

## *Lascivious Conduct*

The book of Proverbs majors in short sayings concerning various subjects. The subject usually changes with each verse. But, there are some subjects that received lengthy sections at a time. The subject of this present study is one of them. We are going to study the subject by sections.

### I. FROM THE 2nd CHAPTER.

The father is speaking to the son. The chapter opens, "My son." He tells his son why he is giving him instruction. We cut in with the material beginning in verse 16: "To deliver thee from the strange woman, even from the stranger which flattereth with her lips: which forsaketh the guide of her youth, and forgetteth the covenant of her God." Young men need to have a fear of going astray in this matter. The father warns the son of her flattering words. He knows they are dangerous to his son. The woman herself has forsaken her home teachings and has broken the law of her God. Such is the case today, too. Parents sit at home broken and ashamed of the actions of their own. God above is displeased.

The father tries to impress the son with the outcome: "Her house inclineth unto death, and her paths lead unto the dead. None that go unto her return again, neither take they hold of the paths of life" (verses 18, 19). This sin has some fatal consequences that people should fear.

### II. FROM THE 5th CHAPTER.

Again the father warns the son of her enticing ways and of the outcome: "The lips of a strange woman drop as an honeycomb, and her mouth is sweet-

er than oil: but her end is bitter as wormwood, sharp as a twoedged sword. Her feet go down to death; her steps take hold on hell" (verses 3-5). There are many things that seem good at the time, but later bring such a recompense. This is one of them.

The father continues: "Remove thy way far from her, and come not nigh the door of her house: lest thou give thine honour unto others, and thy years unto the cruel: lest strangers be filled with thy wealth; and thy labours be in the house of a stranger; and thou mourn at the last, when thy flesh and thy body are consumed, and say, How have I hated instruction, and my heart despised reproof" (verses 8-12). What a time to see one's mistake--when his body is eaten up with disease, when others have his money, when his name is ruined, and when he can do nothing about it. That is why the father warns ahead of time. That is why he said, "Remove thy way FAR from her." A complete avoidance of her is the only safeguard. When people flirt with sin, it will catch them.

The father says, "Drink waters out of thine own cistern, and running waters out of thine own well. Let thy fountains be dispersed abroad, and rivers of waters in the streets. Let them be only thine own, and not strangers' with thee. Let thy fountain be blessed: and rejoice with the wife of thy youth. 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. And why wilt thou, my son, be ravished with a strange woman, and embrace the bosom of a stranger?" Marriage is the privilege of each healthy person. "Drink out of your own well," the father says. "Rejoice with the wife of thy youth," he says. "Be ravished with her love." But, leave others alone, and expect others to leave your mate alone. What sound advice. Such advice leads to happy, satisfied living. Heeding it will stop divorcing, too.

## III. FROM THE 6th CHAPTER.

The father is still speaking, and he says, "Lust not after her beauty in thine heart; neither let her take thee with her eyelids" (verse 25). The beauty of a woman belongs to her own husband. She herself should so regard it. Do not think upon the beauty of another woman. Do not always be noticing her. If you pay attention to her, she soon will be paying attention to you, and she will "take thee with her eyelids". How Satan fills so many women's hearts with an excessive attention to beauty. Such women help bring the downfall of men in general.

More of the sad outcome: "By means of a whorish woman a man is brought to a piece of bread: and the adulteress will hunt for the precious life" (verse 26). Harlotry has always been at a price. Borrowing the figure of "water" from the Proverbs, "Water is high priced." Frequent visits over the years have reduced many to utter poverty—just as this verse indicates.

Notice these piercing questions: "Can a man take fire in his bosom, and his clothes not be burned? Can one go upon hot coals, and his feet not be burned? So he that goeth in to his neighbour's wife; whosoever toucheth her shall not be innocent" (verses 27-29). All will pronounce him guilty. One has as much chance of getting away with this as he does when he takes fire into his bosom.

If it is a neighbor's wife that one has taken, how will he react? The next verses answer: "Men do not despise a thief, if he steal to satisfy his soul when he is hungry; but if he be found, he shall restore seven-fold; he shall give all the substance of his house. In other words, for regular thievery, a suitable settlement can be made. But, notice about adultery: "But whoso committeth adultery with a woman lacketh understanding: he that doeth it destroyeth his own soul. A wound and dishonor shall he get; and his reproach

shall not be wiped away. For jealousy is the rage of a man: therefore he will not spare in the day of vengeance. He will not regard any ransom; neither will he rest content, though thou givest many gifts" (verses 32-35). Men who have fallen before this sin complain that people hold it over their heads. This is exactly what Proverbs said would happen. "Dis-honor shall he get... His reproach shall not be wiped away." The reward is a part of the sin. The man against whom the sin has been committed will never forget it. Nothing that one can do will ever atone for the deed in his eyes.

#### IV. FROM THE 7th CHAPTER.

The writer tells of a sad scene that he once beheld: "For at the window of my house I looked through my casement, and beheld among the simple ones, I discerned among the youths, a young man void of understanding, passing through the street near her corner and he went the way to her house, in the twilight, in the evening, in the black and dark night: and, behold, there met him a woman with the attire of an harlot and subtil of heart... She caught him, and kissed him, and with an impudent face said unto him, I have peace offerings with me; this day have I payed my vows. Therefore came I forth to meet thee, diligently to seek thy face, and I have found thee" (verses 6-15), and the following verses show her enticing words, "I have decked my bed with coverings of tapestry, with carved works, with fine linen of Egypt. I have perfumed my bed with myrrh, aloes, and cinnamon. Come, let us take our fill of love until-the morning: let us solace ourselves with loves" (verses 16-18). Then she goes on to assure him that he need not fear about her husband coming home: "For the goodman is not at home, he is gone a long journey: he hath taken a bag of money with him, and will come home at the day appointed" (verses 19, 20). Oh the sadness in the next verses: "With her much fair speech she caused him to yield, with the

flattering of her lips she forced him. He goeth after her straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks; till a dart strike through his liver; as a bird hasteth to the snare, and knoweth not that it is for his life" (verses 21-23). What is the lesson? Listen to the next verses) "Hearken unto me now therefore, O ye children, and attend to the words of my mouth. Let not thine heart decline to her ways, go not astray in her paths. For she hath cast down many wounded: yea, many strong men have been slain by her. Her house is the way to hell, going down to the chambers of death."

#### V. FROM THE 9th CHAPTER.

The fallen woman is called foolish, her victims simple: "A foolish woman is clamorous: she is simple and knoweth nothing. For she sitteth at the door of her house, in a seat in the high places of the city, to call passengers who go right on their ways: whoso wanteth understanding, she saith to him, Stolen waters are sweet (and a lot of people think they are), and bread eaten in secret is pleasant. But he knoweth not that the dead are there: and that her guests are in the depths of hell" (verses 13-18).

What shall we say, then, of these matters? First, enjoy your own wife—be both ravished and satisfied with her love and ways. Second, pay no attention to the beauty and ways of any other woman. Third, don't believe that "stolen waters" will be sweeter than the water you have at home. Fourth, don't suppose that you can side-step without being found out. Fifth, life will never be the same again if you do. Sixth, you will be guilty of a sin that is condemned throughout all the Bible—a sin that will lead you to a terrible hell forever.

## *View of God*

Much is told us in Proverbs about God. Those of us who are children of God are always interested in any verses about our heavenly Father.

### I. HE IS A GOD WHO CHASTENS.

"Whom the Lord loveth he correcteth: even as a father the son in whom he delighteth" (3:11, 12).

Just as any wise, loving, concerned parent corrects his child, so does God His. Sometimes we make mistakes in our discipline, but God doesn't. When we do wrong, we can be sure that God is not going to stand idly by and permit us to continue in the way of wrong-doing unchastened. He loves us too much to see us continue that way. When we fail to regard His will, He expects that we will regard His chastening.

### II. HE IS A GOD WHO LEADS IN THE LIVES OF MEN.

"Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths" (3: 5, 6). Here is a great passage urging us to lean upon God instead of trusting in our own selves. How we need this exhortation. While we understand God expects us to do what we can, so many times we overestimate our abilities and minimize our need of His special grace and help in our behalf. A few failures along the line will help our thinking along this line. We are to acknowledge God in everything and in every way, and as a reward we shall have His direction upon our lives. And what finer blessing could we have than that?

"A man's heart deviseth his way: but the Lord directeth his steps" (16:9). We make plans; we give

life the best thinking of which we are possible; we do our best toward a given end. But, lo, it doesn't work out that way at all! Why? The Lord had different plans, and He overruled our plans. Haven't you seen this happen in your own life at times? Even in this, we can see the love and the wisdom of God, for sometimes we do not know what is best for us; we do not have possession of all the facts involved; we do not see the outcome of our plans as He does. Thank God for His intervention!

"The name of the Lord is a strong tower: the righteous runneth into it, and is safe" (18:10). The fortified cities of the Old Testament world not only had walls, but also towers. They fought to keep the enemy outside their walls, but when they broke through the gates or battered down the walls, they took refuge in their towers. You may possibly recall in the book of Judges how the men of Thebez sought refuge in their tower from the anger of wicked Abimilech. In that particular instance, their tower did them no good, but our God is a tower that never fails. Oh how we need a place of refuge to which we can flee! How glad we are that God is not only a loving daily provider, but also a place of resort for us during the fury of life! "The righteous runneth into it, and is safe."

We close our thoughts on what the Lord does for us by reading 2:7,8: "He layeth up sound wisdom for the righteous: he is a buckler to them that walk uprightly. He keepeth the paths of judgment, and preserveth the way of his saints."

### III. HE IS THE CREATOR OF ALL PERSONS.

"The rich and poor meet together: the Lord is the maker of them all" (22:2). The rich may feel superior to the poor, but they need to remember that God is the poor man's God just as much as He is their God. They should not overlook the fact that the poor man is rich in the fact that he too is a recipient of

God's love and concern. On the other hand, the poor many times hate the rich, but they need to remember that God is just as much concerned about the soul of the rich as He is their souls. All have been created in the image of God, and we have gone a long way in living right in the earth when we come to regard each person as one who bears the image of God. Because of this fact, we are to have a regard and a love for each individual.

"The poor and the deceitful man meet together: the Lord lighteneth both their eyes" (29:13). God does not rejoice in their deceitfulness, but He bears with them in His great longsuffering and loving kindness, hoping that the time will come when they will be what they should be. That we too might not abandon people without any future hope whom God continues to sustain!

#### IV. HE HAS CREATED AND SUSTAINS THE UNIVERSE ABOUT US.

The thought that all things came into existence through millions of years of struggle via the evolutionary route is all too common today. That all things merely govern themselves in a natural way without any personal God behind it all seems even more common. But, both concepts are wrong. Proverbs is strong on the fact of God's creation, and it also shows that He governs His universe today: "The Lord by wisdom hath founded the earth; by understanding hath he established the heavens. By his knowledge the depths are broken up, and the clouds drop down the dew" (3:19:20).

#### V. HE SEES ALL THAT TAKES PLACE.

When people do things they don't want to be seen doing, they should remember 15:3. When they have thoughts in their hearts that are not godly, they should remember 15:3. When they go places they know they shouldn't go, they should remember 15:3.



When they have done good, but nobody seems to take notice of it, they should remember 15:3. When they have been condemned for doing what is right, they should take heart from 15:3.

That great verse says, "The eyes of the Lord are in every place, beholding the evil and the good."

There is no place we can go where the eyes of the Lord are not present. Jonah tried to flee from the presence of the Lord, but his failure stands as a fact that such is impossible to do. His eyes are everywhere, and they see everything that goes on regardless of whether it is good or bad. This is all so necessary if He is to bring every person and everything into judgment, and toward that we are all moving! Let us not forget it.

#### VI. HE HATES SIN, BUT HE DELIGHTS IN THE RIGHTEOUS.

Often times you will hear people say God hates sin, but they have all too indefinite a concept of what is a sin. To them, God hates sin in the abstract. But, passages like 6:16-19 help us understand that God hates given acts and given attitudes that are sinful. Listen to that passage: "These six things doth the Lord hate: yea, seven are an abomination unto him: a proud look, a lying tongue, and hands that shed innocent blood, an heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren." God hates every one of those things regardless of in whom they are found. Other passages in Proverbs point out other things that are abominable to God also.

But, just as God hates the way of the wicked, so does He delight in the way of the godly: "The sacrifice of the wicked is an abomination to the Lord: but the prayer of the upright is his delight. The way of the wicked is an abomination unto the Lord: but he

loveth him that followeth after righteousness" (15: 8, 9). The same thing is brought out in 15:29: "The Lord is far from the wicked: but he heareth the prayer of the righteous." It is put in the strongest language in 3:33: "The curse of the Lord is in the house of the wicked: but he blesseth the habitation of the just."

Sometimes teachers are accused of having pets. Many times it merely boils down to this: those who get good grades; those who are permitted to run errands for her are those who have their work done; those whom she does not have to call down all the time are those who behave themselves; those who do not have to stay in after school are those who have been obedient throughout the day. The charge of "pets" usually comes from the bottom of the cup!

God is no respecter of persons, but He is a respecter of righteousness, and when one seeks to live according to the will of God, regardless of who he is, he will find the blessing of the Lord upon his habitation, but if one flaunts the will of God, regardless of who he is or of how good he has been in the past, he will find that he has incurred the wrath of God upon him, which will bring His curse and not His approving blessings.

We thank and praise God for what we learn of Him in Proverbs. He is a God just like He ought to be, and those who view Him from the paths of obedience agree.

## *The Fear of the Lord*

24:21 says, "Fear thou the Lord and the king." Our fear for God in a divine sense might be paralleled by our fear for a king in an earthly sense. The fear that we are called upon to have toward God is a regard for His greatness, a respect for His governing will, and a terror if we violate His law. Men in Solomon's day were taught the necessity of respecting the king over them, the rightness of honoring his law, and the fearfulness attending violating his dictates.

This great book of Proverbs has considerable to say regarding man's fear of the Lord. We are discussing its material under four heads.

### I. THE FEAR OF THE LORD MAKES ONE TEACHABLE.

1:7 says, "The fear of the Lord is the beginning of knowledge: but fools despise wisdom and instruction." When one has a reverential respect for God, he fears not to hear the Word of God. He is not a Smart Alex who acts as if he knows more than God. Yet, there are some that way. God can tell them nothing. They are "know-it-alls". They are like the ancients spoken of in Romans who did not glorify God in their minds, but turned away from the knowledge of God and as a result became foolish in their imaginations which caused their foolish hearts to be darkened. If the fear of the Lord is the BEGINNING of knowledge, some people don't know very much.

### II. THE FEAR OF THE LORD MAKES ONE HOLY.

"Be not wise in thine own eyes: fear the Lord, and depart from evil" (3:7). When one does evil, he breaks the law of God. He fears doing wrong against God in the same way he fears violating the law of the king. That one who continues in sin does not really

fear God.

"The fear of the Lord is to hate evil" (8:13). like the completeness of Bible ways. If evil is wrong (and it is), and if evil brings punishment (and it does), then man is to acknowledge it as wrong, fear doing it, depart from it, and even turn to hate it. In addition to refraining from it, we must be against it. The fear of the Lord in our hearts will cause us to be sanctified in our lives.

14:16 says, "A wise man feareth, and departeth from evil: but the fool rageth, and is confident." Some people cannot be warned. They will barge in anyway—many times just to see what will happen. In this matter of violating the will of God, they will find out!

The unholiness of this age but indicates the lack of fear of God of this age. The way that people argue against straight preaching in order to justify themselves in their sinful ways but indicates that such fear is lacking.

### III. THE FEAR OF THE LORD MAKES ONE BLEST.

We read, "The fear of the Lord prolongeth days: but the years of the wicked shall be shortened" (10:27). Other places in the Bible, God has indicated long life as one of the blessings of godliness. Foolishly people of the world talk about the importance of living fast even if they can't live long! Long life is something to appreciate as it comes to us from the hand of God—because we have feared Him and served Him.

In similar vein, 14:27 says, "The fear of the Lord is a fountain of life, to depart from the snares of death." Sin and death are ever connected in the Bible. "The one who fears departs from evil, and the one who departs from evil escapes a premature death. There is beauty in the words. "fountain of

life," and that fountain is promised to those who fear God.

Listen to 19:23: "The fear of the Lord tendeth to life; and he that hath it shall abide satisfied; he shall not be visited with evil." In this verse, we see the same thing. We also see the satisfaction of living that comes. Long life itself is not enough. One can live in misery a long time. But, with long life, the fear of the Lord brings the kind of living that is satisfying. As the song writer wrote: "I'm living on the mountain Underneath the cloudless sky; I'm drinking at the fountain That never shall run dry; Oh yes, I'm feasting on the manna From a bountiful supply."

Yes, "happy is the man that feareth always: but he that hardeneth his heart shall fall into mischief" (28:14).

#### IV. THE FEAR OF THE LORD MAKES ONE SAFE.

Solomon speaks to his son, "My son, let not them depart from thine eyes: keep sound wisdom and discretion: so shall they be life unto thy soul, and grace to thy neck. Then shalt thou walk in thy way safely, and thy foot shall not stumble. When thou liest down, thou shalt not be afraid: yea, thou shalt lie down, and thy sleep shall be sweet. Be not afraid of sudden fear, neither of the desolation of the wicked, when it cometh. For the Lord shall be thy confidence, and shall keep thy foot from being taken" (3:21-26). We love these promises to the righteous. They have nothing to be afraid of—those who truly fear God.

Those who have lived wisely and listened to wisdom have this promise from Wisdom itself: "Whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil" (1:33). Such passages indicate that evil overtakes people. As the righteous dwell safely, they can thank the Lord that they were wise enough to fear Him and to live for Him so they might escape those times and experiences.

29:25 says, "The fear of man bringeth a snare: but whoso putteth his trust in the Lord shall be safe." Because of fearing men, people compromise with evil and thereby break the will of God. Such leads to the wages of sin. But, those who fear and trust the Lord go right ahead in obedience to His commandments and as a result are safe in the day when God deals with the wicked.

Let us examine our fear of God. Let us check our every act against it. Let us curb our words according to it. Let us live under the promise that no evil thing will befall us who abide in the shadow of the wings of the Almighty.

## *Correction*

God believes in correction. He is not with the modern trend to let evil go unrebuked. He Himself is a corrector: "My son, despise not the chastening of the Lord; neither be weary of his correction: for whom the Lord loveth he correcteth; even as a father the son in whom he delighteth" (3:11, 12).

He says to fathers, "Withhold not correction from the child: for if thou beatest him with the rod, he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from hell" (23:13, 14). He says, "Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul" (29:17).

God says that people who believe in keeping His law believe in contending with the wicked, that those who pat the wicked on the back are the ones who depart from the law themselves: "They that forsake the law praise the wicked: but such as keep the law contend with them" (28:4).

These verses present but a sample of the many things said in the book of Proverbs on the subject of

correction. Let us look at some of the other things.

### I. REBUKE IS DESIGNED TO DO GOOD.

"A reproof entereth more into a wise man than a hundred stripes into a fool" (17:10). "The ear that heareth the reproof of life abideth among the wise" (15:31). "He that heareth reproof getteth understanding" (15:32). "Reprove one that hath understanding, and he will understand knowledge" (19:25).

When we see a person of worth going astray, a rebuke properly given will usually be the means of saving him. There are times when all of us need counseling by others. The truly wise person will listen. That one who cannot be entreated is not wise. A proper rebuke administered at the proper time by the proper person in the proper way has been a life-long blessing to many a good person who was erring.

### II. CORRECTION IS GRIEVOUS.

15:10 says, "Correction is grievous unto him that forsaketh the way," and it is. It is not natural to be called down. The child wants to pout. The grown-up wants to sulk. All feel bad.

Because of this fact, few rebukes are actually administered. It is not our desire to make people feel bad. Probably half of the rebukes that are given are given to those whom people want to feel bad. They know that such will be the result.

In a sense, one takes his friendship with another into his hands when he speaks a correcting word to him. But, Proverbs says, "Open rebuke is better than secret love. Faithful are the wounds of a friend; but the kisses of an enemy are deceitful" (27:5, 6). We all like the good will of others, but the foregoing passage says it is better for us to be rebuked by loving friends than to be purred over by someone who doesn't love us. That passage says, "Faithful are the wounds of a friend." Because correction is grievous, we may feel we have been wounded, but God says that wounds when administered by one who

loves us are faithful, and 15:5 says we are prudent to regard such reproof: "He that regardeth reproof is prudent."

28:23 is bold to say, "He that rebuketh a man afterwards shall find more favour than he that flattereth with the tongue." We may think our best friends are those who keep their mouths shut and never say anything to us about our failings, and we may think that that person who will take us aside and talk to us about our mistakes is trying to butt his nose into our business, but when years have gone by, and that one who rebuked us has proven to be a real friend, he will rise in our esteem as a wonderful, helpful person, and those who said nothing to us to help us when we needed it turn out in our eyes to be weak, cowardly individuals after all.

### III. NOT EVERYBODY WILL ACCEPT CORRECTION.

If everybody accepted correction in a good spirit and still loved us, it would be a simple thing to give another a talking to when he needed it. But, we know it is not always that way.

12:1 speaks of those who hate reproof. 5:12 speaks of the man who has dissipated his strength, thrown away his money, and lost his good name through immoral living as saying (after the fling is all over), "How have I hated instruction, and my heart despised reproof; and have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me!"

Do not be discouraged, then, when you try to do your best to help someone, whether it be a wayward son or a friend, if they pay no attention to what you say, but continue in the path of sin.

### IV. THE SAD OUTCOME OF DISREGARDING CORRECTION.



When people resist the good words of one who speaks correctingly, they may think they have vindicated themselves in what they have said by way of reply, but the future will show that such a one would have been wise to have listened instead of having talked the correction away.

The first chapters of Proverbs personify Wisdom. Wisdom cries, "Turn you at my reproof: behold, I will pour out my spirit unto you, I will make known my words unto you," (1:23) and Wisdom does through the lips of others. But, Wisdom says, "Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof; I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you" (verses 24-27). That folly that called forth the correction and that should have been turned from grows to its full end—and oh what a bitter end usually! What will people do in the time of their calamity? Wisdom again answers, "Then shall they call upon men but I will not answer; they will seek me early, but they shall not find me: for that they hated knowledge, and did not choose the fear of the Lord. They would none of my counsel: they despised all my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices" (verses 28-31).

#### V. A SCORNER DOES NOT MERIT A REBUKE.

A scorner is a mocker, and a mocker usually lacks either sincerity or sense. He either has a wicked heart or an empty head! If he has a wicked heart, he will not want to know what is right; if he lacks mentality, he will not be able to follow the wisdom of what you say. Therefore, 9:7,8 aptly says, "He that reproveth a scorner getteth to himself shame: and he that rebuketh a wicked man getteth himself a blot. Reprove not a scorner, lest he hate

thee: rebuke a wise man, and he will be yet wiser: teach a just man, and he will increase in learning." 13:1 says, "A scorner heareth not rebuke." And 15:12 says, "A scorner loveth not one that reproveth him: neither will he go unto the wise."

In conclusion, it may be that there are individuals whom you have thus far refused to go to and speak correcting words. Consider your duty in the light of Proverbs. It may be that you have been corrected, but have not received it. Consider yourself in the light of Proverbs. Humble yourself and receive both the chastening of the Lord and the correction of your fellow-man. Hear this final, timely warning from the Proverbs; "He, that being often reprov'd hardeneth his neck, shall suddenly be destroyed, and that without remedy."

## *Parenthood*

Men feel a responsibility for providing the material needs of their households, and they put in many hours each week doing so. But, that is not the sole responsibility of the begetter to the begotten. Women take care of the cooking, washing, and housekeeping to the tune of many hours each day. But, these deeds do not fulfill the responsibility of the bearer to the born. If children had no side but the physical, the parental work would be well done by the above. But, with minds to be filled with a knowledge of the right, with characters to be started aright, and with souls to be guided, caring for the material side is but the beginning of parents' responsibility toward their offspring.

Proverbs, more than any other book of the Bible, has much to say upon parenthood, and it is the purpose of this message to bring forth some of that important teaching.