

Focus	Purpose of Proverbs 1:1 1:7	Proverbs to Youth 1:8 9:18	Proverbs of Solomon 10:1 24:34	Proverbs of Solomon (Hezekiah) 25:1 29:27	Words of Agur 30:1 30:33	Words of Lemuel 31:1 31:31
Divisions	Purpose and Theme	Father's Exhortations	First Collection of Solomon	Second Collection of Solomon	Numerical Proverbs	Wisdom for Leaders Virtuous Wife
Topics	Prologue	Principles of Wisdom		Epilogue		
	Commen- dation of Wisdom	Counsel of Wisdom		Comparisons of Wisdom		
Place	Judah					
Time	c. 950-700bc					

Proverbs

Παροιμια

משלי

Chapter Titles	
Proverbs	
1	Introduction to Wisdom
2	Seek Bible Doctrine Wholeheartedly
3-4	Elaboration on Bible Doctrine
5-7	Illegitimate Love Condemned
8-9	Good Women vs. Bad Women
10-24	Application of Bible Doctrine to Experience
25-29	Proverbs Concerning the Fool
30	Words of Agur
31	A Virtuous Woman

Proverbs is the Book of Wisdom. Primarily the work of Solomon, the Lord used the wisest human being in the history of man to record wisdom principles for practical application. Unlike doctrines and promises, principles set forth generalities that are normally observed in the believer's daily life. Believers may face specific testing for a time that runs contrary to the general principles of wisdom, but over the course of a lifetime, these general principles ring true.

Title: The English word “proverb” comes from the Latin, and the Latin title for the Book is *Liber Proverbiorum*. The Septuagint, Greek title is *Paroimiai Salomontos*. The Hebrew title is *Mishley Sh'lomoh*. All of these titles effectively say the same thing. The Hebrew mashal cannot be simply rendered “proverb” and communicate the entire concept of the mashal. The mashal is often a short, pithy epigrammatic saying which assumes the status of gnomic truth (i.e. a proverb). In the Old Testament, however, the mashal is sometimes an extended parable. A mashal is sometimes an extended didactic discourse. A person, or a group of people can function as a mashal. In many applications, the English word “byword” is a better rendering for the Hebrew mashal.¹

Author: Solomon is the principal author of this Book, and the greatest contributor to this entire collection. His name appears in Prov. 1:1; 10:1; & 25:1. Solomon authored 3,000 proverbs (1st Kgs. 4:32), approximately 800 of which are recorded in Scripture. Chapters 1-9 appear to be a collection of proverbs Solomon learned from his parents, and passed along to his own children. Chapters 10-24 constitute the longest collection of Solomon's wisdom. Chapters 25-29 are a collection of Solomon's proverbs collected during the reign of Hezekiah, and added to the overall Book. Agur and Lemuel in chapters 30 & 31 remain enigmatic.

¹ Theological Wordbook of the Old Testament. Chicago: Moody Press. © 1980 Moody Bible Institute.

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Proverbs 1

1. Proverbs begins with an introduction to the author, and the purpose for the collection (Prov. 1:1-7).
 - a. Solomon is the primary author of the Book (Prov. 1:1).
 - b. There are four purposes for learning proverbs.
 - 1) To know. יָדָע yada^c #3045: *to know*. 39x in Prov.
 - a) Wisdom. חֵכְמָה chokmah #2451: *wisdom, skill, shrewdness, prudence*. 42x in Prov.
 - b) Instruction. מוּוְעָר muwcar #4148: *discipline, correction, instruction*. 30x in Prov.
 - 2) To discern the sayings of understanding. בִּינַיְהַבֵּן biyn #995: *to discern, understand, consider, to perceive*. בִּינָה biynah #998: *understanding, discernment*. 39x & 14x in Prov.
 - 3) To receive instruction (muwcar) in wise behavior. שָׁכַל shakal #7919: *to have insight, act prudently, wisely*. 19x in Prov.
 - a) In righteousness. צֶדֶק tsedeq #6664: *justice, rightness, righteousness*. 10x in Prov.
 - b) In justice. מִשְׁפָּט mishpat #4941: *judgment, justice*. 20x in Prov.
 - c) In equity. מֵישָׁרִימ meyshariym #4339: *evenness, uprightness, equity*. 7x in Prov.
 - 4) To give
 - a) Prudence to the naïve. עֲרֻמָּה 'ormah #6195: *shrewdness, craftiness, prudence*. 3x in Prov.
 - b) Knowledge and discretion to the youth. דַּעַת da'ath #1847: *knowledge, understanding*. 40x in Prov. מְזִמָּה mezimmah #4209: *purpose, discretion*. 10x in Prov.
 - c. It is the wise man (chakam), the man of understanding (biyn) who knows that there is more to learn (Prov. 1:5,6).
 - d. The introduction closes with a summary statement for the book (Prov. 1:7).
 - 1) The fear of the Lord יְרֵאת יְהוָה 10x in Prov.) is the beginning of da'ath.

- 2) Fools despise chokmah and muwcar. אֵוִיל 'viyl #191: *fool*. 19x in Prov.
2. It is the responsibility of parents to impart wisdom to their children, through the teaching of disciplined instruction (Prov. 1:8-19). Hear, my son, your father's muwcar, and do not forsake your mother's towrah.
 - a. It requires humility to listen to parents.
 - b. It takes wisdom to not listen to peers.
3. Wisdom personified (the Word, the Lord Jesus Christ Jn. 1:1) communicates the Truth, and accomplishes the Father's purpose (Prov. 1:20-33; Isa. 55:11; Heb. 4:12; 1st Thess. 2:13).
 - a. Wisdom is not obscure. It is shouting to us.
 - b. Wisdom is either accepted and embraced in love, or it is rejected and hated.

Proverbs 2

1. It is the responsibility of parents to instill within their children a passion for learning the Word of God (Prov. 2:1,2).
2. The academic process of learning the word begins with making the believer teachable (Prov. 2:2-4).
 - a. Make your ear attentive, and incline your heart to chokmah and t^ebuwnah.
 - b. How do you do this? Prayer. Ask the Father. "Cry" for biynah and "lift your voice" for t^ebuwnah.
 - c. Be so eager to receive the Word, its value to you will be like silver, or hidden treasure.
3. Seek and ye shall find! (Prov. 2:4,5; Matt. 7:7,8).
4. God is the only source for God's wisdom (Prov. 2:6; Jms. 1:5).
5. The Word of God implanted does a marvelous work in the life of a believer (Prov. 2:10ff.; Jms. 1:21).
6. The believer walking according to wisdom will be delivered from the evil man (Prov. 2:12-15), and the strange woman (Prov. 2:16-19), and will walk with good men (Prov. 2:20-22).

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Proverbs 3

1. It is the responsibility of parents to warn their children of the dangers of forgetfulness (Prov. 3:1).
2. In general terms, principles for blessing are established for faithfulness to taking in God's Word (Prov. 3:1-12).
 - a. Keeping God's Word will add peace and length of life to the believer (vv.1,2).
 - b. Keeping God's Word will produce a good name in the sight of God and man (vv.3,4).
 - c. Trusting God's faithfulness will result in straight paths (vv.5,6).
 - d. The humble fear of the Lord produces a beneficial physical effect in the body (vv.7,8).
 - e. Grace giving to the Lord is rewarded with greater capacity to do so (vv.9,10).
 - f. Acceptance of divine discipline produces appreciation for divine love (vv.11,12).
3. The man of wisdom and understanding is a man of great wealth (Prov. 3:13-18).
4. The man of wisdom and understanding is an imitator of God, and has great confidence in God (Prov. 3:19-26).
5. The man of wisdom and understanding will manifest that wisdom in his relationships within the community (Prov. 3:27-31).
6. Great contrasts are set forth (Prov. 3:32-35).
 - a. The devious versus the upright (v.32).
 - b. The wicked versus the righteous (v.33).
 - c. The scoffer versus the afflicted (v.34).
 - d. The fool versus the wise (v.35).

Proverbs 4

1. Solomon was raised by his father in the path of wisdom (Prov. 4:3-9), and desired to pass that wisdom along to his own sons (Prov. 4:1).
2. Wisdom is the principle thing (KJV, NKJV); Wisdom is supreme (NIV); The beginning of wisdom is: Acquire wisdom (NASB); The first thing is wisdom—get wisdom (YLT).
3. Abiding in the Word is vital for the believer to turn away from evil (Prov. 4:13-17,19).
4. The path of the righteous is the course of God the Father, manifest through Jesus Christ, and

progressing to the perfect day—the Dispensation of the Fullness of Times (Prov. 4:18; Eph. 1:10).

5. Wisdom teaches the believer to guard his heart, benefiting the mouth, eyes, and feet (Prov. 4:20-27).

Proverbs 5

1. Proverbs 5 is the second of five times that Solomon warns his son about sexual sin (Prov. 2:16-19; 5:3-23; 6:20-35; 7:1-27; 9:13-18).
2. The seductress is seductive (Prov. 5:3). Mentally, verbally, and physically, the evil attraction of the seductress is very real. Only spiritually, through wisdom, does the believer see the ugliness of it (Prov. 5:4-6).
3. Extremity is the key, as proximity is the danger (Prov. 5:8,9-14; 1st Cor. 6:18; 2nd Tim. 2:22).
4. God's provision for sexual blessing and happiness is the provision of marriage (Prov. 5:15-19; Song of Solomon; 1st Cor. 7:2-5).
5. God is the Judge of the adulterer, who cannot keep his secrets from Him (Prov. 5:20-23; Heb. 4:13; 13:4; 1st Thess. 4:3-6).

Proverbs 6

1. It is the responsibility of parents to teach wisdom principles to their children which apply to their functioning within society (Prov. 6:1-15).
 - a. Wisdom concerning personal debt (Prov. 6:1-5).
 - b. Wisdom concerning hard work and personal savings (Prov. 6:6-11).
 - c. Wisdom concerning the non-working underworld (Prov. 6:12-15). Scoundrels and villains (NIV); worthless persons & wicked men (NASB).
2. Wisdom teaches us that just as the Lord loves—the Lord also hates.
 - a. Six things, even seven. The x and x+1 pattern in Scripture is not intended as a complete list. It stresses the final item (the x+1 item) and shows it as the culmination of what preceded.
 - b. The description of what the Lord hates is a point by point description of Satan's

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rebellion, and subsequent satanic activity in the realm of man.

3. The third passage which warns against sexual immorality stresses the foolishness (lack of wisdom) of the man who goes to the harlot or the adulteress (Prov. 6:20-35).
 - a. Wisdom teaches and guards the believer (vv.20-23).
 - b. Harlotry is foolish as it brings a man to financial ruin.
 - c. Adultery is foolish as it brings a man to physical death.

Proverbs 7

1. Proverbs 7 is the fourth, and longest of the warnings Solomon gives to his son concerning sexual immorality.
2. Having a one-spirit relationship with the Lord helps defend the believer against the one-flesh relationship of sexual immorality (Prov. 7:1-5; 1st Cor. 6:15-20).
3. Solomon uses the example of a foolish young man to teach his sons (Prov. 7:6-27).
 - a. The naïve youth is lacking sense (v.7). His parents did not instill prudence, knowledge & discretion into him, as per the purpose of Proverbs (Prov. 1:4).
 - b. The naïve youth is in the wrong neighborhood.
 - c. The naïve youth is there at all the wrong times of evening and night.
 - d. The naïve youth is an easy victim for the prowling harlot.
4. The warning is summarized (Prov. 7:24-27). She has had many victims before you, and will have many more after you.

Proverbs 8

1. Proverbs 8 is the message of Wisdom (the Word, the Lord Jesus Christ, Jn. 1:1).
2. Much better than the honey-dripping words of the harlot as she roams the streets, are the Divine words of Wisdom as “she” takes her stand beside the gates (Prov. 8:3).
 - a. חִכְמָה *chokmah* ^{#2451}: *wisdom* is a feminine noun, and is portrayed as a woman whom

we can embrace as a sister or lover (cf. Prov. 7:4&5).

- b. The feminine gender of this passage cannot be used to support the evil teaching of a mother “goddess.”
3. Wisdom’s message is to the sons of men (Prov. 8:4), as the greatest treasure man can obtain (Prov. 8:10,11,19).
4. Wisdom proclaims the blessings of what Wisdom provides (Prov. 8:12-21). 18 expressions of the 1st person, singular: I/me/mine/my.
5. Wisdom celebrates the work of the Father in eternity past (Prov. 8:22-31).
 - a. In this context, YHWH is God the Father, and Wisdom is God the Son.
 - b. YHWH fathered Wisdom as the first expression of Divine Will.
 - 1) “Possessed” (NASB, KJV, NKJV), “Brought me forth” (NIV).
 - 2) הָיָה *qanah* ^{#7069}: *to get, acquire, obtain, buy, create, possess*. Used of Eve, acquiring a son, and naming him “possession” (Cain, קַיִן *qayin* ^{#7014}) (Gen. 4:1).
 - 3) The context of “birth” is cemented in the context, linking the “possession” of v.22 with the “brought forth” of vv.24,25.
 - 4) The fathering of the humanity of Christ, and the establishment of the hypostatic union is the first act of God the Father following the Counsel of His Will in eternity past.
 - a) This is what qualifies Jesus Christ as the Firstborn of all creation (Col. 1:15; Heb. 1:6; cf. Ps. 2:7).
 - b) The humanity of Jesus Christ cannot be confused with the virgin birth of the human body that God the Father prepared (Heb. 10:5).
 - c. The description of creation indicates the Father’s role as the Designer-Creator, and the Son’s role as the Master Workman (Prov. 8:30a). This is consistent with the New Testament revelation of God the Son as the Father’s Agent in creation (Jn. 1:3,10; 1st Cor. 8:6; Col. 1:16; Heb. 1:2).
 - d. The description of the Father/Son relationship is one of continuous pleasure by both parties (Prov. 8:30b).

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- e. The greatest delight within creation for the Son was the realm of humanity (Prov. 8:31).
- 6. Wisdom presents an acceptance or rejection message for eternal life or eternal death (Prov. 8:32-36).

Proverbs 9

1. The first section of Proverbs 9 describes the house that Wisdom has built, and the gracious invitation she offers (Prov. 9:1-6).
2. The second section of Proverbs 9 is a contrast between wisdom and folly (Prov. 9:7-12).
 - a. The wise will accept Wisdom's invitation (Prov. 9:1-6).
 - b. The foolish will accept Folly's invitation (Prov. 9:13-18).
3. The final section of Proverbs 9 describes the seductive invitation that the fool will fall for (Prov. 9:13-18).

Proverbs 10

1. Prov. 10-24 form the primary collection of Solomon's wisdom.
 - a. Some commentators find division markers at Prov. 22:17 & Prov. 24:23.
 - 1) There are 375 sayings from Prov. 10:1 to 22:16. These are normally credited to Solomon.
 - 2) Another 30 sayings are preserved from Prov. 22:17-24:22. These are normally credited to other unknown wise men, but gathered by Solomon.
 - 3) A final 4 sayings are preserved from Prov. 24:23-34. These likewise are considered "gathered" sayings of Solomon's.
 - b. Solomon did interact with other wise men from other cultures (1st Kgs. 4:30-34; Ecc. 12:9-12), and the final portion of Solomon's composition appears to be a compilation of what he gleaned from these sources.
2. The proverbs in this section are primarily short contrasts or comparisons.
 - a. Prov. 10-15 are mostly antithetic parallels.
 - b. Prov. 16-22 are mostly synthetic and synonymous parallels.

3. These proverbs present principles, which in *general* terms describe life as it *normally* is manifest. Angelic conflict, Divine discipline, & undeserved suffering will all create *specific* circumstances which defy the *normal* pattern.
4. Godly parents are pleased or displeased by their child's pursuit of wisdom or folly (Prov. 10:1; 3rd Jn. 4).
5. Prov. 10:12 is quoted in Jms. 5:20 & 1st Pet. 4:8. Wisdom teaches us how to appropriately apply this principle of love.
6. Wisdom is needed to restrain the tongue (Prov. 10:19; Jms. 1:19; 3:2).

Proverbs 11

1. The Lord is concerned with how believers conduct their daily business (Prov. 11:1).
2. Wisdom motivates humility over pride (Prov. 11:2).
3. Salvation cannot be purchased (Prov. 11:4).
4. Wise believers are a blessing to their community (Prov. 11:10,11).
5. Wisdom among believers is a multiplied blessing (Prov. 11:14).
6. The contrast between physical beauty and soul beauty is wonderfully described (Prov. 11:22; cf. 31:30; 1st Pet. 3:3,4).
7. Wisdom produces generosity, and benefits the gracious giver (Prov. 11:25; 2nd Cor. 9:6,7).
8. Prov. 11:31 is quoted in 1st Pet. 4:18.

Proverbs 12

1. The wise believer comes to appreciate disciplined instruction and needed reproof (Prov. 12:1; cf. 3:11,12; Heb. 12:5-11).
 - a. This thought is repeated frequently in Proverbs.
 - b. תוכחה ^{#8433}: *rebuke, correction, reproof* (Prov. 1:23,25,30; 3:11; 5:12; 6:23; 10:17; 12:1; 13:18; 15:5,10,31,32; 27:5; 29:1,15).
2. The believer's spouse can be his/her greatest blessing, or greatest testing (Prov. 12:4).
 - a. Blessing (Prov. 18:22; 19:14; 31:10-25).
 - b. Testing (Prov. 19:13; 21:9,19; 27:15,16).
3. The fool does what is right in his own eyes, but the wise man seeks God's counsel (Prov. 12:15).

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4. Anxiety has negative physical effects upon a believer's health, but the Word of God has positive physical effects (Prov. 12:25).

Proverbs 13

1. The sluggard is another character of Proverbs, like the fool (Prov. 13:4).
 - a. **לָצִיץ** 'atsel #6102: *sluggish, lazy* (Prov. 6:6,9; 10:26; 13:4; 15:19; 19:24; 20:4; 21:25; 22:13; 24:30; 26:13,14,15,16).
 - b. The answer to laziness is Divine diligence (2nd Tim. 2:15).
2. Human wealth and Divine wealth are entirely different standards (Prov. 13:7; Rev. 2:9; 3:17).
3. The Word of God keeps us from the snares of this fallen world system (Prov. 13:14; Ps. 119:105).
4. Wise believers choose their associations carefully (Prov. 13:20).
5. It is a believer's blessing to provide for his descendants (Prov. 13:22a).
6. It is God's blessing to take from the unrighteous and provide to the righteous (Prov. 13:22b; 28:8; Job 27:16,17; Ecc. 2:26).
7. Parental discipline is an expression of love (Prov. 13:24; 19:18; 22:15; 23:13,14; 29:15,17).

Proverbs 14

1. The believing wife and mother either builds up or tears down her house through her spiritual wisdom or foolishness (Prov. 14:1).
2. Being productive means messy work (Prov. 14:4).
3. True witnesses witness the truth, and liars tell lies (Prov. 14:5). Perhaps this goes without saying, but being precedes doing.
4. Learning the Word of God is easy for those to whom He has revealed Himself (Prov. 14:6).
5. Following personal righteousness, rather than the wisdom of Divine righteousness, is a dead-end road (Prov. 14:12; 16:25).
6. Wisdom makes the believer patient (Prov. 14:29), peaceful (Prov. 14:30), and pitiful (Prov. 14:31).
7. Graciousness honors God as a wise believer imitates Him (Prov. 14:31).

8. God fearing believers, walking in the light, provide blessing by association to a nation (Prov. 14:34).

Proverbs 15

1. Wisdom learns how to answer with gentleness, and not add fuel to the fire (Prov. 15:1).
2. The Lord sees what we are going through (Prov. 15:3).
3. It is our heart-attitude which makes our offerings to the Lord acceptable or unacceptable (Prov. 15:8).
4. Wisdom allows a believer to rejoice always (Prov. 15:15; 1st Thess. 5:16).
5. Temporal-life poverty for the believer in fellowship is better than temporal-life prosperity for the believer in carnality (Prov. 15:16; 16:8).
6. Wisdom allows for a believer to have an intimate prayer ministry before the Lord (Prov. 15:29).
7. The fear of the Lord is a prerequisite for wisdom, even as humility is a prerequisite for glory (Prov. 15:33).

Proverbs 16

1. Chapter sixteen begins Solomon's proverbs of comparisons (synonymous parallels) & completions (synthetic parallels).
2. Wisdom recognizes Divine sovereignty over our thoughts, words, and deeds (Prov. 16:1,9).
3. Wisdom recognizes God's eternal purpose in the outworking of His perfect plan (Prov. 16:4).
4. Wisdom in the heart of a king is a blessing, but wickedness in a king is an abomination (Prov. 16:12-15).
5. Wisdom teaches the believer to observe pride as the primary danger sign for additional sin problems (Prov. 16:18; Job 41:34; Ezek. 28:17; 1st Tim. 3:6).
6. Wisdom teaches the believer to be an encouragement to our fellow believers (Prov. 16:24; cf. 15:23; Eph. 4:29; 5:19).
7. Wisdom recognizes the advantages of Godly experience (Prov. 16:31), Godly patience

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(Prov. 16:32), and a Godly preference
(Prov. 16:33).

Proverbs 17

1. Wisdom recognizes the Lord's refining process in the believer's life (Prov. 17:3).
2. Wisdom demonstrates the blessings of generations of believers (Prov. 17:6).
3. Wisdom applies love to circumstances, resulting in peace between believers (Prov. 17:9; 10:12; Jms. 5:20; 1st Pet. 4:8).
4. Believers should be friends and brethren for one another, and bear one another's burdens (Prov. 17:17; 18:24; Jn. 15:13; Rom. 15:1; Gal. 6:2; Eph. 4:32).
5. Spiritual health impacts physical health (Prov. 17:22; 3rd Jn. 2).
6. When in doubt, close your lips (Prov. 17:27,28; Jms. 1:19).

Proverbs 18

1. Loners are losers in the plan of God for our edification (Prov. 18:1; Heb. 10:23-25).
2. The fool is eager to show off his own brilliance (Prov. 18:2).
3. The believer's strong tower is the name (character, reputation, integrity) of the Lord (Prov. 18:10).
4. Human viewpoint thinks money can solve all our problems (Prov. 18:11; Ecc. 10:19).
5. Spiritual health is much more important than physical health (Prov. 18:14).
 - a. If your physical health is gone, your spiritual health can sustain you (2nd Cor. 4:16).
 - b. If your spiritual health is gone, you no longer have the resources to endure.
 - c. Prayer is the provision for the sustaining of our spiritual health (Lk. 18:1).
6. A local church's most difficult testing will be with offended believers within the assembly (Prov. 18:19).

Proverbs 19

1. It is not good for the man to be alone (Prov. 19:2a cf. Gen. 2:18), and making rushed

decisions before a man is joined by knowledge is sinful (Prov. 19:2b; Rom. 14:23).

2. Prolonged carnality turns foolishness into hatred against the Lord (Prov. 19:3).
3. Spreading money around can win you some fair-weather friends (Prov. 19:6,7).
4. Spiritual laziness produces a spiritual sleep (Prov. 19:15,16; Rev. 3:2,3).
5. Grace towards the needy is "as unto the Lord" just like our work of service to our earthly masters (Prov. 19:17; Eph. 6:5-8).
6. Human plans are many and temporary, but God's plan is one and eternal (Prov. 19:21).
7. Walking in the light allows a believer to sleep in peace (Prov. 19:23).

Proverbs 20

1. The believer is to be influenced by the Word of God, and the filling of the Holy Spirit, rather than by the chemical influence of alcohol (Prov. 20:1; Eph. 5:18).
2. We may have a number of friends in this world, but there is only One Who is Faithful and True (Prov. 20:6; Rev. 3:14; 19:11).
3. No human being qualifies as pure from sin, apart from the cleansing that is offered by the Lord Jesus Christ (Prov. 20:9; Job 14:4; 15:14; 25:4; Ecc. 7:20).
4. Young people should be recognized by their Godliness (Prov. 20:11).
5. Our life is designed by God, and only He knows all the details (Prov. 20:24).
6. Each generation should recognize their opportunities in the Lord (Prov. 20:29).

Proverbs 21

1. The Lord maintains Sovereign authority over the affairs of men (Prov. 21:1).
2. Believers should not be concerned with what other people think, or even what they themselves think about a matter. The issue is the Lord's absolute standard for judgment (Prov. 21:2).
3. The Lord's true burden is not for the external ritual, but for the internal reality of worship (Prov. 21:3; 1st Sam. 15:22; Isa. 1:11,16,17; Hos. 6:6).
4. What goes around comes around (Prov. 21:13).

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5. Addictions to earthly pleasures bring about personal financial ruin (Prov. 21:17; 23:21; Lk. 15:13-16; 1st Tim. 5:6).
6. Wisdom enables the believer to wage spiritual war (Prov. 21:22; 2nd Cor. 10:4,5).
7. The sluggard has desires and cravings, but will not work, but the righteous works hard and has an abundance for sharing with others (Prov. 21:25,26; Eph. 4:28; 1st Tim. 6:17,18).

Proverbs 22

1. Wisdom allows believers to identify evil, and hide themselves in the Lord (Prov. 22:3; cf. 14:16; 27:12; Ex. 9:20,21).
2. It is the responsibility of parents to ground their children in the Word of God when they are young—providing a life-long benefit to them (Prov. 22:6; Gen. 18:19; Deut. 6:7; Eph. 6:4).
3. Removal of a trouble-maker removes the trouble within an assembly (Prov. 22:10; 1st Cor. 5:7,13; Matt. 18:17).
4. Prov. 22:17 begins a collection called The Words of the Wise, which Solomon gathered and made a part of his knowledge.
 - a. This collection of proverbs was apparently delivered by Solomon as a teacher to his pupils (Prov. 22:19-21).
 - b. There are some 30 sayings in this collection from 22:17-24:22, and 4 more from 24:23-34.
5. Human viewpoint sees vulnerable people as victims, but God sees vulnerable people as the objects of His care (Prov. 22:22,23; Ps. 68:5).
6. Association with carnal believers and unbelievers is a snare for the believer (Prov. 22:24,25; 1st Cor. 15:33; 2nd Cor. 6:14-17).

Proverbs 23

1. Believers need to beware the seductive nature of prosperity (Prov. 23:1-3; Dan. 1:8).
2. Believers need to have the proper orientation to temporal-life wealth (Prov. 23:4,5; 1st Tim. 6:17-19).
3. Parents are pleased by children walking in the light (Prov. 23:15,16,22-25; 10:1; 3rd Jn. 4).

4. Believers pursuing the Christian Way of Life should not envy the antichristian way of death (Prov. 23:17-21; 24:1,2).
5. The final proverb of chapter 23 is a vivid description of drunkenness (Prov. 23:29-35).

Proverbs 24

1. A believer's spiritual house is much more important than their physical house (Prov. 24:3,4).
2. A believer's spiritual strength is much more important than their physical strength, and he gains that wisdom/strength in the company of other believers (Prov. 24:5,6).
3. Believers are charged to come to the aid of their fellow believers in their undeserved suffering (Prov. 24:11,12; Heb. 13:3; 10:34-36).
4. A cat doesn't actually have nine lives, but a righteous man falls seven times and rises again (Prov. 24:16).
5. Believers should not rejoice in the calamity of others—even their enemies (Prov. 24:17,18; 17:5; Job 31:29; Obad. 1:12).
6. Prov. 24:23-34 is the final section of Solomon's composition (Prov. 10-24), and contains 4 more of his collected proverbs.
 - a. Judge with righteous judgment (Prov. 24:23b-26).
 - b. Have your priorities right (Prov. 24:27).
 - c. Be a good neighbor (Prov. 24:28,29).
 - d. Watch out for laziness (Prov. 24:30-34).

Proverbs 25

1. Proverbs 25-29 are an additional collection of approximately 100 of Solomon's proverbs, collected and preserved during the reign of Hezekiah, from 729 to 686BC (Prov. 25:1).
2. The chapter begins with a collection of wisdom as it applies to kings (Prov. 25:2-7).
3. Wisdom teaches the believer to work out their own differences with their neighbors (Prov. 25:8-10; cf. 1st Cor. 6:1-8).
4. Wisdom teaches the believer to communicate effectively for blessing (Prov. 25:11-13), and not boast falsely (Prov. 25:14).
5. Wisdom teaches the believer to love their enemy (Prov. 25:21,22; Rom. 12:20).

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6. Lack of spiritual self discipline leaves a believer as vulnerable as an unwalled city (Prov. 25:28).

Proverbs 26

1. Proverbs takes a certain amount of discernment in the application of wisdom (Prov. 26:4,5; Ecc. 3:7b).
2. Proverbs 26 is the primary passage for addressing the fool (vv.1-12).
3. Additional comment is made concerning the sluggard (Prov. 26:13-16), busybodies (v.17), & practical jokers (vv.18,19).
4. The final section highlights the deceptive whisperer (Prov. 26:20-28).

Proverbs 27

1. Wisdom teaches the believer to live one day at a time (Prov. 27:1; Jms. 4:13-16).
2. Wisdom warns the believer against self-promotion (Prov. 27:2; 2nd Cor. 10:12,18).
3. Wisdom distinguishes between a true friend and a deceitful enemy (Prov. 27:6).
4. Wisdom teaches believers how to meet the needs of our fellow believers (Prov. 27:10).
5. Iron sharpens iron. Believers walking in the light are an assistance to other believers walking in the light (Prov. 27:17).
6. Wisdom teaches the believer to live prudently, and to trust in the Lord for our basic needs (Prov. 27:23-27).

Proverbs 28

1. Wisdom provides boldness for the believer (Prov. 28:1; 2nd Tim. 1:7).
2. The absolute standard of the Word of God is the determinate factor for how a believer relates to the unbeliever (Prov. 28:4).
3. Wisdom teaches the believer to confess his sins, and keep short accounts (Prov. 28:13).

Proverbs 29

1. Hardness of heart leads to an irreparable spiritual condition (Prov. 29:1).
2. Wisdom teaches the believer to have Divine viewpoint concerning the poor (Prov. 29:7).
3. Unbelievers typically hate believers, because they hate the light, but believers love

unbelievers, as they are burdened for their soul (Prov. 29:10).

Proverbs 30

1. Agur the son of Jakeh is the author of Proverbs 30.
 - a. אָגוּר ^{#94}: *gathered*.
 - b. יָקֵחַ ^{#3348}: *blameless*.
 - c. Some have viewed “Gathered” the son of “Blameless” to be poetic language with reference to Solomon the son of David.
 - d. It is better to accept the fact that Agur is otherwise unknown to readers of Scripture, as are his two pupils, Ithiel and Ucal.
2. Agur begins his proverbial message with a declaration of humility (Prov. 30:2,3), and an investigation of Deity (Prov. 30:4).
3. Agur teaches the primacy of Scripture (Prov. 30:5,6).
4. Agur had two basic daily prayer requests (Prov. 30:7-9).
 - a. The spiritual-life request—protect him from the false message of evil (Prov. 30:8a).
 - b. The temporal-life request—provide him with sufficient provision for the day (Prov. 30:8b,c).
 - 1) Not too much (Prov. 30:9a).
 - 2) Not too little (Prov. 30:9b).
5. Agur describes a generation that follows Satan’s self-centered system (Prov. 30:11-17).
6. Agur describes the necessity for wisdom in romantic relationships (Prov. 30:18,19).
 - a. The x, x+1 formula occurs once again here, highlighting the x+1 item: the way of a man with a maid.
 - b. Romantic relationships may soar high (the eagle) indicating great happiness.
 - c. Romantic relationships may slither low (the serpent) indicating great misery.
 - d. Romantic relationships are subject to stormy winds (the ship) indicating the precarious nature of romance.
 - e. Wisdom in romantic relationships is particularly vital because the world

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system has a totally different standard for sexual activity (Prov. 30:20).

- 7. Agur describes the nature of improper promotion (Prov. 30:21-23), and the wisdom that is often found in little things (Prov. 30:24-28).
- 8. Agur illustrates examples of majestic parades (Prov. 30:29-31), and the dangers of self-exaltation (Prov. 30:32,33).

Proverbs 31

- 1. King Lemuel is the author of Proverbs 31.
 - a. לְמוּאֵל l^emuw'el #3927: *for God*.
 - b. Some have viewed Lemuel as a mother's name (Bathsheba's name) for Solomon.
 - c. It is better to accept the fact that Lemuel is otherwise unknown to the readers of Scripture, as is his mother.
- 2. Lemuel's mother warned him against dangers to his throne (Prov. 31:2-7).
 - a. Women (Prov. 31:3).
 - b. Alcohol (Prov. 31:4-7).
- 3. Lemuel's mother admonished him to fulfill his responsibilities to the afflicted and needy (Prov. 31:8,9).
- 4. The Virtuous Woman (Prov. 31:10-31) is a song taught by Lemuel's mother (Prov. 31:1).
 - a. The song is an acrostic psalm—each verse beginning with sequential letters of the Hebrew alphabet.
 - b. Psalms began with “the ideal man” (Psa. 1:1-3), and Proverbs concludes with “the ideal woman” (Prov. 31:10-31).
- 5. The acrostic:
 - א. Every woman should strive to be an אִשְׁת־חַיִל 'esheth-chayil: *woman of excellence* (Prov. 31:10; Ruth 3:11). Every man should search for such a woman to be his wife.
 - ב. A husband can בָּטַח batach #982 trust his wife (Prov. 31:11), because he trusts in the Lord (Psa. 22:4,5), Who provided this wife for him (Prov. 18:22; 19:14).

- ג. She should גָּמַל gamal #1580 express bountiful goodness to her husband (Prov. 31:12; Rom. 12:10).
- ד. Her bountiful goodness comes as she דָּרַשׁ darash #1875 hunts for economical bargains (Prov. 31:13), and
- ה. buys her groceries wholesale (Prov. 31:14).
- ו. Her bountiful goodness comes as she rises early to start the day right (Prov. 31:15).
- ז. She also engages in productive financial endeavors on behalf of the family income, as she זָמַם zamam #2161 considers wise real-estate investments.
- ח. She keeps herself physically fit (Prov. 31:17).
- ט. Her Godly work leaves a good טַעַם ta'am #2938 taste in her mouth as she understands the value of her work-assignment (Prov. 31:18).
- י. Her יָד yad #3027 hands and palms are busy at night (Prov. 31:19) so that
- יא. Her כַּף kaph #3709 palms and hands can be gracious to the poor and needy (Prov. 31:20).
- יב. She לֹא lo' #3808 does not fear for her household, because the Lord has graciously provided for them (Prov. 31:21).
- יג. She does not crave her husband's gifts, as she has manufactured her own מְרִבְדִים marbaddiyim #4765 bedding and formal wear (Prov. 31:22).
- יד. Her husband is נֹדָע nowda' #3045 known because of her Godliness and blessing towards him (Prov. 31:23).
- טו. She has another income through selling סָדִינָי cadiyn #5466 linen wraps and belts (Prov. 31:24).
- טז. She has dressed herself with spiritual עֹז 'oz #5797 strength and dignity (Prov. 31:25; 1st Tim. 2:9,10; 1st Pet. 3:3,4).

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- פ. Her פֶּה ^{#6310}peh mouth is a source of wisdom and kind teaching for her children (Prov. 31:26).
- צ. She is a צַפָּחָה ^{#6822}tsaphah watchman for the ways of her household (Prov. 31:27).
- ק. Her children and her husband קוּמֵם ^{#6965}quwm rise (Prov. 31:28) to bless and praise her for—
- ר. Excelling in comparison to רַב־רַב־רַב ^{#7227}rab many other noble women.
- ש. Outer beauty is שֶׁקֶר ^{#8267}sheqer deceitful and empty. Women should be striving for inner beauty, and that should be the priority for men to seek as well (Prov. 31:30).
- ת. Husbands are commanded to grant their wives honor and praise for the fruit of their hands (Prov. 31:31; 1st Pet. 3:7).

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