

SOLOMON'S SEX EDUCATION FOR SONS



A study on Perceiving the Character of Women

Proverbs 2:16 To deliver thee from the strange woman . . .

B r o o k y R S t o c k t o n

SOLOMON'S SEX EDUCATION FOR SONS

Version 1.3



Brooky R Stockton, Ph.D.
Pastor / Professor of Theology, ret.
PO Box 884
Tijeras, New Mexico (87059)

September 2024

This E-Book is not for sale.
Freely Received, Freely Given

<https://nikeinsights.fanguardian.org/>

<https://fanguardian.org/>

<https://sedm.org/>

Table of Contents

Table of Contents	3
Preface	4
Dedication	5
Acknowledgments	6
Disclaimer	6
Public Notice	6
Solomon's First Principles of Wisdom	8
Solomon's Purpose of Teaching	10
(1) Deliverance from the Evil Man	10
(2) Deliverance from the Evil Woman	11
Description of a Strange Woman	12
Good Reasons to avoid the Strange Woman	14
Exhortation to be Faithful in Marriage	16
Reasons to Pursue Faithfulness in Marriage	17
Dangers of an Engaging a Seductress	18
The Foolishness of Pursuing the Strange Woman	19
Wisdom that Protects a Man from the Strange Woman	21
The Story of a Fool who Lost His life by a Seductress	22
Ten Marks of a Seductress	23
Sophia's Warning About the Foolish Woman	27
The Invitation of the Seductress	29
Contrasts Between a Virtuous and an Evil Woman	30
More Observations about the Odious Woman	31
The Woman No Man Can Live With	36
Introduction to the Virtuous Woman	39
The Virtuous Woman (31:10-31)	42
Appendix	50
Proverbs 32 for Men	51
God's Ideal Woman	53
The Feminist	54
Publications	55

Preface

Most would agree that liberalism has taken over the education system and that public school has unleashed dangerous feminists upon society.

It is time to get back to Scripture and to what God has to say about knowing life's essentials. Feminist are destroying the family.

Solomon, the wisest man who ever lived, taught his sons about sex – not from a biological or anatomical point of view but from a moral and philosophical perspective.

Thus, Solomon taught the young prince about the evil nature of the “strange women,” and to avoid being snared in their honey traps.

Thus, this brief includes every text in Proverbs about women. I call it “Solomon’s Sex Education for Sons” – a study to help young men discern the character of attractive woman -- dazzling females with a contentious nature that good men must recognize and avoid.

Only a fool would keep a pet rattlesnake and only a fool would allow himself to be charmed by a “strange woman.”

Brooky Stockton, ret. pastor / professor of theology

Dedication

To my lovely wife, Jo Ann, the pride and joy of my life who is a true Proverbs 31 woman. Because of her I was totally blind to the problem of odious, contentious women causing so much heartache in marriage.

To Pastor Fred Bergloff (CA) who first made me aware of the serious problem of odious women by his insights into the Book of Proverbs; and, who made me aware of the crisis in “Christian Marriage Counseling” where “Christian” counselors blame the man for all the problems in marriage – counselors that bitterly fail to recognize the impossibility for a man to live with a contentious, critical woman.

To my many friends who married an odious woman – women who claim to be Christian but lack a meek and quiet spirit – friends who have had to endure years of criticism and personal grief because of wives whose tongue is tied in the middle and barking at both ends.



Acknowledgments

Many thanks to the websites for offering free pics for illustrations

- Freepik
- Unsplash
- Art Explosions
- Creative Commons License # 89632483
- Unknown Sources

This work is for personal use and the blessing of others. It is not for sale (2024)

If any graphics in this work trespass on copyright laws, please inform within 60 days of publication so they can be removed.

Dr. Brooky Stockton
P.O. Box 1452
Tijeras, New Mexico – 87059

Disclaimer

This book is not anti-government, but it may be anti-corruption in government.

Because the present political climate is pro-Zionism, pro-lawlessness, pro-censorship, antichrist, and antichristian: and, because government employees and government media is more sensitive than a step-mother about criticism, it is necessary to warn government officials of the this work may offend you. So what? Tuffin' up.

Public Notice

NOTICE to persons in commerce, State and Federal Government offices and officials, including NSA: All emails proceed on the presumption of privacy. By capturing, reading, storing, and filing any publications from or to Nike Insights nunc pro tunc to 1946, you agree to pay me a fee of one million dollars in U.S. gold dollar coin per email stored, filed, retrieved, printed, or catalogued – Brooky R: Stockton, living soul, under the common law of the LORD God.

SOLOMON'S SEX EDUCATION FOR SONS



Proverbs 2:16 To deliver thee from the **strange** woman, *even* from the stranger *which* flattereth with her words;

Solomon's First Principles of Wisdom

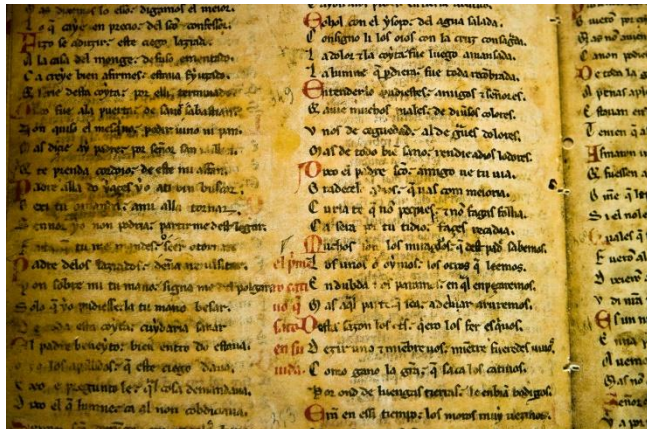
The first job of a son is to learn

Proverbs 1:5 A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels:

The wise are teachable and seek the counsel of experienced men. Goals are achieved by the guidance of experts in their field.

Thus, the supreme duty of sons is to learn and to acquire knowledge about life, theology, men and women, economics, propriety, and general life skills.

“Hear” is the most fundamental duty of young men. Listen, learn, observe, digest, calculate, and perceive what you hear from parents, friends, relatives, and teachers.



The ruler for measuring right and wrong is the Word of God

Proverbs 1:7 The fear of the LORD is the beginning of knowledge: but fools despise wisdom and instruction.

“The fear of the LORD” is the proper effect of knowing God’s law upon a receptive heart.

Thus, the “fear of the LORD” is the Word of God --His yardstick for right and wrong – His rules for men -- His compass for direction in life – His tape measure for discerning good and evil

Wise sons listen to their mother and father

Proverbs 1:8 My son, hear the instruction of thy father, and forsake not the law of thy mother:

God’s law teaches sons to follow the godly instruction of their parents.

“Honor you father and mother” is the first commandment with a promise.

The great temptation in life is for a son “to go his own way” (Isaiah 53:6) and to follow his own feelings. No one loves you like your parents. They will not intentionally lead you astray.

Solomon’s first principle of wisdom: saying “No!”

Proverbs 1:10 My son, if sinners entice thee, consent thou not.

Solomon knew his son would be tested and tempted to do foolish things . . . to follow the crowd . . . and, to yield to peer pressure.

Thus, he exhorted his son to master the duty of non-consent, “No, I do not consent.” Say “no” to fools, to bad advice from lecherous friends, to seductive women, to bully cops, humanist teachers, to arrogant doctors, to proud judges, and corrupt government figures.

“sinners” in this context refers to men and women, boys and girls, drug pushers, princes and paupers, doctors and professionals, government officials and ordinary citizens.

Thus, learning to say “No!” to temptation is “first base” in the game of life.

Proverbs 1:15 My son, walk not thou in the way with them; refrain thy foot from their path:

Solomon introduces his son to Sophia

Proverbs 1:20 Wisdom crieth without; she uttereth her voice in the streets:

The word “wisdom” is the Greek word “sophia:” that is, Solomon personifies wisdom as a wise, mature, beautiful woman; this father wants his son to fall in love with Sophia and to listen to her advice!

Solomon's Purpose of Teaching

(1) Deliverance from the Evil Man

Proverbs 2:12-15 To deliver thee from the way of the evil *man*, from the man that speaketh froward things; Proverbs Who leave the paths of uprightness, to walk in the ways of darkness; Who rejoice to do evil, *and* delight in the frowardness of the wicked; Whose ways *are* crooked, and *they* froward in their paths:

First, Solomon knew his son would be influenced by evil men -- liars, deceivers, fools, thieves, fornicators, perjurers, bullies, hotheads, the careless and reckless, lovers of filthy lucre, gossips, crooks, tempters, slanderers, and foul-mouthed know-it-alls.

Good fathers enlighten their sons to recognize bad character in their contemporaries, to avoid them, and to say "No!" to wicked men.

Second, Solomon sought to protect his son from evil women -- beautiful, seductive, smooth-talking, deadly predators staking men in society.

Solomon's sex education course does not include lessons on biology, anatomy, sexual mechanics, or birth control! His instruction is moral and philosophical. He wants his son to recognize evil woman and avoid them like monkey pox.

Two types of women in Proverbs

There are *only two types of women in Proverbs*: (1) loud, vocal evil contentious women, and (2) quiet, wise, gracious, virtuous women who fear the Lord.

Names for the contentious woman in Proverbs

Observe carefully how Solomon uses words to teach his son to recognize odious women. He called them "the strange woman," "the whorish woman," "the evil woman," "the woman who lacks understanding," "the foolish, clamorous woman," "fair woman," "brawling" or "contentious woman" "the angry woman," "adulterous woman," or "the odious

woman." Though different adjectives are employed, *they all characterize the same, evil woman.*

Popular names for contentious women

We call these odious women "karens," "seductresses," "golddiggers," "firecrackers," "Delilahs," "Jezebels," "gwynns" or "seductresses," "man traps," "bitches," "feminists," "liberals," "sirens" "vamps" or "vampires," "a leopardess," "protestors," "suffragists," "civil rights activists," "medusas" (king like), and "honey pots."

99.99% of feminists, Democrat women, movie stars and news anchors are contentious, odious Women. Most likely, 98% of Republican women are strange, odious, combative women. If truth be known, 90% of all church women are belligerent in the home. Beware says Solomon¹.

(2) Deliverance from the Evil Woman

Proverbs 2:16 To deliver thee from the strange (zuwr) woman, even from the stranger (nokriy) which flattereth with her words;



Having discussed the kind of evil men to stay away from, Solomon directs his son's attention to a second class of wicked people he wants his son to recognize and avoid – strange women.

The term "strange woman" is a class of women.

The "strange woman" is the opposite of Sophia.

Used 11 times in Proverbs, the word "strange" (zuwr) refers to God-hating women under the power of Eve's curse -- a seductress using her feminine charms to conquer men – a critic beating a man into submission.

¹ All stats in this paragraph are a matter of personal opinion and not the result of a scientific survey.

She is called a "stranger" because she is outside the covenant, outside the kingdom of heaven, outside of God's law-order living life her way for her own advantage. Beware!

All women suffer from Eve's curse, but the strange woman exercises no restraint of her ambitions to rule over men (Genesis 3:16); no restraint over her tongue; and no restraint over her desires. She is a spider-woman spinning a web of deceit flattering her victims with buttery words while trading sex for money. Many a woman marries for money and **not** love. Solomon warns his son-prince about the character of these gold-diggers who would pursue him offering to trade coupling for wealth and status.

Notice the word "flattereth." The main weapon used to conquer men is not her eyelashes, flowing hair, or her cleavage, but her tongue! Selah.²

The word "flattereth" (chalaq) means to "divide and conquer," "to plunder," and to seduce with words smoother than Pennzoil.

Fathers must educate their sons about the ways of Eve and the seductive, luring tricks used by these huntresses stalking their prey.

Description of a Strange Woman

Proverbs 5:3 For the lips of a strange woman drop as an honeycomb, and her mouth is smoother than oil:



The first mark of a "strange woman" is logorrhea and a quick tongue. She is NOT a victim; she is a honey trap . . . a predator . . . a cougar on the prowl . . . a verbal, sweet-talkin' feline.

A strange woman lives outside of law, outside of the covenant, and outside of authority. She

² The Hebrew word selah is used in scripture to indicate a pause or interlude in a song or poem, it is probably a musical term, but it has come to refer to a time to reflect on the truth that has been sung or said. It appears 74 times in the Bible, 71 times in 39 of the Psalms, and three times in Habakkuk 3.

is a law unto herself and follows her own ways.

Other names for a strange woman in Proverbs include "fool," "harlot," "contentious," and "odious." We call these kind of women "fallen women," "floozy," "gold-diggers," "cougars," "whores," "liberals," "feminists," "scarlet women," "wenches," "Jezebels," "sluts," "hookers," "escorts" and other street names. Some are married, and some are single lookin' for a man.

The "lips of a strange woman" are her tools of seduction. The seductress captures weak men with her buttery, caramel and salt, honey roasted sentences that are smoother than Hollywood scripts.

Most women have a one inch nerve from their brain to their tongue, but the words of a seductress are glazed with charm and rhythm with melodies that harmonize with a man's sensual desires.

4 But her end is bitter as wormwood, sharp as a two-edged sword.

The words of a seductress are honey-baked sweet but deadly as wormwood; they tickle like a feather but kill like a dagger.

5 Her feet go down to death; her steps take hold on hell.

The lawless woman is a grave digger. Her talk and walk lure men to their death . . . to a morgue . . . to a casket . . . to a life of grief. She promises heaven but her charm leads to hell.

6 Lest thou shouldst ponder the path of life, her ways are moveable, that thou canst not know them.

The conjunction, "lest" (pen), is there to prevent something undesirable from happening to his son. Solomon seems to be saying; "Do not study this woman" nor "consider her ways" because her devious mysteries are inexplicable and incomprehensible.

A godly woman is wonderful and predictable, but a strange woman is shocking and erratic – full of "trick or treat" surprises – all bad.

7 Hear me now therefore, O ye children, and depart not from the words of my mouth.

Note Solomon's orders to his son: "**hear**" (shema). "**depart**" (cuwr / suwr) not from my words but "**remove**" (rachaq) thy way far from her.

The jussive, "depart (cuwr)/ suwr) not from my words" means "do not turn aside," or "do not leave undone." There is no discretion in this Father's commands. A father's order is a binding ordinance on sons. Do or die.

8 Remove thy way far from her, and come not nigh the door of her house:

The command "**remove**" (rachaq) thy way far from her is a Hithpael imperative meaning "make yourself flee." Using modern vernacular a father might say: "Get out of there as fast as your sandals will slap!" Take alternative routes to avoid this kind of women. You are **NOT** strong enough or wise enough to resist her charms. Flee! Run! Sprint! Skedaddle! Book it! Jackrabbit out of there!

Fleeing temptation is the only time a man is permitted to be in a hurry. Good men are not hurried unless they are fleeing from sin . . . and the sinful woman and her double-edged tongue.

"Never be in a hurry; do everything quietly and in a calm spirit. Do not lose your inner peace for anything whatsoever, even if your whole world seems upset. What is anything in life compared to peace of soul?" — Francis de Sales

Good Reasons to avoid the Strange Woman



Proverbs 5:9 Lest thou give thine honour unto others, and thy years unto the cruel:

(1) Loss of strength: The word "honor" refers to a young man's strength and vigor.

"thy years" refers to the best years of a man's life. The young man who gives the best years of his life to wine, women, and song will end up in the poorhouse tortured by grief.

10 Lest strangers be filled with thy wealth; and thy labours be in the house of a stranger;

(2) Loss of wealth: There is a popular song that reads, "Girls Just Want to Have Fun." But, "fun" costs money! Do you want a wife that wants "fun" or a wife that loves to cook and take care of the home?

Strange women cost money. Why spend money on a woman that can't love and end up in poverty? The strange women and adulterous women like her will stay with you until your money runs out and you're on the street beggin' for your supper.

11 And thou mourn at the last, when thy flesh and thy body are consumed,

(3): Loss of health: Predatory women not only rob you of your wealth but your health. Happiness turns to mourning, and sorrow robs one of strength.

Few things are more draining or a siren of criticism that has no off switch, or a five-alarm conscience that won't shut off . . . Why let yourself be beat up by an interrogator with brass knuckles?

12 And say, How have I hated instruction, and my heart despised reproof;

(4) Loss of hope and peace: Living with regret is not a roommate with whom you want to sleep.

13 And have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me!

(5) Loss of direction, confidence, and purpose in life. Likewise, living with remorse and guilt are two more leeches you don't want sucking life out of your soul.

14 I was almost in all evil in the midst of the congregation and assembly.

(5) Loss of innocence: The degenerate man is awake to all the sins to which he is vulnerable -- awoken by the fear of being caught -- even to the crimes for which he could be punished by the congregation.

He trembles at the thought of what he has become and what he might have become. Oh, the horror of being naked and afraid.

Exhortation to be Faithful in Marriage



In order not to seduce the reader, the Spirit addresses the subject of marital intimacy with metaphors. He does not use bland medical terms or dirty street jargon.

He honors marriage and upholds its mysteries using the art of the metaphor. He speaks truth while appealing to the human imagination:

waters, fountains, wells, rivers, female deer, and female goats.

Note the use of imperatives (jussives) - the Spirit's authoritative appeal to the sensibility of a holy man.

Proverbs 5:15 Drink waters out of thine own cistern, and running waters out of thine own well.

This simple trope encourages marital faithfulness and the delight it affords compared to the pleasures of sin for a season with a floozy.

The “strange woman,” says, “Stolen waters are sweet” (9:17). The same metaphor is employed in Song of Solomon 4:15, where a devoted wife is compared to “a fountain of gardens, a well of living waters, and streams from Lebanon” (Ellicott).

16 Let thy fountains be dispersed abroad, and rivers of waters in the streets.

A metaphor regarding the joy of the conjugal relationship and the delights of holy matrimony – a God-ordained relationship designed to keep men from erotic vices offered by strange women.

17 Let them be only thine own, and not strangers' with thee.'

The joy of marriage and mysteries shared are sacred and cannot be divulged to others. Matters between husband and wife are private. Intimacy is not a spectator sport.

18 Let thy fountain be blessed: and rejoice with the wife of thy youth.

This is an exhortation to enjoy the marital relationship; that is, God pronounces his blessing on marital love.

19 Let her be as the loving hind and pleasant roe; let her breasts satisfy thee at all times; and be thou ravished always with her love.

The deer and the goat have a reputation for being kind and tender to their young -- a lovely allegory of the nuptial state and the joy of being man and wife.

Reasons to Pursue Faithfulness in Marriage



Proverbs 5:20 And why wilt thou, my son, be ravished with a strange woman, and embrace the bosom of a stranger?

The term "ravished" (shagah) presents the idea of wandering off the path of righteousness. It means "to go astray" or "meander" "reel" or "stagger" like a drunk man or a beaten boxer

before he hits the canvas.

"Ravished" is not making love, but being clubbed into submission by a strange woman. She is doing the pounding; the man is receiving the beating. She is the hammer, he is the nail; she is the predator, he is the prey -- not the other way around. This woman is not a victim, but a killer . . . a trespasser . . . an aggressive huntress of souls.

21 For the ways of man are before the eyes of the LORD, and he pondereth all his goings.

If there is a reason to avoid the seductress, it is the certainty of detection. Solomon pricks the conscience, "Are you aware of the presence of God?" Awareness of the omniscience of the Almighty saves many a man from many sins.

The personification of "the eyes of the Lord" are a reference to God's omniscience ("omni" = all; science = knowledge). He not only sees, He knows all things from the beginning. Nothing is a surprise to God because

He has never learned anything. He knows all things. This knowledge ought to feed faith and promote the "fear of the LORD.'

The noun "ways" (derek) refers to the road, path, or habits of a man. God is thoroughly acquainted with a man's private thoughts, ambitions, motivations, and secret sins.

The Piel participle, "pondereth" (palac), is a judicial term meaning "to weigh in the balances or to make level" (Psalm 58:2; Isaiah 26:7).

22 His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins.

Sin is not only addictive; it is compared to being held captive in shackles and chains.

"His own iniquities:" "He has sinned so long that he is "tied and bound," hand and foot, with the "chain of his sins," and cannot get free even had he the wish to do so" (Ellicott).

God is sovereign. He not only knows all things, he appoints our vulnerabilities that we might seek Him and become strong soldiers of the cross.

23 He shall die without instruction; and in the greatness of his folly he shall go astray.

The end of a womanizer is not eternal happiness but death. Because he cannot control himself, he must die for the greatness of his sin against himself.

Proverbs 6:24 To keep thee from the evil woman, from the flattery of the tongue of a strange woman.

The whole purpose of Solomon's instruction is found in this verse – protection from the great man-trap – the beautiful, evil woman.

Remember the Hope: Our Heavenly Father is the God of recovery Who sent His only Son to save His people from their sins - (Matthew 1:21).



Dangers of an Engaging a Seductress

Proverbs 6:26 For by means of a whorish woman a man is brought to a piece of bread: and the adulteress will hunt for the precious life.

First consequence of consorting with a prostitute: destitution and death.

The woman sounds good enough to eat, sweet as honey but as deadly as hemlock.

Not all whores are single. The whorish slut sniffs around methodically ferreting for prey to devour and destroy – a huntress looking for easy prey to capture the soul of the simple. Don't try to pet this Aztec goddess, or you will be dead before you know she slit your throat.

The Foolishness of Pursuing the Strange Woman



Proverbs 6:32 But whoso committeth adultery with a woman lacketh understanding: he that doeth it destroyeth his own soul.

Adultery involves “love making” with a married woman. It is the kind of sin that poisons a man’s spirit, soul, and body (1

Corinthians 6:18).

“Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body” (a metonym for the whole man).

The adulterer loses his precious all -- his "precious soul" (6:26).

Furthermore, society knows that adulterous hanky-panky is absolutely wrong, bad, immoral, reprehensible, twisted, and worthy of stoning (See the Seventh Commandment; Leviticus 20; 2 Samuel 11; and, John 8: 1-11).

33 A wound and dishonour shall he get; and his reproach shall not be wiped away.

The wound acts like gangrene that is terminal and incurable.

“dishonor” means that his reputation sinks to the gutter and is irreparable.

Men tolerate many weaknesses among neighbors, but no healthy society condones or tolerates adultery.

No matter how hard Hollywood tries to condition society to accept *another mule kicking your stall* the strategy backfires. This sin remains a pariah among nations. Adultery smells inexcusable, indefensible, and unforgivable in the eyes of men.

34 For jealousy is the rage of a man: therefore he will not spare in the day of vengeance.

Scholars define "jealousy," not as petty envy, but as a praise-worthy zeal hard-pressed to preserve something precious; in this case, a marriage.

The rage of a man refers to the husband-avenger who in his burning anger cannot and will not forgive!! A principled, strong man who is the innocent victim of adultery is rightly filled with vengeance, hatred, righteousness, and the wrath.

He has no option but to kill his wife and her paramour, or to divorce her immediately without pity. Shame on the man who does not feel this way; the poor sap who can't let go -- the weak-willed cream puff that can't kick an immoral wife out of the house.

35 He will not regard any ransom; neither will he rest content, though thou givest many gifts.

Dollars cannot soothe the pain of betrayal! A righteous-victim husband will not be pacified by money. His natural instincts demand he kill his adulterous wife and her paramour (radical justice) or to divorce her immediately without mercy (a reasonable antidote).

(Note: something is terribly wrong with modern pastors who think "forgiveness" is the universal remedy for the sin of adultery. There is a place for forgiveness, and there is a time to put away an adulterous woman. Competent doctors don't put a band aid on an amputated limb, and competent counselors don't put a band aid over the wounds caused by adultery.

Remember the Hope: Our Heavenly Father is the God of recovery Who sent His only Son to save His people from their sins - (Matthew 1:21).

Wisdom that Protects a Man from the Strange Woman



Knowing that his son would be tempted by the seductress, Solomon orders him to stay away from her house.

He shares a story about the death of a young man who fell for her deadly charms - - Solomon's "sex talk" to his son which is not biological or medical, but moral and philosophical.

Ordinances from a wise father

Proverbs 7:1 My son, keep my words, and lay up my commandments with thee.

"keep" (shamar) is an imperative. This father gives his son no discretion, no quarter, and no choice to be taken prisoner.

Disobedience to a Father's moral instruction is a consequential violation of the 5th Commandment.

2 Keep my commandments, and live; and my law as the apple of thine eye.

The emphasis in the early chapters of Proverbs is upon "my law," the law of the home.

The command "keep" is repeated a second time. Once would be enough, but twice means the command is authoritative and mandatory. He is under clear orders. You can die on the battlefield of life, but you can't be taken prisoner.

3 Bind them upon thy fingers, write them upon the table of thine heart.

Two more imperatives enforce family law: "bind" and "write." Keep my commandments and live; or break them, and die!

Modern fathers are often far too permissive. Learn a lesson on being firm and inflexible on morality. The problem in contemporary homes is not delinquent children, but delinquent fathers fleeing parental duty . . . the failure of men to surrender themselves to the Lord . . . the failure to accept responsibility to raise sons to be godly men.

Shame of the father that shuns responsibility to let a son decide what gender he wants to be – Looney-left, liberal nonsense.

4 Say unto wisdom, Thou art my sister; and call understanding thy kinswoman:

Again, wisdom is personified. He wants his son to make friends with wisdom and understanding.

The strange woman is contrasted with Sophia (wisdom). Sophia is the exact opposite of the strange woman. Sophia is the *isha yaphah* (beautiful woman in covenant with God) and the seductress is the *ishshah zuwr* (the strange woman outside the covenant of God).

The word "strange" (*zuzr*) is translated "strange fire" in Leviticus 10:1; "no stranger may eat of holy things" in Leviticus 22:10; and a trespasser in the tabernacle is called a "stranger" who must be put to death (Number 1:51).

The purpose of this father's instruction

5 That they may keep thee from the strange woman, from the stranger which flattereth with her words.

The purpose of this talk with his son is that the young man will not be captured by honey-bait on the lips of the strange women who is a lamp for every moth.

Again, Solomon draws attention to the main weapon of the seductress – her flattering words. The word "flattereth" (*chalaq*) means "to divide" in order to overpower the man; that is, to separate him from his convictions so she can conquer him.



The Story of a Fool who Lost His life by a Seductress

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

The following facts are not based on hearsay, but upon the personal experience and observations of Solomon.

The prey is a young, stupid man

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

The word “simple” means “open” or “liberal” – a man without convictions, without restraint, without principles open to anything and everything.

Most would call this man “stupid,” “dull witted,” “brainless,” “dunce-like,” “moronic,” and “gullible.”

“void of understanding” in modern terms means a man who is “one bubble off plumb” or a “few eggs short of a dozen.”

The prey is in the wrong place at the wrong time.

8 Passing through the street near her corner; and he went the way to her house,

This man is not on this street by accident. Curious and stupid, this simpleton actually planned his route towards death in advance.

The unsuspecting prey is being stalked by a predator of the night

Solomon educates his young son about the **Ten Marks of a Seductress.**

Ten Marks of a Seductress



9 In the twilight, in the evening, in the black and dark night:

The **first mark** of a seductress – She is a creature of the night who stalks her prey.

You can find these women in bars, nightclubs, and dance halls.

The prey comes face-to-face with the huntress

10 And, behold, there met him a woman with the attire of an harlot, and subtle of heart.

The **second mark** of a seductress -- Her luring dress; i.e., she shows more skin and accentuates more of her womanly charms than normal women deem appropriate.

Clothed seductively and dressed like garnishment at a feast, she appeals to the tastes of his eyes in order to get her hands into his wallet.

“subtle” refers to “something kept.” This is a woman of many secrets. She knows how to use her assets to shock, stun, and seize her victim – to show her cleavage, snuggle close, kiss cheeks, nibble on the earlobe, and whisper sweet-tasting arsenic in a young man’s ears.

11 She is loud and stubborn; her feet abide not in her house:

The **third mark** of a seductress -- Loud and verbose, she roars like a lioness chasing her prey. Note the word “loud” (hamah) means “to murmur,” “to roar,” and “to growl.” You can hear this woman kackling like a crow, grunting like a camel, and braying like a donkey a block away.

The **fourth mark** of a seductress -- This stubborn and rebellious woman hates God's law.

By “stubborn” Solomon means odious women are pugnacious, poorly mannered, argumentative, bellicose, contentious, and rebelliously aggressive.

The **fifth mark** of a seductress is that she “abideth not in her house;” that is, she is not a homemaker. She loves hanging out with the boys in restaurants, sports bars, and nightclubs. She can’t stand being alone.

12 Now is she without, now in the streets, and lieth in wait at every corner.

The **sixth mark** of a seductress is that she is a woman of the night that tracks her prey (verile, rich men) on every street corner.

13 So she caught him, and kissed him, and with an impudent face said unto him,

The **seventh mark** of a seductress is that she is aggressive and affectionate. She lures the man into her trap. He does not spot her, she spots him first and isolates him from the crowd. Son, never be alone with a strange woman.

The word "impudent" (azaz) means "strong" – a reference to her confidence, piercing eyes, black eyelashes, makeup, red lipstick, smirk on the face, chin up, and luring expression.

14 I have peace offerings with me; this day have I payed my vows.

The **eighth mark** of a seductress -- Appearing pious, she knows how to talk religion to her undiscerning victim.

Next, she seduces her prey with her smooth, sensual, buttery words – sweeter than honey and softer than cotton.

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

The **ninth mark** of a seductress -- like the wolf in Little Red Riding Hood she flatters her quarry: "What beautiful eyes . . . what big muscles you have . . . I am lucky to meet you . . . yum, yum . . . gobble, gobble!"

The **tenth mark** of the seductress is that she offers him a simple contract - - a night of sensual wonders without consequences, without guilt, and without the fear of being exposed (16-21).

16 I have decked my bed with coverings of tapestry, with carved works, with fine linen of Egypt.

Sweet sounds and a delight to the eyes . . . easy, no complications, titillating, welcoming, exhilarating.

17 I have perfumed my bed with myrrh, aloes, and cinnamon.

A delight to the senses . . . luxury . . . pleasure . . . scents . . . fragrance aroma. She appeals to all five senses of a man providing delight to his eyes, ears, smells, tastes, and touch. Beware!

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

The contract offer . . . a lie as this is not love but lust . . . adultery . . . a violation of God's laws.

The word "solace" (alac) means "to rejoice." The word "solace" (alac) means "to rejoice." "loves" (ohab'im) is plural implying multiple delights.

19 For the goodman is not at home, he is gone a long journey:

"goodman" is the Hebrew word for "man" (ish).

An intoxicant for the conscience . . . to alleve fears in the man . . . false assurance of not being caught.

20 He hath taken a bag of money with him, and will come home at the day appointed.

A combination of fact and presumption . . . a presumptive claim . . . there is no danger of being exposed, shamed, and killed. Therefore, let us sin together.

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

Solomon emphasizes her smooth, buttery speech -- the "flattering of her lips" -- the oil of intoxication -- the main weapon in her arsenal of seduction.

22 He goeth after her straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks;

Solomon pulls no punches. As dumb as an ox, the victim trots to the slaughter house wagging his tail.

23 Till a dart strike through his liver; as a bird hasteth to the snare, and knoweth not that it is for his life!

Sticking his head in the noose, the prey loses HIS LIFE!

More instructions on avoiding the immoral woman

24 Hearken unto me now therefore, O ye children, and attend to the words of my mouth.

Solomon orders his son to "hear" and "to attend" -- to "decline" her contract and avoid her neighborhood (7:25). His instruction requires no discretion. His commands are ordinances from God. Do it or die!

25 Let not thine heart decline to her ways, go not astray in her paths.

Learn to say, "No!" Run or be captured.

Proverbs 7:26 For she hath cast down many wounded: yea, many strong men have been slain by her.

Solomon informs his son that he cannot win; that he does not have the strength or wherewithal to resist this vixen. Bones strewn around her lair evidence this fact. An experienced predator, this wild cat will devour you in one bite. Run! Flee! Split! Scoot! Hot foot it! Take to your heels!

27 Her house is the way to hell, going down to the chambers of death.

In case his son can't fully grasp his father's instruction, Solomon repeats the major lesson: This woman's door swings open like the gates of hell into a death chamber torturing men -- the place of beatings and starvation -- the place of lethal injections -- the place of private execution.

She is the "iron maiden" with steel-spikes to crush you.

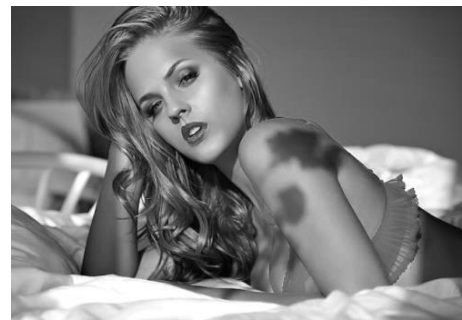
Remember the Hope: Our Heavenly Father is the God of recovery Who sent His only Son to save His people from their sins - (Matthew 1:21).

Sophia's Warning About the Foolish Woman



The foolish woman is the opposite of Sophia.

Both have a dinner invitation. Both work on the streets. Sophia works in the light, the seductress works in the dark; Sophia's home is in Paradise Village, the



seductress rents an apartment in the red light district on the south side of Party Town.

Sophia is unseen, but true; the seductress is seen, but false; Sophia is pure, the seductress is defiled; Sophia is holy, the seductress is unholy; Sophia is a dove, the seductress is a hawk; Sophia is simple but intelligent, the seductress is complicated, but stupid;

Sophia's ways are sweet, the ways of the seductress are bitter. Sophia provides a feast, the seductress conducts a funeral reception; Sophia's cuisine delights the tastes, the seductress's goodies bloat the belly; Sophia guides men to heaven, the seductress escorts men to hell.

She is foolish and clamorous

Proverbs 9:13 A foolish woman is clamorous: she is simple, and knoweth nothing.

You can recognize a foolish woman because she is clamorous, verbose, vociferous, blaring, and deafening.

The Hebrew word for "clamorous" (hamah) means "to roar, murmur, complain," and "to growl." She is a predator on the prowl; not a pet.

The foolish woman is also "simple;" that is, brainless, ignorant, lacking in knowledge of morals and the ways of God. She can talk-up a storm, but it never rains.

Sophia is quiet and reserved. The seductress is a loud, angry woman much like modern protestors. The foolish woman knows nothing . . . not even how to cook. Sophia knows all things. The foolish woman cannot listen, she can only talk and talk . . . even then, you will only learn half of what she knows. Sophia has two ears and pleasant table manners. When she speaks, she opens her mouth with wisdom to the delight of all her guests (31:26).

She is a hunter and a predator

14 For she sitteth at the door of her house, on a seat in the high places of the city,

The seductress is unemployed. She is not at the market selling merchandise, but at the door of her house (place of business) looking for

big game. This cougar searches for victims, plans her chase, and then pounces on them; that is, she spots her target, evaluates their assets, and then goes for the kill.

She is active and aggressive

15 To call passengers who go right on their ways:

This text describes the ways of this siren as aggressive, violent, and pressing.

The Invitation of the Seductress

Proverbs 9:16 Whoso is simple, let him turn in hither: and as for him that wanteth understanding, she saith to him,



Note the characteristics of fornicators: “simple” and “wanting in understanding.”

By simple, Solomon means dumb, ignorant, stupid, foolish, and sensual.

By “wanting in understanding,” Solomon means one who lacks true knowledge of God and the laws of life.

The temptress preys on ignorant and dull-witted men. She has the ability to transform herself "into an angel of light" but in reality she is Satan's death angel (Corinthians 11:14). Her victims are malleable sheeple . . . glandular men . . . easily trapped and easily slaughtered.

17 Stolen waters are sweet, and bread eaten in secret is pleasant.

Solomon is no fool. He knows that an encounter with a hussy has its momentary pleasures. Her offerings are attractive, but deceptive; pleasant but decadent; lively, but slimy; friendly, but deadly. She will trap pagans, but her main target is wealthy, religious men.

18 But he knoweth not that the dead are there; and that her guests are in the depths of hell.

Before us is another mark of a fornicator. He seems totally ignorant about the disadvantages of engaging with an easy woman. Her doors are the hinges on hell. Those that come under her spell are cast into the eternal crypt where there is no escape.

Remember the Hope: Our Heavenly Father is the God of recovery Who sent His only Son to save His people from their sins - (Matthew 1:21).

Contrasts Between a Virtuous and an Evil Woman



(Poole)

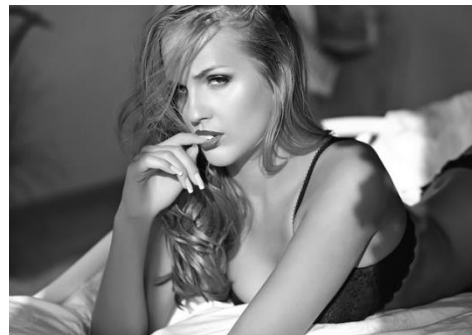
Proverbs 11:16 A gracious woman retaineth honour: and strong men retain riches.

“Hebrew, a *woman of grace and favour*, i.e. one who by her meekness, and modesty, and prudence, and other virtues, renders herself acceptable and amiable to God and to men.”

Both the gracious woman and the strong man exercise self-restraint over their own affairs and duties.

Proverbs 11:22 As a jewel of gold in a swine's snout, so is a fair woman which is without discretion.

Solomon uses an effective hyperbole comparing beautiful women lacking discretion to a pig with a gold ring in its snout -- oink, oink.



Would you date a pig? Many men do!

The idea is don't be fooled by a woman's beauty. Don't take her home. She will turn your house into a barnyard and put on a hundred pounds eating like a hog.

The word “fair” is the Hebrew word “apheh” or “yaphah” which means “beautiful.”

The word "discretion" (ta'am) refers to "tastes," "judgment," or "obtained goodness, learned virtue, and propriety."

Proverbs 12:4 A virtuous woman is a crown to her husband: but she that maketh ashamed is as rottenness in his bones.

Solomon shares a contrast between the virtuous woman and the odious woman.

The "virtuous woman" (*chayil ishshah*) is a crown to her husband – that is, she is his greatest asset, pride, and joy. Kings wear crowns, and virtuous women make kings out of paupers. A man's greatest treasure, he rises up and praises her (Proverbs 31).

On the other hand, a contentious wife (*ishshah*) shames her husband, stripes him of dignity, and rots his soul by attacking, accusing, commanding, criticizing, nagging, skewing, and mauling him every time he walks through the house.

The word "virtuous" is translated "army" in Exodus 14:9; "able" or "competent" in Exodus 18:21; "valiant" in Numbers 24:18; and, "war" in Deuteronomy 3:18 - - a virtuous woman is a female warrior with *strength* and *might* who knows the enemy. She is her husband's greatest asset!! -

"shame" is associated with a "contentious woman" (*midyan ishshah*) who strips her husband naked (Genesis 3); that is, she reveals secrets making her husband naked and afraid. Think of Eve.



More Observations about the Odious Woman

Proverbs 14:1 Every wise woman buildeth her house: but the foolish plucketh it down with her hands.

Solomon contrast the way of the wise woman with the way of a foolish woman.

"build up" is contrasted with "plucking down."

"hands" is a "grab-all" metaphor for a woman's temperament, demeanor, discourse, habits, and philosophy.

A godly mother, who is as beautiful as a spring robin, provides her children with a Christ-centered education; but a foolish woman, who is as ugly as a bull frog, spreads discontent, division, and distress where ever she goes. Fear shadows her path. The former brings songs of joy into the home; that latter croaks out hate and discord toward all.

Proverbs 21:9 It is better to dwell in a corner of the housetop, than with a brawling woman in a wide house.

Another great hyperbole by Solomon!

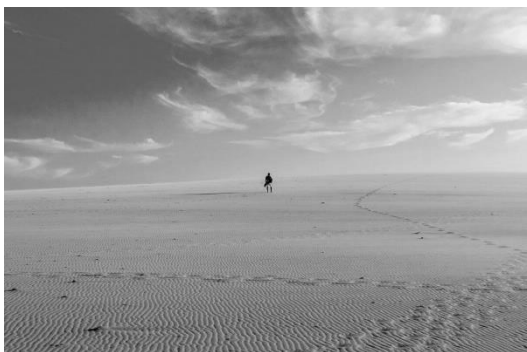
The word "brawling" (midyan) means "contentious" or "quarreling." Brawling is the natural disposition of every fallen woman -- the impulse to control, criticize, and complain about husbands -- a bent that can only be controlled by the Holy Spirit.

"Brawling woman" are a plague upon all husbands; but, few women will admit they are a pain in the backside. It is easier to blame others than to admit they are contentious and a "Billy Goat" curse to live with.

All women are prone to contend with their husbands, but a spiritual woman will take up the cross and crucify this common sin. Marriages can only survive when women accept the responsibility to live righteously. If her nature rules the home, she invites a "mummy curse" upon her husband and her children.

Yet, as powerful as these proverbs are, you would be hard pressed to find a Christian woman who acknowledges this as her problem in her marriage. Unfortunately, most all of "Christian" marriage counselors blame the man for the conflicts in marriage.

Proverbs 21:19 It is better to dwell in the wilderness, than with a contentious and an angry woman.



Another greater hyperbole by Solomon!

The word "contentious" (midyan) means "to contend, to combat, to strive, and to fight against." This prohibitive act is case law for the 6th Commandment, "thou shall not kill."

A combative "angry woman" is a killer with murder in her heart. Her deadly weapons of choice are bullet-like accusations, defamations, vilifications, calumniations, aspersions, denigrations, derogations, and depreciations which she carries in her holster 24 hours a day. She is the Annie Oakley of abuse.

The word "angry" (ka'ac) which means "grieve by vexation." It is translated "provocation" in Deuteronomy 32:19; that is, she provokes, pokes, and annoys her husband with her quick wit and acid tongue. The word "contentious" is plural in Hebrew; that is, her anger ignites the fires of contentions. This pin-prick wag has more quills than a family of porcupines; more needles than 12 acres of saguaro cacti.

The lesson here is similar to the one in verse nine: *You can't make peace with a chirping wife with angst on her tongue.* Because there are so many contentious vixens, a beaten man would do better to live alone under a cactus a hundred miles from nowhere than to live with a cantankerous, complaining hellion on Billionaires Row.

As opinionated dominating wenches shout out orders about what to eat, what to wear, and what to say, they create hell on earth for men . . . and children. Can you say, "Feminism?" No man can live up to the "jump-to-the-moon" expectations of a shrew who equivocates about everything.

The problem of anger in men is mentioned 13 times in Proverbs, but there is nothing as repulsive as anger in an odious woman (14:17; 15:1; 15:18; 16:32; 19:11; 20:2; 21:14; 21:19; 22:8; 22:24; 25:23; 27:4; 29:22).

Again, how many "Christian" women do you know that would admit that she is the problem in her marriage?

Proverbs 23:27 For a whore is a deep ditch; and a strange woman is a narrow pit.

Having asked for his son's heart, this father returns to a major theme in the Book. Knowing that his teenage son is going to be tempted by the seductress, he warns him of this spooky beauty again.

"ditch" and "pit" refer to a deep gulley and a deep well -- a metaphor that stirs the imagination.

The word "strange" refers to a "bedroom bimbo" who is a stranger to the law, to the covenant, and to the gospel.

These objects of lust have more sugar than a chocolate factory; more moves than a Super Bowl shuffle, more sins than the tawdriest season in television history; more jingles than Christmas bells; more perfume than a dead skunk; more maggots than a dead carcass; more foul air than mule's breath . . . you get the point.

Proverbs 25:24 It is better to dwell in the corner of the housetop, than with a brawling woman and in a wide house.

More hyperbole by Solomon: No one can live with the rage of an red-headed Irish woman shouting profanities and whose tongue is set on fire by hell (James 3). It would be better to sleep on the roof alone and be at peace than have to defend yourself against an explosive woman boiling with anger and spittin' venom.

Another lesson on the difficulty of living with a potty-mouth, hotheaded woman!

Strangely, pastors never seem to have women in their congregations ask them for help because they have a tendency to be brawling women; that is, brawling women do not see bullet-driven criticism of husbands as a problem in their home.

To these wenches, the man's always the problem. To these scratching wild-cats the issue is always the man and not them! Me good; man bad!

25:26 A righteous man falling down before the wicked is as a troubled fountain, and a corrupt spring.

The wicked include hotheaded, critical wives.

A man who gives into wicked women or men is described as a troubled fountain, a mixture of mud and water, of goodness and evil, of love and fear, of righteousness and unrighteous.

Thus, a man who gives into a contentious woman is an indecisive, conflicted, confused man -- a man who doesn't know what to say; when to speak; whether to stay or flee; whether he is right or wrong.

How it must have grieved Solomon and Hezekiah to see righteous litigators cowering before a powerful women out of fear.

Oh, how fear chokes a man and makes him grovel in the dust before the wicked. Stand up! Speak up! Toughen up! Don't be a tower of tapioca! Be as mean as an anvil . . . in a nice Christian way, of course.

Lead your wife! Set the rules! Exercise discipline if she breaks the rules.

"Crouch down and lick *the* hands which feed you. *May your chains set lightly upon you*, and *may* posterity forget that ye were our countrymen." – Samuel Adams.

"Proverbs 27:13 Take his garment that is surety for a stranger, and take a pledge of him for a strange woman.

Proverbs 27:15 A continual dropping in a very rainy day and a contentious woman are alike.

The adverb "contentious" is used in 21:19 with the word "angry." A contentious wife is an aggressive, argumentative, and antagonistic shrew who has perfected the art of torturing a man.

She inherited her *combative nature* from Eve, but feeds her *pretty little villain* with the falsehoods of feminism (Genesis 3:16).

These anvils of wrath have forged their anger into double-edged swords. Their pinpricks of criticism and cyclones of examinations are compared to a leaky roof on a rainy day. Drip, drip, drip, blame, blame, blame!

Many wives are contentious by nature, but few will admit their stormy condition or that they are the "elephant in the room."

It's easy for women "counselors" to beat men into submission with a guilt stick than it is to confront a smoldering volcano of the same sex.

If you are a man beware of so-called Christian counselors. They will blame you for the problems in your marriage 99% of the time.

Proverbs 30:20 Such is the way of an adulterous woman; she eateth, and wipeth her mouth, and saith, I have done no wickedness.

Agur shares his observations on the cheating wife. Having observed these moonlighters he was amazed at their callousness.

These seducers of men have no conscience.

Like women with bad table manners, these "nookies" could zig zag" all night, make artificial "potato pancakes" for breakfast, and never feel shame or guilt for their wickedness.

The Woman No Man Can Live With



Four People the World Cannot Tolerate

30:21 For three things the earth is disquieted, and for four which it cannot bear:

The Hebrew word "disquieted" means "to tremble, shake, quake, rage, agitated, or to quiver." The images that follow are volcanic.

Agur observed pressures that break bonds like sticks of dynamite or social earthquakes in society that destroy peace and civility

22 For a servant when he reigneth; and a fool when he is filled with meat;

A warning about servants: Servants that become masters become despots; and, no man is happy under the command of a tyrannizer.

A warning about fools: No man can put up with a fool especially when he is drunk or has a full stomach? Fools become inebriated with abundance and are exceedingly obnoxious.

During the daylight, they plow the field crooked, and at night time, they swagger through the streets like a slush bucket yellin' and hollerin' at the top of their lungs.

23 For an odious woman when she is married; and an handmaid that is heir to her mistress.

A warning about odious women: That Solomon and Agur believed it necessary to educate their sons about "strange" and "odious" women stands out in Proverbs.

Adjectives like "wicked," "evil," "strange," "whorish," and "contentious" are metonyms for the odious woman.

Agur was **not** a male chauvinist. He was a wise man of his time. Like Solomon, he trained his sons "in the way they should go" and warned them about odious, contentious women (1:8; 22:6).

Not all women are odious, but many are . . . and, they can shake down a marriage and rattle the whole world. You don't want to date or marry one of these women. Moreover, pity the nation that has to listen to these women.

Because we live in a world that idealizes women in glossy photos that accentuate their physical attributes, a young man can grow up with a utopian view of women to his own harm.

The Bible neither denigrates nor glorifies women. It tells the truth about the nature of provocative women . . . and, those adjectives are **not** flattering.

Thus, godly fathers must discern the nature of these jasmines and then teach the truth about them to their sons in order to save them from their "spider's web."

In English the word "odious" refers to something repulsive.

The Hebrew word "odious" (*sane; saw-nay'*) means "hateful." It is used of men who hate God (Exodus 20:5) and their fellow man (Genesis 37:4). Thus, the odious woman is a bitter, angry, resentful creature that hates God, His law-order, and men.

The word "married" is the Hebrew word *baal* which means "married" or "to be ruled over" by a husband. It is translated "a man's wife" in Genesis 20:3. By law, a married woman is under the coverture of her husband; and, by law a man is obligated to protect her.

But, odious woman will have none of this. She is turbo-charged on ruling over her husband and beating him into submission. Because he is a conflicted, indecisive man, she wins (Proverbs 25:26).

Agur does not address the unmarried, single woman with bad character. He addresses the married woman with full-blown odious character. There is something about marriage (authority) which detonates her nuclear impudence.

Notice the effect. Because the odious woman has a tonnage of hate "the earth is disquieted" and "cannot bear" her. Not only can a husband not live with an odious wife no one on earth can live with her either; that is, she is impossible to live with!! The world trembles and quakes because of these feminists.

The Hebrew word "bear" (nasa) means "to carry, lift up, or to bear." The adverb "cannot" negates the verb; that is, the earth **cannot** endure the annoyance of an angry woman. No man on earth has the strength to endure this sourpuss. Think of Jezebel, Athaliah, Vashti, and Herod's wife.³

Don't accuse Augur of being an Arab male chauvinist. He is a skilled observer of human character. He feels compelled to warn Ithiel and Ucal about this impossible woman who is filled with hate and whose tongue is set on fire by hell.

In contrast to odious women, we have the masterpiece on God-fearing women in chapter 31. God fearing women having the mind of Christ are wonderful people to be around. So wonderful is the godly wife, the Book of Proverbs ends with the observation that "Charm is deceitful, and beauty is vain, but a woman who fears the Lord is to be praised."

Finally, consider the earthly-hell created by the feminist movement that manufactures odious woman who hate God, hate men, and hate the Ten Commandments. If the earth cannot endure the odious woman, what kind

³ Shame on counselors who blame friction in the home on the man, and who dare to suggest that the man has to change to make the marriage better. There is no remedy for a man married to a shrew. He must live alone or divorce her (Deuteronomy 24:1ff). And, no this is not "hardness of heart." It is reality.

of insanity has gripped society to elect odious women to be Subcontractors in the Municipal Corporation in the District of Columbia and their territorial courts?

A warning about women coming to power: A "handmaid" is an mature unmarried woman who works for her mistress -- a housekeeper who may be a little bitter about taking orders. Anxious about her newly acquired authority, this promoted biddy feels compelled to prove to others that she is tough and able to rule. Drawing upon her feminine weakness received from Eve (Genesis 3:16) she shamelessly denounces, disparages, denigrates, and deprecates those poor saps under her authority. Any servant questioning her orders is considered a direct threat to her power. Bitter is the life of the man who has to work for a feminist.

Introduction to the Virtuous Woman



In this chapter, Lemuel paints a beautiful portrait of his queen mother who is most likely the virtuous woman so delicately described below:

Proverbs 31:1 The words of king Lemuel, the prophecy that his mother taught him.

Ellicott translates this verse, "The words of Lemuel, king of Massâ."

Rabbis interpret "Lemuel" to be a pseudonym for Solomon and for no good reason.

The 5th Commandment demands that sons honor their father and mother. Unlike many cultures, mothers were highly venerated in Israel and mothers to kings received the title, "Queen Mother" (1 Kings 2:19; 15:13). Lemuel, a respectful son, credits his mother for the following vital lessons of life.

Admonitions from a devout father received from his devout mother

2 What, my son? and what, the son of my womb? and what, the son of my vows?

These are the words of Lemuel's mother who expresses humility and reticence to instruct this future king. Perhaps, the birth of Lemuel was in response to his mother's vows / prayers for a wise son.

Admonition to avoid women

3 Give not thy strength unto women, nor thy ways to that which destroyeth kings.

This verse takes us from Lemuel's childhood to his manhood. Now a father himself, he provides instruction for his son -- instruction he received from his godly mother.

Lemuel's mother understood the temptations that would rise up like monsters to devour her son. Likewise, Lemuel passes on these lessons to his son.

The first monster that young men face is the tasty delights that steamy women offer.

He warns his son not to give his mind, emotions, body, or financial resources to these pretty little things in satin dresses and purple robes. Don't be fooled. Don't be captured. Control yourself and guard your whole man! Looks aren't everything. Watch out for pig-ugly under the lipstick. Marriage is fine, but freelancing is not.

Admonition to avoid alcohol

4 It is not for kings, O Lemuel, it is not for kings to drink wine; nor for princes strong drink:

The second monster a young man faces is dissipation through strong wine; that is, don't indulge in these zing-zang pleasures. You must control them, or they will control you. The wine of concern here is not the adding of wine to water, but drinking red wine dripping with additives that produce intoxication.

Because of their special calling in life, kings had to be alert and in control of their faculties all times. A drunken king is a senile ruler that endangers the whole nation.

5 Lest they drink, and forget the law, and pervert the judgment of any of the afflicted.

Lemuel discouraged his son from drinking cocktails because drunkenness causes forgetfulness of God's law. And, **there is no greater tragedy in life than the neglect and forgetfulness of God's law.**

Drunkenness deprives a man of his reason and sensibilities -- something kings cannot afford to lose.

Moreover, in hearing disputes, kings had to be at their judicial best in order to make fair decisions. Because drunkenness impairs personal judgment, kings had to abstain from zesty wines spiced with intoxicants.

6 Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts.

Lemuel is not suggesting all men abstain from strong drink; only, that the future prince who held the destiny of the nation in the palm of his hands refrain from inebriating beverages.

Everything has a purpose. Wine is good for one's health and finds its purpose in (1) comforting the sick and dying, and (2) as a comfort for the clinically depressed. Wine, however superficial, does relieve men of their root fears and cares.

7 Let him drink, and forget his poverty, and remember his misery no more.

Lemuel links poverty with depression; and, wine as a sedative for the depressed poor.

Admonition to protect the vulnerable

8 Open thy mouth for the dumb in the cause of all such as are appointed to destruction.

The **third monster** a young man has to face is egomania and the challenge to escape the orbit of self-centeredness, narcissism, and hedonism. Lemuel admonishes his son to get involved with the concerns of the weak and afflicted . . . to become an advocate for the causes of poor.

Admonition to judge righteously

9 Open thy mouth, judge righteously, and plead the cause of the poor and needy.

The fourth monster this young prince had to face was incompetence and neglect of duty; that is, this young prince would have to work at being righteous, fair, just and discerning in his career as a king. Kings decide disputes. These legal matters require judges to be at their judicial best . . . to act judicially without prejudice for the good of the people and of the nation.

That man is made in the image of God makes justice possible, but man's inclination to sin makes righteousness and sobriety necessary. Truth never damages the cause of justice, but lies threaten the whole system of law and order. The foundation of a civil society is not democracy but devotion to God's law -- not in the will of the People, but in the will of God. Lose sight of God's law and justice-mercy disappears.

The Virtuous Woman (31:10-31)

אִשָּׁת־חַיִל מִי יִמְצָא



The virtuous woman is the Biblical model for all Christian women in every age and every culture!

She is set in contrast to the seductive vixen that robs men of virtue and drains them of manliness in verse 3.

Possibly, Lemuel is describing the golden assets of his queen mother.

All Christian women are aware of this passage of Scripture. Most chuckle when they read it, but very few take it seriously. Most women do NOT want to be like this precious gem. Modernists want to be a cross between the painted women on the front cover of Cosmopolitan Magazine and Jessica Rabbit. Great Christian women are a cross between Betty Crocker and Virgin Mary.

Furthermore, feminists in the church hate the Proverbs 31 model (29:10) because their own pea-size brains pumped full of secular nonsense tells

them that to be important they must escape kitchen duty and do the paper shuffle in the push and shove of Wall Street.

See Titus 2, 1 Timothy 3, and 1 Corinthians 11:1-16 for NT references regarding the woman's roll.

Her value

10 Who can find a virtuous woman? for her price is far above rubies.

Two assets are more valuable than rubies: wisdom and the virtuous woman or *ishshah tzaddika*:

Job 28:18 No mention shall be made of coral, or of pearls: for the price of wisdom is above rubies.

"Who can find a virtuous woman?" The word "virtue" (chayil) is used twice in Proverbs (12:4; 31:10) and it refers to one's strength and virtue. The word is translated "wealth" in Genesis 34:29; "army" in Exodus 14:4, 9; courage in Numbers 24:18; and to strike fear into the nations in Deuteronomy 2:25.

This is a question. The answer is closer to "nobody" than "somebody." Neither David nor Solomon found this prize (Ecclesiastes 7:26), but Boaz and Elkanah discovered these treasures in Ruth and Hannah (Ruth 2; 1 Samuel 1-2).

A man can't buy this gem, he's not rich enough . . . and besides, she's not for sale.

Her trustworthiness

11 The heart of her husband doth safely trust in her, so that he shall have no need of spoil.

The virtuous woman holds the heart of her husband in the palm of her hands. It is hers to crush or hers to set free to be the man God calls him to be. She chooses freedom for him and a life of service for herself. Taking up the cross, she follows God's will for her life. What a gem?

It is not easy for a man to be emotionally vulnerable and to trust his wife with his precious all . . . but this man did. Likewise, it is not easy for

woman to let go of the reigns over her husband . . . but this woman did. In so doing, she overcame the curse of Eve and her natural impulse to micromanage her husband (Genesis 3:16). But, it gets better still. Not only did she let go of her impulse to control her husband, she submitted herself to him as head of the home and let him guide her.

Her good

12 She will do him good and not evil all the days of her life.

Instead of being a harping bloodsucker that drains a man of his will to live, this woman improved the man by ministering to his needs and bringing joy into his life. This woman pursued his interest and promoted his honor.

Men are easy to please as they only have three basic needs: respect, affection, and a hot meal. Most wives can't fulfill any of these, but virtuous women meet all of their husband's needs and then some.

Her hands



13 She seeketh wool, and flax, and worketh willingly with her hands.

The outstanding feature of this woman was not her lips or her hips, but her cracked and chaffed hands. The Spirit draws attention to this woman's hands which He mentions six times in this passage. He mentions no other physical features of this woman. Why?

She did not have painted finger nails nor would her hands make it on the cover of Beyoutiful Magazine. Her palms showed evidence of love: short broken nails, chapped, calloused, cut and rough from milking goats, weaving blankets, sewing clothes, cooking meals, washing dishes, making candles, and brushing her children's hair with a smile on her face. This woman had no tattoos on her hips. The scars on her hands and her work in the home declare her honor.

Her commercial skills

14 She is like the merchants' ships; she bringeth her food from afar.

This woman is a shopper's shopper with coupons in hand and with an eye for quality products at reasonable prices. "Ships" is plural. This patron visits local farmer's markets, camel caravan markets, and shipping-freight markets in search of merchandise for her family.

Her daily habits

15 She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens.

This matron is an early-bird rising before the rooster crows to prepare meals for her husband, children, and servants.

Modern women don't have handmaids, they have mechanical servants: washing machines, dryers, electric lights, refrigerators, vacuum cleaners, and other tools that service the needs of a household.

Her investment savvy

16 She considereth a field, and buyeth it: with the fruit of her hands she planteth a vineyard.

She is not a careless and reckless spender, but a careful investor that knows how to navigate on the rough seas of commerce. An acute observer of real estate sales and market trends, she unilaterally purchases usable property -- a vineyard to grow grapes and to supply the needs of her family. The Spirit mentions her precious hands a second time. This time they are in the dirt.

Her strength

17 She girdeth her loins with strength, and strengtheneth her arms.

This description is not a reference to her muscles or her physical strength . . . but to her moral courage. Often tired, she had to force herself to do chores -- a sign of mind over matter, and the will over the cravings of the body.

Her work day

18 She perceiveth that her merchandise is good: her candle goeth not out by night.

Acquiring good merchandise informs us this is not a bland Wal-Mart dog wag wearing spandex suckin' on a bottle of Mountain Dew, but a woman with discriminating tastes -- a matron in pursuit of excellence. We learn she is not only an early bird but a night owl. Sleep? Yes, she sleeps, but it doesn't control her.



19 She layeth her hands to the spindle, and her hands hold the distaff.

This beauty mastered the spinning wheel like modern wives excel in sewing skills. She's a pragmatist, not a dreamy idealist trying to solve the problems in international politics with no ring on their left hand.

Under like modern women who have divided loyalties to a husband, family, friends, bosses, church organizations, and political party promotions, this woman is focused on her family – and God has special rewards for these kind of women.

Her kindness

20 She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy.

This woman is not a self-centered narcissist, she is moved with compassion for the poor and does all she can to relieve their suffering.

Her provision for the family

21 She is not afraid of the snow for her household: for all her household are clothed with scarlet.

This woman clothes her family in raiment fit for a royal family. "Scarlet" is the regal color of kings. Even the color "scarlet" feels warm.

Her regal dress

22 She maketh herself coverings of tapestry; her clothing is silk and purple.

"coverings" and "tapestry" refer to blankets and bed coverings. She is clothed -- a modest woman dressing in the finest fabrics; that is, she clads herself in feminine vestments fit for a queen.

Her husband and his status

23 Her husband is known in the gates, when he sitteth among the elders of the land.

Her care in the home frees her husband to take part in legal and commercial matters at the city gates.

Her home business

24 She maketh fine linen, and selleth it; and delivereth girdles unto the merchant.

She not only makes clothes for her family, but she has a wholesale business providing homemade clothing to city merchants.

Her character and confidence

25 Strength and honour are her clothing; and she shall rejoice in time to come.

"Strength" and "honor" refer to her sparkling character. Because she works and supplies the needs of her family she not only has no fear of the future, the joy of her accomplishments and the pride in her work twinkle with confidence on her happy face.

Her kind wisdom

26 She openeth her mouth with wisdom; and in her tongue is the law of kindness.

Because of the chatty nature of most women, Rabbis teach that a good woman is silent. This woman was not a chatterbox nor did she take a vow of silence. When she opens her mouth, she speaks with gold-plated wisdom.

Her focus

27 She looketh well to the ways of her household, and eateth not the bread of idleness.

This woman captures the attention of the Spirit from his watchtower in heaven because of the efficient and refreshing manner in which she balances her duties and manages the details of her domestic calling. By using the verb "looketh well" and the noun "bread of idleness" the Spirit draws attention to this woman's intelligent perceptions and her dutifulness to prosper her family business.

Her praise

28 Her children arise up, and call her blessed; her husband also, and he praiseth her.

Neither her husband or her children are mumbling moaners; rather, they only have platinum praises for this cherished mother. All their thoughts about this golden treasure to the family tastes like honey.

Her excellence

29 Many daughters have done virtuously, but thou excellest them all.

The phrase "many daughters" is a tender term of affection. "Virtuously" (chayil) refers to one's strength -- the power of an army.

Not only do her husband and children praise her, the Spirit of God sheds light on her beauty and supremacy -- she excels above all the blond bombshells in the market place.

Her inspiration

30 Favour is deceitful, and beauty is vain: but a woman that feareth the LORD, she shall be praised.

"Favour" (chen) refers to "graces," assets, or "charm."

The key to this woman's success is that she works under the eye of the Lord; that is, she is a God-conscious woman and not a man-conscious social climber.

She works to please him when only He can see and judge. She is not a people-pleaser; rather, she walks in a "manner worthy of the Lord, fully pleasing to him: bearing fruit in every good work and increasing in the knowledge of God" (Colossians 1:10).

Men love charm and beauty. The world has hundreds of industries dedicated to enhancing the allure and glamour of women, but these coveted features are deceitful because they add nothing to the family and more often than not they disguise the ugly sins of anger and bitterness. But, the crown of glory on this lovely woman is the fear of the LORD -- a golden asset that honors the sovereignty, holiness, and majesty of the one, true God -- the expression of her faith.



Her reward

31 Give her of the fruit of her hands; and let her own works praise her in the gates.

"her own works praise her in the gates;" observant men count her works and name them one by one. The mere mentioning of them trumpets her worth .

. . and no words can add to her orchestra of honor.

This lovely portrait of a godly woman is an ideal presentation designed to be a model for pious women. Don't be discouraged. Life involves time and growth. Grow in the fear of the Lord. Employ your hands; develop life skills; and cloth your tongue with kindness. Set your sights on pleasing the Lord and one day people will rise up to sing your praises.

Remember the Hope: Our Heavenly Father is the God of recovery Who sent His only Son to save His people from their sins - (Matthew 1:21).

Appendix

Proverbs 32 for Men

Who can find a faithful man?

By Jo Ann Stockton



Who can find a faithful man?

His value is worth more than all the stocks and bonds in Wall Street.

The heart of his wife desires to make him happy, because he tries to fulfill her needs and wants even above his own.

He will do her good and not dwell on her shortcomings all the days of his life.

He is out in the business world only to provide the best he can for his family.

He rises from his knees after starting the day in intercession for his loved ones, friends, and associates.

He provides spiritual and physical food for his family on a daily basis, and makes it fun to learn from Dad.

He considers business transactions and makes wise investments. With the fruit of his labor, he saves for the future.

He is strong in spirit because he allows God to have full reign in his life, and strong in his body because he regularly exercises and takes care of it.

He perceives that the way he handles his family, his time, and his life is a glory to God.

The direction he is taking gives him great confidence and peace.

He puts his hands on rakes and shovels, and his arms often push the lawn mower.

He is touched to give to the poor and the homeless, and gets personally involved with the social issues of the day.

He is not anxious about hard times ahead, for he has clothed his household with insurance, retirement plans, wills, funeral arrangements, and a preparation for eternal life.

He likes to relax by making things in his workshop.

He has hobbies that enrich his life.

His reputation in his walk with the Lord is above reproach.

He is well-known and highly respected in the community.

He is a good steward of everything he buys and sells, and he delivers a quality product to his satisfied customers.

Strength and integrity clothe him, and he rejoices in his hope about the future.

He speaks with discerning wisdom, and his words are a well of life.

He is always looking for ways to be a better husband and father, and is a hard worker (but not a "workaholic").

His children have a firm walk with God, and they stand up and lovingly extol their father;

His wife does the same, and she praises him.

"Many men have done very well,
but you are the cream of the crop!"

Fame and fortune are deceitful and dashing good looks are vain, but a man that submits to Christ as his Lord is to be praised.

Give him his eternal rewards, and let the ones he led to the Lord receive him at the pearly gates. (First published in Interest Magazine).

God's Ideal Woman



Virgin Mary

Luke 1:38 Luke 1:38 And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word.

Halo effect = symbol of respect, saintliness

Blue = symbol of a gift from heaven, of angelic attention

Scarlet = royalty, dignity, honor

White = purity, virginity, holiness, unmolested

Headcovering = submission to God's will

Eyes down = reverence, thoughtful contemplation,

Chin down = humility

Light on the face and black background = light to a dark, immoral world

Q: Here is God's ideal woman, yet what American girl wants to be like Mary: saintly, pure, holy, humble, and submissive to God's will? Most want to be like the latest hip-hop star.

Hannah and Ruth



Hannah, Christian Art, Crosswalk



Ruth, Christian Art

The Feminist



“Girl Strong” = feminist propaganda myth
 Red Scarf = man-like practical hair protector – no ornamentation, no charm
 Eye lids bent down = determination, anger, combative
 Eyes open: being all you can be; don’t mess with me, I know
 Chin up = pride, superiority, doubtless
 Muscular Arms: victory



No smile = unhappy, discontent
 Arm up = conquest, determination, victory
 Hair showing: freedom, independence, self-reliant
 Arms up = conquest, outrage



Mouth open: commanding, combative, argumentative, demanding, angry, vocal, loud, and in your face.
 Sign: a woman with a cause, protest, demanding
 Hair style: freedom, unrestrained, independent, self-reliant



Hair style: freedom, independent, self-reliant, lack of submission, single and unmarried.
 Mouth open: loud, combative, argumentative,
 Tongue out: unrestrained, undisciplined, barbaric, no charm
 Tattoo: idolatrous and spiritually perverted, godless,

unholy

Lots of skin showing: immodest, lack of love or respect for men

Publications

Books we have written:

1. [Biblical Standards for Civil Rulers, Form #13.013](#)
2. [Should Christians Always Obey the State?, Form #13.014](#)
3. [The Crisis of Church Incorporation, Form #13.017](#)
4. [A Family Under God, Form #17.001](#)
5. [Origin of the Bible, Form #17.002](#)
6. [The Gospel of the Kingdom of God, Form #17.003](#)
7. [Five Pillars of the Gladiator Gospel, Form #17.004](#)
8. [Prayer Puts Power In Your Life, Form #17.005](#)
9. [Old Testament Theology, Form #17.006](#)
10. [Towards Exegetical Eschatology, Form #17.007](#)
11. [A Commentary on Revelation, Form #17.055](#)
12. [Commentary on Romans 13, Form #17.056](#)
13. [What is the Date of the Biblical Flood?, Form #17.057](#)
14. [Behold His Glory, Form #17.059](#)
15. [Proverbs for Wisdom, Form #17.060](#)
16. [The Pursuit of Piety, Form #17.061](#)
17. [101 Sermons on God and Government, Form #17.062](#)
18. [Marriage Counseling Manual, Form #17.063](#)
19. [Words for the Weary, Form #17.064](#)
20. [Correcting the Upside Down Gospel, Form #17.065](#)
21. [Sermons on the Gospel of the Lord Jesus Christ, Form #17.066](#)
22. [If I Could Do Church Again, Form #17.067](#)
23. [The Feminist War Against God's Law, Form #17.068](#)
24. [The Case for Head Coverings and Restoring God's Law Order to the Church, Form #17.069](#)
25. [The Sovereignty of God and the Madness of Politics, Form #17.070](#)
26. [The Pilgrim's Songbook, Form #17.071](#)
27. [The Route of the Exodus, Form #17.073](#)
28. [Commentary on the Book of Psalms. Form #17.074](#)
29. [Imprecatory Psalms, Form #17.075](#)
30. [Political Psalms, Form #17.076](#)
31. [Psalms for the Troubled Heart, Form #17.077](#)
32. [Psalms Messianic, Form #17.078](#)

33. [Psalms of Asaph, Form #17.079](#)
34. [Double Through Discipleship, Form #17.080](#)
35. [The Art of Conflict Management, Form #17.081](#)
36. [Know Who You Are In Christ, Form #17.082](#)
37. [From Corinth to American Churches, Form #17.083](#)
38. [When Satan Goes to Church, Form #17.084](#)
39. [Nike Greek Grammar Manual, Form #17.085](#)
40. [The Magna Carta, Form #10.017](#)
41. [The Case for Common Law Marriage, Form #13.022](#)
42. [The Matthew 24 Preterist Interpretation, Form #17.086](#)
43. [The Passover Seder, Form #17.087](#)
44. [The Pastor Lawyer, Form #17.088](#)
45. [Justification v. Sanctification, Form #17.089](#)
46. [Doctrinal Issues in Modern Times, Form #17.090](#)
47. [Opting Out of the Tax System, Form #10.018](#)
48. [Opting Out of Property Tax, Form #14.023](#)
49. [Freedom Documents, Form #10.019](#)
50. [Jewish Myths, Form #17.091](#)
51. [America's Worst President, Form #17.092](#)
52. [Our Greatest Heroes, Form #17.093](#)