



## Proverbs 7 A Portrait of Compromise

**Summary:** Sexual immorality is enticing, but it invariably leads to destruction. God offers forgiveness and restoration to those who repent.

The book of Proverbs is chiefly concerned with the topic of wisdom. The book is attributed to King Solomon who was the son of King David, and it is set forth as a collection of advice given from a father to his son. As you read through Proverbs, you'll see that Solomon repeatedly use the term "my son" or "my children" over and over again.

What's helpful for us is recognizing that there have been many wise as well as many foolish men and women who have gone before us, and many of the lessons of their lives have been distilled for us in Proverbs.

Some have used the term "borrowed wisdom" to describe this book. It's the idea that you don't always have to learn everything the hard way. Instead, you just need to be willing to learn from the godly men and women who've gone before us and whose godly wisdom is captured in this book.

In fact, this is one of the reasons for why this book is so valuable, especially for young men and young women as they enter into adulthood. You don't need to go to the ends of the earth seeking wisdom for how to live your life or raise your children; there is a ton of it right here in this short book and we could all stand to make use of it more often.

With that, let's start with the first couple of verses of Proverbs 7.

### Proverbs 7:1-5

My son, keep my words,  
And treasure my commands within you.  
<sup>2</sup> Keep my commands and live,  
And my law as the apple of your eye.  
<sup>3</sup> Bind them on your fingers;  
Write them on the tablet of your heart.  
<sup>4</sup> Say to wisdom, "You *are* my sister,"  
And call understanding *your* nearest kin,  
<sup>5</sup> That they may keep you from the immoral woman,  
From the seductress *who* flatters with her words.

One of the ideas that comes through in these few verses is that Solomon desires his son to be saturated with wisdom. He exhorts his son to treasure his commands within him, to keep his eyes

fixed on them, to make practical reminders of them, and to be so familiar with wisdom that she is like a sibling or a close relative.

For many of us, when we need advice or are facing a difficult situation, we often first turn to family members – parents or siblings – for wisdom. It’s a good thing and that type of relationship is what we are encouraged to have with wisdom.

But notice again in verse 3 how it says “[write them on the tablet of your heart](#)” because this is the crux of the matter; this is where it all begins. As Jesus taught in the gospels, what we say and the things that we do reveal what is already in our hearts (Luke 6:45).

Throughout the Bible, we are urged to take God’s word into our hearts and let it transform our thoughts, words, and actions because if we don’t, we will invariably fall into temptation. In fact, that is exactly what we’ll see happen in this passage.

These first few verses are the standard; they encourage us in what we are supposed to do. We are encouraged, even urged to pursue godliness and wisdom. The way that we do this is by saturating ourselves in God’s word.

Some of the ways we go about doing that are through coming to church, personal Bible study, and family devotions. You can also join a Turn Aside study or Core Class here at the church. The point is that there are many ways for you to deepen your relationship with God if you genuinely desire to do so.

Solomon says all of this to setup his main object lesson, which is for his son to avoid sexual immorality. In verse 5, we see that everything Solomon wrote is so that “[they may keep you from the immoral woman, from the seductress who flatters with her words.](#)”

As we continue on in verse 6, we’ll read a story, a parable that illustrates the fact that while sexual immorality is enticing, it invariably leads to destruction for those who engage in it.

Before we read the text, there are two things I want to say. First, in this sermon, I’m going to focus primarily on the sin of sexual immorality. That is not my favorite topic to teach on, but it is what I believe God led me to as I prepared for this, and it is also the most direct application of this text as you’ll see shortly.

But even as I focus on that grouping of sins, it’s important to recognize that there is a broader narrative with this story, and the lessons that we’re going to pull out of this text can apply just as much to virtually any other sin whether that be anger, gossip, violence, envy, or greed.

So be on the lookout for that. You may not struggle with the temptation of sexual immorality to the degree that the person sitting next to you might, but make no mistake, all sin operates along the same lines as what we’ll see in this text.

Second, I want to point out that there are two characters in this parable. One is a young, foolish man and the other is a promiscuous, married woman. But what we need to recognize is that the

characters in this parable could be swapped out; instead of a young man, you could have a young woman.

Or instead of a married woman as the other character, you could have a middle-aged single man. What I'm trying to say is don't get held up by the specifics of the story. The truths that we derive from this parable hold true across the board and the point will still stand that sexual immorality destroys those who engage in it regardless of whether they are men or woman.

As we read, I encourage you to look for yourself in this parable. At minimum, we can all find elements of ourselves in each of these characters; and you may even find that you identify with the character of the young man or that of the married woman. With that, let's start in verse 6 as Solomon begins to tell the parable.

### **Proverbs 7:6-9**

<sup>6</sup> For at the window of my house  
I looked through my lattice,  
<sup>7</sup> And saw among the simple,  
I perceived among the youths,  
A young man devoid of understanding,  
<sup>8</sup> Passing along the street near her corner;  
And he took the path to her house  
<sup>9</sup> In the twilight, in the evening,  
In the black and dark night.

So the main character is a young man and the predator, as we'll see in a minute, is a promiscuous woman who looks and acts like a prostitute, but who actually is married. It is her house that this young man is intentionally approaching.

The young man is characterized as being both simple and devoid of understanding. The word "simple" is used to describe someone who is naïve or gullible. He should have known better, but he didn't or chose not to.

Verse 8 states that he passed "[along the street near her corner; and he took the path to her house.](#)" Despite his immaturity, the man knew what he was doing and he went where he should never have gone. In fact, even if you've never read this chapter before, by this point you probably have a very good idea how this is all going to end.

The key problem here is that the young man placed himself where it was easy to sin. That is very important – he placed himself where it was easy to sin. All of us are tempted to sin in one way or another every single day. Yet for the Christian, God has given us a wonderful promise in 1 Corinthians 10:13, where it says:

<sup>13</sup> No temptation has overtaken you except such as is common to man; but God *is* faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will also make the way of escape, that you may be able to bear *it*.

That is a promise that you can and should cling to. However, we all but guarantee our own failure when we intentionally put ourselves in positions where the temptation to sin is that much stronger and alluring. The point is that the young man in this parable flirted with the idea of sexual immorality long before he fell for it physically.

Consider also when all of this took place. Verse 9 says that it was in the twilight, the evening, and in the black and dark night; the point being that he did this in the dark with the goal of concealing his sin. He took precautions in order to try and get away with it.

But the reality is that no one ever really gets away with anything. All accounts are eventually settled. In Numbers 32:23, Moses said “**be sure your sin will find you out**” and that is exactly what the young man in our parable will come to learn.

With that, let’s continue reading and we’ll meet the second character in this parable.

### **Proverbs 7:10-20**

<sup>10</sup> And there a woman met him,  
*With the attire of a harlot, and a crafty heart.*  
<sup>11</sup> She *was* loud and rebellious,  
Her feet would not stay at home.  
<sup>12</sup> At times *she was* outside, at times in the open square,  
Lurking at every corner.  
<sup>13</sup> So she caught him and kissed him;  
With an impudent face she said to him:  
<sup>14</sup> “*I have* peace offerings with me;  
Today I have paid my vows.  
<sup>15</sup> So I came out to meet you,  
Diligently to seek your face,  
And I have found you.  
<sup>16</sup> I have spread my bed with tapestry,  
Colored coverings of Egyptian linen.  
<sup>17</sup> I have perfumed my bed  
With myrrh, aloes, and cinnamon.  
<sup>18</sup> Come, let us take our fill of love until morning;  
Let us delight ourselves with love.  
<sup>19</sup> For my husband *is* not at home;  
He has gone on a long journey;  
<sup>20</sup> He has taken a bag of money with him,  
*And will come home on the appointed day.*”

Let’s consider the characteristics of this woman as there are at least seven which stand out in the text. **First**, in verse 10 we see that she intentionally draws attention to herself by dressing in a provocative and revealing way. She wants to be noticed and pursued. But she also has a crafty

heart, which is ironic because it means that even as she reveals her body, she conceals her true motives.

**Second**, in verse 11 we see that she spurns or neglects her responsibilities and is inattentive to the needs of her own household. She has likely already violated her marriage vows and plans to do so again with this young man.

**Third**, the woman is a hunter or what we might call a predator. She “lurks” in verse 12 and “catches” her target in verse 13. The ironic aspect to this is that her prey, the young man, is a willing participant who wants this to happen; he just doesn’t fully realize the consequences of it yet.

**Fourth**, in verse 14, the woman mentions that she has a peace offering with her and it turns out that this is particularly outrageous. Peace offerings were one of the types of sacrifices that the Israelites were to offer to the Lord.

Now unlike some of the other sacrifices, the peace offering was special because part of the sacrificed animal would be eaten by the person or family who had brought it as an offering. The key stipulation was that those who ate of the sacrifice had to be ceremonially clean (Leviticus 7:19).

The act of eating the peace offering pictured the idea of sharing a meal with God. It is a beautiful image of fellowship with God which even anticipates our current practice of communion in the church.

So with that as the background, we can now see how ridiculous it is for this flagrantly immoral woman to speak about her peace offerings and paying her vows. Because despite her attention-seeking and provocative dress, the neglect of her home, and her active pursuit of adultery, she has the gall to present herself as being religious!

The issue is that she maintained a veneer of religion or piety, but the reality was that she served a god of her own choosing who let her do the thing that she really wanted to do<sup>1</sup>. This is a good opportunity to reflect and ask yourself, could that be true of you?

Have you created a god who kind of looks like Jesus, but who lets you do or say or be that thing that you know is sinful? Today would be a good day to walk away from that.

As an aside, there is a clear, general warning here that is especially pertinent to those of you who are single and desire marriage one day. Don’t fall for the trap of marrying a non-believer and linking your life to that man or woman.

Yes, he or she might present themselves as religious or spiritual or just open and accepting of what you believe. But if he or she doesn’t know and love and obey the Lord Jesus, then you have no business toying with the idea of a dating relationship, much less marriage. Break it off if need be, for your sake as well as for the sake of the other person.

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<sup>1</sup> Guzik, Enduring Word Commentary, Proverbs 7

Alright, back to our text, we just read that the adulteress acts like a religious woman. We mentioned four of her characteristics and now we come to the **fifth** in verse 15 where she says “So I came out to meet you, diligently to seek your face, and I have found you.”

In this instance, the adulteress makes her target feel desired and she does that by appealing to his pride through flattery. Now remember, verses 11-12 tell us that this woman is always out and about, this is not the first time that she’s done this, but she deceives the young man and makes him feel as if he is the one that she has been waiting and looking for.

**Sixth**, the woman then entices the young man with images of her bedroom and she painted a very alluring picture of what he would experience in his time with her.

One of the very important truths that we can glean from this is that sin appeals to every sense; it looks good, it seems fun, and it promises a comprehensive experience.

For instance, we just saw that the woman flattered the man and appealed to his pride. Prior to that, she made herself visually appealing by what she wore, and in these verses she now engages other senses, such as the man’s sense of smell and taste, as well as his imagination.

It is a very potent combination, not unlike modern marketing, that is designed to extract something from us, whether that be our time, our resources, or as in this case our sexual purity.

**Lastly**, she pointed out that her husband was not home; in fact, he was on a long journey and wouldn’t be back for a while. She did this to assure the young man that he would be safe and that he would not face any consequences for engaging in sexual immorality with her.

With that being said, let’s read the last portion of this narrative, starting in verse 21, and draw out its lessons for us.

### **Proverbs 7:21-27**

<sup>21</sup> With her enticing speech she caused him to yield,  
With her flattering lips she seduced him.

<sup>22</sup> Immediately he went after her, as an ox goes to the slaughter,  
Or as a fool to the correction of the stocks,

<sup>23</sup> Till an arrow struck his liver.

As a bird hastens to the snare,  
He did not know it *would cost* his life.

<sup>24</sup> Now therefore, listen to me, *my* children;  
Pay attention to the words of my mouth:

<sup>25</sup> Do not let your heart turn aside to her ways,  
Do not stray into her paths;

<sup>26</sup> For she has cast down many wounded,  
And all who were slain by her were strong *men*.

<sup>27</sup> Her house *is* the way to hell,  
Descending to the chambers of death.

In verses 21-23, we have the end of parable while in the remaining verses, so 24- 27, we are given the final summary and lesson for this entire passage. In a turn of events which surprises absolutely no one, the man is seduced.

Some might say that he finally gave into temptation, but the truth is that he gave into it well before this point. This is why I pointed out that you only need to read the first couple of verses of this passage before knowing how it is going to end. Once our hearts are set on temptation, whatever that is, our actions **will** follow and they will ultimately lead to destruction.

The man in the parable knew that what he was doing was wrong. But he thought that he had covered all of his bases and he was sure that no one would ever know. After all, he went at night when the woman's husband was away on a business trip.

Yet despite all of his precautions, he is pictured as an ox that unthinkingly plods along to the slaughterhouse or as a bird that rushes right into the trap that's been set for it. And then in a moment, he realizes with horror the fact that this "affair" would cost him his life.

In the final verses, Solomon expands the audience for this exhortation. The main character of his parable was a young, naïve man; but in verse 26, Solomon highlights that it's not just young people who are snared by sexual immorality, but also strong and supposedly mature people as well.

So how does someone, man or woman, end up like this? How does someone go from living a good and upright life to being led as an ox to the slaughter? Well, as I stated earlier, the course and trajectory of our lives begins in our hearts. This is why Solomon says "**do not let your heart turn aside to her ways.**"

Sin always metastasizes elsewhere; it has a mind of its own and it never stays put. If you permit it in your mind, it will eventually manifest itself in your actions. If you leave sin unchecked, it will corrupt, control, and then kill you. This is why it is so important to "**keep your heart with all diligence**" as Solomon advises in Proverbs 4:23.

So what does all of this mean for us? To answer that, we have to consider what God's word says and let it be the lens through which we view our actions, thoughts, and feeling. On the topic of sexual activity, God's word is crystal clear in its teaching that all sexual activity should only take place within the bounds of lawful marriage between a man and a woman.

Any sexual activity outside of those bounds is sin by definition. In Proverbs 7, we saw a portrait of a young man who engaged in what we call fornication, specifically premarital sex. For the woman, she committed adultery because she was already married to a man.

Those are two types of sexual immorality. Also included under the umbrella of sexual immorality are all homosexual relations, polyamory, sex or even marriage between very close relatives, as

well as all forms of pornography. It should go without saying that it is also sin to bring any of those into an existing marriage.

Most men and women will face the temptation to sexual sin of some variety at some point in their lives, and many of us will face it on a fairly consistent basis, which is why the Bible is so full of exhortations and commands to flee from sexual immorality.

A couple of months ago, I was listening to a podcast in which a divorce attorney was talking about his line of work. The man was not a Christian as far as I could tell and didn't seem to hold to any other particular faith.

But he made a very insightful comment when he pointed out that sexual immorality was such a big deal in the ancient world, and particularly among the ancient Israelites, that it is actually prohibited twice in the 10 Commandments.

You can look it up yourselves. The 7<sup>th</sup> Commandment states that “[you shall not commit adultery](#),” and, in case we missed it the first time, God then goes on to say in the 10<sup>th</sup> Commandment that “[you shall not covet your neighbors' wife](#).”

The point is that sexual immorality is a big deal; it's very powerful, uniquely enticing, and utterly destructive. Now in a group of this size, there are at least three groups of people and in our remaining time, I'd like to provide a couple of points of application.

The first group includes those of you who have lived wisely and either never dabbled in overt sexual sin, or if you did in the past, you've repented of it and you are now far enough down the road where that sin no longer characterizes you. That's the first group.

The second group includes those of you who have or are engaging in it right now, and are okay with it. You want to do it and don't intend to stop, and you aren't overly concerned about the consequences at this point.

The third group includes those of you who have or are engaging in sexual immorality, but you know it's wrong, you're grieved by it and you know it grieves God, and you want to get out of it and be cleansed.

To the first group, so those who have so far successfully abstained from overt sexual immorality or who have repented of and overcome it, to that group my encouragement for you is to **vigilantly guard your heart**. Sin usually, if not always, begins in our hearts. We usually have either lust or hatred or envy or deceit and so on in our hearts before we ever act on those temptations.

That's why Solomon warns us in verse 25 against letting our hearts turn aside to those things from which we should flee. When it comes to things like this, it is a good rule of thumb to assume that you are not as strong as you'd like to think you are.



Whether it be sexual sin or really any other sinful tendency, don't assume that you are immune or that it's just a problem that those "other people" deal with. It may be that you've simply never been severely tempted in that particular area and don't know your own weakness; so be cautious.

The apostle Peter tells us to "[Be sober, be vigilant; because your adversary the devil walks about like a roaring lion, seeking whom he may devour](#)" (1 Peter 5:8). It is good to remember that we all have an intelligent, powerful, spiritual enemy who wants nothing more than to throw our lives into the meat grinder; and one of the easiest ways for that to be accomplished is through sexual temptation.

In addition to being vigilant, make sure that you **avoid placing yourself in situations where it is easy to sin**. We saw this acted out in Proverbs 7 when the young man placed himself in danger by deliberately passing by the house of the promiscuous woman.

In contrast to the example of the young man, the apostle Paul actually urges us to "[flee sexual immorality](#)" (1 Corinthians 6:18). You don't stick around to fight or negotiate with it; you run away as fast as you can in the opposite direction.

So avoid placing yourself in a position where it is easy to sin. That can look different for different people. It might mean breaking off a potentially illicit relationship, deleting a number or an app from your phone; it may mean shifting your work hours or avoiding a particular location. The point is that you are dealing with fire and you may need to take drastic actions in order to protect your soul.

The other point I'd like to offer for your consideration is to **consider what you stand to lose**. At the end of Proverbs 6, so right before the text we studied today, Solomon writes about the one who commits adultery and says the following: "[Wounds and dishonor he will get, and his reproach will not be wiped away.](#)"

"[His reproach will not be wiped away.](#)" Those are chilling words which I pray will sound off in your head if you find yourself flirting with sexual immorality, whether that be physical or virtual. Yes, it is true that God in His grace can and does forgive and cleanse us of our sin, and He goes to great lengths to restore us when we fall.

That said, the sin of sexual immorality has outsized consequences which can and, in many cases do, persist throughout the rest of life. So in moments of temptation, remember what you have to lose and flee in the opposite direction.

Let's transition. Everything I just said was primarily directed to the first group, so those of you who have not engaged in overt sexual immorality as well as those of you who have repented of and overcome it.

I'd next like to address those of you who claim to be Christians, but who actively engage in sexual immorality, whether physically or virtually, AND who have no real intent at this point of turning away from it.

When John the Baptist preached, he said “[Repent, for the kingdom of heaven is at hand!](#)” (Matthew 3:2). When Jesus began His ministry, He preached the same message and said “[Repent, for the kingdom of heaven is at hand](#)” (Matthew 4:17).

That truth, that call is just as true today; and for you, repentance must be your starting point. You need to repent, for the kingdom of heaven is at hand. To grasp the gravity of this and the danger that you’re in, consider what Paul wrote in 1 Corinthians 6:9-10:

[<sup>9</sup>Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived. Neither fornicators, nor idolaters, nor adulterers, nor homosexuals, nor sodomites, <sup>10</sup>nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners will inherit the kingdom of God.](#)

Fornication is an umbrella term that covers all illicit sexual activity outside of lawful marriage between a man and a woman. Adultery speaks of those who break their marriage vows through sexual immorality; while the references to homosexuals and sodomites are two distinct words that collectively speak of homosexual relations.

The warning is clear and Paul’s point about not being deceived is just as true today as it was back when he wrote this letter. There are many now who would deceive you by claiming that love is love, and it’s all good and fine as long as it’s between consenting adults.

That may be man’s view, but it is not God’s decree and He has stated that those who practice such things willfully and without repentance will not inherit the kingdom of God.

God is warning you if you are in a sexual relationship that you are not supposed to be in. God is also warning you if you have an ongoing practice of consuming pornography – that is sexual immorality as well.

You have the freedom to choose your own way and walk whatever path you desire. But you are not free to choose the consequences, which you will experience if you persist in and practice those sins and never repent.

You need to know that God will not be mocked – you WILL reap what you sow (Galatians 6:7-8). If you do not repent and cast yourself onto God’s mercy, sooner or later you will learn the same hard truth that the young man in the parable learned. As Proverbs 7:27 states, you will learn that “[her house is the way to hell, descending to the chambers of death.](#)”

That’s what needs to be said to those who unrepentantly engage in sexual immorality while claiming to be Christians. But now I’d like to close by addressing the third group. This is for those of you who have committed overt sexual immorality, either with another person or through the medium of pornography, but you want to repent and you want to be freed.

Maybe you can sympathize with the young man in Proverbs 7 who foolishly went where he should never have gone. Perhaps you pursued sexual gratification or emotional intimacy like one

seeks after a mirage, only to find out that you had been enslaved by what you hoped would bring you pleasure or fulfillment.

Or maybe you – either man or woman – identify more with the character of the promiscuous woman in the story who shirked her responsibilities and used flattery and seduction to extract what she wanted from other people. Maybe you were the one who led that naïve person or persons down the path of destruction.

Regardless, who you identify with in the story or how you got there is beside the point. The question is what do you do now? Well, as I already mentioned, all of us have to **start by repenting**.

Just a few minutes ago, I read from 1 Corinthians 6 where Paul stated that the unrighteous will not inherit the kingdom of God, and he gave a whole list of practices (fornicators, idolaters, thieves, etc.) to illustrate his point. But what I didn't read was the next verse and I'd like to read that now in 1 Corinthians 6:11.

**11 And such were some of you. But you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus and by the Spirit of our God.**

“**And such were some of you**” – that's one of the most beautiful sentences in the Bible because every Christian has a past and some of us have messed up more than others. But God desires to show you mercy, so start by acknowledging your sin and confess it to God. He promises that He is faithful and just to forgive you and to cleanse you from ALL unrighteousness, not matter what it is (1 John 1:9).

Next, I would encourage you to **invite a trusted, mature Christian into your life**; someone who can come alongside of you in your struggle. Sin festers in the dark, but light is the best disinfectant.

In James' epistle, he says to “**Confess your trespasses to one another, and pray for one another, that you may be healed. The effective, fervent prayer of a righteous man avails much**” (James 5:16).

Now let me first state that you don't need to have a super weird, public struggle session to meet the intent of this verse. Instead, the idea is that we are the body of Christ. We need each other, especially when we come to our senses and recognize that we've been overtaken by sin.

So if you are a man, seek out another godly man or if you are a women, seek out another godly woman so that you can at least have someone regularly praying and interceding on your behalf. If you don't know where to start, then reach out to the pastoral staff, I can all but guarantee that you won't shock us.

My last point to those of you who desire to repent is this: **after confessing your sin, believe that God has forgiven you**. Sometimes when we confess our sins, we don't really believe that we are

forgiven. We can refuse to accept God's promise and think that there's something more we need to do to appease God and hold up our end of the bargain.

But that is simply not the truth. God's desire is to forgive and restore rather than condemn. One of the most beautiful pictures of God's grace towards us comes from the book of Isaiah where it says "But You have lovingly delivered my soul from the pit of corruption, for You have cast all my sins behind Your back" (Isaiah 38:17).

That is the image that we should have in our minds when we repent of our sin and confess it to God. Imagine Him taking whatever mess of sin you've concocted and then casting it behind His back and never bringing it up with you again. God's compassion is never-ending and His forgiveness is total and He invites us to come to Him.

To the woman who was caught in adultery, Jesus said "Neither do I condemn you; go and sin no more" (John 8:11). In a similar vein, the apostle Paul tells us in Romans 8:1 that "There is therefore now no condemnation to those who are in Christ Jesus, who do not walk according to the flesh, but according to the Spirit."

We believe that Jesus continues to offer the same forgiveness and restoration to us today. So don't delay, return to Him now and let Him restore you and let Him be the one to make you blameless (Jude 24); He is entirely capable and WILLING to do just that.

If anything from this morning resonated with you and you want to pray with somebody, either for yourself or maybe on behalf of a family member or a friend, then we will have a couple of ministry leaders available after the worship team concludes. Let's pray.



## Sermon Application and Discussion Questions

### Proverbs 7 A Portrait of Compromise

Summary: Sexual immorality is enticing, but it invariably leads to destruction. God offers forgiveness and restoration to those who repent.

- Proverbs is set forth a book of wisdom and advice from a father to his children. What are some practical ways that you can pass on the faith and godly wisdom to those who look to up to you (e.g. children, those you mentor, etc.).
- While it is true that sin is something that we commit, the Bible also pictures it as an entity that seemingly has a mind of its own. Read Genesis 4:7, Romans 7:11, and James 1:14-15. How does sin operate and what does it lead to?
- Read Proverbs 7:3, 25. What are some practical things that you can do to vigilantly guard your heart?
- Read Psalm 119:9-16. What are some practical things that you can begin to do so that you can join the psalmist in saying “with my whole heart I have sought you?”
- One of the major lessons of Proverbs 7 is the exhortation to avoid placing ourselves in situations where it is easy (or easier) to sin. Pick a sin that you are struggling against in your own life – what are some things that you can do, or not do, to make it easier to avoid that sin and honor God?
- Read Philippians 4:8-9. We all recognize that we should flee from sin, but we can forget the biblical admonition to substitute godly practices in its place. What is ONE good, noble, just, pure, or lovely thing that you can begin thinking on or doing as you go about your day?