
PROVERBS 7: 1 My son, keep my words. Lay up my commandments within you.

A farther exhortation to acquire wisdom, in order to be preserved from impure connections, Pro 7:1-5. The character of a harlot, and her conduct towards a youth who fell into her snare, vv. 6-23. Solemn exhortations to avoid this evil, Pro 7:24-27.

Verse 1

My son, keep my words - See Pro 2:1.

PROVERBS 7: 2 Keep my commandments and live! Guard my teaching as the apple of your eye.

Verse 2

As the apple of thine eye - As the pupil of the eye, which is of such essential necessity to sight, and so easily injured.

PROVERBS 7: 3 Bind them on your fingers. Write them on the tablet of your heart.

Verse 3

Bind them upon thy fingers - See on Pro 3:3 (note).

PROVERBS 7: 4 Tell wisdom, "You are my sister." Call understanding your relative,

Verse 4

Thou art my sister - Thou art my dearest friend, and I will treat thee as such.

PROVERBS 7: 5 that they may keep you from the strange woman, from the foreigner who flatters with her words.

Verse 5

The strange woman - The prostitute, the adulteress.

PROVERBS 7: 6 For at the window of my house, I looked out through my lattice.

Verse 6

I looked through my casement - The casement is a small aperture in a large window, or a window opening on hinges. Here it means the lattice, for they had no glass windows in the East. And the latticed windows produced a double advantage

1. Making the apartments sufficiently private; and
 2. Admitting fresh air to keep them cool.
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PROVERBS 7: 7 I saw among the simple ones. I discerned among the youths a young man void of understanding,

Verse 7

Among the simple ones - The inexperienced, inconsiderate young men.

A young man void of understanding - בעל ראשאהץ חסר לב, "destitute of a heart." He had not wisdom to discern the evil intended; nor courage to resist the flatteries of the seducer.

PROVERBS 7: 8 passing through the street near her corner, he went the way to her house,

Verse 8

He went the way to her house - She appears to have had a corner house sufficiently remarkable; and a way from the main street to it.

PROVERBS 7: 9 in the twilight, in the evening of the day, in the middle of the night and in the darkness.

Verse 9

In the twilight, in the evening - Some time after sun-setting; before it was quite dark.

In the black and dark night - When there were neither lamps nor moon-shine.

PROVERBS 7: 10 Behold, there a woman met him with the attire of a prostitute, and with crafty intent.

Verse 10

A woman with the attire of a harlot - It appears that sitting in some open place, and covering the face, or having a veil of a peculiar kind on, was the evidence of a harlot, Gen 38:14, Gen 38:15-19. No doubt, in Solomon's time, they had other distinctions. In all other countries, and in all times. the show of their countenance did testify against them; they declared their sin as Sodom; they hid it not. However, this does not seem to have been a mere prostitute; for she was, according to her own declaration, a married woman, and kept house, Pro 7:19, if her assertions relative to this were not falsehoods, and calculated the better to render him secure, and prevent the suspicion of endangering himself by cohabiting with a common woman; which I am rather inclined to think was the case, for she was subtle of heart.

PROVERBS 7: 11 She is loud and defiant. Her feet don't stay in her house.

Verse 11

She is loud and stubborn - המייה homiyah, she is never at rest, always agitated; busily employed to gain her end, and this is to go into the path of error: סררת sorereth, "turning aside;" preferring any way to the right way. And, therefore, it is added, her feet abide not in her house, she gads abroad; and this disposition probably first led her to this vice.

PROVERBS 7: 12 Now she is in the streets, now in the squares, and lurking at every corner.

Verse 12

Now is she without - She is continually exposing herself, and showing by her gait and gestures what she is, and what she wants. These two verses are a parenthesis, intended to show the character of the woman.

PROVERBS 7: 13 So she caught him, and kissed him. With an impudent face she said to him:

Verse 13

So she caught him - Laid fast hold on him, and kissed him, to show that she was affectionately attached to him.

And with an impudent face - העזה פניה heezah paneyha, "she strengthened her countenance," assumed the most confident look she could; endeavored to appear friendly and sincere.

PROVERBS 7: 14 "Sacrifices of peace offerings are with me. This day I have paid my vows.

Verse 14

I have peace-offerings with me - More literally, "the sacrifices of the peace-offerings are with me." Peace-offerings *Mymlv shelamim*, were offerings the spiritual design of which was to make peace between God and man, to make up the breach between them which sin had occasioned; see the notes on Leviticus 7 (note), where every kind of sacrifice offered under the law is explained. When the blood of these was poured out at the altar, and the fat burnt there, the breast and right shoulder were the priest's portion; but the rest of the carcass belonged to the sacrificer, who might carry it home, and make a feast to his friends. See Lev 3:1-11. Much light is cast on this place by the fact that the gods in many parts of the East are actually worshipped in brothels, and fragments of the offerings are divided among the wretches who fall into the snare of the prostitutes - Ward's Customs.

Have I payed my vows - She seems to insinuate that she had made a vow for the health and safety of this young man; and having done so, and prepared the sacrificial banquet, came actually out to seek him, that he might partake of it with her, Pro 7:15. But, as she intended to proceed farther than mere friendship, she was obliged to avail herself of the night season, and the absence of her husband.

PROVERBS 7: 15 Therefore I came out to meet you, to diligently seek your face, and I have found you.

PROVERBS 7: 16 I have spread my couch with carpets of tapestry, with striped cloths of the yarn of Egypt.

Verse 16

I have decked my bed - ערשי *arsi*, "my couch or sofa;" distinguished from משכבי *mishcabi*, "my bed," Pro 7:17, the place to sleep on, as the other was the place to recline on at meals. The tapestry, מרבדים *marbaddim*, mentioned here seems to refer to the covering of the sofa; exquisitely woven and figured cloth. חטבות אטון *chatuboth etun*, the Targum translates painted carpets, such as were manufactured in Egypt; some kind of embroidered or embossed stuff is apparently meant.

PROVERBS 7: 17 I have perfumed my bed with myrrh, aloes, and cinnamon.

Verse 17

I have perfumed any bed with Myrrh - מר *mor*, "aloes," אהלים *ahalim*, and "cinnamon," קנמון *kinnamon*. We have taken our names from the original words; but probably the *ahalim* may not mean aloes, which is no perfume; but sandal wood, which is very much used in the East. She had used every means to excite the passions she wished to bring into action.

PROVERBS 7: 18 Come, let's take our fill of loving until the morning. Let's solace ourselves with loving.

Verse 18

Come, let us take our fill of love - נִרְוֶה דְּדִים nirveh dodim, "Let us revel in the breasts;" and then it is added, "Let us solace ourselves with loves," נִתְעַלְסָה בְּאֵהָבִים nithallesah boohabim; "let us gratify each other with loves, with the utmost delights." This does not half express the original; but I forbear. The speech shows the brazen face of this woman, well translated by the Vulgate, "Veni, inebriemur uberibus; et fruamur cupidinis amplexibus." And the Septuagint has expressed the spirit of it: Ἐλθε, καὶ ἀπολαύσωμεν φιλίας - δευρο, καὶ ἐγκυλισθώμεν ἐρωτῖ. "Veni, et fruamur amicitia - Veni, et colluctemur cupidine." Though varied in the words, all the versions have expressed the same thing. In the old MS. Bible, the speech of this woman is as follows: I have arrayed with cordis my lilit bed, and spread with peyntid tapetis of Egypt: I have springid my ligginge place with mirre and aloes and calecum, and be we inwardly drunken with Tetis, and use we the coveytied clippingis to the tyme that the dai wax light. The original itself is too gross to be literally translated; but quite in character as coming from the mouth of an abandoned woman.

PROVERBS 7: 19 For my husband isn't at home. He has gone on a long journey.

Verse 19

For the good man - Literally, "For the man is not in his house."

PROVERBS 7: 20 He has taken a bag of money with him. He will come home at the full moon."

Verse 20

He hath taken - Literally, "The money bag he hath taken in his hand." He is gone a journey of itinerant merchandising. This seems to be what is intended.

And will come home at the day appointed - לַיּוֹם הַכֹּסֵא leyom hakkase, the time fixed for a return from such a journey. The Vulgate says, "at the full moon." The Targum, "the day of the assembly." In other words, He will return by the approaching festival.

PROVERBS 7: 21 With persuasive words, she led him astray. With the flattering of her lips, she seduced him.

Verse 21

With her much fair speech - With her blandishments and lascivious talk, she overcame all his scruples, and constrained him to yield.

PROVERBS 7: 22 He followed her immediately, as an ox goes to the slaughter, as a fool stepping into a noose.

 Verse 22

As an ox goeth to the slaughter - The original of this and the following verse has been variously translated. Dr. Grey corrects and translates thus: "He goeth after her straightway, as an Ox goeth to the Slaughter; as a Dog to the Chain; and as a Deer till the Dart strike through his liver; as a Bird hasteneth to the Snare, and knoweth not that it is for its life." Very slight alterations in the Hebrew text produce these differences; but it is not necessary to pursue them; all serve to mark the stupidity and folly of the man who is led away by enticing women or who lives a life of intemperance.

PROVERBS 7: 23 Until an arrow strikes through his liver, as a bird hurries to the snare, and doesn't know that it will cost his life.

PROVERBS 7: 24 Now therefore, sons, listen to me. Pay attention to the words of my mouth.

Verse 24

Hearken unto me now, therefore, O ye children - Ye that are young and inexperienced, seriously consider the example set before your eyes, and take warning at another's expense.

PROVERBS 7: 25 Don't let your heart turn to her ways. Don't go astray in her paths,

PROVERBS 7: 26 for she has thrown down many wounded. Yes, all her slain are a mighty army.

Verse 26

For she hath cast down many wounded: yea, many strong men have been slain by her - That is, such like women have been the ruin of many. חללים chalalim, which we render wounded, also signifies solsliders or men of war; and עצמים atsumim, which we render strong men, may be translated heroes. Many of those who have distinguished themselves in the field and in the cabinet have been overcome and destroyed by their mistresses. History is full of such examples.

PROVERBS 7: 27 Her house is the way to Sheol, going down to the rooms of death.

Verse 27

Her house is the way to hell - שאול sheol, the pit, the grave, the place of the dead, the eternal and infernal world. And they who, through such, fall into the grave, descend lower, into the chambers of death; the place where pleasure is at an end, and illusion mocks no more.