outline

### Charts, Graphics and Short Doctrines

Harris: *The obstinate fool is suddenly caught and held fast by a trap lying in a forbidden path, so has the deceitful power of the adulteress caught the young man.*<sup>229</sup>

Preacher's Complete Homiletical Commentary: *[The young man] fully justifies his right to the title here given to him, viz., "a young man void of understanding." Because he did not wait for temptation to seek him, but went where he knew it would meet him...He goes to ruin with his eyes wide open. The woman's character is plainly written upon her dress and upon her face. There is no pretence at disguise. She boasts of her infidelity to her husband. Yet he yields to her invitation; yet he believes her professions of attachment to himself. The most silly fish that swims will not bite if the steel hook gleams through the bait, but this simpleton takes the hook without any bait. The ox resists when he*

<sup>224</sup> From the [Geneva Bible Notes](#); accessed October 11, 2015 (slightly edited).

<sup>225</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, (slightly edited).

<sup>226</sup> From <http://gracedoctrine.org/proverbs-chapter-7/> accessed October 20, 2015.

<sup>227</sup> From <http://gracedoctrine.org/proverbs-chapter-7/> accessed October 20, 2015.

<sup>228</sup> From <http://www.studylight.org/commentaries/bcc/view.cgi?bk=19&ch=7> accessed October 21, 2015.

<sup>229</sup> From <http://www.studylight.org/commentaries/bcc/view.cgi?bk=19&ch=7> accessed October 21, 2015. Additional reference at that link.

feels that he is being driven to death, but this fool goes deliberately to the house of death. He walks into the snare which he knows has been the death of myriads of his fellow creatures.<sup>230</sup>

Spurgeon: None but the silliest of geese would go to the fox's sermon.<sup>231</sup>

### Proverbs 7:22b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
kaph or k <sup>e</sup> (כ) [pronounced k <sup>e</sup> ]	like, as, just as; according to, after; about, approximately	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
ʿekeç (עֶכֶץ) [pronounced GEH-kehç]	anklet, bangle; ankle stocks, a fetter [for a criminal]	masculine singular noun	Strong's #5914 BDB #747
<p>The NET Bible: <i>The present translation follows R. B. Y. Scott (Proverbs, Ecclesiastes [AB], 64). This third colon of the verse would usually be rendered, "fettters to the chastening of a fool" (KJV, ASV, and NASB are all similar). But there is no support that עֶכֶץ (ʿekhes) means "fettters." It appears in Isaiah 3:16 as "anklets." The parallelism here suggests that some animal imagery is required. Thus the ancient versions have "as a dog to the bonds."</i><sup>232</sup></p>			
ʿel (עַל) [pronounced eh]	unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
mûwçâr (מוֹצָר) [pronounced moo-SAWR]	discipline [of the moral nature], chastening, correction; admonition; instruction, doctrine	masculine singular construct	Strong's #4148 BDB #416
ʿêvîyl (עִוִּיל) [pronounced ehv-EEL]	foolish; [speaking] of one who despises wisdom; of one who mocks when guilty; of one who is quarrelsome; of one who is licentious; a fool; lacking in piety	masculine singular adjective acting as a substantive	Strong's #191 BDB #17

There is a lot of disagreement about this section:

Latin Vulgate	...and as a lamb playing the wanton...
Plain English Aramaic Bible	And he went after her...like a dog to captivity.
Peshitta (Syriac)	He went after...as a dog to be muzzled...
Septuagint (Greek)	And he followed her...as a dog to bonds...

<sup>230</sup> From <http://www.studylight.org/commentaries/phc/view.cgi?bk=19&ch=7> accessed October 22, 2015.

<sup>231</sup> From [http://www.preceptaustin.org/proverbs\\_71-27\\_commentary.htm](http://www.preceptaustin.org/proverbs_71-27_commentary.htm) accessed October 24, 2015.

<sup>232</sup> From <https://bible.org/netbible/index.htm?pro7.htm> (footnote); accessed October 11, 2015.

## Proverbs 7:22b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Here are some other more recent translations:			
Names of God Bible	He immediately follows her...like a ram hobbling into captivity,, [Hebrew meaning of this line uncertain] NIRV		
New Simplified Bible	He immediately goes after her...as a fool to the correction of the stocks,...		
New Living Translation	He was like a stag caught in a trap... [As in Greek and Syriac versions; Hebrew reads <i>slaughter, as shackles are for the discipline of a fool.</i> ]		
International Standard V	All of a sudden he follows her...like a fool fit for a trap... [So MT; LXX reads <i>a dog fit for chains</i> ]		

Taking from the Syriac, Barnes<sup>233</sup> suggests: *As a dog, enticed by food, goes to the chain that is to bind him, so does the youth go to the temptress.*

Regarding these alternate translations, Keil and Delitzsch write: *The ox appears to require another beast as a side-piece; and accordingly the lxx, Syr., and Targ. find in סכּוּ a dog (to which from ליוּאָ they also pick out לַיָּא, a stag), Jerome a lamb (et quasi agnus שבכּ), Rashi a venomous serpent (perhaps after ἔχιδνα), Löwenstein and Malbim a rattlesnake (תּנּוּן לַעֲלִצָנָה after סכּוּ); but all this is mere conjecture.*<sup>234</sup>

Then Keil and Delitzsch offer up their hypothesis: *Now since, according to Gesenius, סכּוּ, fetter, can be equivalent to a fettered one neither at Isa. 17:5; Isa. 21:17, nor Prov. 23:28 (according to which סכּוּ must at least have an active personal signification), we transpose the nouns of the clause and write סכּוּ רֶסוּם-לֹא לַיּוּאָו he follows her as a fool (Psychol. p. 292) to correction (restraint) with fetters; or if לַיּוּאָו is to be understood not so much physically as morally, and refers to self-destroying conduct (Psalm 107:7): as a madman, i.e., a criminal, to chains. The one figure denotes the fate into which he rushes, like a beast devoid of reason, as the loss of life; and the other denotes the fate to which he permits himself to be led by that woman, like a criminal by the officer, as the loss of freedom and of honour.*<sup>235</sup>

Lange<sup>236</sup> goes into a great deal of detail here, and you may not need to read all of this:

And as fetters (serve) for the correction of the fool.—With the fetters (פְּקָעֵי comp. Is. 3:18) we have here compared, of course, the adulteress who suddenly and by a single effort prevails upon the thoughtless youth,—and not, possibly, the young man himself (as UMBREIT supposes, who finds the significance of the comparison in this, that the foolish and ensnared youth is represented first as a dumb beast, and then as a simply material physical thing, as a mere dead instrument. As the obstinate fool (לַיּוּאָו) who treads a forbidden path, is suddenly caught and held fast by the trap lying in it, so has the deceitful power of the adulteress caught the foolish young man. Thus, and with probable correctness, ELSTER, and long ago many of the older expositors, like...M. GEIER on this passage (only that they unnecessarily explain by an hypallage: “as fetters for the correction of a fool,” in other words, “as the fool (comes) to the correction of fetters”). Somewhat differently Bertheau, and before him LUTHER, STARKE, etc. [and recently STUART]; “He comes as if to fetters, which are decreed for the correction of the fool;” but to supply before לַעֲלִצָנָה from the preceding has the order and parallelism against it. [FUERST regards the noun as an instrumental accusative, and translates “and as in fetters, i.e., slowly, the fool is led to correction,”—but regards the evidence as all indicating a defective text. NOYES and MUENSCHER treat the noun as instrumental, but vary the construction of the other words: “as one in fetters to the chastisement of the fool.” WORDSWORTH suggests two or three renderings, of which that of NOYES is one, but indicates no preference. ZÖCKLER’S rendering is brought, we think, with the least violence, into correspondence with the other two comparisons, where the idea is plainly that of a certain fate,

<sup>233</sup> Albert Barnes, *Barnes’ Notes on the Old Testament*; from e-Sword, Prov. 7:22.

<sup>234</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Prov. 7:22–23.

<sup>235</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Prov. 7:22–23.

<sup>236</sup> From <http://biblehub.com/commentaries/lange/proverbs/7.htm> accessed October 24, 2015.

## Proverbs 7:22b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<p>notwithstanding unconsciousness of it. So fetters await the fool, though he may not be aware of it—A.] Many older interpreters, either failing to understand the figure, or judging it inconsistent with the context, have sought relief in more violent ways. The LXX, Peschito and Targums explain the <math>\nu\kappa\rho</math> or some word substituted for this, as referring to a dog (LXX: ὡσπερ κύων ἐπὶ δεσμούςς), which is here made a parallel to the ox and then the bird in the following verse; so also more recent commentators, like MICHAELIS, KÖHLER, etc. The Vulgate probably read <math>\nu\kappa\psi</math> instead of <math>\nu\kappa\rho</math>, since it translates “as a wanton and stupid lamb.” Others, as of the older class the LXX, Peschito, Targums, Arabic vers., etc. altered the <math>\nu\iota\lambda</math> to <math>\nu\iota\lambda</math> stag, and connected it with Proverbs 7:23; so also more recently SCHELLING and ROSENMUELLER., e.g.; “and like a deer rushing into fetters.” HITZIG finally treats the passage with the greatest violence, since he transfers Proverbs 7:23, third clause, to the place of the 2d clause in Proverbs 7:22; in this line, by altering <math>\nu\kappa\delta</math> to <math>\nu\kappa\epsilon</math> he changes the meaning to “for the fool is angry at correction;” he finally transposes the first and third clauses of Proverbs 7:23, so that the two verses have this general import: Proverbs 7:22: “He follows her at once, as an ox that goes to, the slaughter, and as a bird hasteneth to the snare. Proverbs 7:23: For the fool is angry at correction, and sees not that it is for his life, until an arrow pierces his liver.” This might indeed have been originally the meaning of the passage; but inasmuch as neither manuscripts nor old versions give any evidence of any other arrangement as having ever existed, the whole emendation retains only the value of a bold hypothesis.</p>			

**Translation:** *And just as ankle restraints chastise the fool,...* This last section did not seem to hold together well, and the fault may be my translation of them.

Apparently, during this era, some people were restrained by fetters or ankle bracelets, which kept them immobile and probably subject to humiliation. This man is a fool, and she has trapped him, just as if she placed ankle restraints upon him.

The Geneva Bible: *[The fool] goes cheerfully, not knowing that he will be chastised.*<sup>237</sup> This is a nice take on this phrase.

### Commentators on, *And just as ankle restraints chastise the fool,...*

Preacher's Complete Homiletical Commentary: *The latter clause of the verse is literally, and as fetters for the punishment of a fool. It has been variously rendered. Many expositors read, As the obstinate fool is suddenly caught and held fast by a trap lying in a forbidden path, so has the deceitful power of the adulteress caught the young man.*<sup>238</sup>

Poole offers an interesting explanation: *That he can no more resist the temptation, nor avoid the danger, than a man fast tied with chains or fetters can free himself, although his be a moral and voluntary, and not a natural impotency.*<sup>239</sup>

Despite the problems with the translation of this phrase, Gill interprets it thusly: *or as a fool to the correction of the stocks; a drunken besotted fool, who, while he is leading to the stocks, is insensible whither he is going; but when he has been there awhile, and is come out of his drunken fit, then he is sensible of his punishment and his shame...[he] goes there, bound hand and foot; he cannot help himself, nor avoid the shame. It denotes both the power of sin, there is no withstanding its allurements and blandishments, when once given way to, and the shame that attends or follows it.*<sup>240</sup>

<sup>237</sup> From the [Geneva Bible Notes](#); accessed October 11, 2015.

<sup>238</sup> From <http://www.studydrive.org/commentaries/phc/view.cgi?bk=19&ch=7> accessed October 22, 2015.

<sup>239</sup> Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, Prov. 7:22.

<sup>240</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 7:22 (slightly edited).



## Chapter Outline

## Charts, Graphics and Short Doctrines

In the Hebrew exegesis above, we see other takes on this phrase. My translation, as usual, is based upon the existing Hebrew text. The Greek, Latin and Syriac texts suggest that there may be a problem with the Hebrew.

James Rickard: *Hebrew scholars have noted the difficulty of this verse and meaning, because it does not follow the pattern of vs. 22a or 23a and b, (an animal and its fate), especially with the added confusion the LXX gives here by including “a dog” with the Greek word KUON, in the imagery of that which steps in a noose or a “deer” as the NIV translates it.*<sup>241</sup>

### James Rickard Translates and Explains Proverbs 7:22b

“Fetters” is the Noun EKES, עֲקֵס, that means, “anklet, bangles or even stocks.” It is used twice in the Old Test., here and Isa 3:16.

These translations draw from an Arabic cognate ‘KS, which refers to a rope placed around the head and front feet of a camel to restrict its movement, or to hold back the head of a camel when it is being broken in, or the head of any animal when it is being slaughtered.

The broader meaning is a rope or chain, placed around a part of the body and not simply an anklet. So we see the material used to lead someone to the slaughter. It indicates the loss of freedom and of honor.

EKES, may be where we get the idiom for a woman who drags a man down, saying, “she is my old ball and chain.”

In Isaiah 3:18 it is translated “tinkling ornament” in the KJV giving a negative connotation to the jewelry worn by apostate woman of Judah.

Note the description of their apostasy in Isa 3:16:

Isa 3:16, “Moreover, the LORD said, “Because the daughters of Zion are proud and walk with heads held high and seductive eyes, and go along with mincing steps and tinkle the bangles on their feet.”

As we have been noting, it describes both self-induced misery under the Law of Volitional Responsibility and Divine discipline from the Lord and leads us to the next topic, “To the discipline of a fool.”

“Discipline” is MUSAR, מוּסָר, which we have seen previously in a good way for instruction or discipline. Here it is the negative use of discipline, a play on words as this apostate male has received and applied the “instruction” of the adulterous woman therefore reaping “discipline” in his life.

“Fool” is EWIYL (EVIL), עֲוִיל. It is an Adjective used substantively meaning “foolish one” in the sense of one who hates wisdom and walks in folly, despising wisdom and morality. It depicts someone who is lacking the application of Bible doctrine in their soul, one who lacks wisdom and discernment. It is used for “fool” nineteen times in Proverbs, e.g. 1:7; 24:7; 29:9, and here as a hapless animal falling into the trap of stupidity, metaphorically presented as an adulteress.

Therefore the first figure tells the fate into which he rushes, like a beast devoid of reason, resulting in the loss of life; and the other tells us of the fate to which he permits himself to be led by that woman (Satan), like a criminal by the officer, as the loss of freedom and of honor.

<sup>241</sup> From <http://gracedoctrine.org/proverbs-chapter-7/> accessed October 20, 2015.

## James Rickard Translates and Explains Proverbs 7:22b

As our Lord stated about the reversionistic Israelites in Jer 4:22, “For My people are foolish, they know Me not; they are stupid children and have no understanding. They are shrewd to do evil, but to do good they do not know.”

From <http://gracedoctrine.org/proverbs-chapter-7/> accessed October 20, 2015.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Vv. 21–22: She seduces him with an abundance of her persuasiveness; she brings him down [or, *seduces him*] with the smoothness of her lips, [so that he] is following after her at that instant. [Just] like an ox, he goes to the slaughter. And just as ankle restraints chastise the fool,...

Matthew Henry pulls some of these things together: *The ox thinks he is led to the pasture when he is led to the slaughter; the fool (that is, the drunkard, for, of all sinners, drunkards are the greatest fools) is led to the correction of the stocks, and is not sensible of the shame of it, but goes to it as if he were going to a play.*<sup>242</sup>

The Pulpit Commentary: *As an ox goes to the slaughter. He no more realizes the serious issue of his action than an irrational beast which, without prevision of the future, walks contentedly to the slaughter house, and is stupidly placid in the face of death. Or as a fool to the correction of the stocks...The youth, with his insensate passion, is compared to the madman or idiot who is taken away, unconscious of his fate, to a shameful deprivation of liberty.*<sup>243</sup>

I put vv. 22b and 23 together. I may revisit this approach later: *And just as ankle restraints chastise the fool, until the arrow pierces his liver; [and] just as the bird rushes into a trap but he does not know [it], for it [is] his life [so this man responds to her].*

James Rickard prepares the way for v. 23: *This verse has three parts; the first two speak of the self-induced misery under the Law of Volitional Responsibility under God's Divine discipline, while the third part is the final result of his wrong decision making.*<sup>244</sup>

### Proverbs 7:23a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
‘ad (עד) [pronounced <i>gahd</i> ]	<i>as far as, even to, up to, until</i>	preposition of duration or of limits	Strong's #5704 BDB #723
pâlach (פָּלַח) [pronounced <i>paw-LAKH</i> ]	<i>to cleave, to pierce; to cut up; to cause [young ones] to cleave to the womb and break forth, to bring forth</i>	3 <sup>rd</sup> person masculine singular, Piel imperfect	Strong's #6398 BDB #812
chêts (חֵט) [pronounced <i>khayts</i> ]	<i>arrow; a wound [inflicted by an arrow]; a spear shaft</i>	masculine singular noun	Strong's #2671 BDB #346

<sup>242</sup> Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Prov. 7:6–23.

<sup>243</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Prov. 7:22 (slightly edited).

<sup>244</sup> From <http://gracedoctrine.org/proverbs-chapter-7/> accessed October 20, 2015.

## Proverbs 7:23a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kâbêd (כָּבֵד) [pronounced kaw-BADE]	<i>liver</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #3516 BDB #458

The NET Bible: *The figure of an arrow piercing the liver (an implied comparison) may refer to the pangs of a guilty conscience that the guilty must reap along with the spiritual and physical ruin that follows (see on these expressions H. W. Wolff, Anthropology of the Old Testament).*<sup>245</sup>

James Rickard: *"Liver" is the Noun KABED, כָּבֵד, and a "pierced (PALACH, cutting in two, to pierce), liver" was a deadly wound. Waltke notes, "The liver, derived in the Semitic languages from the root "to be heavy," implies that the organ is full of blood...commonly in Akkadian literature, as the seat of life." (New International Commentary).*<sup>246</sup>

Preacher's Complete Homiletical Commentary: *According to Delitzsch, the liver is here made prominent as the seat of sensual desire. "Since the ancient Greeks, Arabians, and Persians, in fact, connected this idea with the organ under consideration, this view may be received as probably correct" (Lange's Commentary).*<sup>247</sup>

This would be a most severe wound.

Gill: *or is wounded by an arrow in the liver, as the Septuagint, Syriac, and Arabic versions: and so the meaning is, that this young man went as swiftly after the harlot as a hart does when it is wounded.*<sup>248</sup> There is not a lot of difference in these translations.

Thomas Coke: *The LXX and Syriac read, As a dog to the chains, or as a stag pierced through his liver with a dart. Houbigant. As a stag runs leaping along, till a dart pierce through its liver.*<sup>249</sup>

Peake: *The text is plainly corrupt (mg.). Toy's emendation, "like a calf to the stall," yields a good sense.*<sup>250</sup>

Lange: *Since this clause plainly refers to the young man, and neither exclusively to the ox nor the fool, the two examples of a self-destroying folly which in the second and third clauses of Proverbs 7:23 are compared with him, its position is parenthetical (UMBREIT, ELSTER, BERTHEAU, etc.); for in the following clause still another example is added to the two mentioned before,—that of the bird hastening to the snare. The "liver" stands here as the representative of the vitals in general (comp. Lam. 2:11) as in some instances the heart or again the reins (Psalm 16:27; 73:21; Prov. 23:16, etc.). According to DELITZSCH,...the liver is here made prominent as the seat of sensual desire. Since the ancient Greeks, Arabians and Persians in fact connected this idea with the organ under consideration, and since modern Oriental nations also predicate of the liver what we say of the heart as the seat of the feelings and sensibilities (e.g., the Malays in Java, see Ausland, 1863, p. 278), this view may be received as probably correct.*<sup>251</sup>

Precept Austin: *Dr. Grey, making a slight alteration in the text, renders, "as a dog to the chain, and as a deer, till a dart strike through his liver." The LXX., Chaldee, Syriac, and Arabic, concur in this interpretation.*<sup>252</sup>

<sup>245</sup> From <https://bible.org/netbible/index.htm?pro7.htm> (footnote); accessed October 11, 2015.

<sup>246</sup> From <http://gracedoctrine.org/proverbs-chapter-7/> accessed October 20, 2015.

<sup>247</sup> From <http://www.studylight.org/commentaries/phc/view.cgi?bk=19&ch=7> accessed October 22, 2015.

<sup>248</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 7:23.

<sup>249</sup> From <http://www.studylight.org/commentaries/tcc/view.cgi?bk=19&ch=7> accessed October 22, 2015 (slightly edited)

<sup>250</sup> From <http://www.studylight.org/commentaries/pfc/view.cgi?bk=19&ch=7> accessed October 22, 2015.

<sup>251</sup> From <http://biblehub.com/commentaries/lange/proverbs/7.htm> accessed October 24, 2015.

<sup>252</sup> From [http://www.preceptaustin.org/proverbs\\_71-27\\_commentary.htm](http://www.preceptaustin.org/proverbs_71-27_commentary.htm) accessed October 24, 2015.

**Translation:** ...until the arrow pierces his liver;... She holds him in place, until the arrow pierces his liver. This is not necessarily literal, although it could be (if it is from the cuckolded husband).

James Rickard: *Like other major organs, the liver is also associated with the inner person, which we call the heart in English. So the image here is the splitting open of the very core of the animal's blood supply and vitality that instantly led to death.*

Rickard continues: *As you know, the heart of your soul (right lobe of your soul) is the place where you store and apply Bible Doctrine, the place of thoughts, emotions and the motivation of the will, cf. Lam 2:11. So the "piercing of the liver" here can refer to the destruction or loss of your thinking that should be based on Bible Doctrine that you have previously stored in your heart, therefore leading to further reversionism, moral and / or immoral degeneracy, self-induced misery, and finally the sin unto death. Therefore, this image of a mortal wound reveals how serious a crime adultery is. Adultery was a capital crime under the Law, Lev 20:10; Deut 22:22; cf. Gen 38:24, the punishment of which may be in view here, although this may refer to the financial ruin that an unbridled life can bring upon someone, as we noted in Prov 5:9-14.<sup>253</sup>*

This phrase (until the arrow pierces his liver) apparently goes back to the previous phrase, which is not clearly known. Are we piercing the liver of a man in restraints? Are we piercing the living of a dog which has been muzzled? The latter makes slight more sense.

Barnes first offers a translation, but then admits: *None of the attempts of commentators to get a meaning out of the present text are in any degree satisfactory.* He then later adds: *The first clause does not connect itself very clearly with the foregoing, and is probably affected by the corrupt text which makes it perplexing.<sup>254</sup>*

### Proverbs 7:23b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kaph or k <sup>e</sup> (כ) [pronounced k <sup>e</sup> ]	<i>like, as, just as; according to, after; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
mâhar (מחר) [pronounced maw-HAHR]	<i>to hasten, to hurry, to hustle, to make haste, to rush; its transitive use is to prepare quickly, to bring quickly, to do quickly</i>	Piel infinitive construct	Strong's #4116 BDB #554
tsippôwr (צפור) [pronounced tsihp-POOR]	<i>small bird, sparrow; bird [singular, collective sense]; fowl, birds</i>	feminine singular noun	Strong's #6833 BDB #861
'el (אל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
pach (פח) [pronounced pahkh]	<i>a snare, a trap, a bird-trap; a trap [into which one falls or one is taken to destruction]</i>	masculine singular noun	Strong's #6341 BDB #809

<sup>253</sup> From <http://gracedoctrine.org/proverbs-chapter-7/> accessed October 20, 2015.

<sup>254</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Prov. 7:22; Prov. 7:23.

## Proverbs 7:23b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
James Rickard: "Snare" is the Noun PACH, פח , that means, "net, trap, or snare." It is used exclusively in metaphors of humans being trapped by other humans or by the LORD. Here the naïve is trapped by the seduction of the adulteress; just as many people are trapped by sin, human good and evil of Satan's cosmic system. <sup>255</sup>			
The Complete Biblical Library Hebrew-English Dictionary notes regarding PACH that, "the effectiveness of the snare metaphor lies in the element of surprise. The victim does not sense danger until it is too late (Amos 3:5). The lure of the loose woman of Proverbs employs this simile (Prov. 7:23), as does a description of the effects of the syncretistic practices, (combination of many religious practices and beliefs), of the official priesthood of the northern kingdom of Israel (Hos. 5:1). The psalmist calls out for protection from the snares of the wicked (Psa. 140:5; 141:9; 142:3), as does Jeremiah (Jer. 18:22). Indeed, Divine protection is characterized as rescue from a snare (Psa. 91:3; 124:7). And the LORD accused the wicked of ignoring His Word delivered through the prophets, as they instead set snares for them (Hos. 9:8)." (The Complete Biblical Library Hebrew-English Dictionary – Pe-Resh). <sup>256</sup>			

**Translation:...**[\[and\]](#) just as the bird rushes into a trap... Traps are baited with food; the bird sees the food and goes after it into the trap. Whatever caution the bird might exercise is set aside because of its desire for that food.

The bird that rushes into the trap, without knowing that it is a trap, is much like the ox being led to its slaughter. Perhaps the two intervening phrases are similar—but then, that is a lot of similarity to have here—3 similes for the same thing.

## Proverbs 7:23c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
lô' (לא or לוֹא) [pronounced low]	not, no	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
yâda' (יָדָע) [pronounced yaw-DAHĠ]	to know, to perceive, to acquire knowledge, to become acquainted with, to know by experience, to have a knowledge of something; to see; to learn; to recognize [admit, acknowledge, confess]	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #3045 BDB #393
kîy (כִּי) [pronounced kee]	for, that, because; when, at that time, which, what time	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471

<sup>255</sup> From <http://gracedoctrine.org/proverbs-chapter-7/> accessed October 20, 2015.

<sup>256</sup> From <http://gracedoctrine.org/proverbs-chapter-7/> accessed October 20, 2015.



## Proverbs 7:23c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
nephesh (שָׁפָן) [pronounced NEH-fesh]	<i>soul, life, living being; breath; mind; desire, volition; will</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #5315 BDB #659
hûw' (אוּה) [pronounced hoo]	<i>he, it; him, himself as a demonstrative pronoun: that, this (one); same</i>	3 <sup>rd</sup> person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214

The NET Bible: *The expression that it is "for/about/over his life" means that it could cost him his life (e.g., Num 16:38). Alternatively, the line could refer to moral corruption and social disgrace rather than physical death – but this would not rule out physical death too.*<sup>257</sup>

**Translation:** ...but he does not know [it], for it [is] his life [so this man responds to her]. The meaning here has eluded me. It is not clear whether this is a reference to the bird or to the young man. It appears to be related to his continued life.

James Rickard: *"Does not know" is the negative LO with YADAH that means, "to know or understand." So combined, this man "does not know or understand" what is about to befall him. Because of his reversionism this naïve one does not understand the consequences of his actions. Whether he willfully rejects the knowledge from his consciousness of the consequences of his actions or he chooses not to outwardly acknowledge or admit them, or even if he is ignorant of the consequences, it does not matter. The consequences are the consequences and ignorance is not an excuse for the law.*<sup>258</sup>

Waltke; *"Stupid animals see no connection between traps and death, and morally stupid people see no connection between their sin and death, cf. Prov 1:17-18; Hos 7:11."*<sup>259</sup> Hosea 7:11 *Ephraim is like a dove, silly and without sense, calling to Egypt, going to Assyria. Prov. 6:32–33 He who commits adultery lacks sense; he who does it destroys himself. He will get wounds and dishonor, and his disgrace will not be wiped away. (ESV)*

In context, this appears to refer to the bird directly; but to the young man indirectly. The bird is taken by the trap because a hunter looks to feed off of the bird; just as the ox being led to slaughter would die so that it might be eaten as well. In both cases, the animal is taken unawares and killed and fed upon.

Matthew Henry: *The bird that hastens to the snare looks only at the bait, and promises herself a good bit from that, and considers not that it is for her life...[similarly] this unthinking unwary young man dreams of nothing but the pleasures he shall have in the embraces of the harlot, while really he is running headlong upon his ruin.*<sup>260</sup>

**A Summary of Proverbs 7** (a graphic); taken from [PeaBea](#) (which appears to be a Bible site for kids) accessed October 25, 2015.

<sup>257</sup> From <https://bible.org/netbible/index.htm?pro7.htm> (footnote); accessed October 11, 2015.

<sup>258</sup> From <http://gracedoctrine.org/proverbs-chapter-7/> accessed October 20, 2015.

<sup>259</sup> From <http://gracedoctrine.org/proverbs-chapter-7/> accessed October 20, 2015.

<sup>260</sup> Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Prov. 7:23.

Read and remember God's law



# Proverbs 7

Keep my commandments and live,  
And my teaching as the apple of your eye.  
Bind them on your fingers;  
Write them on the tablet of your heart.  
v 2-3



Say to wisdom, "You are my sister,"  
And call understanding your intimate friend!  
That they may keep you from an adulteress,  
From the foreigner who flatters with her words.  
v 4-5

...Dressed as a harlot and cunning of heart.  
She is boisterous and rebellious, Her feet do not remain at home.  
v 10-11

With her many persuasions,  
She entices him...  
Suddenly he follows her  
As an ox goes to the Slaughter..  
v 21-22

... So he does not know that it will cost him his



# LIFE

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Lean on it at all times

Stay faithful

Don't be influenced to evil ways



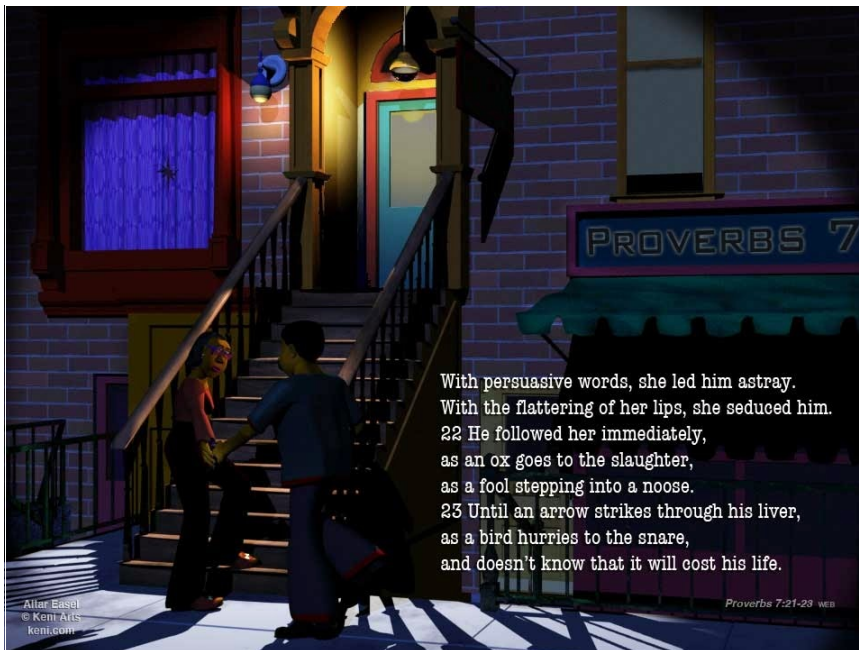
Clarke, considering the difficulties with a portion of this passage, writes: *The original of this and the following verse has been variously translated. Dr. Grey corrects and translates thus: "He goes after her straightway, as an Ox goes to the Slaughter; as a Dog to the Chain; and as a Deer till the Dare strike through his liver; as a Bird hastens to the Snare, and knows not that it is for its life."* Very slight alterations in the Hebrew text produce these differences; but it is not necessary to pursue them; all serve to mark the stupidity and folly of the man who is led away by enticing women or who lives a life of intemperance.<sup>261</sup> In other words, we may never know the correct translation of this, but it is a folly for a man to be led away by such a woman.

<sup>261</sup> Adam Clarke, *Commentary on the Bible*; from e-Sword, Prov. 7:22 (edited).



Thomas Coke: *Here are four similes,...the ox, the dog, the deer, the bird; each of them aptly resembling the case of a youth seduced by an adulterous woman, and hastening to ruin without fear or thought. The circumstance of the dart as applied to the deer, is beautiful and proper, which otherwise we are at a loss to dispose of.*<sup>262</sup>

James Rickard: *Here we see that this man is lacking in both the resources to resist and the wisdom simply to separate himself from the adulterous, causing himself to be as helpless as an ox being led to slaughter, vs. 22b, or a bird once it touches the snare, vs. 23b. Once he decides to go with her, he is no better than an animal, led on by his appetites, and not guided by wisdom or instruction (God's Word), having no problem solving devices deployed to protect his soul.*<sup>263</sup>



The bird is the illustration or the simile; the man whose life stands to be ruined is the truth of the matter. It is his life, his precious life, that he is irrecoverably throwing away. As a result, he is perfectly lost to all good; his conscience is debauched; a door is opened to all other vices, and this will certainly end in his endless damnation. That which makes his case the more piteous is that he is not himself aware of his misery and danger; he goes unawares to his ruin, like the bird, like the ox.<sup>264</sup>

**Proverbs 7:21–23** (a graphic); from **Beyond the Sunday School**; accessed October 25, 2015.

Guglielmo then gives an example from the Bible of lust versus love. Remember his earlier point, *love is not feelings but an act of will*.

### Current Risks of Sexual Abandon, from Joe Guglielmo

What I want you to see is that as we start down this path it will kill us spiritually, emotionally we will be devastated, and in the end it will kill us. Paul warned Timothy to, "Flee also youthful lusts; but pursue righteousness, faith, love, peace with those who call on the Lord out of a pure heart." 2Timothy 2:22.

Listen to this and you will see how sex outside of marriage will affect you. We are told,

In the 1960s gonorrhea and syphilis seemed to be the only well known STDs, and both of these could be treated with penicillin. Today there are over twenty-five different STDs, and some of the most common ones are without cures. Among the STDs that can be cured, some are becoming increasingly resistant to modern antibiotics.

Most people who have an STD are unaware of their infection and contagious state. This should especially alarm young people, because of the nineteen million new STD infections each year, nearly half of them are among people between the ages of fifteen and twenty-four.

<sup>262</sup> From <http://www.studydrive.org/commentaries/tcc/view.cgi?bk=19&ch=7> accessed October 22, 2015.

<sup>263</sup> From <http://gracedoctrine.org/proverbs-chapter-7/> accessed October 20, 2015.

<sup>264</sup> Paraphrased from Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Prov. 7:6–23.

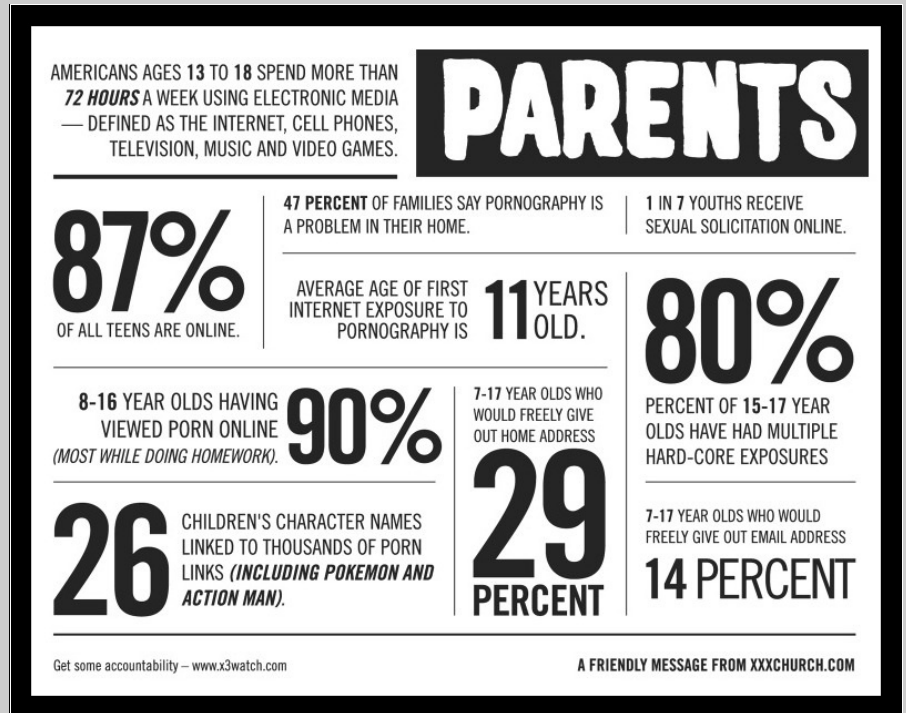
## Current Risks of Sexual Abandon, from Joe Guglielmo

According to the Centers for Disease Control, the direct medical cost associated with STDs in the United States is \$14.1 billion each year!

Some of the most common STDs include HPV, chlamydia, herpes, gonorrhea, and trichomoniasis. The four STDs that are incurable are HPV, HIV, herpes, and hepatitis . . . All of the others can be cured.

When considering the potential impact of STDs, we should remember the words of former U.S. Surgeon General C. Everett Koop: "When you have sex with someone, you are having sex with everyone they have had sex with for the last ten years, and everyone they and their partners have had sex with for the last ten years."

Further, people can get tested for STDs, be told that they are clean, and then transmit dormant STDs the tests did not detect. Most tests today pick up the majority of the infections they are testing for. The problem is that many people believe they have been tested for all STDs when, in reality, they have been tested for only a few.



From [Calvary Chapel of Manitowoc](#); accessed October 23, 2015 (slightly edited).

[Parent's Pornography Chart](#) from [the heart of a shepherd](#); accessed October 25, 2015.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Following out one of Guglielmo's links, I came across this:

## Sexual Exposure Map from Chastity.com

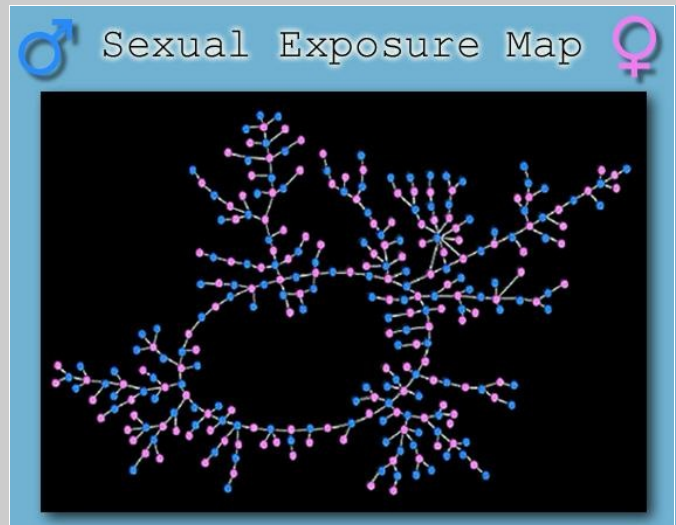
What you're looking at is a sexual exposure map. To create it, scientists from Ohio State University tracked the sexual activity of an unnamed public high school in the Midwest. Their findings were published in the July 2004 issue of American Journal of Sociology. approximately 1000 students were interviewed, and asked to identify their romantic sexual partners over the past 18 months. A "romantic sexual partner" was defined as someone you were dating, and therefore mere "hook ups" were not included in the research. The research also did not include partners from other schools.

## Sexual Exposure Map from Chastity.com

Here's what they found: 573 students admitted to having at least one romantic sexual partner in the last 18 months. Of these 573 students, more than half could be traced to a network of 288 partners! (See image) The pink dots represent actual high school girls, and the blue represents the boys. The lines between them represent the links of sexual activity. As you can see, while a guy may have only one sexual partner, theoretically he could be connected to 286 sexual partners other than his own. In fact, the furthest two people on the map are separated by 37 steps. Surely, not one student in this map would have suspected this intricate web of sexual exposure, or the massive implications this has on STD transmission.

The above image does not include the other 285 students who had been sexually active. These students were involved in numerous and separate smaller networks.

What can be learned from this is that a person who has had only one sexual partner may sometimes be more at risk to acquire an STD than a person who has had multiple sexual partners, but is in a smaller sexual network. It also explains the rampant transmission of STDs among adolescents, and the dire need for chastity education.



Precept Austin: *Sin has a price tag attached (Ro 6:23). Here's an illustration - A Golfer walks into the pro shop at the local course and asks the golf pro if they sell ball markers. The golf pro says, "Yes, they are just \$1.00 each. " The guy gives the golf pro a dollar and says he'll take one... The golf pro opens the register, puts the dollar in the tray and with a big smile hands the guy a quarter. That's the way it is with sin – you get back far less than you put into it.*<sup>265</sup>

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Even more tragic is, this is King David's heartfelt warning to his young son, Solomon; and, at some point in time, Solomon will abandon his father's excellent guidance and himself become the bird in the trap.

The idea of this passage is fairly easy to understand. The young man is taken in by this slightly older married woman, as if he were an animal taken by a trap, not realizing that he is in a trap. However, quite obviously, there were some very difficult portions in this passage to translate.

## Commentators Summarize Proverbs 7:21–23

Whedon: *1. He goes after her straightway, — 2. As an ox goes to the slaughter, 3. As a dog goes to the halter, 4. As a stag, till a dare pierce his liver, 5. As a bird hasten to the snare, — 6. And knows not that it is for his life.*<sup>266</sup>

Whedon: *The paraphrase of good Bishop Patrick is quaint and characteristic: "He made not the least objection, but away he went immediately, and followed her, like a great calf (as we speak in our language) or a stupid ox, that fancies he is led to the pasture when he is going to be killed, or like a fool who takes it for an ornament when the stocks are brought for his correction, to be clapt upon his legs."*<sup>267</sup>

<sup>265</sup> From [http://www.preceptaustin.org/proverbs\\_71-27\\_commentary.htm](http://www.preceptaustin.org/proverbs_71-27_commentary.htm) accessed October 24, 2015.

<sup>266</sup> From <http://www.studydrive.org/commentaries/whe/view.cgi?bk=19&ch=7> accessed October 22, 2015 (slightly edited).

<sup>267</sup> From <http://www.studydrive.org/commentaries/whe/view.cgi?bk=19&ch=7> accessed October 22, 2015 (slightly edited).



### Commentators Summarize Proverbs 7:21–23

Peter Pett: *With her fair speech she breaks down his resistance, and with her smooth lips she coerces or 'forces' him to accompany her. But as we know he was already on the way to her house, so she has a willing victim. That is why he accompanies her immediately. So there is a clever paralleling of the enticements of the woman, and the folly of the young man. But what [David's son]...is to recognise is that really the naive young man is as an ox that is going unaware to the slaughterhouse. He may see himself as a powerful and virulent ox, but really he is heading to his death. He is like a man in fetters (the fetters of sin and lust) being dragged helplessly to what Solomon sees as the physical punishment arising from his foolish behaviour, unaware that shortly an arrow will be shot through his liver as he is executed. He is unaware that he is going to his execution. (A particular instance of such an event may be in Solomon's mind). He is like a bird hurrying into the snare, not realising that it will lead to the loss of its life, just as the young man is hurrying into the honeytrap, not realising that it is to his death (compare Proverbs 5:3-5). These pictures and their consequences may well indicate that he can only expect the death penalty for his behaviour, as required by the Torah. Notice the downward movement. The strong and virulent ox, the prisoner restricted by fetters, the foolish flapping bird. He may think of himself as a young ox, but really he is a man in fetters, yes, and even a foolish helpless bird. And in all cases only death awaits.*<sup>268</sup>

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

### Stuart Wolfe Summarizes Proverbs 7:10–23

- 1) The lecture moves vividly and immediately into the scene, as the father exclaims And look, encouraging the son to imagine the sudden appearance of a woman, heretofore not mentioned except in vague and general terms.
- 2) That meaning, she was foreshadowed in vss 5 and 8, but now he dramatically puts her on the stage, emphasizing the suddenness of the temptress, who comes swooping in like the vicious predator she actually is.
- 3) He characterizes her by the bold approach, the manner of dress, the hidden designs she harbors in her heart, and the brazen, almost confrontational kiss; everything about her is wrong, she should be meek, modest, sincere, and passive, instead she revels in rebellion against the natural order.
- 4) The root meaning of קָרָה QahRah' to meet has the idea of "a planned encounter wherein the subject intentionally confronts the object" (TWOT); it is not demanded that the woman had planned this appointment, but, upon seeing the hapless fool, she determined her course of action and immediately confronted her victim.
- 5) Evidently she knew her victim to some degree, although the language suggests that this was the first time the gullible youth was tempted in this manner; prudence would dictate avoiding her based on her reputation alone, but in the cosmos, common sense isn't common.
- 6) Comparing Gen 38:14, the garment of a harlot probably included a veil, but, much like today, the manner of dress was suggestive, audacious, revealing, and easily identified its wearer as available for hire.
- 7) The veil was used not only to dress as a harlot, so as to seduce her victim, but also to hide her true identity, the wife of a wealthy merchant; that she has such skill at deception is yet another clue as to her true nature, why would even a fool want her company?
- 8) Perdue suggests that she wore the garb of a pagan priestess or devotee of a fertility cult, to support her claim that she had offered sacrifices and was in need of a male partner at her communion meal (vss 14-15); sacred prostitutes could be married, but marriage to a successful business man would be unlikely.
- 9) Her bold attire is matched by her bold approach, as she acts the part of a harlot; the adulterous woman, fully committed to her harlotry, knows no shame (30:20), and just as her dress seems to promise her

<sup>268</sup> From <http://www.studydrive.org/commentaries/pet/view.cgi?bk=19&ch=7> accessed October 21, 2015 (slightly edited).

### Stuart Wolfe Summarizes Proverbs 7:10–23

- victim her body, it conceals her secret intention to use him to gratify her own lusts.
- 10) The term נָצַר NahTSaR literally means “guarded”, but here combined with ble LēBh has the connotation cunning, since she does not reveal her true intentions, but disguises them, thus protecting them from being revealed.
  - 11) As Waltke (referencing Plöger) states, “To the insightful sage her shameless outfit betrays her hidden intentions, but to the morally stupid it is a camouflage”; her true aim is to indulge her sensual lusts, feigning fidelity to her husband but flattering her paramour as her only ‘true’ love.
  - 12) In reality, she uses both and loves neither, knowing that her cuckold husband will take from her victim everything he owns should they be caught, and society will hold him in contempt (5:17-14, 6:33-35), while she has no fear for herself.
  - 13) A parenthetical aside exposes two more characteristics of the unrestrained wife’s inner disposition, marking her as the opposite example of a peaceful woman (cp 1Pet 3:1-6); there is reality behind any stereotype, this is the penultimate illustration.
  - 14) The first term חָמָה CHahMaH boisterous/unruly denotes the confused mixture of loud noise and ceaseless movement, with the nuance of “tumult”; it is used of a storm at sea (Ps 46:3), violent confrontation (Pr 20:1), a bear’s roar (Isa 59:11), a battle cry (Jer 6:23), and drunken revelry (Zec 9:15).
  - 15) Second, she is rebellious, using a term סָרָר SahRaR with the shade of “defiant” or “stubborn”, indicating her rebellion against propriety, instead choosing the illegitimate pursuit of a life of profligacy, depravity, and sensuality.
  - 16) This aspect of stubborn refusal to comply with the rules of proper society can be seen in the use of SahRaR in the imagery of Hos 4:16, where Israel is condemned as acting “like a stubborn heifer”, resisting the will of her Owner.
  - 17) The degree of restlessness and rebellion in this woman is illustrated by the fact that her feet do not settle down in her house, even though the night is approaching; she has a house but no home, no roots in her family or community, and strives to live at fever temperature, alienated from authentic social experience. cp Tit 2:5
  - 18) Vs 12 further develops her turbulent, restless, and boisterous nature, observed by Solomon but not the gullible youth; if the youth had observed and reflected on her wall-to-wall prowling, her argument that she sought him out would have been ludicrous, but, unfortunately, he is neither observant or reflective.
  - 19) The picture is of impatiently waiting in her favorite spots to meet her john, now in the streets, now in the squares, as a lustful woman on the prowl, rather than a righteous woman building her home, providing for her family.
  - 20) The term פָּעָם Pa’aM has the dual meaning “foot”, so this may be a repetition and clarification of vs 11; her feet are not where they belong, but instead her footsteps are scattered all across town (Fox).
  - 21) Glossed by the more passive “lurks”, the verb אָרַב ‘ahRaBh has a much more sinister nuance, as seen in its previous uses in 1:11, 18; this female is a predator, seeking the easiest prey to attack, and she lies in wait for her hapless victim to pass by.
  - 22) She chooses the corner because more people congregate there, giving her greater opportunity to find a victim; she will seek to convince the simpleton that she was waiting there to find him specifically, but the fact is that he was just another face in the crowd until she decided to attack.
  - 23) Vs 13 is best viewed as interrelated or overlapping with vs 10, rather than sequential actions; her bold, brazen acts reveal her predatory resolve to conquer her victim, as she overwhelms the gullible nitwit with sudden passionate force.
  - 24) Another conjunctive impropriety committed by this brazen hussy is she kissed him, painting a picture of the nitwit wandering cluelessly about, and suddenly inundated by forceful seizure, fervent affection, and lubricious speech – overpowered and without a chance of resistance (due to his own stupidity).
  - 25) The literal Hebrew reads she strengthened/hardened her face, meaning that she became impudent, brazen, and shameless in her behavior; she is fully playing her role, and feels no compunction in using and ruining the young man she has chosen.
  - 26) Her approach of grabbing and kissing him, and her seductive speech with its sense of urgency and immediacy are viewed by some as the female counterpart of male rape; the male overpowers the female through brute force, the female through seduction.

### Stuart Wolfe Summarizes Proverbs 7:10–23

- 27) The seduction takes place in two phases: the façade of serious intention over her lustful rebellion, then the proposition to the gullible, arguing that they have nothing to fear and everything to gain; notice the flattery and seeming idolization of the nitwit, as she brags that she has lavishly prepared her boudoir for a night of passion.
- 28) She disguises her wanton character by first presenting herself as a part of orderly society, exhibiting her impudence by covering her lust with a religious motivation; the peace offerings were a specific sacrifice within cultic Israel and the pagan religions, petitioning the deity for alliance and/or friendship.
- 29) Without a verb in verset a, the meaning is somewhat debatable, but the best understanding is that the strumpet had completed the fellowship offering, and is inviting the nitwit to participate in the completion of the ritual.
- 30) The sacrifice was offered to the deity by fire, and after the fat and intestines were “devoured” by said deity, certain pieces were presented to the cultic officials, and the worshiper and invited guests ate the remainder at home; it appears that the strumpet is initiating her attack by inviting the nitwit to dinner.
- 31) Again, it appears that the woman is a pagan living within Israeli society, since adultery was forbidden in the cult of Yhwh; Canaanite fellowship rituals involved fertility rites (Ex 32:1-6), she uses the guise of religiosity to lure the nitwit to his doom.
- 32) From the father’s point of view, the strumpet’s speech is “smooth”, she uses her attire as part of her cunning disguise, she lies to the nitwit as to how she came to meet him, and perhaps about her husband (since the youth is caught); nothing about her is to be believed, why should the son accept her excuse of religious devotion, either?
- 33) Vs 15 presumes a certain level of familiarity with the religious requirements of the strumpet’s sacrifice, indicating that knowledge of false religions is not the problem, it is accepting or applying those requirements to our own lives that is dangerous.
- 34) Her statement I came out to meet you mirrors the father’s observation in vs 10, and implies to the nitwit that she had seen him before, and was so enamored with him that she has been waiting for this very night ever since.
- 35) The honey-tongued strumpet then flatters the youth, as she lies that she came out to seek your face, an idiom meaning to make a request, connoting that his attractive features made him the only man honored to be invited to this special occasion.
- 36) She next climactically and cunningly exults and I found you, meaning “all the rest of them were lame, useless, and boring, but you are just what I was looking for”; the dramatically ironic idolization of her victim conceals her lustful desire for physical gratification, leading the nitwit to believe that she finds him uniquely desirable.
- 37) Having flattered his ego, she now further stimulates his sexual desire by describing the sensual preparation of the luxurious couch she had prepared beforehand; her promise is not of ‘mere’ sexual fulfillment, but of luscious gratification of all the senses, before, during, and after.
- 38) The terms מַרְבָּד MaRbhaDh and db;r’ RahBhaDh are derived from the same root, and are very rare, but the Ugaritic parallels attest their meaning, “to provide a bed with covers”; they were used to make the bed soft, for even more comfort and sensual gratification.
- 39) The noun עֲרֵשׁ e’ReSH only appears eight times, but it was definitely for reclining in sleep and is distinguished from a bed (Ps 6:6), and was sometimes used for reclining to eat a meal (Amos 6:4); a large, comfortable couch or divan is in view.
- 40) In 16b the adulteress moves from the sensual appeal of the bed’s comfort to is aesthetic appeal, promising a luxury that will add to the overall experience; with deception and gall, the strumpet is promising the adventure of a lifetime.
- 41) An hapax legomena appears in the verse, חֲטָבוֹת CHəTuBhOTH, which most likely refers to the superior quality of a substance, which, when used in conjunction with linen, would refer to the thread features, such as integrity, color, and feel.
- 42) Color was often a sign of status, and Egyptian linen was usually red, called “royal linen”; in Israel, the predominant color was purple, evidenced by the large number of dyeing establishments in the area.
- 43) Next, she stimulates him with aphrodisiac smells, to expand the promise of total sensual fulfillment; the three perfumes listed are also found in SoS 4:14 as aromatic representations of sexual love.

### Stuart Wolfe Summarizes Proverbs 7:10–23

- 44) The interpretative translation “sprinkled” is more accurately rendered by the KJV as I perfumed my bed, and assumes that the audience knew how beds were perfumed; the precious, aromatic spices were likely dissolved in water or another liquid, although there is little archaeological support for any dogmatic explanation.
- 45) The מִשְׁכָּב MiSHKahBh, literally “a place for lying down”, may be a synonym for “couch”, but now is more clearly a place for a sexual encounter (cp Gen 49:4); the bed consisted of a frame placed on four legs, and covered to the extent that cushions and blankets could be laid on it.
- 46) Only the wealthy owned such furniture in the ancient orient, with the poor sleeping on cots or pallets, and the middle class owning one or two such beds; the fragrances are also expensive, and contribute to the luxurious description of the setting.
- 47) A fragrant gum-resin, myrrh is used in both solid and liquid forms, and comes from south Arabian or African balsam trees; it was also pulverized into a fine powder and placed in a sachet, worn between a woman’s breasts. SoS 1:13
- 48) As a precious spice acquired from southeast Asia and northern India, aloes comes from the eaglewood tree, and in the Bible always occurs in conjunction with myrrh; the plural denotes the copious amounts of the spice applied.
- 49) Obtained from the bark of the cinnamon tree, the third spice/incense is native to Sri Lanka and the Indian coast; all of these spices were obtained by merchants who had traveled long distances, adding to the expense and rarity. cp 2Kings 20:13
- 50) Perhaps the strumpet’s husband was involved in such a trade, although any speculation would not add to our understanding; the nitwit cannot ignore such an investment, the unchaste wife implicitly argues, this is a once-in-a-lifetime opportunity.
- 51) Now the proposition is presented: the voluptuous sensual gain explains her investment (vs 18), and they have nothing to fear (19-20); the interjection Come! is a call for immediate action, beckoning the nitwit to act without further thought.
- 52) Appearing 15x, and only in poetry or prophecy, hw"r' RahWaH has the idea of being satiated, or filled almost to the point of gluttony; additional nuances are “to refresh/ regale/restore oneself, to partake of refreshments” (HALOT), but her offer looks to the number of sex acts that await, and the hours-long continuation thereof.
- 53) When used in the plural, דוּד DOD refers to the sex act (cp Eze 23:17), has a strong erotic meaning in SoS 5:1, and is the epitome of the strumpet’s smooth, lubricious, seductive speech, as she abandons all pretense as to what she wants.
- 54) Increasing the stakes, she promises to slowly pass the night away in this activity until the morning, enjoying every form and delight in sexual conduct, working on the nitwit’s imagination and fantasies.
- 55) Found only 3x, the parallel verb אָהַל 'ahLaS looks to the physically strenuous sexual activities involved as they delight themselves (Job 39:13); the strumpet promises repetitive, unsurpassed sex acts leading to physical exhaustion.
- 56) Her final promise is one of emotional fulfillment as well, with the term bh;ao 'ōHaBh loves; similar to the modern equivalent “make love”, it parodies the true love “that many waters cannot quench” (SoS 8:7), and implicitly promises the complete satisfaction that can only be found in legitimate, RMRW sex.
- 57) The introductory KiY is somewhat elliptical, with the full thought being “you have nothing to fear, because...”, as the strange woman seeks to remove the as-of-yet uncommitted youth’s fear of being caught in adultery.
- 58) Waltke notes that her enticements are similar to Satan’s when he tempted Eve, appealing to her lusts for food, aesthetics, and independent wisdom; casting aside Eve’s reservations, he promised her “You will not die!”. Gen 3:1-6
- 59) So the unchaste wife’s argument is not to convince her prey that adultery is right, but only that they can get away with it, since her husband is not home; she implicitly denies the deed-consequence reality seen repeatedly throughout the book, a side-note one does well to notice.
- 60) Using both her attire and language to mask reality, she represents her husband as the man, although the Hebrew idiom does not have the same dismissive tone that the English rendition does. cp Gen 20:7
- 61) The phrase “at home” glosses the literal his house(hold), since in that culture a woman would not speak



### Stuart Wolfe Summarizes Proverbs 7:10–23

- of “my house”; it is probable that she is seeking to convince the nitwit that she is emotionally unattached to her husband, preferring his ‘superior’ presence instead, and desirous of proving how much more she values it.
- 62) Significantly, she announces quite plainly that her proposition involves a purely sexual encounter, not a commitment that would entail divorce and remarriage, meaning that she intends to remain married but unfaithful, leaving the dullard no excuse for his blockheaded adultery.
- 63) This is the result of rejecting Wisdom’s call to obedience: without the firm moral compass that would reject her offers, the nitwit is doomed.
- 64) The degree of the nitwit’s stupidity is confirmed as he listens to her language that proves she is deceptive, untrustworthy, and unfaithful; if she will betray her covenant partner with such ease, what fidelity should he expect?
- 65) The statement that the husband was gone is probably a blatant lie, judging from the consequences the dullard experiences; certainly, she would not expect to be caught, but the point is that she overstates the safety that the dimwit can expect.
- 66) She reinforces the thought that they have nothing to fear by adding the husband’s temporal distance to his physical, signifying that he is a businessman travelling for an extended period of time, since he took a purse of money for multiple expenses
- 67) No deductions can be made as to the occupation, nor are they necessary; the fact that he took the purse in his hand underscores the strumpet’s emphasis, i.e. the husband planned on being gone a long time, since he purposely took a large amount of cash.
- 68) If one presumes that the fellowship offering was offered at new moon (as was traditional), the inference is that he will be gone another two weeks, at least, more than enough time to have the liaison and escape detection.
- 69) The strumpet’s argument seems to be plausible, since travelers usually took advantage of the full moon’s greater light to avoid danger; we see the principle that when an argument sounds convincing, but denies Divine viewpoint, it is to be rejected all the more.
- 70) Her claim that there is plenty of time before he will enter his house again underscores that she has no intention of giving up her luxurious home-life for this one-night stand, she promises lustful satisfaction without commitment.
- 71) The conclusion of the lesson begins with a comment on the deadly effectiveness of the strumpet’s speech; she turned him aside is both metaphorical and literal, after she turned his lust toward her offer, she turned his body toward her house.
- 72) Glossed as “persuasions”, the term לָקַח LeQaCH has the usual meaning teaching, although the former idea may be gleaned from context; the father is contrasting the adulteress’ world-view with his own, and will describe the inevitable results of hers.
- 73) The verbal root LahQaCH was used in 6:25 in association with an adulteress’ eyes, used to “catch” the son, so we may add alluring gestures to the lubricious speech she offers; just as the strumpet will use overwhelming visible stimulation to seduce the gullible, the son must use overwhelming force to avoid any contact with her.
- 74) We repeat, this fool is not an immoral or inherently evil young man, he is simply too obtuse to realize the danger in which he places himself, and is morally weak enough to allow himself to be conned.
- 75) Glossed simply as “many”, רַב RōBh has the idea of a multitude, an abundance, so that just because the strumpet does not repeat the father’s words verbatim, the son can still be on guard when her attack comes.
- 76) It also describes the quantity of her seductive promises, as she uses a vast repertoire of libidinous promises, probably in rapid fire and repetitive attack; the intensity of the temptation is repeated, as a warning of her determination and tenacity.
- 77) An additional qualifier of the method of attack refers to the smoothness of her lips, which refers to flattering speech (7:5), but does not rule out actual physical contact; after the initial contact was not rebuffed, she would continue to excite him in any way she could, kissing and caressing are certainly conceivable weapons in her arsenal.
- 78) The literal meaning of נָדַח NahDhaCH seduced is “to impel, drive away, or banish”, quite appropriate in



### Stuart Wolfe Summarizes Proverbs 7:10–23

- our context, since the nitwit has now been pushed out of any covenant relationship with his nation, society, or religion; she drove him “from the way of life into her house, the foyer into death” (Waltke).
- 79) Moving from her efforts to his decision, suddenly fixes the moment of decision, when the youth succumbed to his physical desires, implying that the nitwit did so without reflection, because he had no armor to resist her assault.
- 80) His own responsibility is established, as the summary statements “she turned him” and “she routed him” are replaced by the vivid and dramatic participle he follows her, from which we infer there was a certain intensity in his submission, and he now races to participate in that which will be the cause of his death.
- 81) The sage further illustrates the scene by three similes of the ignorance, inevitability, and haste of the final result; without consideration of “what can go wrong?”, there is no way to escape that disaster when it does fall.
- 82) The first simile as an ox enters the slaughterhouse compares her victim to the most powerful domesticated animal, which could easily escape his doom, but passively follows the human leading him into a place of death.
- 83) Waltke sees a certain connotation that, by following his animal instincts instead of the Divine viewpoint, the fatuous youth deprives himself of his endowed opportunities; had he followed his spiritual, or even intellectual sensibilities, he would not share the same fate as an animal destined for slaughter.
- 84) There is some disagreement as to the actual reading of the second simile, since the similes revolve around the death of the subject; the discipline of a fool would not be capital punishment, but a public flogging.
- 85) The crux of the problem is the rare word *sk*, [ʼeKeS, found elsewhere only in Isa 3:18, with the verb found in Isa 3:18 as “tinkle the ankle bracelets”; some translations prefer to make the term mean fetters, while the KJV renders it as “stocks”.
- 86) The LXX renders it “a dog to bonds”, and then adds “as a hart shot in the liver with an arrow”; this has caused some (NIV) to emend the text to read “like a deer stepping into a noose”, based on the similarity of an Arabic word meaning “to skip”.
- 87) The majority of these interpreters join vs 22a to this simile, meaning that the stag is caught in a noose or trap, then the hunters come along to finish the execution; it would look to the sudden appearance of “the man”, and the short time period between his arrival and the destruction of the idiot.
- 88) This would nicely parallel the lethal consequences of failure to apply prudence, but the leap is unnecessary if one considers that a fool that has been captured and sentenced to his punishment is unable to escape if he is in fetters.
- 89) This simile looks to the fact that the inevitable consequences of sexual impropriety are not a possible result, it is as certain as the swift execution of judgment in a properly functioning justice system.
- 90) The final conclusion is that the ignorant nitwit enjoys the physical delights promised, but they are brought to a sudden halt in a way that will definitely detract from the enjoyments, as an arrow pierces through his liver, preventing him from ever enjoying legitimate or illegitimate delights again.
- 91) The text does not identify who shot the arrow, so it is possible that a competitor has removed him, and equally possible that the husband returned home unexpectedly; the lack of identification only points more forcefully to the inevitability, whoever the source may be.
- 92) The liver is derived from the term “to be heavy”, denoting that the organ is full of blood, emphasizing that the death will be quick and not preventable; once the discipline is administered, there will be nothing to do but endure it.
- 93) The third simile, as a bird hastens to the snare, adds to the idea of finality the speed with which the nitwit comes to his fatal destiny; it approaches him in the temporal sphere in the same manner as a bird flying at top speed, with no thought of potential capture looming before it.
- 94) The implicit notion of the ignorance of the ox is now made explicit, with he does not know; there is an inference of the disapproval of naivete, as well as the recognition that without the proper inculcation of prudence-savvy-wariness, the inevitable result is a blithe trip into disaster. cp Pr 22:15
- 95) Just as a stupid and ignorant animal sees no connection with a physical trap and death, so the morally stupid nitwit sees no connection between sin and rebellion with their own death; those who operate under their flesh become like an unthinking animal.

From [www.hbcpinellas.org/proverbs/prov6.doc](http://www.hbcpinellas.org/proverbs/prov6.doc) accessed October 20, 2015 (edited). Hebrew requires the font Bwhebb. From Pastor Stuart Wolfe of Hope Bible Church.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

## David's Final Warning: Following This Woman Will Lead to Death

Gill: *This is the epilogue, or application of the above story. Since this is the case, that young men are in danger of being ensnared and brought to ruin by this harlot, therefore take the advice of the wisest of men, even of Wisdom herself.*<sup>269</sup>

James Rickard: *[The] Concluding Appeal: In the final 4 verses we have a closing exhortation, warning the son of the consequences of the destructive life style for the foolish adulterer, vs. 24-27. This is the 16th of the 17 lessons from the father to his son(s).*<sup>270</sup>

Kidner (or Apple): *Epilogue. (7:24-27) After watching the young man, we are made to see ourselves as conceivably filling the same role. The defense is threefold. First, guard your mind; you are in danger as soon as your thoughts wander in this fatal direction. Second, keep away, literally as well as in mind (25b). Third, look past her, to the casualties and the chambers of death (26, 27).*<sup>271</sup> When thinking of this summary warning, bear in mind that this applies to our interaction with wild women; but also to the seduction of false doctrine.

There are at least 3 very similar passages:

### Proverbs 7:1–5 and 24–27; and 5:1–6

The Introduction	The Conclusion	Prov. 5:1–6
My son, keep my words and treasure up with you my commandments. Keep my commandments and live; and [keep] my teachings before you [lit., as the pupil of your eyes]. Bind them to your fingers and write them on the tablet of your heart. Say to wisdom, "You [are] my sister;" and call understanding [or, discernment] your near acquaintance; to keep away from the strange woman; [to keep] away from the harlot [who] flatters with her words.	In conclusion, listen to me, O sons, and be attentive to the words of my mouth: [so that] your heart does not turn aside onto her road; [so that] you do not go astray onto her paths, for she has brought down many slain men and all her destroyed ones [make up] a numerous [group]. Her house is the way to Sheol; those who go down [there are entering] the chambers of death.	My son, be attentive to my wisdom; incline your ear to my understanding, that you may keep discretion, and your lips may guard knowledge. For the lips of a forbidden woman drip honey, and her speech is smoother than oil, but in the end she is bitter as wormwood, sharp as a two-edged sword. Her feet go down to death; her steps follow the path to Sheol; she does not ponder the path of life; her ways wander, and she does not know it.
The warning is to keep the young man away from the strange women.	The warning here is more severe, warning against dying in discipline.	This passage also warns of death; and of the woman's flattery.

<sup>269</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 7:24.

<sup>270</sup> From <http://gracedoctrine.org/proverbs-chapter-7/> accessed October 20, 2015.

<sup>271</sup> From <http://bibleoutlines.com/library/pdf/proverbs.pdf> accessed October 24, 2015.

Each passage warns the hearer to listen carefully to sound doctrine; and warns of the wild woman and her flattery and her ways, which could lead them to death.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

A chiasm is an overall organization of a passage of Scripture, where the first section matches the last section; the second section matches the second-to-the-last section; and the very middle of the chiasm is often the focal point.

### Chiasm of Proverbs 7:24–27 from Peter Pett

- A Now therefore, sons, listen to me, and attend to the words of my mouth, Do not let your heart decline to her ways, do not go astray in her paths. (Proverbs 7:24-25).  
 B For she has cast down many wounded, yes, all her slain are a mighty host (Proverbs 7:26).  
 A Her house is the way to Sheol, going down to the chambers of death (Proverbs 7:27).

In A he warns against declining into her ways, and going astray in her paths, and in the parallel he shows where those ways lead, for her house is the way to Sheol (the grave world). Central in B is the number who have been caught out by her.

Commentary: Look at this in the order of A, A and then B: Now therefore, sons, listen to me, and attend to the words of my mouth, Do not let your heart decline to her ways, do not go astray in her paths. Her house is the way to Sheol, going down to the chambers of death, For she has cast down many wounded, yes, all her slain are a mighty host.

From <http://www.studydrive.org/commentaries/pet/view.cgi?bk=19&ch=7> accessed October 21, 2015.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Paul Apple summarizes vv. 24–27: *The final warning: sexual seduction has ruined countless lives: urgency of listening and heeding the warning; urgency of guarding your heart; surprising multitude of victims – sucked in and destroyed with no escape.*<sup>272</sup>

And now, O sons, listen to me and be attentive to words of my mouth. Will not turn aside unto her ways your heart; [and] you will not go astray into her paths, for many slain [men] she has brought down and powerful ones, everyone of her destroyed ones. Ways of Sheol her house, those going down unto chambers of death.

Proverbs  
7:24–27

In conclusion, listen to me, O sons, and be attentive to the words of my mouth: [so that] your heart does not turn aside onto her road; [so that] you do not go astray onto her paths, for she has brought down many slain men and all her destroyed ones [make up] a numerous [group]. Her house is the way to Sheol; those who go down [there are entering] the chambers of death.

In conclusion, listen to me, O my sons, and pay attention to what I say, so that your heart is not lured out onto her paths, for she has led many men to their deaths; all those she has destroyed make up a massive group of men. Going to her house is the road to Sheol; those who down there will enter the chambers of death.

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)

And now, O sons, listen to me and be attentive to words of my mouth. Will not turn aside unto her ways your heart; [and] you will not go astray into her paths, for many

<sup>272</sup> From <http://bibleoutlines.com/library/pdf/proverbs.pdf> accessed October 24, 2015.

Latin Vulgate	slain [men] she has brought down and powerful ones, everyone of her destroyed ones. Ways of Sheol her house, those going down unto chambers of death. Now, therefore, my son, hear me, and attend to the words of my mouth. Let not your mind be drawn away in her ways: neither be you deceived with her paths. For she has cast down many wounded, and the strongest have been slain by her. Her house is the way to hell, reaching even to the inner chambers of death.
Plain English Aramaic Bible	Therefore, children, hear me and obey the words of my mouth. Do not incline your heart to her ways and do not go astray in her paths. Because she has cast down a multitude of the slain and mighty ones; they all have been killed by her. The paths of her house are the paths of Sheol, of those descending to the chambers of death.
Peshitta (Syriac)	Now therefore, O my children, hearken to me, and attend to the words of my mouth. Let not your heart incline to her ways, do not go astray in her paths. For she has cast down many wounded; yea, many mighty men have been slain by her. The ways to her house are the ways to Sheol, going down to the chambers of death.
Septuagint (Greek)	Now then my son, listen to me, and attend to the words of my mouth. Let not your heart turn aside to her ways, for she has wounded and cast down many, and those whom she has slain are innumerable. Her house is the way of hell, leading down to the chambers of death.
Significant differences:	The Latin and Greek have <i>my son</i> rather than <i>O sons</i> . The Greek leaves out that she has brought down <i>strong (or, mighty) men</i> .

#### Limited Vocabulary Translations:

Bible in Basic English	So now, my sons, give ear to me; give attention to the sayings of my mouth; Let not your heart be turned to her ways, do not go wandering in her footsteps. For those wounded and made low by her are great in number; and all those who have come to their death through her are a great army. Her house is the way to the underworld, going down to the rooms of death.
Easy English	Now, my sons, listen to me. Hear my words! Do not allow your heart to follow this woman. Do not wander into her paths. This woman has attacked many people. She has caused a whole crowd of people to die. Her house is on the road to hell. She will lead you to your death.
Easy-to-Read Version	Now sons, listen to me. Pay attention to the words I say. Don't let your heart lead you toward an evil woman—don't follow where she wants to lead you. Don't follow her ways. She has caused many men to fall. She has destroyed many men. Her house is the place of death. Her path leads straight to death!
Good News Bible (TEV)	Now then, sons, listen to me. Pay attention to what I say. Do not let such a woman win your heart; don't go wandering after her. She has been the ruin of many men and caused the death of too many to count. If you go to her house, you are on the way to the world of the dead. It is a shortcut to death.
<i>The Message</i>	So, friends, listen to me, take these words of mine most seriously. Don't fool around with a woman like that; don't even stroll through her neighborhood. Countless victims come under her spell; she's the death of many a poor man. She runs a halfway house to hell,

fits you out with a shroud and a coffin.  
 Names of God Bible Now, sons,  
 listen to me.  
 Pay attention to the words from my mouth.  
 Do not let your heart be turned to her ways.  
 Do not wander onto her paths,  
 because she has brought down many victims,  
 and she has killed all too many.  
 Her home is the way to hell  
 and leads to the darkest vaults of death.  
 NIRV My sons, listen to me.  
 Pay attention to what I say.  
 Don't let your hearts turn to her ways.  
 Don't step onto her paths.  
 She has brought down a lot of men.  
 She has killed a huge crowd.  
 Her house is a road to the grave.  
 It leads down to the place of the dead.

**Thought-for-thought translations; paraphrases:**

Common English Bible Now children, listen to me,  
 and pay attention to my speech.  
 Don't turn your heart to her ways;  
 don't wander down her paths.  
 She has caused many corpses to fall;  
 she has killed many people.  
 Her house is a path to the grave [Heb *Sheol*],  
 going down to the chambers of death.  
 The Living Bible Listen to me, young men, and not only listen but obey; don't let your desires get out  
 of hand; don't let yourself think about her. Don't go near her; stay away from where  
 she walks, lest she tempt you and seduce you. For she has been the ruin of  
 multitudes—a vast host of men have been her victims. If you want to find the road  
 to hell, look for her house.  
 New Century Version Now, my sons, listen to me;  
 pay attention to what I say.  
 Don't let yourself be tricked by such a woman;  
 don't go where she leads you.  
 She has ruined many good men,  
 and many have died because of her.  
 Her house is on the road to death,  
 the road that leads down to the grave.  
 New Life Version So, my sons, listen to me. Listen to the words of my mouth. Do not let your heart  
 turn aside to her ways. Do not turn aside into her paths. For she has hurt many and  
 destroyed many others. She has killed a great number. Her house is the way to  
 hell, going down to the rooms of death.  
 New Living Translation So listen to me, my sons,  
 and pay attention to my words.  
 Don't let your hearts stray away toward her.  
 Don't wander down her wayward path.  
 For she has been the ruin of many;  
 many men have been her victims.  
 Her house is the road to the grave [Hebrew *to Sheol*].  
 Her bedroom is the den of death.



**Partially literal and partially paraphrased translations:**

American English Bible	Now, hear and pay close attention, to the sayings that come from my mouth! Don't turn aside to her ways in your heart, and don't be misled by her wiles. Many she's stabbed and then thrown away... unnumbered are those whom she's murdered. Her house is on the road to the grave, and it leads to the storerooms of death.
International Standard V	So listen to me, my sons, and pay attention to what I have to say. Don't be led astray by her lifestyle [Lit. <i>ways</i> ], and don't imitate her behavior [Lit. <i>paths</i> ]. For many are the victims whom she has conquered, and many are her slain. Her house leads to Sheol [i.e. <i>the realm of the dead</i> ], descending to death's catacombs.
New Advent (Knox) Bible	Heed me well, my son; let not this warning be given in vain; do not let her steal thy heart away, do not be enticed by her beckoning. Many the wounds such a woman has dealt; a brave retinue she has of men murdered; truly her house is the grave's ante-chamber, opens the door into the secret closet of death.
Translation for Translators	My son, listen to what I say; pay careful attention to my words. Do not allow your inner being to arouse/persuade you to go with an immoral woman like that. Do not go where she goes. She has caused many men to be ruined; truly, no one can count the men she has killed. The road to her house is the road to the grave. Those who enter her bedroom [PRS] will die as a result.

**Mostly literal renderings (with some occasional paraphrasing):**

Ancient Roots Translinear	Sons, hear me now! Listen to the words of my mouth: Never roam into her ways, and never stray in your heart to her route. For legions fall desecrated, and all the biggest are slain. The way of her house descends into the recesses of death in Sheol.
Ferrar-Fenton Bible	And attend to the words of my mouth, Incline not your heart to her path, Nor turn yourself to her arcade. For many fall wounded by her, And her murdered would make a great host; Her house is the path to the grave; It leads down to the Chambers of Death.
Jubilee Bible 2000	Hearken unto me now therefore, O ye sons, and attend to the words of my mouth. Let not thine heart decline to her ways; do not go astray in her paths. For she has caused many to fall down dead; yea, all the strong men have been slain by her. Her house is the way to Sheol, going down to the chambers of death.
Lexham English Bible	<b>Reiteration of the Warning Against a Strange Woman</b> And now, my children, listen to me, and be attentive to the sayings of my mouth. May your heart not turn aside to her ways; do not stray into her path. For many slain she has laid low, and countless [are] all of her killings. The ways of Sheol [are] her house, descending to chambers of death.

**Catholic Bibles (those having the imprimatur):**

Christian Community (1988)	Now then, my sons, listen and pay attention to my words. Do not be led astray or lose yourself on her paths. For she has brought many to their death and the strongest were all her victims. Her house leads to hell and death.
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The Heritage Bible	And now, Oh you children, attentively hear me, and prick up your ears to the sayings of my mouth. Do not let your heart deviate to her ways; do not stray into her paths, Because she has caused many to fall polluted [chalal, polluted in your own blood by being killed.], and many who were strong have been fatally struck by her. Her house is the way to world of the dead [the world of the dead, sheol. Note Gen 37:35.], going down to the apartments of death.
New American Bible (2002)	So now, O children, listen to me, be attentive to the words of my mouth! Let not your heart turn to her ways, go not astray in her paths; For many are those she has struck down dead, numerous, those she has slain. Her house is made up of ways to the nether world, leading down into the chambers of death.
New American Bible (2011)	So now, children, listen to me,* be attentive to the words of my mouth! Do not let your heart turn to her ways, do not go astray in her paths; For many are those she has struck down dead, numerous, those she has slain. Her house is a highway to Sheol, leading down into the chambers of death. [7:24–27] The father addresses “children,” a larger audience than his own son; the story is typical, intended for others as an example. The story is a foil to the speech of the other woman in chap. 8. Prv 2:18–19; 5:5.
New Jerusalem Bible	And now, son, listen to me, pay attention to the words I have to say: do not let your heart stray into her ways, or wander into her paths; she has done so many to death, and the strongest have all been her victims. Her house is the way to Sheol, the descent to the courts of death.
Revised English Bible	But now, my sons, listen to me, and attend to what I say. Do not let desire entice you into her ways, do not stray down her paths; many has she wounded and laid low, and her victims are without number. Her house is the entrance to Sheol, leading down to the halls of death.

### **Jewish/Hebrew Names Bibles:**

Complete Jewish Bible	So now, children, listen to me; pay attention to what I am saying. Don't let your heart turn to her ways; don't stray onto her paths. For many are those she has struck down dead, numerous those she has killed. Her house is the way to Sh'ol; it leads down to the halls of death.
exeGesés companion Bible	Now, you sons, hearken to me; hearken to the sayings of my mouth: neither deviate your heart to her ways; nor stray in her paths: for she casts down many pierced; slaughters many mighty: her house is the way to sheol descending to the chambers of death.
JPS (Tanakh—1985)	Now, sons, listen to me; Pay attention to my words; Let your mind not wander down her ways; Do not stray onto her paths. For many are those she has struck dead, And numerous are her victims. Her house is a highway to Sheol Leading down to Death's inner chambers.

- Judaica Press Complete T. And now, children, hearken to me, and listen to the sayings of my mouth. Let your heart not veer off into her ways; stray not in her paths. For many are the dead that she has felled, and numerous are all her victims. The ways of the grave are to her house, descending to the chambers of death.
- Orthodox Jewish Bible Pay heed unto me now therefore, O ye banim, and attend to the words of my peh (mouth).  
Let not thine lev turn aside to her drakhim; go not astray in her netivot (trodden paths).  
For she hath cast down many chalalim (wounded); indeed, many strong men have been slain by her.  
Her bais is the drakhei Sheol, going down to the chadarim (chambers, rooms) of mavet (death). [T.N. The off-stage character here in chp 7 has been the cuckold. Because of her Ba'al affair, Hashem became the cuckold of Israel even as Hosea became the cuckold of Gomer.]
- The Scriptures 1998 And now, listen to me, you children; Pay attention to the words of my mouth: Do not let your heart turn aside to her ways, Do not go astray in her paths. For many are the wounded she has caused to fall, And numerous all her slain ones. Her house is the way to the grave, Going down to the rooms of death.

**Expanded/Embellished Bibles:**

- The Amplified Bible Now therefore, my sons, listen to me,  
And pay attention to the words of my mouth.  
Do not let your heart turn aside to her ways,  
Do not stray into her [evil, immoral] paths.  
For she has cast down many [mortally] wounded;  
Indeed, all who were killed by her were strong.  
Her house is the way to Sheol [Hades, the nether world, the place of the dead.],  
Descending to the chambers of death.
- The Expanded Bible Now, my sons, listen to me;  
pay attention to what I say [the speech of my mouth].  
Don't let yourself be tricked by such a woman [turn your heart to her paths];  
don't go where she leads you [wander onto her paths].  
She has ruined many good men [caused many corpses to fall],  
and many have died because of her [are those she has killed].  
Her house is on the road [path] to death [Sheol; the grave or the underworld],  
the road that leads down to the grave [going down to the chambers of death].
- Kretzmann's Commentary Hearken unto me now therefore, O ye children, and attend to the words of my mouth, this exhortation receiving added weight on account of the story to which it is attached.  
Let not thine heart decline to her ways, those of the harlot, go not astray in her paths.  
For she hath cast down many wounded, many are those who have fallen victims to her wiles; yea, many strong men have been slain by her, both in body and soul.  
Her house is the way to hell, literally, "ways of hell her house," going down to the chambers of death. That is the inevitable consequence of an immoral life: eternal destruction in the abyss of hell.
- NET Bible® So now, sons [The literal translation "sons" works well here in view of the warning. Cf. KJV, NAB, NRSV "children."], listen to me,  
and pay attention to the words I speak [Heb "the words of my mouth."].  
Do not let your heart turn aside to her ways –  
do not wander into her pathways;  
for she has brought down [Heb "she has caused to fall."] many fatally wounded,

and all those she has slain are many [*Heb* “numerous” (so NAB, NASB, NRSV, NLT) or “countless.”].

Her house is the way to the grave,  
going down [The Qal active participle modifies “ways” to Sheol. The “road,” as it were, descends to the place of death.] to the chambers of death.

The Voice

This is why *it is so important that* you listen to me, my sons,  
and pay attention to all I am telling you.  
Do not let your mind wonder about her ways;  
do not *lose yourself and* drift down her path,  
For she’s claimed one life after another,  
victim after victim, too many to count.  
Her house is the gateway to the grave;  
every step *toward her* is a step toward death’s *dark* chamber.

### Literal, almost word-for-word, renderings:

Concordant Literal Version	Now then, my sons, hearken to me, And attend to the sayings of my mouth." Do not let your heart swerve to her ways; Do not stray into her tracks. For many are the mortally wounded she has cast down, And plentiful are all those killed by her."
Context Group Version	Her house is a road to the unseen, One descending to the chambers of death." Now therefore, [ my ] sons, listen to me, And attend to the words of my mouth. Don't let your heart decline to her ways; Don't go astray in her paths. For she has cast down many wounded: Yes, all her slain are a mighty army. Her house is the way to the place of death { or grave, Heb. "Sheol" }, Going down to the chambers of death.
<i>Emphasized Bible</i>	Now, therefore, ye sons, hearken unto me, and attend, to the sayings of my mouth; Let not thy heart, turn aside to her ways, Do not go astray, in her paths. For, many, wounded, hath she caused to fail,—yea strong men, slain wholly by her: Ways to hades, are in her house, descending into the chambers of death.
English Standard Version	And now, O sons, listen to me, and be attentive to the words of my mouth. Let not your heart turn aside to her ways; do not stray into her paths, for many a victim has she laid low, and all her slain are a mighty throng. Her house is the way to Sheol, going down to the chambers of death.
God’s Truth (Tyndale)	Hear me now therefore, O' my son, and mark the words of my mouth. Let not your heart wander in her ways, and be not you deceived in her paths. For many a strong man has she slain. Her houses is the way to hell, where men go down into the chambers of death.
Modern English Version	Listen to me now therefore, O children, and attend to the words of my mouth: do not let your heart turn aside to her ways, do not go astray in her paths; for she has cast down many wounded, and many strong men have been slain by her. Her house is the way to Sheol, going down to the chambers of death.
NASB	Now therefore, my sons, listen to me, And pay attention to the words of my mouth. Do not let your heart turn aside to her ways, Do not stray into her paths.

	For many are the victims [Lit <i>mortally wounded</i> ] she has cast down, And numerous are all her slain. Her house is the way to Sheol, Descending to the chambers of death.
New European Version	Now therefore, sons, listen to me. Pay attention to the words of my mouth. Don't let your heart turn to her ways. Don't go astray in her paths, for she has thrown down many wounded. Yes, all her slain are a mighty army. Her house is the way to Sheol, going down to the rooms of death.
New King James Version	Now therefore, listen to me, my children; Pay attention to the words of my mouth: Do not let your heart turn aside to her ways, Do not stray into her paths; For she has cast down many wounded, And all who were slain by her were strong men. Her house is the way to hell [Or <i>Sheol</i> ], Descending to the chambers of death.
Stuart Wolf	And now therefore, sons, obey/listen to me, and be attentive/pay attention to the words of my mouth. Do not let it turn aside unto her roads/ways, your heart, do not wander/stray in her <i>well traveled</i> paths. Because many are the wounded she caused to fall, and numerous/even mighty <i>are</i> all her slain. Roads/ways to Sheol is her house, descending to the innermost part/chambers of death.
Third Millennium Bible	Hearken unto me now, therefore, O ye children, and attend to the words of my mouth. Let not thine heart decline to her ways; go not astray in her paths. For she hath cast down many wounded; yea, many strong men have been slain by her. Her house is the way to hell, leading down to the chambers of death.
Webster's Bible Translation	Now therefore hearken to me, O ye children, and attend to the words of my mouth. Let not thy heart decline to her ways, go not astray in her paths. For she hath cast down many wounded: yes, many strong [men] have been slain by her. Her house [is] the way to hell, going down to the chambers of death.
Young's Updated LT	And now, you [all] sons, hearken to me, And give attention to sayings of my mouth. Let not your heart turn unto her ways, Do not wander in her paths, For many are the wounded she caused to fall, And mighty are all her slain ones. The ways of Sheol—her house, Going down unto inner chambers of death!

**The gist of this passage:** David concludes by calling upon his sons to listen to him and not to be turned toward this woman's ways (or wander down her paths). This kind of woman has slain many men, including many mighty men. The road to her home is the way to death.

### Proverbs 7:24a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʿattâh (עַתָּה) [pronounced <i>gáht-TAWH</i> ]	<i>now, at this time, already</i>	adverb of time	Strong's #6258 BDB #773

When followed by an imperative or an interrogative, w<sup>e</sup> + the adverb ʿattâh mean *and so, thus, things being so, therefore, now therefore, now then, in conclusion*. Sometimes, the concept of time is lost when this combination is used to incite another.



## Proverbs 7:24a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
James Rickard: "Now therefore" is the Conjunction WE, "and, but, also" with the Adverb ATTAH, "now." This is used to indicate that the teacher is now giving the "moral of the story" after first calling the student's attention away from the story and back to his words as he did in vs. 1-4. <sup>273</sup>			
bânîym (בְּנֵי) [pronounced baw-NEEM]	sons, descendants; children; people; sometimes rendered men; young men, youths	masculine plural noun	Strong's #1121 BDB #119
Gill: <i>The Septuagint, Vulgate Latin, and Arabic versions, read, in the singular number, "my son."</i> The Hebrew Syriac and targum all have "O sons". <sup>274</sup>			
shâma' (שָׁמַעַ) [pronounced shaw-MAHÇ]	listen [intently], hear, listen and obey, [or, and act upon, give heed to, take note of], hearken to, be attentive to, listen and be cognizant of	2 <sup>nd</sup> person masculine plural, Qal imperative	Strong's #8085 BDB #1033
lâmed (ל) [pronounced l <sup>e</sup> ]	to, for, towards, in regards to	directional/relational preposition with the 1 <sup>st</sup> person singular suffix	No Strong's # BDB #510

**Translation:** In conclusion, listen to me, O sons,... David warns his sons (presumably he is teaching Solomon and his younger brothers here); and he draws a conclusion here. So, the previous 23 verses are building up to this conclusion, which makes up the final 4 verses, the end of this chapter.

David tells his sons to listen to him; which means to listen and to obey his words.

James Rickard: "Listen to me" is the Qal Imperative of the verb SHAMA, שָׁמַעַ, "to hear, listen, understand, or obey." This is the command to learn God's Word (Bible Doctrine) through the ear gate, by means of the Grace Apparatus for Perception (the teaching ministry of God the Holy Spirit). So this once again emphatically calls for attentiveness to his teaching, i.e., Bible Doctrine.<sup>275</sup>

Peter Pett: 'Now therefore sons listen to me' is a repeat of Proverbs 5:7 (*And now, O sons, listen to me, and do not depart from the words of my mouth.*) coming before a similar previous incident. The sons must therefore listen to him and not to the woman, and he calls on all who will hear his voice to take note of what he says and carry it into action ('listen'). Let them attend to his words, and take them seriously. They must beware of letting their hearts take a downward path, descending into her ways. They must beware of going astray in her paths. Again we have the important emphasis on the fact that life is a way along which we walk, for good or ill, and we must beware of going downhill, or going astray in it. And the ways of this woman lead to deceit, the disintegration of society, shame and death.<sup>276</sup>

<sup>273</sup> From <http://gracedoctrine.org/proverbs-chapter-7/> accessed October 20, 2015.

<sup>274</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 7:24.

<sup>275</sup> From <http://gracedoctrine.org/proverbs-chapter-7/> accessed October 20, 2015.

<sup>276</sup> From <http://www.studydrive.org/commentaries/pet/view.cgi?bk=19&ch=7> accessed October 21, 2015.

## Proverbs 7:24b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
qâshab (קָשַׁב) [pronounced <i>kaw-SHAH<sup>AV</sup></i> ]	<i>incline, attend to, give attention to, be caused to attend to</i>	2 <sup>nd</sup> person masculine plural, Hiphil imperative; with the voluntative hê	Strong's #7181 BDB #904
lâmed (ל) [pronounced <i>leh</i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
ʾāmârîym (אִמְרֵי) [pronounced <i>uh-maw-REEM</i> ]	<i>words, commands, mandates; speech, that which proceeds from the mouth</i>	masculine plural construct	Strong's #561 (& #562) BDB #56
peh (פֶּה) [pronounced <i>peh</i> ]	<i>mouth [of man, animal; as an organ of speech]; opening, orifice [of a river, well, etc.]; edge; extremity, end</i>	masculine singular noun with the 1 <sup>st</sup> person singular suffix	Strong's #6310 BDB #804

**Translation:** ...and be attentive to the words of my mouth:... “Pay attention to what I am about to say;” which is the conclusion of this chapter. Obviously, David’s sons are to listen and to obey King David.

What David is teaching is of the utmost importance to these young men. They can be brought down by a 5'2", 100 lb. gal, with a beautiful smile.

James Rickard: “Pay attention” is the Hiphil (declarative) Imperative (command) of QASHAB, קָשַׁב, meaning, “to hear, be attentive, heed, incline (of the ears), pay attention, etc.” It is a command to, “pay attention, or give your full attention.” It acts as a double emphasis on taking in God’s Word through the ear gate, with the import of comprehension for application.

Rickard continues: *Rather than listening to the flattering and enticing “words” coming from the Seductress’ mouth, (i.e., temptations from our old sin nature and Satan’s cosmic system), the father is exhorting his young naïve son to metabolize his teaching of God’s Word, because if he does not there will be dire consequences. The first of which is leaving the path of righteousness, leaving your Experiential Sanctification.*<sup>277</sup>

Cicero says, “There is not a more pernicious evil to man than the lust of sensual pleasure; the fertile source of every detestable crime, and the peculiar enemy of the Divine and immortal soul” This is true of all sensual pleasures immoderately pursued and gratified beyond the demands of reason and of nature.

### W. Dodd on Impurity

- I. How contradictory the vice of impurity is to the great laws of nature and of reason, of society and religion.
  1. It is in opposition to the first law of our nature, which enjoins the due subordination and subjection of our inferior appetites and passions to the superior and ruling principle of the soul—that principle which distinguishes man from the animal creation. What can be so degrading to our nature as to reverse this first and important law by giving the reins of dominion to an inferior and merely animal appetite, implanted in us, as a slave, to serve the purposes of our temporal existence? Appetites

<sup>277</sup> From <http://gracedoctrine.org/proverbs-chapter-7/> accessed October 20, 2015.

## W. Dodd on Impurity

- are wholly of sense; with them, abstractly considered, the mind has no concern. But if indulged beyond due bounds, they darken the mind and absorb all its noblest faculties.
2. It opposes the laws of reason, whose peculiar office it is to direct our conduct and form our manners in such a way as becomes the rank and station we bear in the universe. What folly, then, to indulge a vice and pursue a conduct which is at once most opposite to, and most derogatory from, the honour and the dictates of reason! And can anything be more so than the unrestrained gratification of impure desires, with which reason is so far from concurring, that men are obliged to lull its keen remonstrances in the tumult of passion and the hurry of sensual pursuits?
  3. It opposes the laws of society--those universal laws of justice, honour, and virtue, upon which all society is founded, and upon the due observation whereof the happiness and the permanence of society depends. Nothing conduces more to corrupt the morals and deprave the minds of youth than the unrestrained gratification of impure and lustful desires; nothing conduces more to spread a general corruption of manners; nothing more affects and harms the nearest and dearest interests of men; nothing introduces more distressful injuries; and nothing is a greater prejudice or discouragement to just and honourable marriage.
  4. It opposes the Divine laws. The Divine instructions inform man of the true state of his nature, of his dignity, fall, and possible restoration. Man is informed that his triumph is sure and his reward inestimable if, superior to sense and to appetite, he improves the Godlike principle of reason and virtue in him and purifies himself, even as his God, his great pattern and exemplar, is pure. There are some considerations peculiar to the Christian religion, drawn from the "Inhabitation of God's Holy Spirit in the bodies of believers as His temples," and from their being incorporated by faith as living members into the pure and immaculate body of Jesus Christ. Can men be so senseless as to defile this holy temple? What can the gratification of youthful lusts bestow, adequate to the loss, to the misery which it will assuredly occasion? Neither the laws of God nor of man are founded in fancy or caprice. No precept is imposed with a view to command or prohibit aught that was unessential to their well-being.
- II. How inimical the vice of impurity is to the best interests of ourselves and of our neighbours! What ever youth would wish to arrive at true honour and true happiness must scorn with a noble fortitude the allurements of the harlot pleasure, and implicitly follow the counsels of pure virtue. The practice of impurity never can, never did or will, produce aught but thorns and briars, "mischiefs" and "miseries," to others and to ourselves. One peculiar and aggravating circumstance of malignity in this vice is that the perpetration of it involves the ruin of two souls. You cannot be singly guilty. Have pity on yourselves! Have pity on the companions of your sin! The seductions of innocence can never be adequate to the end proposed. It is a complicated guilt. All gratifying of lustful passions must be in a high degree injurious to their fellow-creatures, and particularly to the unhappy partners of their guilt. And the vice of impurity is peculiarly noxious and prejudicial to ourselves, to the mind, body, estate, and reputation.

From <http://www.studylight.org/commentaries/tbi/view.cgi?bk=19&ch=7> accessed October 22, 2015.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

### Proverbs 7:25a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'al (אֵל) [pronounced a]l]	<i>no, not; nothing; none; neither, nor; do not, let not [with a verb]; let there not be [with an understood verb];</i>	adverb of negation; conjunction of prohibiting, dehorting, deprecating, desire that something <i>not</i> be done	Strong's #408 BDB #39

## Proverbs 7:25a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
sâṭâh (שָׁטָה) [pronounced saw-TAW]	to turn aside, to go aside, to turn, to decline	3 <sup>rd</sup> person masculine singular, Qal imperfect; apocopated	Strong's #7847 BDB #966
<p>James Rickard: "Do not let ... turn aside" is the negative AL, (do not), with the Verb SATAH, שָׁטָה, the means, "to depart from, turn aside, go astray." This verb is used just 6 times in the Old Test. Four times in Numbers and twice in Proverbs. Num 5:12, 19-20, 29 (regarding a potentially adulterous wife); Prov 4:15, (a warning to turn away from the path of the wicked); and our verse. It has a slightly different emphasis than what we saw in NATAH of verse 21, (to entice, turn aside). NATAH is the enticement to turn away while SATAH is the actual turning away itself. We could say that NATAH is the enticement to enter into sin compared to SATAH which is taking the exit ramp off of the highway you were on and heading toward sin...So the NATAH, (enticement to enter a wrong direction), of verse 21 can lead to the SATAH, (departing or going astray in a wrong direction), of verse 25.<sup>278</sup></p>			
<p>Samuel Chandler: <i>satah</i> has a much stronger and more significant meaning than that of mere turning aside; and that it is used of an unruly horse, that champs upon the bit through his fiery impatience; and when applied to a bad man, denotes one impatient of all restraint, of unbridled passions, and that is headstrong and ungovernable in the gratification of them, trampling on all the obligations of religion and virtue. Such as these are the deserved objects of the hatred of all good men, whose criminal deviations and presumptuous crimes they detest; none of which will cleave to them; they will not harbour the love of, or inclination to them, nor habitually commit them, or encourage the practice of them. Persons of this character are too frequently about the courts of princes, but it is their honour and interest, as far as ever they can, to discountenance them.<sup>279</sup></p>			
'el (אֶל) [pronounced eh]	unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
d <sup>e</sup> râkîym (דַּרְכֵי) [pronounced deh-raw-KEEM]	ways, roads, paths; journeys, courses; works; towards; manner, habit, a way [of life, living]; of moral character	masculine plural noun with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #1870 BDB #202
lêb (לֵב) [pronounced lay <sup>b</sup> ]	heart, inner man, mind, will, thinking; midst	masculine singular noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #3820 BDB #524

BDB gives the following definitions: *inner man, mind, will, heart, understanding; inner part, midst; midst (of things); heart (of man); soul, heart (of man); mind, knowledge, thinking, reflection, memory; inclination, resolution, determination (of will); conscience; heart (of moral character); as seat of appetites; as seat of emotions and passions; as seat of courage.*

**Translation:** ...[so that] your heart does not turn aside onto her road;... What this woman wants, is for this man to follow her, to walk after her, to go down her road. Now, he has a path in this life, and that path is not to turn aside to follow her down her road. This is the woman about whom we have been talking about for this entire chapter.

<sup>278</sup> From <http://gracedoctrine.org/proverbs-chapter-7/> accessed October 20, 2015.

<sup>279</sup> From [http://www.preceptaustin.org/proverbs\\_71-27\\_commentary.htm](http://www.preceptaustin.org/proverbs_71-27_commentary.htm) accessed October 24, 2015 (slightly edited).



## Proverbs 7:25b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'al (אל) [pronounced a]l]	<i>no, not; nothing; none; neither, nor; do not, let not [with a verb]; let there not be [with an understood verb];</i>	adverb of negation; conjunction of prohibiting, dehorting, deprecating, desire that something <i>not</i> be done	Strong's #408 BDB #39
tâ'âh (תַּאֲחַ) [pronounced taw-ĠAWH]	<i>to err; to go astray [by sin], to [physically, mentally] wander [about]; to stagger [from intoxication]; to perish</i>	2 <sup>nd</sup> person masculine singular, Qal imperfect	Strong's #8582 BDB #1073
James Rickard: "Do not stray" is AL, (do not), with TAAH that means, "to err, wander, stagger, or go astray" in the sense of intoxication, (Isa 28:7), of sin (ethically) and the wandering (of the mind). In the Qal Jussive it continues the exhortation to not do this thing. This is a play on what was said in Prov 5:20, "Why should you be exhilarated (SHAGAH) with an adulteress?" Versus being exhilarated with your own wife, vs. 19. <sup>280</sup>			
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
nâthîyb (בִּיתֵיב) [pronounced naw-THEE <sup>BV</sup> ]	<i>path, pathway, footpath, a trodden down path</i>	masculine plural noun with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #5410 BDB #677

James Rickard: "Into her path", is a different word than DEREK. It is NETHIB or NETHIBAH, הַבֵּיתֵיב, that means, "trodden with the feet, path, pathway or traveler." It is a "path or back road" as contrasted with a "highway." Therefore, it is the dark alley you should not walk down. We saw this in Prov 1:15 warning against associating with those prone to sin, human good and evil.<sup>281</sup>

**Translation:**...[so that] you do not go astray onto her paths,... The heart refers to their thinking, and they are not to think about going astray onto her paths; they are not to think about being drawn to her, to follow her. They are to concentrate on what David is teaching them instead.

**Proverbs 7:25** (a graphic); from the **Carolinas Mission District**; accessed October 25, 2015.

James Rickard: So what appears to be a twofold warning is actually one: to turn aside from the ways of wisdom to the path of an adulteress is to wander about lost in her ways.<sup>282</sup>



<sup>280</sup> From <http://gracedoctrine.org/proverbs-chapter-7/> accessed October 20, 2015.

<sup>281</sup> From <http://gracedoctrine.org/proverbs-chapter-7/> accessed October 20, 2015.

<sup>282</sup> From <http://gracedoctrine.org/proverbs-chapter-7/> accessed October 20, 2015.



Rickard continues: *This prohibition stands in direct contrast to walking and living in obedience to the ways taught by the teacher Prov 7:1-5, 24. Since behavior reveals what is, or is not, in the heart, vs. 7, the heart must be guarded and kept at all times, Prov 4:23. Therefore, we are not to turn our hearts towards sin and Satan's cosmic system, in our imaginations or fantasies, and certainly we should not go near them mentally, verbally or physically. Successful resistance is therefore not a matter of willpower, but of submission and obedience to God's Word and His plan for your life.*<sup>283</sup>

### Proverbs 7:26a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
rab (רב) [pronounced rah <sup>b</sup> v]	<i>many, much, great (in the sense of large or significant, not acclaimed)</i>	masculine singular adjective	Strong's #7227 BDB #912
châlâl (חלל) [pronounced chaw-LAWL]	<i>slain, fatally wounded, wounded, pierced; from a verb which means to bore, to pierce</i>	masculine plural noun (or adjective)	Strong's #2491 BDB #319
Clarke comments: <i>Dr. Kennicott has largely proved that chalal (חלל), which we render wounded, slain, etc., means a soldier, warrior, hero.</i> <sup>284</sup>			
nâphal (נפח) [pronounced naw-FAHL]	<i>to cast lots, to cause to fall, to be brought down; to let drop; to cause to fail; to lay down a request [petition] [before anyone]</i>	3 <sup>rd</sup> person feminine singular, Hiphil perfect	Strong's #5307 BDB #656

**Translation:** ...for she has brought down many slain men... The connective used here is kîy (כי) [pronounced kee], which means, *for, that, because; when, at that time, which, what time*. Strong's #3588 BDB #471.

James Rickard: *"For" is...[used] once again. This is the third time this Conjunction is used in the chapter. First in verse 6 introducing God the Father, then in verse 19 introducing God the Son, and now in verse 26 introducing Satan himself and the results of getting in bed with him.*<sup>285</sup>

There are many men that she has brought down. These are men who have been slain because of her. The gist here is, there is this gal who weighs 100 lbs. soaking wet who is taking down 200 lbs. guys.

James Rickard: *those whom she has destroyed are nearly countless. The "many" things we have here are not enticements, but "victims."*<sup>286</sup>

James Rickard on chahal: *"Victims", is the noun CHALAL, חלל, that means, "slain or pierced." It is a technical military term for "pierced" in battle, though it can be used for anyone murdered or executed. It is also a metonymy for the slain corpses in battle that are stripped and then buried. The noun is used to designate all who die premature death, contrasted with those who are classified as simply the "dead." Cf. Psa 88:5. In addition, this word is used for the piercing of our Lord on the Cross, Isa 53:5, that of being slaughtered due to taking on the sins of the entire world.*

<sup>283</sup> From <http://gracedoctrine.org/proverbs-chapter-7/> accessed October 20, 2015.

<sup>284</sup> Adam Clarke, *Commentary on the Bible*; from e-Sword, Psalm 89:10.

<sup>285</sup> From <http://gracedoctrine.org/proverbs-chapter-7/> accessed October 20, 2015.

<sup>286</sup> From <http://gracedoctrine.org/proverbs-chapter-7/> accessed October 20, 2015.

So you can see that this is a different form of “piercing” than what we had in vs. 23, “pierce”, PALACH, that meant, “cutting in two, or to pierce”, yet you can see the play on words continuing the theme of what was noted in verses 22-23.

Finally, we have an interesting twist to the use of this word in Lev 21:7, 14, related to our verse. There CHALAL is used regarding women who had had prior sexual relationships, where the priests were forbidden to marry them. They could only marry a virgin. So victims are the ones the adulteress has defiled. It is the innocent of the righteous that have been drag into reversionism.<sup>287</sup>

Rickard: “She has cast down”, is the Hiphil Perfect of the Verb NAPHAL, נָפַל, that means, “to fall, lie, be cast down, fail.” It can mean an “attack, desertion or capture.” In the Hiphil (causative) it means, “To cause to fall, throw down, knock out, and lay prostrate.” The Perfect Tense means it is a completed action. She / Satan, has already caused this to happen to many victims. It is used:

### Rickard on Nâphal

1. 100 times for a violent death and 30 for utter ruin.
2. Idiomatically for a violent death, especially in battle, Judges 5:27; 1 Sam 4:10; Amos 7:17.
3. For birds falling into a snare on the ground, Amos 3:5.
4. Prov 22:14 describes the mouth, or words, of an adulteress as a pit into which men fall when they are under Gods curse. Similar phraseology appears in Eccles. 10:8 Psalm 57:6.
5. As a posture of submission as many submit to Satan’s Cosmic System.

From <http://gracedoctrine.org/proverbs-chapter-7/> accessed October 20, 2015.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

### Proverbs 7:26b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong’s # BDB #251
‘âtsûwm (עֹצֹמ) [pronounced gaw-ZOOM]	powerful, strong, robust, mighty; numerous, great	masculine plural adjective	Strong’s #6099 BDB #783
James Rickard: “Numerous” is the Adjective ATSUM, עֹצֹמ, that means “strong, mighty or numerous” and is a derivative of the verbal root ATSOM, which means, “to be strong, to be mighty or to be numerous.” <sup>288</sup>			
kôl (לֵךְ) [pronounced kohl]	every, each, all of, all; any of, any	masculine singular construct not followed by a definite article	Strong’s #3605 BDB #481
hârag (גָּרַה) [pronounced haw-RAHG]	those killed, the ones slain, those who have been executed [destroyed, ruined]	masculine plural, Qal passive participle with the 3 <sup>rd</sup> person feminine singular suffix	Strong’s #2026 BDB #246

<sup>287</sup> From <http://gracedoctrine.org/proverbs-chapter-7/> accessed October 20, 2015.

<sup>288</sup> From <http://gracedoctrine.org/proverbs-chapter-7/> accessed October 20, 2015.

**Translation:** ...and all her destroyed ones [make up] a numerous [group]. If one were to examine all that she has done in her life, she has a large number of men that she has led astray and has destroyed. They make up a very large group.

Those brought down by this woman:

### Commentators on those slain by this woman

Barnes: *The house of the harlot is now likened to a field of battle strewn with the corpses of the many slain.*<sup>289</sup>

Clarke: *Many of those who have distinguished themselves in the field and in the cabinet have been overcome and destroyed by their mistresses. History is full of such examples.*<sup>290</sup>

Gill: *Wounded in their name, character, and reputation; in their bodies by diseases; and in their souls by guilt, shame, and horror, through a compliance with her sinful lusts: these she "cast down" from the honours they were possessed of, from the health they enjoyed, and from the peace and tranquillity of mind they formerly felt within them.*<sup>291</sup>

The Geneva Bible: *Neither wit nor strength can deliver them who fall into the hands of the harlot.*<sup>292</sup>

Peter Pett: *For such women have had many victims, some wounded, others slain. And the dead have been many, 'a mighty host'. Such women can be more destructive than a huge army. For no temptation destroys men more than straying sexually. Sex is a mighty force for evil, as well as, when properly used, for good.*<sup>293</sup>

Bruce Waltke: *Harag originated in the terminology of warfare. The agentive genitive climactically presents her as the victorious conqueror who vanquished an army of men whom she hunted down (see Prov 6:26). The imagery is closely related to the Babylonian Ishtar and the Sumerian Inanna, both of whom have the double function of being goddesses of love and war.*<sup>294</sup>

Duane A. Garrett: *There is some resemblance between this description of the adulteress and the picture of Anat/Astarte in Ugaritic literature. The following description of Anat from the Anchor Bible is illustrative: "For she plunges knee-deep in knights' blood/Hip deep in the gore of heroes." The goddess is at the same time the patroness of sensuality and a bloodthirsty devil. The same can be said for the adulteress.*<sup>295</sup>

Thomas Coke: *There are those who read, **She has caused many soldiers to fall, and a great many brave, or strong men have been slain by her.** The verse may be paraphrased thus: **The most valiant heroes, the most puissant soldiers, who have stood undaunted against all other assaults, have generally been vanquished and frequently destroyed by the allurements of women.***<sup>296</sup>

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Rickard had a lot to say on this topic.

<sup>289</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Prov. 7:26.

<sup>290</sup> Adam Clarke, *Commentary on the Bible*; from e-Sword, Prov. 7:26.

<sup>291</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 7:26.

<sup>292</sup> From the [Geneva Bible](#); accessed October 12, 2015.

<sup>293</sup> From <http://www.studylight.org/commentaries/pet/view.cgi?bk=19&ch=7> accessed October 21, 2015.

<sup>294</sup> From <http://gracedoctrine.org/proverbs-chapter-7/> accessed October 20, 2015. Rickard takes this from the New International Commentary.

<sup>295</sup> From <http://gracedoctrine.org/proverbs-chapter-7/> accessed October 20, 2015. Rickard takes this from the New American Commentary – Volume 14.

<sup>296</sup> From <http://www.studylight.org/commentaries/tcc/view.cgi?bk=19&ch=7> accessed October 22, 2015 (slightly edited).

### James Rickard on those slain by this woman

James Rickard: “All her slain” is KOL, “all”, with the Verb HARAG, גָּרַח , “to kill, to slay, to slaughter.” This verb is usually used of people killing people and generally contains the idea of violent killing, i.e., murder, cf. Gen 4:8. In the Qal Passive, the men of her past receive the action of being slaughtered, presented here in the form of the woman receiving “blood on her hands.” In verse 22 we saw that she led the man to the “slaughter”, here we see that she has “slaughtered” many men in the past. As for “slaughter”, HARAG is used especially after a battle. So we see the defeat of the reversionistic believer in the spiritual warfare of the Angelic Conflict.<sup>297</sup>

James Rickard: Therefore, “Many strong men have been slain by her”, indicates that the number of men she had seduced were too numerous to count.

James Rickard: “Numerous” here means many attributes that make one strong or mighty. As you know, believers of the Church Age have been given Forty Things at the moment of salvation and a Portfolio of Invisible Assets in order to be “overcomers” in the spiritual life. So we see that this seductive woman (Satan) can bring down both the strong and the weak, the mature and immature believer, if they let her! This ties in with ROB, “many”, at the beginning of this verse, and in vs. 21 where the seductress (Satan) has “many” persuasions to offer. In other words, she / he has enough so as to bring down the believer who has many assets and Bible Doctrine in his soul, if he is not careful.

James Rickard: This exposes the monstrous strange woman, (Satan), she is, that lies beneath her beautiful exterior. She is not just a woman who has seduced a simple-minded young man. She is a predator who has slain multitudes...[therefore] People should not be assumed to be good or evil based on external appearances, for real good and real evil are in one’s soul, Mat 23:25–28; Mark 7:23. The warning is then quite simple: if she has destroyed many in this way, she can also destroy you. The only defense is to learn well what the teacher is teaching, Prov 7:1-5, 24.

From <http://gracedoctrine.org/proverbs-chapter-7/> accessed October 20, 2015.

#### Chapter Outline

#### Charts, Graphics and Short Doctrines

### Proverbs 7:27

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
d <sup>e</sup> râkîym (דַּרְכֵי־יָם) [pronounced deh-raw-KEEM]	ways, roads, paths; journeys, courses; works; towards; manner, habit, a way [of life, living]; of moral character	masculine plural construct	Strong's #1870 BDB #202
Sh <sup>e</sup> ôl (שְׁאוֹל) [pronounced Sh <sup>e</sup> o]	Hades, hell; underworld, grave; [properly] a hollowed out place; transliterated Sheol;	proper singular feminine noun	Strong's #7585 BDB #982

Sheol is the underworld, for the unseen world of souls which have passed away and it is a reference to the underworld for both believers and unbelievers

The NET Bible: The noun “Sheol” in parallelism to “the chambers of death” probably means the grave. The noun is a genitive of location, indicating the goal of the road(s). Her house is not the grave; it is, however, the sure way to it.<sup>298</sup>

<sup>297</sup> From <http://gracedoctrine.org/proverbs-chapter-7/> accessed October 20, 2015.

<sup>298</sup> From <https://bible.org/netbible/index.htm?pro7.htm> (footnote); accessed October 12, 2015.

## Proverbs 7:27

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bayith (בַּיִת) [pronounced BAH-yith]	house, residence; household, habitation as well as inward	masculine singular noun with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #1004 BDB #108
The NET Bible: <i>Her house is the way to the grave. The young man's life is not destroyed in one instant; it is taken from him gradually as he enters into a course of life that will leave him as another victim of the wages of sin. The point of the warning is to prevent such a course from starting. Sin can certainly be forgiven, but the more involvement in this matter the greater the alienation from the healthy community.</i> <sup>299</sup>			
We have seen <i>her house</i> and <i>his house</i> throughout this chapter.			
yârad (יָרַד) [pronounced yaw-RAHD]	those descending, ones going down, those coming down, descending ones	feminine plural, Qal active participle	Strong's #3381 BDB #432
James Rickard: "Descending" is YARAD, יָרַד, a verb meaning, "to go down, to descend" of spatial descent or downward motion. It is used figuratively of going down to Sheol, Gen 37:35. As noted previously, Folly, the antithesis of wisdom, is a path down to certain premature death, Prov 5:5. <sup>300</sup>			
'el (אֶל) [pronounced eh]	unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
cheder (חֲדָר) [pronounced KHEH-dehr]	chamber, room, private room; private office; innermost part; inward parts	masculine plural construct	Strong's #2315 (and #2316) BDB #293
James Rickard: "Chambers" is the Noun CEDER, חֲדָר, that means, "inner room, chamber or bedroom." A nice play on words in that if you go to her bedroom you will end up in Satan's bedroom – Sheol. <sup>301</sup>			
mâveth (מָוֶת) [pronounced MAW-veth]	death, death [as opposed to life], death by violence, a state of death, a place of death	masculine singular noun	Strong's #4194 BDB #560

The NET Bible: "Chambers" is a hypocatastasis, comparing the place of death or the grave with a bedroom in the house. It plays on the subtlety of the temptation. Cf. NLT "Her bedroom is the den of death."<sup>302</sup>

**Translation:** Her house is the way to Sheol; those who go down [there are entering] the chambers of death. Her house is the way to death. These young men destroy their own souls; and they fall into her traps as well. The end result could be that they are destroyed by her or killed by her husband.

Peter Pett: *For the house of such a woman is the road to the grave world. Through it men go down to the chambers of death. The word for 'chambers' indicates inner rooms cut off from outside. There may well have been 'chambers of death' connected with Solomon's palace, dark places into which men go never to return alive. For this description compare Proverbs 2:18 (...for her house sinks down*

<sup>299</sup> From <https://bible.org/netbible/index.htm?pro7.htm> (footnote); accessed October 12, 2015.

<sup>300</sup> From <http://gracedoctrine.org/proverbs-chapter-7/> accessed October 20, 2015.

<sup>301</sup> From <http://gracedoctrine.org/proverbs-chapter-7/> accessed October 20, 2015.

<sup>302</sup> From <https://bible.org/netbible/index.htm?pro7.htm> (footnote); accessed October 12, 2015.



*to death, and her paths to the departed;...); Proverbs 5:5 (Her feet go down to death; her steps follow the path to Sheol—both ESV).*<sup>303</sup>

James Rickard: *This verse shifts the imagery from her victory on the battlefield to the imagery of her house and ways to represent the finality of their death. “Her house” BAYITH, stands for her counterfeit temple of her false religion of Satan’s cosmic system. “The Way” is the Noun DEREK once again that means, “way, distance; manner, custom.” In other words, her way of life inside of Satan’s cosmic system. Rather than following “The Way” of Christ, Acts 9:2; 19:9, 23; 24:14, 22, this believer follows the counterfeit way of sin, human good and evil found inside of Satan’s cosmic system. DEREK is in the Masculine Plural which continues the previous theme of “many”, and connotes that her house is equipped with many wrong ways (i.e., the many aspects of her foolish behavior). And to follow her ways leads to “SHEOL.”*<sup>304</sup>

This doctrine has been covered in many ways in other studies.

### James Rickard on Sheol

“Sheol” שְׁאוֹל, is transliterated and stands for “death and the grave” and a specific compartment inside the earth where both believers and unbelievers went, Gen 37:35; Job 7:9; Ezek 31:15, 17; 32:27, until the resurrection of our Lord. In the NT it is called Hades.

It had two compartments, one for believers called Paradise or Abraham’s Bosom, and the other called “the place of torments” where only unbelievers were sent upon their death. Since the resurrection and Ascension of our Lord only unbelievers to go Sheol – the Place of Torments, while believers go directly to the third heaven.

The path of the wise person steers him away from Sheol, Prov 15:24, “The path of life leads upward for the wise that he may keep away from Sheol below.”

The NT describes Hades as a place of incarceration for the wicked, Rev 20:13. Then those whose names are not recorded in the Book of Life will be cast into the Lake of Fire, known as the Second Death, in order to suffer eternal torment with Satan and his minions, vs. 14f.

From <http://gracedoctrine.org/proverbs-chapter-7/> accessed October 20, 2015.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

James Rickard on *chambers*: *Most OT usages refer to inner room or chamber but here only it refers to a “burial chamber.” Here it is “Chambers of Death.” Figuratively “chambers” is used for the “inner self”, which links with “liver” and “heart” above and plays on the type of death this woman brings to the weak man, spiritual degeneracy for the believer.*<sup>305</sup>

Her victims think that they might be entering into her bedroom of pleasure and sin, but that bedroom is really a chamber of death.

James Rickard: *“Death” is the noun MAWETH, מָוֶת . As we have noted previously, for the Israelites, death was both acceptable and unacceptable. If one lived a long and blessed life, such as Abraham and David, then death was not an evil, but a last stage in a full life, Gen 25:8; 1 Chron 29:28.*<sup>306</sup>

<sup>303</sup> From <http://www.studylight.org/commentaries/pet/view.cgi?bk=19&ch=7> accessed October 21, 2015.

<sup>304</sup> From <http://gracedoctrine.org/proverbs-chapter-7/> accessed October 20, 2015.

<sup>305</sup> From <http://gracedoctrine.org/proverbs-chapter-7/> accessed October 20, 2015.

<sup>306</sup> From <http://gracedoctrine.org/proverbs-chapter-7/> accessed October 20, 2015.

Gemser: *Her bedroom is no ballroom, but a battlefield where corpses lie about and from where many are sent to the Netherworld, (Prov 2:18f; 5:5; 9:18), even to the most inner chambers of the fortress of death, that are destined for the most disrespected among the dead (Ezek 32:23, 27; Isa 14:15f. 19f).*<sup>307</sup>

Chuck Smith: *So in speaking of and warning his son concerning the whorish woman, first of all, he makes mention of the fact that she can bring a man to a crust of bread. Oh, I think of the lives and the homes and the values that have been destroyed by these kind of women. All of the homes that are suffering today because some little gal's flirting in the office. Flattering, telling you how smart you are, how strong you are, how macho you are. And you get home and your wife is maybe saying, "Why don't you ever want to do anything, you know? And when you going to mow the lawn? You're so lazy, you know." And you're getting this kind of a crossfire. Pretty soon, you've imagined yourself to be in love, and pretty soon you're brought to a crust of bread. Destroyed. **She has cast down many wounded, many strong men have been slain by her.** Oh, God, I think of the many strong men who have been slain by the weakness of their own flesh. **Her house is the way to hell.***<sup>308</sup>

Precept Austin: *Repeatedly Solomon warns that death stalks the adulterer, either figuratively (separation from relationships in this life, death of reputation, loss of job, etc in this life) and even physical death from a sexually transmitted disease.*<sup>309</sup>

Peake: *The fatal results of yielding to her wiles. The nature of the disaster is not explained, but early death seems to be implied, either by judicial penalty, by the vengeance of the husband, or by the physical decay resulting from excess.*<sup>310</sup>

Prov. 9:18 **But he does not know that the dead are there, that her guests are in the depths of Sheol.**

For the unbeliever, he can find his life ruined in a tryst with the wrong woman (or, how many millions of homosexuals died of AIDS?). For the believer who gets off track in this way, he might die the sin unto death. That is the warning of this final verse.

Gill: *whoever walks in her paths goes astray from God and his law; from Christ and his Gospel; and from the true church of God; and from the right paths of faith, duty and worship.*<sup>311</sup>

Matthew Henry: *Her house, though richly decked and furnished, and called a house of pleasure, is the way to hell; and her chambers are the stair-case that goes down to the chambers of death and everlasting darkness.*<sup>312</sup>

This approach is more evidence that this trollop is both real and also representative of Satan's false system of thought.

Vv. 24–27: **In conclusion, listen to me, O sons, and be attentive to the words of my mouth: [so that] your heart does not turn aside onto her road; [so that] you do not go astray onto her paths, for she has brought down many slain men and all her destroyed ones [make up] a numerous [group]. Her house is the way to Sheol; those who go down [there are entering] the chambers of death. This warning is so similar to Prov. 5:1–6 My son, be attentive to my wisdom; incline your ear to my understanding, that you may keep discretion, and your lips may guard knowledge. For the lips of a forbidden woman drip honey, and her speech is smoother than oil, but in the end she**

<sup>307</sup> From <http://gracedoctrine.org/proverbs-chapter-7/> accessed October 20, 2015. Rickard takes this from New International Commentary, Gemser, Spruche, p. 45.

<sup>308</sup> From <http://www.studylight.org/commentaries/csc/view.cgi?bk=19&ch=7> accessed October 22, 2015.

<sup>309</sup> From [http://www.preceptaustin.org/proverbs\\_71-27\\_commentary.htm](http://www.preceptaustin.org/proverbs_71-27_commentary.htm) accessed October 24, 2015.

<sup>310</sup> From <http://www.studylight.org/commentaries/pfc/view.cgi?bk=19&ch=7> accessed October 22, 2015.

<sup>311</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 7:25.

<sup>312</sup> Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Prov. 7:24–27.

is bitter as wormwood, sharp as a two-edged sword. Her feet go down to death; her steps follow the path to Sheol; she does not ponder the path of life; her ways wander, and she does not know it.

Tyndale: *The defense advised here is threefold. (1) Guard your mind. One is in danger as soon as his mind wanders in her direction. (2) Keep away. Avoid all contact, literally, as well as mentally. (3) Look past her, farther down the road, to the countless slain, to the chambers of death.*<sup>313</sup>

### Stuart Wolfe Summarizes Proverbs 7:24–27

- 1) Unlike the conclusion of most of the lectures, this one again emphatically calls for attentiveness to the teaching, bracketing the lesson with vss 1-5; we note that repetition is not only legitimate but necessary.
- 2) The adverb אַתָּה 'aTaH has the idea of now as in the present moment, but has the added nuance of “with the present state of affairs”, or “after what has happened” (TWOT), and introduces the next point in consequence.
- 3) So the father is emphasizing that the sons should listen to his speech rather than that of the temptress; there are only two paths the believer can take, Divine viewpoint and human viewpoint never mix, rejection of the one means embrace of the other. cp Mt 6:24
- 4) Although the NAS felt it necessary to supply a 1st person pronoun, the actual text does not, since Solomon is implicitly encouraging his son to impart this specific lesson to his descendants, and he recognizes that other positive believers will come across the information, as well.
- 5) The construction repeats verbatim the exhortation that introduced the initial full lecture against the strumpet (5:7), indicating the extreme importance of adherence to this particular subject, as perhaps the most significant temptation the young man will face.
- 6) The emphatic parallel pay attention demands conscious thought and reflection as the words are being spoken, as well as intellectual agreement; the audience who “zones out” or disagrees even as the message is delivered does themselves grave disservice.
- 7) The object of the admonition is the words of my mouth, which phrase is used to counteract the smooth words of the unchaste wife as well as establish the lesson as trustworthy and reliable, accurate and deserving of acceptance.
- 8) First seen in 4:15, the term שָׁחַתָּה SHahTaH implies that the son is on the correct course, and would have to turn aside to find himself involved with this strumpet; again the motif of positive volition seeking the truth is inferred.
- 9) An incomplete metaphor, her ways speaks of dark deceptions, the irrational and unrestrained lust, infidelity to a sacred institution, rejection of societal norms, and callused apathy to the fate of her victims; she is everything that the son should not want to be.
- 10) The repetition of your heart implies that one consequence of this ‘one time’ tryst will be immersion into that lifestyle, giving oneself entirely over to it; the father is enough of a realist to know that the initial encounter may or may not end fatally, but engaging even once may result in changing every aspect of the son’s being.
- 11) The synonymous parallel do not go astray אָהַרְתָּ Tah’aH) emphasizes leaving a point of orientation, in which one finds themselves secure and adjusted, only to wander aimlessly, with no direction, no goal, and no success.
- 12) The term is used of aimlessly wandering in an unknown desert (Gen 21:14), the mindless meandering of an escaped animal (Ex 23:4), drunken staggering (Job 12:25), and intellectual rejection of the proven path (Pr 21:16), and so is an apt illustration of the type of lifestyle she has to offer.
- 13) Vs 26 introduces the twofold rationale behind the twofold admonitions of vss 24-25; this is not merely a woman that has seduced multiple simple-minded young men, she is a predator, a cold blooded and calculating poacher seeking illegitimate prey.
- 14) When used in the plural, רַבִּי RaBh has the meaning of many, but also the nuance of “too many”; her

<sup>313</sup> From <http://www.studydrive.org/commentaries/bcc/view.cgi?bk=19&ch=7> accessed October 21, 2015. Additional references found at that link.

### Stuart Wolfe Summarizes Proverbs 7:24–27

lifestyle is characterized by finding another victim to bring to ruin, so even though one would be too many, she has far too much blood on her hands.

- 15) Her casualties are described as חַלְלֵי CHahLahL, glossed as “victims”, but literally her fatally wounded/pierced through, referring to the violent manner in which each one of her paramours received their judgment.
- 16) The violence done to these victims, as a direct result of keeping her company, is emphasized with the Hiphil of נָפַל NahPHaL, which refers to the common act but also has the nuance of violence or an accidental fall. cp Jdg 20:44
- 17) Two possible interpretations are found in verset b, with ~Wc] 'ahTSUM having both the ideas of numerous and mighty; the basic meaning looks to the might, or power, that comes from having a large population.
- 18) So both of the meanings “and numerous are all her slain” or “even the mighty are all her slain” are legitimate; the idea is that it is not merely simpletons that have been overpowered by her charms, successful and powerful men have lost everything through a dalliance with this predatory female.
- 19) The meaning “numerous” gains support from the use of IKo KōL all, meaning there are none who will escape certain ruin and/or death, but it is also possible that the meaning looks to the surprisingly stupid decision an otherwise successful, dominant male will make when tempted by the strumpet.
- 20) The parallel to the fatally wounded victims is those being slain by her, a term (gr;h' HahRaG) that originated in warfare, and emphasizes that the wound received at the hand of the unchaste wife will be with the victim all his life.
- 21) The imagery is of a mighty army of men hunted down individually and vanquished, presenting her as the victorious conqueror; despite her coy and demure façade, she is ruthless, unstoppable, and merciless in her subjection of her victims.
- 22) Vs 27 shifts the imagery from her victory on the battlefield to her house and roads/ ways on which she has chosen to live in order to represent the finality of their death; by entering the home under these circumstances, the final result is inevitable.
- 23) The difference in number is somewhat curious, but the plural likely implies that her house contains many wrong ways, i.e. many different aspects of her foolish behavior leading to the same undeniable end.
- 24) Represented as a house of lustful pleasure (vss 16-18), involvement with the unchaste wife leads to the grave, the likely meaning behind שְׁאוֹל SHəOL in this verse.
  - i. like Mt. Zion, the concept of Sheol transcends the literal meaning
  - ii. it can have a literal meaning of “grave” (Ps 6:5), but scholars who maintain that this term has no connection with the afterlife must ignore verses such as Ps 16:10
  - iii. the majority of uses do appear to reference the place of the intermediate estate, between physical death and resurrection, but the emphasis is usually on the negative connotation of cessation of Ph2 life
  - iv. the figures associated with Sheol (a “mouth” – Ps 141:7, it is “never satisfied” – Pr 27:20, it is “a land” of silence – Ps 94:17, and none escapes its “grip” – Ps 89:48) work to transcend a six-foot pit to a transcendent realm distinct from life on Earth and life in the throne room of God
  - v. in this context, however, the notion seems to be on the lack of wisdom exhibited by a negative unbeliever or foolish believer, so the simplest translation would be “grave”, as the end destination for anyone that involves himself with her
- 25) The use of the participial יָרַד YahRaDh connotes the downward spiral, the slippery slope of increasingly dangerous and irrational behavior that intensifies as her life continues to self-destruct, descending in a suicidal rush toward obvious doom.
- 26) The lifestyles this strumpet pursues and promotes wind up in the chambers of death, using a word that denotes an inner room that protects its interior, and cannot be observed from the outside but prevents viewing those rooms further into the structure.
- 27) One cannot see the inevitable results of acquaintance with this type of female, but once inside her lifestyle, there should be glimpses of the kinds of things that can go wrong; the nitwit is so caught up in the heady hedonism of the moment, though, that he cannot gain full view until he is fully inside the discipline, with no escape.

From [www.hbcpinellas.org/proverbs/prov6.doc](http://www.hbcpinellas.org/proverbs/prov6.doc) accessed October 20, 2015 (edited). Hebrew requires the font Bwhebb. From Pastor Stuart Wolfe of Hope Bible Church.

## Chapter Outline

## Charts, Graphics and Short Doctrines

J. Vernon McGee: *This warning is to be taken literally, and there is also a spiritual application for you and me today. The Scriptures have a great deal to say about spiritual adultery. God called it that when His people left Him and went after idols. They were snared by idolatry, and they were brought into subjection. They departed from the living and true God. They were to be joined to Him, but they had separated from Him. They were actually playing the harlot; they were being unfaithful and untrue to Him. That is spiritual adultery.*<sup>314</sup>

Not sure if this properly belongs here. The connection with the flattering “—isms.”

### J. Vernon McGee on the Cults and -isms of his Day

Today we have many cults and "isms" and all types of false religions around us. Here in Southern California we are larded with this type of thing on every hand. For example, one says, "You don't need any longer to follow Christ as you are following Him. You don't need to trust Him alone as your Savior. What you need to do is join our group and do certain things."

You would be amazed at the letters that come to me. Some time ago I was teaching Galatians, and at that time I made the statement again and again, "Faith plus nothing equals salvation." I emphasized that you must be absolutely, utterly cast upon Jesus Christ as your Savior. Oh my, did I get the letters! A great many people wrote some very ugly things. Among other things they wrote, "You said that the Mosaic Law is something that we should get rid of." I did not say anything of the kind. What I said was that the Law cannot save you. The Law was never given to save. The Law is good, but there is something wrong with us, and only Christ can save us. When we turn from our own efforts, from our own works and turn to Him, we can be saved.

Then there were others who wrote to tell me how wrong I was. "You should have said it is necessary to be baptized in a certain way." Others said, "You should have told them to join a certain group." Others said I should have taught that we must all keep the Mosaic Law — even if a person trusts in Christ he still must keep the Law.

May I answer this by saying that the believer is joined to Christ. Christ has said we are to keep His commandments if we love Him, and His commandments are not grievous. We are to love one another. We are to be filled with the spirit of God. We are to witness to the world. Those are His commandments today. We are joined to a living Christ; we live on a higher plane. The fruit of the Spirit should be evident in our hearts and lives.

Today there is that flattering "ism" and that flattering cult, made up like a woman of the street. She is flattering and she is calling men and women. This old gal is busy today. She knocks at your door and hands out tracts. She meets you everywhere. She is a prostitute — she wants to take you away from Christ. She wants to bring you into her system. Oh, my friend, that spiritual prostitute is out on your street today; she even comes into your home by way of radio and television, trying to lure you. We are told that to follow her is like an ox going to slaughter. It is like a fool going to the correction of the stocks. Oh, that we might not settle for anything less than the person of Jesus Christ!

In my judgment this is the finest picture we have of cults, "isms," and all false religions. Like the prostitute, they are all dressed up — attractive, alluring, offering something to man that will actually destroy him and send him down to hell, and take him away from Jesus Christ, the lover of our souls.

From [https://archive.org/stream/20-Proverbs/20-PROVERBS\\_djvu.txt](https://archive.org/stream/20-Proverbs/20-PROVERBS_djvu.txt) accessed October 20, 2015.

<sup>314</sup> From [https://archive.org/stream/20-Proverbs/20-PROVERBS\\_djvu.txt](https://archive.org/stream/20-Proverbs/20-PROVERBS_djvu.txt) accessed October 20, 2015.



[Chapter Outline](#)[Charts, Graphics and Short Doctrines](#)

Arno Gaebelein: *But think of Solomon after having received these inspired descriptions and warnings, that he should have been forgetful of them all.*<sup>315</sup>

[Chapter Outline](#)[Charts, Graphics and Short Doctrines](#)[Beginning of Document](#)[Doctrines Covered and Alluded to](#)[Chapters of the Bible Alluded](#)[Definition of Terms](#)[Introduction](#)[Addendum](#)[www.kukis.org](http://www.kukis.org)[Exegetical Studies in Proverbs](#)


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## Addendum

### James Rickard and Mattoon's Short Summary of Proverbs 7

So in conclusion, this chapter has explained and warned against wandering lost in her ways, since her house is a house of death, not of life. Her (Satan's) promised "love" is an invitation to a bed in the grave, cf. Prov 2:18f.

Mattoon notes, "Solomon shouts out to all young men repeatedly that death is at the end of the yellow brick road of the seductive woman or girl. The path of the adulteress may appear glamorous, inviting, and exciting, but death awaits in the shadows. The bedroom of the immoral woman leads to the chambers of death and the stairway to Hell. This is the resident that Satan wishes to conceal from you.

The main messengers of death are the horses of sexual disease, a husband's rage, or a wife's revenge. These stallions of destruction are wild, screaming, kicking, bucking, rearing back on their hind legs, and practically impossible to control like a cowboy riding a bucking bronco in a Texas rodeo.

Adultery makes you a rider whether you like it or not and will put you on one of these beasts of destruction. You will feel out of control and the ride will be bumpy for sure as you may experience a ruined reputation, a destroyed soul, a lost job, wasted money, a violated marriage, distrusting, bitter children, illegitimate babies, emotional scars, a defiled conscience, horrible guilt, sexual bondage, broken trust, loss of fellowship with God and family, strained relationships, feelings of worthlessness, painful memories, difficulty in moving forward, a loss of health, and eventually death, both physically and spiritually, unless you repent and turn to Christ. Immorality is labeled as casual sex, but there is nothing casual about Hell and the heavy baggage that comes with adultery."

From <http://gracedoctrine.org/proverbs-chapter-7/> accessed October 20, 2015.

[Chapter Outline](#)[Charts, Graphics and Short Doctrines](#)

Now let's look at this chapter as if it is talking about the lure of false doctrine.

Remember that the Bible is written both by man and by God the Holy Spirit. Many times, there are two messages that we may get from some passages. Here, David is clearly and literally warning his son about being manipulated by the wrong woman; but we can also understand this as being lured away from God by false doctrine.

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<sup>315</sup> From <http://www.studylight.org/commentaries/gab/view.cgi?bk=19&ch=7> accessed October 21, 2015.

A Parallel Interpretation of Proverbs 7	
A Reasonably Literal Translation	The Lure of False Doctrine
A call to learn Bible doctrine	
My son, keep my words and treasure up with you my commandments. Keep my commandments and live; and [keep] my teachings before you [lit., <i>as the pupil of your eyes</i> ]. Bind them to your fingers and write them on the tablet of your heart.	In order to avoid false doctrine, you must know what is true.
Say to wisdom, "You [are] my sister;" and call understanding [or, <i>discernment</i> ] your near acquaintance; to keep away from the strange woman; [to keep] away from the harlot [who] flatters with her words.	Keeping away from the strange woman is keeping away from false doctrine. Flattery is often used by false teachers in order to sell their message. Al Gore gives us an <b>example of this</b> . He told his audience of young people: "There are some things about our world that you know that older people don't know."
The teacher observes a young man who lacks sense	
For I looked out at the window of my house by the lattice and I saw the foolish ones. I knew that among the sons [was] a young man who lacked sense [lit., <i>heart</i> ]. Passing along the street near her corner and [along] the way [to] her house, he walks slowly, in the twilight at the end [lit., <i>evening, sunset</i> ] of the day, in the middle of the night when [it is] dark.	Often people are lured into false doctrine and human viewpoint through their associations with other idiots. And when one grabs on to false doctrine, this often leads them into even greater darkness. They are led astray a little bit at a time.
The whorish, manipulative woman	
And there [was] [lit., <i>behold</i> ] a woman to meet him, [wearing] whorish clothing and [yet, she was] guarded of heart. She is boisterous and willful, but her feet do not reside at her home. Now [she is] in the street; and later [lit., <i>now</i> ] [she is] in the public places; she lies in wait near every corner.	The woman here is false doctrine; she is human viewpoint. She is found where one should not find her (for instance, today in the public schools); and she disregards all truth.
The woman seduces the young man on the street	
She holds on to him and she kisses him. She strengthens her countenance and says to him, "The sacrifices of peace-offerings are with [or, <i>upon</i> ] me; I have paid my vows today.	False doctrine and cosmic thinking are seductive and sometimes they are associated with truth in order to confuse the believer.
Consequently, I have come out to meet you, to seek your face, and I have found you.	False doctrine flatters the hearer in a variety of ways.
I have laid out pillows [upon] my couch; colorful pillows of soft fabric from Egypt. I have perfumed [lit., <i>sprinkled</i> ] my bed [with] myrrh, aloes and cinnamon [spices]. Come [with me] and we will be satiated with [sexual] love until the morning.	False doctrine and human viewpoint are very seductive; they appear to be warm, cozy and sweet-smelling; but underneath is hidden their true stank.

A Parallel Interpretation of Proverbs 7	
A Reasonably Literal Translation	The Lure of False Doctrine
<p>Let us enjoy ourselves in illicit loving, for this man [is] not in his home. He has gone on a journey far away. He took a lot [lit., a bag] of money with him [lit., in his hand]. He will come [back] to his home at the full moon [lit., regarding the day of the full moon].”</p>	<p>Many times, false doctrine requires you to abandon doing that which you know to be right. Human viewpoint sometimes requires you to reject that which you have previously known to be true.</p>
<p>She leads him like an ox going to the slaughter</p>	
<p>She seduces him with an abundance of her persuasiveness; she brings him down [or, seduces him] with the smoothness of her lips, [so that he] is following after her at that instant. [Just] like an ox, he goes to the slaughter. And just as ankle restraints chastise the fool, until the arrow pierces his liver; [and] just as the bird rushes into a trap but he does not know [it], for it [is] his life [so this man responds to her].</p>	<p>False doctrine will seduce you, but you will be like an ox being led to the slaughter—fat and dumb until the ax falls. Just like the bird who spies some tasty treat inside of a trap, so is the person who is attracted by this or that aspect of cosmic thinking.</p>
<p>The end result of following such a woman</p>	
<p>In conclusion, listen to me, O sons, and be attentive to the words of my mouth: [so that] your heart does not turn aside onto her road; [so that] you do not go astray onto her paths, for she has brought down many slain men and all her destroyed ones [make up] a numerous [group].</p>	<p>The teacher again challenges his sons to list to his teaching, which is true and divinely approved; and this will keep them from being led astray by human viewpoint.</p>
<p>Her house is the way to Sheol; those who go down [there are entering] the chambers of death.</p>	<p>Cosmic thinking leads the unbeliever to an eternal death; and it leads the believer to the sin unto death.</p>
<p><a href="#">Chapter Outline</a></p>	<p><a href="#">Charts, Graphics and Short Doctrines</a></p>

When I study a chapter of the Bible, one of the questions which I nearly always have is, *why is this chapter in the Word of God?*

Why Proverbs 7 is in the Word of God	
<ol style="list-style-type: none"> <li>1. This is the longest single exposition on adultery, using an actual incident which is recounted. However, the end result of David’s adultery is much more extensive.</li> <li>2. This chapter in particular concentrated upon a young man, without sense, and how, without doctrine, he could be easily tempting into wrongdoing.</li> <li>3. This gave us a great deal of time to explore the parallels between the seduction of this woman and the seduction of false doctrine.</li> </ol>	
<p><a href="#">Chapter Outline</a></p>	<p><a href="#">Charts, Graphics and Short Doctrines</a></p>

There are a great many things to be studied in the book of Proverbs; here are a few of the studies that we embarked on and learned from.

## What We Learn from Proverbs 7

1. We had the chance to study Operation Z, the Man-ward and God-ward views of the edification complex structure.
2. Marriage and human relations have particular boundaries; we saw how this is compared to other things, like sports.
3. This gave us an opportunity to touch upon the self-esteem movement in public schools.
4. As in many previous chapters, this allowed us time to study the bankruptcy of modern-day liberalism.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

ESV used below.

### The 4 Lessons in Proverbs on Adultery

Prov. 2:16–19 So you will be delivered from the forbidden woman, from the adulteress with her smooth words, who forsakes the companion of her youth and forgets the covenant of her God; for her house sinks down to death, and her paths to the departed; none who go to her come back, nor do they regain the paths of life.

Prov. 5:1–6 My son, be attentive to my wisdom; incline your ear to my understanding, that you may keep discretion, and your lips may guard knowledge. For the lips of a forbidden woman drip honey, and her speech is smoother than oil, but in the end she is bitter as wormwood, sharp as a two-edged sword. Her feet go down to death; her steps follow the path to Sheol; she does not ponder the path of life; her ways wander, and she does not know it.

Prov. 5:7–14 And now, O sons, listen to me, and do not depart from the words of my mouth. Keep your way far from her, and do not go near the door of her house, lest you give your honor to others and your years to the merciless, lest strangers take their fill of your strength, and your labors go to the house of a foreigner, and at the end of your life you groan, when your flesh and body are consumed, and you say, "How I hated discipline, and my heart despised reproof! I did not listen to the voice of my teachers or incline my ear to my instructors. I am at the brink of utter ruin in the assembled congregation."

Prov. 5:15–19 Drink water from your own cistern, flowing water from your own well. Should your springs be scattered abroad, streams of water in the streets? Let them be for yourself alone, and not for strangers with you. Let your fountain be blessed, and rejoice in the wife of your youth, a lovely deer, a graceful doe. Let her breasts fill you at all times with delight; be intoxicated always in her love.

Prov. 5:20–23 Why should you be intoxicated, my son, with a forbidden woman and embrace the bosom of an adulteress? For a man's ways are before the eyes of the LORD, and he ponders all his paths. The iniquities of the wicked ensnare him, and he is held fast in the cords of his sin. He dies for lack of discipline, and because of his great folly he is led astray.

Prov. 6:20–26 My son, keep your father's commandment, and forsake not your mother's teaching. Bind them on your heart always; tie them around your neck. When you walk, they will lead you; when you lie down, they will watch over you; and when you awake, they will talk with you. For the commandment is a lamp and the teaching a light, and the reproofs of discipline are the way of life, to preserve you from the evil woman, from the smooth tongue of the adulteress. Do not desire her beauty in your heart, and do not let her capture you with her eyelashes; for the price of a prostitute is only a loaf of bread, but a married woman hunts down a precious life.

Prov. 6:27–35 Can a man carry fire next to his chest and his clothes not be burned? Or can one walk on hot coals and his feet not be scorched? So is he who goes in to his neighbor's wife; none who touches her will go unpunished. People do not despise a thief if he steals to satisfy his appetite when he is hungry, but if he is caught, he will pay sevenfold; he will give all the goods of his house. He who commits adultery lacks sense; he who does it destroys himself. He will get wounds and dishonor, and his disgrace will not be wiped away. For jealousy makes a man furious, and he will not spare when he takes revenge. He will accept no compensation; he will refuse though you multiply gifts.

## The 4 Lessons in Proverbs on Adultery

Prov. 7:1–5 My son, keep my words and treasure up my commandments with you; keep my commandments and live; keep my teaching as the apple of your eye; bind them on your fingers; write them on the tablet of your heart. Say to wisdom, "You are my sister," and call insight your intimate friend, to keep you from the forbidden woman, from the adulteress with her smooth words.

Prov. 7:6–23 For at the window of my house I have looked out through my lattice, and I have seen among the simple, I have perceived among the youths, a young man lacking sense, passing along the street near her corner, taking the road to her house in the twilight, in the evening, at the time of night and darkness. And behold, the woman meets him, dressed as a prostitute, wily of heart. She is loud and wayward; her feet do not stay at home; now in the street, now in the market, and at every corner she lies in wait. She seizes him and kisses him, and with bold face she says to him, "I had to offer sacrifices, and today I have paid my vows; so now I have come out to meet you, to seek you eagerly, and I have found you. I have spread my couch with coverings, colored linens from Egyptian linen; I have perfumed my bed with myrrh, aloes, and cinnamon. Come, let us take our fill of love till morning; let us delight ourselves with love. For my husband is not at home; he has gone on a long journey; he took a bag of money with him; at full moon he will come home." With much seductive speech she persuades him; with her smooth talk she compels him. All at once he follows her, as an ox goes to the slaughter, or as a stag is caught fast till an arrow pierces its liver; as a bird rushes into a snare; he does not know that it will cost him his life.

Prov. 7:24–27 And now, O sons, listen to me, and be attentive to the words of my mouth. Let not your heart turn aside to her ways; do not stray into her paths, for many a victim has she laid low, and all her slain are a mighty throng. Her house is the way to Sheol, going down to the chambers of death.

Divisions mostly from James Rickard <http://gracedoctrine.org/proverbs-chapter-7/> accessed October 18, 2015.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It may be helpful to see this chapter as a contiguous whole:

### A Complete Translation of Proverbs 7

#### A Reasonably Literal Translation

#### A Reasonably Literal Paraphrase

A call to learn Bible doctrine

My son, keep my words and treasure up with you my commandments. Keep my commandments and live; and [keep] my teachings before you [lit., *as the pupil of your eyes*]. Bind them to your fingers and write them on the tablet of your heart.

My son, guard these words and hide my commandments in your thinking. If you keep my commandments, you will live a good life; therefore, keep my teachings before you at all times. Consider my instruction in all that you do and make them fundamental in all that you think.

Say to wisdom, "You [are] my sister;" and call understanding [or, *discernment*] your near acquaintance; to keep away from the strange woman; [to keep] away from the harlot [who] flatters with her words.

Call wisdom your sister and understanding your near acquaintance, so that you keep yourself from the strange woman and from the whore who flatters you.

The teacher observes a young man who lacks sense



## A Complete Translation of Proverbs 7

### A Reasonably Literal Translation

### A Reasonably Literal Paraphrase

For I looked out at the window of my house by the lattice and I saw the foolish ones. I knew that among the sons [was] a young man who lacked sense [lit., *heart*]. Passing along the street near her corner and [along] the way [to] her house, he walks slowly, in the twilight at the end [lit., *evening, sunset*] of the day, in the middle of the night when [it is] dark.

At that time, I looked out by the window of my house, near the lattice work, and I saw a group of foolish young men. I knew that among them was a young man in particular who lacked any common sense or wisdom. He passed along the street near where she lived, and he walked slowly, in the darkness after the day was done; in the middle of the night when it is dark.

### The whorish, manipulative woman

And there [was] [lit., *behold*] a woman to meet him, [wearing] whorish clothing and [yet, she was] guarded of heart. She is boisterous and willful, but her feet do not reside at her home. Now [she is] in the street; and later [lit., *now*] [she is] in the public places; she lies in wait near every corner.

And there is a woman who meets him, dressed like a whore, but she hides her true feelings. She is boisterous and stubborn; and she never stays at home at night. Here, she is in the street; there she is in the public places; she lies in wait at every corner.

### The woman seduces the young man on the street

She holds on to him and she kisses him. She strengthens her countenance and says to him, "The sacrifices of peace-offerings are with [or, *upon*] me; I have paid my vows today.

She takes a hold of him and kisses him. She makes a somber face, saying, "I have already offered up sacrifices and I have paid my vows today, and I have the meat for a meal.

Consequently, I have come out to meet you, to seek your face, and I have found you.

Consequently, I have come out to find you, to seek your face; and now I have found you.

I have laid out pillows [upon] my couch; colorful pillows of soft fabric from Egypt. I have perfumed [lit., *sprinkled*] my bed [with] myrrh, aloes and cinnamon [spices]. Come [with me] and we will be satiated with [sexual] love until the morning.

I have laid out soft pillows on my couch; colorful pillows of soft fabric brought here from Egypt. I have perfumed my bed with many spices, like myrrh, aloes and cinnamon. Come with me to my home, and we will be satiated with sexual lust until the morning.

Let us enjoy ourselves in illicit loving, for this man [is] not in his home. He has gone on a journey far away. He took a lot [lit., *a bag*] of money with him [lit., *in his hand*]. He will come [back] to his home at the full moon [lit., *regarding the day of the full moon*]."

Let us enjoy each other in this illicit love affair, for my husband is not at home. He has gone on a journey far away, taking a lot of money with him. He won't return for another month."

### She leads him like an ox going to the slaughter

She seduces him with an abundance of her persuasiveness; she brings him down [or, *seduces him*] with the smoothness of her lips, [so that he] is following after her at that instant. [Just] like an ox, he goes to the slaughter. And just as ankle restraints chastise the fool, until the arrow pierces his liver; [and] just as the bird rushes into a trap but he does not know [it], for it [is] his life [so this man responds to her].

She is able to seduce him with the abundance of flattery; she brings him down with her smooth and tantalizing lips, so that he immediately follows after her, like an ox going to the slaughter. And just as ankle restraints are used to chastise the fool, until the arrow pierces his liver; and just like the bird who rushes into a trap unknowingly, and dies; so he follows after her.

### The end result of following such a woman

A Complete Translation of Proverbs 7	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
In conclusion, listen to me, O sons, and be attentive to the words of my mouth: [so that] your heart does not turn aside onto her road; [so that] you do not go astray onto her paths, for she has brought down many slain men and all her destroyed ones [make up] a numerous [group].	In conclusion, listen to me, O my sons, and pay attention to what I say, so that your heart is not lured out onto her paths, for she has led many men to their deaths; all those she has destroyed make up a massive group of men.
Her house is the way to Sheol; those who go down [there are entering] the chambers of death.	Going to her house is the road to Sheol; those who down there will enter the chambers of death.
<a href="#">Chapter Outline</a>	<a href="#">Charts, Graphics and Short Doctrines</a>

The following Psalms would be appropriately studied at this time:

R. B. Thieme, Jr. did not cover this chapter in any of his lessons from his 1966 **Proverbs series** or in any other series that I could find.

### Word Cloud from a Reasonably Literal Paraphrase of Proverbs 7



Interestingly enough, even though this chapter dealt with one subject primarily, there is very little which stands out in the word cloud.

