

BACK TO THE SERIES: Win the Day!

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Message Title: God's Wisdom on Sex pt. 2

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**For the lips of an adulteress drip honey,
And smoother than oil is her speech.**

**But in the end, she is bitter as wormwood,
Sharp as a two-edged sword.
Her feet go down to death,
Her steps take hold of Sheol.
She does not ponder the path of life;
Her ways are unstable, she does not know *it*.**

**Now then, *my sons*, listen to me,
And do not depart from the words of my mouth.
Keep your way far from her,
And do not go near the door of her house. (Vs. 3-8) 18:56**

The idea, then, of the proverb is that you just *stay away*. I can't tell you how many conversations I've had with someone who is weeping in my office and who says to me, "I don't know how this happened. It started with a little flirting. It started with a little texting that became sexting, and somehow things got out of control, and now I've made a disaster of my life." I'll tell you how it happens—one little step at a time!

He goes on then in verse 9:

**Or you will give your vigor to others,
And your years to the cruel one;
And strangers will be filled with your strength,
And your hard-earned goods *will go* to the house of an alien;
And you groan at your final end,
When your flesh and your body are consumed; (Vs. 9-11)**

Eventually it takes over. It consumes your life. It's what you think about. It's just like the video was talking about: It's lies; it's deceit. It becomes all the energy you have to manage the lies and the deception and the stories, and pretty soon your life is given away to something that will ultimately destroy you. Again, the sobering reality is that you get one shot at this life, and you're going to give it away for something that, at the end of the day will only destroy you.

At the end of verse 11 he talks about **your flesh and your body**. I mentioned last week that I think the proverb is saying that what you put into your heart actually has a more dramatic effect even on your physical health than what you put in your mouth. One of the things that I think we've understood

intuitively, but in the last ten years or so has become much more scientific, is the understanding that we are actually hardwired by God for intimacy—that one man, one woman together for life in a one-flesh relationship is consistent with the way you're actually wired up—and it's very powerful for good. But when you step outside of that boundary, it begins to have a destructive effect on your body.

Specifically, what we're learning more and more about is the effect on your brain. There's more and more science that is looking into the effect of pornography on your brain. Someone who is addicted to pornography—their brain makeup, the brain chemistry—is almost identical to someone who is hooked on meth. It is doing significant damage to your brain.

One of the big discussions right now has to do with a generation who now has been raised in a technological generation and has fed on pornography at such a young age that their brains are actually not developed. And the real question is: What is going to happen to their brains when they have caused so much damage to their brains, before their brain was fully developed? There is a lot of concern that those young brains will actually never develop normally, and nobody knows—it's a guessing game—as to what that will look like when they're 40-years-old, when they're 50-years-old, when they're 60-years-old. But almost everyone is predicting it will not be good.

24:08 This isn't just some sort of a rule, and we can go outside the rule—no harm, no foul. You're actually changing your brain chemistry that could dramatically affect your ability to function when you're 30, 40, 50, 60-years old. The consequences are very, very severe.

Verse 12:

**And you say, "How I have hated instruction!
And my heart spurned reproof!
I have not listened to the voice of my teachers,
Nor inclined my ear to my instructors!
I was almost in utter ruin
In the midst of the assembly and congregation."** (Vs. 12-14)

Basically, it's the idea of someone saying, "I just didn't listen. I ignored the warnings. I ignored my teachers; I ignored my counselors, and basically, what started so privately ended in public shame." That's basically what the proverb just said.

I'm going to put this as clearly and as bluntly as possible. There are some of you and you are determined, no matter what I say, you are not going to listen. You have convinced yourself you can beat the system. You can beat the moral absolute laws of God, and somehow the negative consequences will not happen to you. Ten years from now—you mark my words—you will have your face in your hands, and you will be weeping. And listen to me, hear me now: You will wish to God that you would have listened to what God has to say before you made an absolute disaster out of your life.

Starting in verse 15 the conversation turns positive to what God actually intended with this beautiful gift.

Verse 15:

**Drink water from your own cistern
And fresh water from your own well.
Should your springs be dispersed abroad,
Streams of water in the streets?**

**Let them be yours alone
And not for strangers with you.** (Vs. 15-17)

The imagery here is actually very powerful. In the ancient Near East, most homes would have had within their home a cistern of water. It would have been theirs. It would have been private. It would have been clean, maybe even kept in a cool place to refresh their thirst—and it was theirs and theirs alone.

Out in the city streets, in the city square there were also large cisterns. They were there for the travelers. They were there for the foreigners. They were there for people in the streets that didn't have a home. The people drank out of them; the animals drank out of them; whatever critter drank out of them. They were dirty; they were polluted; they were disgusting, but that was the public water.

The imagery then is you have your own private cistern that is clean and pure and satisfies the thirst deep within you. If you have such a precious, meaningful, clean, pure, satisfying cistern to draw from, why would you ever settle for something so inferior as the public water supply in the streets? That's basically the imagery of the proverb. Why would you take something that God has made to be so wondrous and so beautiful and so right, and settle for something so much less?

Verse 18:

**Let your fountain be blessed,
And rejoice in the wife of your youth.**

The proverb reminds us that God intended that we would experience His beautiful gift of sexuality within the context of one man, one woman, in a one-flesh lifelong relationship that God calls marriage.

One of the things I figured out very early in my marriage is that this culture is determined not only to make me dissatisfied with what I have, but this culture is determined to make me dissatisfied with *who* I have. This makes me so angry! This culture is determined to throw in front of me ridiculous images of a fantasyland, with the intent of making me dissatisfied with the woman that I am married to. And I determined years ago to this culture: *YOU WILL NOT DO THAT TO ME! You will not take away from me the wife of my youth.* And I determined I would not let that happen, and for 33 years I have been crazy in love with the woman I am married to. That is a decision you make. There is something that is deep and satisfying about sharing a life together, raising children together, going through the ups and downs together, going through two heart surgeries together, going through the death of loved ones together that draws you deep into intimacy that is so meaningful and satisfying. I will not let this culture take that away. I will delight *in the wife of my youth!*

I also notice the phrase, **Let your fountain be blessed**, which is basically the celebration of God's beautiful gift of sexuality. I think it is very easy for an older generation to look at the young people today and what has happened to our culture and be very judgmental—to be very condemning and to be very disgusted by their behavior. But part of the problem is there were generations of old that had the idea that sex is something good people don't talk about; it's something that was implied as kind of dirty. It's just something that's, you know, just for having children. Churches didn't talk about it. Good fundamental churches didn't talk about things like sex, as if sex was dirty and sex was something other than God's plan. And so, generation after generation was not taught at home; they were not taught in their churches. Nobody was telling them God's plan and purpose for their sexuality. The only ones willing to teach them was the culture. These kids did not ask to be born into a sexually-pornified

culture. They did not ask for the adults to somehow be so confused on this topic that they were unwilling to talk about and celebrate this wonderful gift that God has given.

The idea that sex is just for procreation is not a biblical truth. As a matter of fact, again and again and again in the Scriptures, the Bible celebrates sex as God's gift to a man and a woman in a lifelong, one-flesh relationship. If we're going to be serious Christians who are serious about this Book, it is something we must talk about in the church and in the home. These kids need support. They need encouragement; they need people that are for them. They want help. They don't need people who are condemning them. They live in a very difficult and confused culture, and we need to help them understand God's perspective on a very difficult topic. The verses that follow are simply a celebration of God's wondrous gift.

As a loving hind (that's a kind of a goat) and a graceful doe... (vs. 19a)

We, in our culture, don't really think of animals like this as being terribly romantic, but they did in the ancient world. It was kind of their beauty and their grace that was the idea of it.

**As a loving hind and a graceful doe,
Let her breasts satisfy you at all times;
Be exhilarated (literally, the Hebrew there is be intoxicated) always with her love.
For why you should, my son, be exhilarated (intoxicated) with an adulteress (a strange woman, sex outside of God's plan and purpose)
And embrace the bosom of a foreigner?
For the ways of a man are before the eyes of the LORD,
And He watches all his paths. (Vs. 19-21)**

Again, the message is that what God has given is right and it's beautiful, and it should be celebrated. Why would anyone settle for something that is so inferior to what God intended? I think the point of verse 21 is, no matter what you're doing in private, God knows! And it's a reminder you can't beat the system. You stand no better chance of breaking one of God's moral laws and getting away with it than you do going to the top of the building and jumping off and defeating the law of gravity. That verse is just a reminder that you can't do that—it won't work. These moral laws are binding. They are God's laws. It's how He has made the world.

Verse 22:

His own iniquities will capture the wicked, (Vs. 22a)

The word **capture** is like *in a trap*. The **wicked**—you remember last week we defined this term. The **wicked** is basically describing someone who, if necessary, will disadvantage others in order to advantage himself or herself. Sexual immorality fits that description perfectly. It is someone who, for the sake of my own advantage, is willing to disadvantage others. The idea is you're going to get caught in your trap.

**...And he will be held with the cords of his sin (it's like a snare or a noose).
He will die for lack of instruction,
And in the greatness of his folly he will go astray (in other words, down the path of destruction). (Vs. 22-23)**

So, as we wrap this up, there is no point in dwelling on the past. The past is past. You can't change that. If you have sin to confess, then confess that sin, but you can't change the past. It's not worth pouring out a lot of energy on regrets about something you can't change. You need to put your energy into

today, into tomorrow, into the next day. You can decide from this moment on: “I’m going to choose to live my life in a way that is sexually pure before a holy God.” 37:47 If you, in your heart of hearts, say, “*That’s how I want to live,*” but whatever it is, you can't stop it, whether it’s a sexual relationship, whether it’s pornography. If you say, “*I want to stop, but I can’t stop,*” you need to recognize you have a problem—you need help! You can't just keep going on that way, hoping somehow it will take care of itself. You just need help. There are so many people waiting to come alongside you and say, “Hey, we love you. We want to help you with this.” But you have to admit you have a problem and get help.

The relationship between the sexual drive and romance and the relationship with God is so intertwined, at the end of the day, what people are deeply longing for is that relationship with God. One of the ways I see this is through so many of the love songs that are not written with the intent of talking about a relationship with God, but if you listen to the lyrics, they don’t understand it but that is what they're longing for. They're longing for the ultimate romance, the ultimate relationship—a deep, loving, intimate relationship with Christ.

So, one of the images in Proverbs 5 that I really find compelling is that discussion about the difference between the clean, fresh spring versus the dirty public cistern. And the basic idea is if you had the clean fresh water that comes from your own spring, why would you choose to go out and drink water from a dirty public cistern? It's the idea that God has given me a partner with whom I can celebrate. If God's given me that, why would I go to something that's outside of His plan and it's not going to be meaningful or fulfilling? One of the things I mention in the message is I figured out early on that the cultures on a mission to make me dissatisfied with my wife. The culture wants me to think I need somebody different. I need somebody new. And really the culture is doing everything possible to make me dissatisfied. And that's why the Proverbs says I need to delight in the wife of my youth. It's my choice to choose to celebrate, to love, and to be intimate with the wife that God has given me. That's a choice we make and it's a really important part of Proverbs, chapter 5.

The other thing I want to mention is I think it's easy for the older generation to be very critical of the younger generation and the choices they're making. But part of what we have to own is churches and families of the older generation did not talk about this topic of sex. Everybody else was talking about it except the church and families. And these kids have gotten so confused and so off track that rather than giving them lectures, we need to roll up our sleeves, we need to get involved. We need to help them stay on the right path and experience the life that God has for them.

The last thing I would say with this really important topic is if you're struggling, you need to get help. You need to confess that as sin, you need to repent, which to me means put a stake in the ground. It's got to stop, and you need to get help. Whether that's with a counselor, whether it's with a local church, but you have to do what's necessary to address this issue to experience the freedom from this bondage and once again experience the life that God calls you to in Christ.