

CbC to March 7

March 1 Su Reading B60 — Song of Songs 8 — Here Comes the Bride

Audio: [Song 8 \(ESV\)](#)

The Wedding Night — This Song ends with their marriage. In chapter 3, the woman anticipated her wedding night, saying, *“I held him, and would not let him go until I had brought him into my mother’s house, and into the chamber of her who conceived me”* (3:2). In the last chapter, she said, *“I would bring you into the house of my mother”* (8:2a). Where she was conceived, she will conceive. There, she will give him what is very personal and intimate: *“the juice of my pomegranate”* (v. 2b). Then, the intimate picture is repeated from the scene of the “engagement party” at the *“banqueting house”*: *“His left hand is under my head, and his right hand embraces me!”* (v. 3; cf. 2:4-6). In both places, the warning verse is also given *“...that you not stir up or awaken love until it pleases”* (2:7 and 8:4). The key word here is *“awaken”* because in today’s chapter, what follows is her statement, *“Under the apple tree I awakened you”* (8:5). The longed-for union was finally consummated. She also said later, *“I was a wall”* (v. 10), i.e., a virgin, but now she was fulfilled as a wife. Verse 7 of this chapter was the one verse from Song of Solomon that I gave one of my young daughters to memorize, and it holds strong in her 29 years of marriage today: *“Many waters cannot quench love, nor can rivers overflow it”* (NASB).

March 2 M Reading B61 — Prov. 1 — The Fear of the LORD

Audio: [Prov. 1 \(ESV\)](#)

Knowledge and Wisdom — Twice in this first chapter of Proverbs, it speaks of *“the fear of the LORD”* in connection with knowledge. In verse 7, knowledge is also tied with wisdom: *“The fear of the LORD is the beginning of knowledge; fools despise wisdom and instruction.”* The second place is in verse 29, where the focus is on those who reject knowledge: *“Because they hated knowledge and did not choose the fear of the LORD...”* There is a close relationship between knowledge and wisdom: the former concentrates on understanding and the latter focuses on application. Both are needed. Having only knowledge would be good in a trivia contest; however, without application, knowledge is rather useless. On the other hand, application cannot even exist without knowledge because there would be nothing to put to use. In contrast to verse 7, Proverbs 9:10 reads that *“The fear of the LORD is the beginning of wisdom.”* Knowledge and wisdom are both necessary. In the eight biblical references where *“The fear of the LORD”* is connected to knowledge or wisdom, six times knowledge is emphasized, and six times wisdom is stressed. They are equally needed. It is important to see that both knowledge and wisdom are tied to Yahweh (*“the LORD”*) here as being the source and content of what we should know and practice.

March 3 Tu Reading B62 — Prov. 2 — My Son ...

Audio: [Prov. 2 \(ESV\)](#)

If ... Then — Notice the first words of this chapter: *“My son...”* They are also the first words of chapters 3 and 5-7, and they were also used three times in yesterday’s reading. This is a strong picture of parental instruction, a father communicating important truths to his children that he had learned. When should that end? Probably never, as long as those maturing children are open to additional things their parents have been learning. The first 15 verses of this chapter are made up of a long series of if-then clauses. There are three major if-conditions: *“if you receive ... if you call ... [and] if you seek”* (vv. 1, 3, 4). First, the son must be open to *“receive”* his father’s words of advice, i.e., he must be teachable. Next, he must *“call out for insight,”* i.e., he must want to gain understanding so much that he asks for it. This would involve not only asking his father for advice about some situation but also asking God for understanding and direction. Third, he must *“seek it like silver and search for it as for hidden treasures”* (v. 4). This is when the son recognizes the great

value of wisdom and starts seeking it on his own. What follows are the then-results, and there are two of them here. The first is that *“then you will understand the fear of the LORD”* (v. 5). This is not being afraid of God but recognizing the awesomeness of who He is and that there is no end to what we can learn about and from Him. The second then-result is that *“then you will understand righteousness and justice and equity”* (v. 9). These are moral qualities. The more we grow in knowing God, the more we appreciate and adopt His characteristics. If we concentrate on the “ifs,” God will provide the “thens.”

March 4 W Reading B63 — Prov. 3 — Following Wisdom

Audio: [Prov. 3 \(ESV\)](#)

Life’s Lessons — There are three more *“My son...”* expressions in this chapter, as the father continues to teach his son. The first lesson is to *“not forget my teaching”* (v. 1), which includes these God-centered commands: *“Trust in the LORD with all your heart”* (v. 5), *“fear the LORD”* by turning away from evil (v. 7), and *“Honor the LORD with your wealth”* by giving back a tithe to Him (v. 9). The second *“My son...”* instruction is, *“do not despise the LORD’s discipline”* (v. 11). Discipline is not pleasant, but it should be appreciated because of its purpose to set us back on the right path. I sometimes hear Christians blaming God for their bad circumstance when it might be His discipline for their waywardness. God’s discipline is motivated by His love (v. 12). The father’s final *“My son...”* instruction is to *“not lose sight of ... sound wisdom and discretion”* (v. 21). If he obeys, multiple benefits will follow, like walking securely, not stumbling, not being afraid, and sleeping well (vv. 23-24). All of us need to learn these lessons as well: pay attention to sound teaching, learn from painful circumstances, and insist on following what you know is right.

March 5 Th Reading B64 — Prov. 4 — A Son with His Father

Audio: [Prov. 4 \(ESV\)](#)

Handed-Down Wisdom — This chapter continues the theme of parental guidance, opening with the broader expression, *“Hear, O sons, a father’s instruction”* (v. 1). These principles apply to all families in all ages. What is interesting here is that this father, Solomon, looks back to his experience with David: *“When I was a son with my father ... he taught me”* (vv. 3-4). This shows a good family’s principles being handed down to the next generation. Solomon even quotes David in verses 4-9. The older I get, the more I wish that I had spent more time teaching my daughters about spiritual things that I had learned. If you are young now, commit yourself to diligently teaching your children about God and His way! It will pay off for generations. Don’t depend on your church to give the primary spiritual input to your children! What are some of the principles that David and Solomon taught their sons? They said things like, *“be attentive ... hold fast my words ... get wisdom ... [and] turn your foot away from evil”* (vv. 1, 4, 5, 27). You know valuable lessons that should be handed down to your children and grandchildren.

March 6 F Reading B65 — Prov. 5 — Sexual Boundaries

Audio: [Prov. 5 \(ESV\)](#)

Hating Discipline — This is another chapter of a father’s instruction to his son, beginning with, *“My son, be attentive ...”* (v. 1) and expanding with, *“O sons, listen to me...”* (v. 7). It is all about righteously handling sexuality. God designed sex to be enjoyed, but He insists that it is to be reserved for marriage. There are two kinds of discipline presented here. The first is the discipline of *restraint*. Warning about the danger of the *“forbidden woman”* (vv. 3, 20), the father tells his son, *“...do not go near the door of her house”* (v. 8). That is like Paul’s warning to *“make no provision for the flesh, to gratify its desires”* (Rom. 13:14). Don’t increase the temptation by your own actions! Discipline yourself by staying away! The second kind of discipline in this text is the discipline of *reproof*. This comes when the consequences of sin catch up to you. The one who refused to

discipline himself regretted it at the end, saying, “*How I hated discipline, and my heart despised reproof!*” (v. 12). He brought himself to “*the brink of utter ruin*” and was shamed “*in the assembled congregation*” (v. 14). God’s way is always the best way, even in the context of sexuality.

March 7 Sa Reading B66 — Prov. 6 — Seven Sins God Hates

Audio: [Prov. 6 \(ESV\)](#)

Avoiding Traps — In yet another lesson for his son, the father warns against falling into five disastrous traps. The first trap is agreeing to “*put up security for your neighbor*” (v. 1), i.e., to promise to pay what someone else cannot or will not pay. That leaves you with no legal protection. The solution is to “*save yourself ... and plead with your neighbor*” (v. 3). The second trap is that of laziness, being a “*sluggard*” (vv. 6, 9). Refusing to prepare for the future like the ant does, and giving in to just “a little more” rest, will lead to poverty (v. 11). The third trap is to act like “*a wicked man ... [who] devises evil*” (vv. 12, 14), which leads to calamity (v. 15). This trap is included in the seven things that God hates: “*a heart that devises wicked plans*” (v. 18). The fourth trap is to “*forsake ... your mother’s teaching*” (v. 20). It is important for a son to not only listen to and obey his father but also his mother. This trap is for young people who think that they know better than their parents. They don’t. Avoiding that trap will help in avoiding the fifth and last trap of promiscuity: “*...to preserve you from the evil woman*” (v. 24). This woman may be either a prostitute or even a married woman (v. 26), and through falling into that trap, the son “*destroys himself*” (v. 32). It is not a harmless diversion; it is a deadly sin.