

To Our Youth

During adolescence you undergo rapid changes, both physically and emotionally. As you go through this period you will also experience intense sexual urges. Be assured that this is not abnormal, but entirely natural. It is the normal process everyone experiences as they develop and grow in maturity. So, if you feel strongly attracted to members of the opposite sex, do not conclude that you are inherently bad or that you are just not cut out for moral cleanness. You can be chaste¹ if you choose to be.

In addition to the inner struggle that is a normal part of adolescence, there is something else that you need to be aware of as you develop. Being imperfect, all human beings are inclined toward sin. Even the Apostle Paul admitted his struggle (Rom 7:23-24). Also, you need to remember 1 Cor 15:33 — beware of unwholesome influences. But you do not need to view your peers as your enemies. Why not? (2 Ths 3:6,14,15). You must be discerning and apply discretion and propriety in your relationships towards others as you mature. Your peers have the same urges as you do, but they may lack the loving discipline and moral training from parents who have not loved them (Pr 13:24; Eph 6:4) and have not trained them up in the way they should go (Pr 22:6). Your peers may then be unaware of the damage and consequences that result from giving free rein to their desires and impulses. Rom 1:26-27 is the case for Sodomites today.

If parents, for example, have allowed you to get behind the wheel of a car and sent you out in a busy highway, but have not taught you how to drive, the ride might provide a momentary thrill, but disaster is sure to follow. So it will be when you are not adequately prepared to face the intense emotions and urges that you will face as you mature. If your peers start talking about sex in your presence, or entice you to join them in immoral conduct, what should you do?

¹ Chaste — restraining oneself from indulging in unlawful sexual activity (Gal 5:23; Mt 6:13).

If they start enticing you and talking about things that your parents have already warned you about, and you are tempted to listen nevertheless, so that you won't stand out as different, what is the result? Would your interest in listening and being drawn into their talk show that you are also dishonoring your parents who have spent their entire life raising you up to be all God ever intended you to be for Him? What would it show concerning the type of person you are, or that you would want to be? Whom do you fear most, God or man? (Ps 19:9; Pr 1:7; 8:13; Lk 12:5)

So, what should you do then, when you find yourself involved in a discussion that turns out to be about immoral sex? Should you just get up and leave? Yes, certainly! (Eph 5:3-4; Pr 22:3). By leaving the conversation, you are not being rude, you are being shrewd² (prudent). Pr 22:5-6 — You have been trained up in the way you know is the right way. So flee from evil! (2 Tim 2:22; 1 Cor 6:18; Jms 4:7; Mt 6:13).

If you have been trained as Pr 22:6 and not as Pr 1:22-33; 2:12-22; 7:27, then you will not give in to feeling awkward about excusing yourself from an immoral talk, since there are other kinds of talk you would walk away from without feeling shame, especially if you had no interest in what was being discussed and wanted no part in it. For example, suppose one of your peers started talking about stealing something. Would you stay around for the plan? If you did, you would be viewed as an accomplice, so wisely you would walk away. Then do the same when talk turns out to be about sex, regardless of whether you would be thought of as “self-righteous.” What about Pr 7:13-23 and Gen 39:7-12?

So if someone tries to touch you in an improper or sexual manner, what made that person think he or she had the liberty to approach you in such a way? Why didn't that person respect you? Did you give the impression that you were on that person's level? Remember Pr 20:20. You will gain respect from your peers if you refuse to listen

² Shrewd — having or showing sharp powers of judgment; astute; keen of mind and spirit.

to immoral talk or indulge in their play. Explain your moral stand, along with honoring your parents. When you appropriately and firmly reject their immoral advances, then they will respect you. You will be known for your deeds (Pr 20:7,11). Understand Pr 27:11. Apply it! Discuss it! Find out why our Father had it written down for you (Pr 27:11-12; 10:1). Then you can answer anyone who tries to lure you into immorality, seeking to send your soul to hell (Pr 7:24-27; 23:12-14).

The wise daughter or son who applies prudence and restraint in his relationships to others serves as a powerful testimony that the abba and imma who have shaped them have shown themselves to be worthy of great honor. Such a child who honors (does not slight) his parents will live long in the land (Ex 20:12; 21:17). Pr 27:11-12 — The father of the child who demonstrates understanding, insight, and prudence stands in stark contrast to the father who was shamed and not honored by his child.

Look up the verses below with various Bible versions:

Pr 7:22-23; 9:16-18; 1:1-7; 6:12-15; 27:22; 10:10; 16:30; 23:9

For the parents also: Pr 23:12-14; Lk 16:28

Touched

We know that whoever is born of God does not sin; but he who has been born of God keeps himself, and the wicked one does not touch him. (1 Jn 5:18, NKJ)

Touch (#680) is to exert a modifying influence on, which in this verse is sometime after baptism (2 Cor 5:17), in which case the Holy Spirit will not leave the person, but His glory will (Jn 17:22). So the one who is born of God must “keep himself”³ in communion with his Master, obeying parents or elders and praying to be delivered from the evil one (Mt 6:13). Just as 1 Jn 3:3 speaks of one who has the hope of being like Him

³ The NU changes “himself” to “him” in 1 Jn 5:18, as in the NASB, which reads, “but He [i.e., Yahshua] who was born of God keeps him, and the evil one does not touch him.” This takes the responsibility away from the disciple to “keep himself” in communion, and even suggests that it is our Master’s fault if the evil one touches him, not his own fault for failing to pray to be delivered from the evil one.

purifying himself, which is by doing the works prepared for him (Eph 2:10; Rev 19:8; Jn 12:26), staying within the boundaries where His lovingkindness can reach him (Jude 1:21; Rom 11:22).

1 Jn 5:21 says to *keep yourself* from idols, or to guard (#5442) or watch over yourself, staying away from evil influences. Isolate yourself from those who want to entice you (Jms 1:14-15). In 1 Jn 5:18, “keep” (#5083) is to watch, to observe, to attend to carefully, to guard — to keep watch on yourself, judging yourself (1 Cor 11:28,31) so that Satan will not be able to *touch* you, leaving you stained with guilt. Keep watch over your soul, so as not to be *touched* with the first death sentence (1 Jn 5:16-17). The first death sentence is to allow Satan to be attached to your soul by not guarding or watching over your soul (Jms 5:19-20; 1:14,15,21; Rev 3:4-5; 2:11), but as 1 Jn 5:18, being touched by Satan’s influence and his manipulation, as in Pr 5:3-14.

To be *touched* for the first time, out of wedlock, produces guilt (Jms 4:17), but when two virgins marry, there is no guilt, as they are touched (by each other) in the right way and at the right time. Then the first touch is positive, guilt-free, even as in Gen 2:24-25, without Satan’s accusations, but out of wedlock it is Satan’s touch, which has its indelible negative effect.

1 Jn 5:18 — Satan’s *touch* (#680) exerts a modifying influence; it causes a modification, a change that is permanently ingrained in the subconscious, altering and limiting the quality and character of the one touched, like bruised fruit or an impure well (Pr 5:15). To *touch* is to alter so as to limit or reduce, as the natural penalty incurred; to make different, as no longer a virgin, but touched by guilt. The evil one’s touch is for the purpose of manipulation or control by a guilty conscience, leading to a greater degree of abuse, or to the abuse of others.

Pr 1:8-19 — Warning against enticement.

Pr 1:20-33 — Warning against rejecting wisdom.

Pr 2:1-22 — The benefits of wisdom.

Pr 3:1-35 — More benefits of wisdom.

Pr 4:1-27 — Wisdom is supreme.

Pr 5:7-14 — Wisdom guards from enticement.

Now you see what is the purpose and theme of the Proverbs (Pr 1:1-7), and why parents who have loved their children have inculcated these words of wisdom into them and made faithful sons and daughters for our Father in heaven, who are thriving and prospering in Israel, producing the fruit of the Kingdom. This fruit will be borne wherever wisdom has made its voice heard by impressing on the mind of parents by frequent repetition and persistent urging, which is what *inculcating* means. Both parents and children who have sinned as Jms 4:17 says will be as Pr 5:11-14.

Pr 1:20-32 — How many will have this as their sad story? They now must live with the consequences forever, in the throes of death (Lk 16:23,28) as they remember Pr 3:15-16. They had heard, but were as Pr 1:22 — simple ones who would not respond to the moral direction inculcated into them, but mocked at what they heard, and did not respond to their teacher's rebuke, or their parents, or our Father in heaven (Pr 1:24-26). To laugh at their disaster is not an expression of heartlessness, but a reaction to the lack of response to rebuke, as to make themselves into fools (Ps 14:1), worthy of ridicule. They act like there is no God, no authority, and mock or laugh at wisdom, and bring disaster upon themselves.

Ps 2:4 is the fate of a scoundrel and villain (Pr 6:12-15), and one who sows discord (verses 16-19), creating dissension in the very place our Father and the Holy Spirit and the Word of God has been heard over and over again to create the perfect oneness and the very thing our Master prayed for (Jn 17:11,21-23; 13:34-35). Pr 6:16-19 — These are the ones whom God actually *hates* and are detestable to Him, especially the seventh one in verse 19. How many scoundrels and villains have we produced?