

## **The Book Of Proverbs, Detailed Bible Study Outline**

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*(Sections 17-20, and Page 36, By Steve Jackson)*

### **Exciting Prelude to the Study!**

1. Proverbs are pithy sayings that impart divine wisdom (2 Timothy 3:16).
2. The Book of Proverbs is the third of the five poetry books in the Bible: Job, Psalms, Proverbs, Ecclesiastes, Song of Solomon.
3. Solomon wrote Proverbs 1-29 for sure (25-29 having been compiled by Hezekiah's scribes between 715-686 BC). Proverbs 30 and 31 are attributed to other authors (Agur and King Lemuel), but an etymological case can be made for either or both of these to have originated with Solomon. Solomon is also the author of Ecclesiastes, Song of Solomon, Psalms 72, 127, and possibly Psalms 128, 129, and 130. See also 1 Kings 4:32 and Ecclesiastes 12:9.
4. Date written: Between 970 BC and 931 BC, Cf. 1 Kings 3 (Solomon asked for and received great wisdom at the beginning of his reign).
5. Main Themes of the Book of Proverbs (Sampling of Proverbs)
  - a. Fear of the Lord (1:7, 3:7, 15:16)
  - b. Pride and Humility (16:18-19, 18:12, 29:23)
  - c. Wisdom and Foolishness (10:21, 12:15, 23:9)
  - d. God's Pathways and Sin's Pathways (3:5-6, 4:14-15, 20:24)
  - e. The Greatest Theme, Jesus Christ, the Attribute of Divine Wisdom Personified, Cf. John 5:39 (The Old Testament is Christocentric), (Proverbs 8:1-11), Cf. Isaiah 11:2; Revelation 1:4, 3:1, Cf. Daniel 2:20; Romans 16:27; 1 Corinthians 1:24; Matthew 13:54, the greatest glory in getting the greatest theme (Proverbs 4:7-9 applied)

## **Proverbs Bible Study, Detailed Outline, Verse by Verse**

1. 1:1-7, The Inspired Introduction
  - a. 1:1, “proverbs” are pithy sayings that impart divine wisdom, “of Solomon” (the third human) king of Israel, “son of David”, a type of the greater Son of David who also spoke with great wisdom (Matthew 1:1,6, 13:3)
  - b. 1:2-3, these things are spiritually discerned, and we do well to make application to prayer (Philippians 1:9-11)
  - c. 1:3, “equity” is impartial administration of justice and implies sincerity in all dealings, Cf. Psalm 99:4; Isaiah 59:14; Micah 3:9; Malachi 2:6, it does not mean equality of results attained even at the cost of impartiality as the term has been hijacked to mean today
  - d. 1:4, “simple” of mind, lacking and needing basic understanding, “young man” is needful of it, “knowledge” of the right kind is profitable (2 Peter 3:17-18), but the wrong kind of knowledge can be destructive, “discretion” is prudence, cautious reserve, and not overly impetuous
  - e. 1:5, the “wise” hear and do not shoot off the lip or come to the table seeking to fault find, “increase learning” is to gain useful knowledge, “attain wise counsel” to a right use of knowledge, wisdom is knowledge used rightly to and for the glory of God
  - f. 1:6, the wise put effort into understanding Bible truths (Acts 17:11; John 5:39)
  - g. 1:7, the first of our major themes is introduced directly, “The fear of the LORD” is healthy reverence for our Creator, God, Savior, Lord, and Judge, it is where it all begins, fools think they know everything, but having despised divine wisdom and doctrine, all they know is unrestrained sin, lawlessness, rebellion against authority, strife, societal disorder (Judges 21:25 applied)

## 2. 1:8-19, Shun Evil

- a. 1:8-9, familial honor and obedience lead to divine blessing as general principle (Ephesians 6:1-3; Exodus 20:12), Apply-the respect we give our earthly parents is often indicative of our hearts towards our heavenly Father
- b. 1:10, resist temptation as general principle (Cf. Proverbs 4:14-15), “Do not consent” even in the face of pressure, boundaries set firm internally and externally as aids
- c. 1:11-12, Cf. Exodus 23:2
- d. 1:13, robbery, looting, etc.
- e. 1:14, for there is no honor among thieves
- f. 1:15-16, ibid. prelude 5d, sin’s pathways, evil activity and rioting are in that path
- g. 1:17-18, sin is destructive, none escape, Numbers 32:23
- h. 1:19, the misery of greed (Cf. Matthew 27:5; Luke 12:16-21; 1 Timothy 6:9)
- i. Case Study, Gang Activity
  - i. 1:8, or its absence entirely
  - ii. 1:11a, a place to “belong”
  - iii. 1:11b, initiation rites
  - iv. 1:14, getting in deep
  - v. 1:17, the net is spread, then death, suicide, or jail

## 3. 1:20-33, Hear Wisdom

- a. 1:20, Jesus Christ is “Wisdom”, Cf. 1 Corinthians 1:24, Romans 16:25-27, He calls out to us today loudly and not in a secret unknown way (Isaiah 45:19,22; Acts 26:26)
- b. 1:21-22, there are two competing exhortations at every city square and life crossroads, Will it be the church house or the bar house?
- c. 1:23, repentance (Acts 3:19), the Spirit (1 Samuel 10:6; Psalm 51:11; Acts 1:8, 2:38; Ephesians 1:13-14), and God’s Word and words (1 Corinthians 2:14-16)

- d. 1:24, divine pleading, “stretched out my hand” in love and mercy, to disregard is to invite the stretching out of God’s hand in wrath (Isaiah 9:12,17,21),the gospel application (John 3:36)
  - e. 1:25-29, those who do “not choose the fear of the LORD” (v.29) will have other “terror” (v.27), Cf. Isaiah 2:10-11, note “calamity...terror...destruction...distress...anguish” all come but fools seek to find remedy apart from God—even the unbeliever knows the hopelessness and futility of it
  - f. 1:28, the frightening warning to those who might be inclined to come but too late, with a parable and an actual event (Matthew 25:1-13; Luke 16:19-31)
  - g. 1:30-33, v.31 Cf. Numbers 32:23, sin’s fruit for “fools” (v.32) contrasted with righteousness’ fruit of “whoever listens” (v.33) to the wisdom of God, let us both live and die according the wisdom of God “without fear of evil” (Cf. Psalm 23:4; Numbers 23:10)
4. Proverbs Chapter 1, Self-Test
- a. Who was the human author of the Book of Proverbs, and what other inspired books did he write?
  - b. Write out the last verse of the introduction (Proverbs 1:7).
  - c. “If sinners entice you”, how should you respond? What should we set as an aid?
  - d. Who is wisdom personified? Give Bible reference(s).
  - e. In Proverbs 1:23, what three major things are profitable for the godly individual?

5. 2:1-5, Conditional Promises (If...Then)
  - a. 2:1, “if you receive my words” (words of wisdom), “And”
    - i. 2:1, hide them in the heart (Psalm 119:11)
    - ii. 2:2, listen carefully to them
    - iii. 2:2, apply what you hear (Luke 11:28)
    - iv. 2:3, seek discernment (John 7:24)
    - v. 2:3, pray for understanding
    - vi. 2:4, seek and search daily, expend much effort
  - b. 2:5, “Then” spiritual understanding will follow
  - c. Apply, nature of conditional promises, and note one example of each of the six disciplines with results, set forth concisely by six different people
  
6. 2:6-22, Blessings of Receiving God’s Conditional Promises
  - a. 2:6, knowledge, understanding, wisdom
  - b. 2:7, a storehouse of wisdom, received cumulatively, a wellspring (source) from which to draw pure water
  - c. 2:7-8, divine protection and preservation (Jude 1:24-25)
  - d. 2:9, an understanding of justice and right application of it, both generally and personally, discuss “equity” and the concept of fairness
  - e. 2:9, “every good path”, *ibid.* 5d
  - f. 2:10, pleasantries of soul (Matthew 11:28-30; John 14:1,27)
  - g. 2:11-12, “Discretion”, defined by Thompson as “prudence, cautious reserve”, the Word of God brings into balance those who will listen to it, they will not speak, act, or think hastily but rather work through the potential consequences in consult with God in prayer and the counsel of His Word, Cf. James 1:19-20 applied—lack of discretion is at the root of the talker, who is also often angry at the root (note the connection made here)
  - h. 2:13, “Friend, why did you leave the faith and godly company?” For passing pleasures, misplaced priorities, or has the truth become an offense?, John 6:60-69 applied

- i. 2:13, Why do so many young people (pre-teens, teens, young adults) “leave the paths?” Temptations to and allures of sin now seen by those who had previously lacked exposure to them and opportunity. Our response in family and church, not compromise but reaffirmation of holiness and truth, and more prayer, Proverbs 22:6 does not guarantee consistency, but is general principle.
- j. 2:14-15, the many schemes of evil
- k. 2:16-19, the immoral woman (also apply to players)
  - i. 2:16, makes you feel special (by flattery)
  - ii. 2:17, never satisfied in marriage
  - iii. 2:17, covenant breakers, forgetting that marriage is “a threefold cord” (Ecclesiastes 4:12 applied)
  - iv. 2:17, puts pleasure before acting honorably
  - v. 2:18, spiritual death, and physical death (STD’s)
  - vi. 2:19, the secret life becomes a twisted web, people become trapped in it and/or hardened by it
- l. 2:20, the right example, the right less traveled path, “paths of righteousness” are absent guilt, shame, traps, treachery, and the tangled webs of life
- m. 2:21, “the land” as the place of promise (Hebrews 4:1-9)
- n. 2:22, the wicked who cast their lot here on earth only will be sore disappointed when they are cast out of it

## 7. Proverbs Chapter 2, Self-Test

- a. What seven things in Proverbs 2:1-4 result in the promise of Proverbs 2:5 if we do them?
  
  
  
  
  
  
  
  
  
  
- b. What things can dabbling with an immoral woman or player result in, according to Proverbs 2:16-19?

8. 3:1-12, General Exhortations Specifically Posed to the Young
  - a. 3:1, “My son” addresses younger folks, but applications are always to be had in a general sense, “do not forget my law” implies that the parent/mature party has imparted that which is meant for a lifetime
  - b. 3:2, “long life” is made more likely by right (wise and godly) living, “peace” (Cf. Psalm 119:165; John 14:27)
  - c. 3:3-4, “mercy” (not getting what you deserve) can “forsake you” in the sense of experiencing the sure consequences that follow sinful paths, departure from “truth” will introduce unnecessary heartache and make you a laughingstock, Christian/Church, Stand strong, and have grudging respect from men and reward from God.
  - d. 3:5, “Trust” (do you have a trust issue, with men it can be understood but with God why so?), “all your heart” means that our first inclination is to trust and to be all in the everlasting arms (Cf. Isaiah 26:3-4), this also is faith, “own understanding” is apart from the Lord, let not Judges 21:25 be your rule of life though it be the subjective clarion call of the world today
  - e. 3:6, “all your ways”, not being selective as to which areas of your life you will submit to God, divine direction promised to those who will follow the lead (Try it today!)
  - f. 3:7, conceit rebuked (it is a branch of pride), Cf. Proverbs 1:7 (ibid. 1g), “depart from evil” is to practice biblical separation (Cf. 2 Corinthians 6:11-18)
  - g. 3:8, “health” and “strength” the general results of living a godly lifestyle, but not guaranteed for the Christian, let us apply in context but not make a new gospel of it  
[https://www.firmfoundationri.com/images/The\\_Prosperty\\_Gospel-Another\\_Gospel.pdf](https://www.firmfoundationri.com/images/The_Prosperty_Gospel-Another_Gospel.pdf)
  - h. 3:9-10, honoring God with our God-given possessions, generosity results in blessings for the giver, Acts 20:35 as principle, and 2 Corinthians 9:6-11 applied for us today

- i. 3:11-12, divine chastening by a loving Father, always appropriate (not too soft and not too hard), of love and for the purpose of correction, Cf. Hebrews 12:3-11
9. 3:13-35, Wise People are Happy People! (As v.13 states!)
- a. 3:13-15, finding wisdom akin to finding a treasure, finding Wisdom personified in Christ, Cf. Matthew 13:44, trading the foolishness of humanism (false wisdom and vain philosophies) for that of Colossians 2:3-8
  - b. 3:16, wisdom is a causative agent of longevity, prosperity, and honor, though not a guarantee, Leviticus 19:32 applied, respect for elders is in part for their wisdom
  - c. 3:17, “Her ways” lead to a peaceful life, free from drama and full of quietness and peace, apply wisdom to live a life without manipulation, emotional roller coasting, and general strife (unnecessary arguments, anger, bitterness, fretting, anxiety, etc.), your spouse and family will love you for making such wise applications, they may follow suit or not but you conduct yourself wisely anyways
  - d. 3:18a, wisdom a tree of life (Genesis 2:9, 3:22,24; Revelation 2:7, 22:2,14), Apply- Wise living is the closest thing on earth to living in the Paradise of God
  - e. 3:18b, again, Wise People are Happy People!
  - f. 3:19-20, the exceeding wisdom of God evident by His work, Apply- So too wisdom ought to be evident by what we do, in our work, also note the inverse- that if wisdom is seen by work, then lack of work and effort in doing it right and well begets laziness and folly, a bad testimony
  - g. 3:21-24, security and fearlessness, the secret to a good night’s sleep is conducting your life wisely and with discretion, so that you need not fear that your sin will catch up with you when you awake in the morning

- h. 3:25a, “sudden terror” such as a crime scene, lockdown, contagious disease, or threat of someone to harm you or act disruptively in your life, “Do not be afraid” but fearless in spirit in the Lord during and through these times; 3:25b, “trouble from the wicked” as sin is the motive and the goal for such folks, KJV has “desolation of the wicked” which also brings in the sense of how their reaping what they sow may affect you, apply all of 3:25 to apply to taking courage to cast your lot with God and say to abusers “no more” (whether tyrants, authority figures, parents, spouses, or others) who seek to cause fear, entrap, and control (Cf. Proverbs 22:24; Ecclesiastes 7:26; 2 Corinthians 6:14; 1 Corinthians 7:15), “when it comes”- not if but “when” (Cf. Job 5:7)
- i. 3:26, adversity should increase your faith (Cf. Romans 5:1-5; James 1:2-6), the Lord “will keep your foot from being caught” if you walk towards Him and not away from Him when the storms of life come
- j. 3:27, benevolence “to whom it is due” (Cf. Romans 13:7-10), What “is in the power of your hand?”, a kind word, a handwritten note, a timely phone call, a word in season, a hand up (not a hand out; Cf. 2 Thessalonians 3:10-13)
- k. 3:28, benevolence should be automatic and without hesitation or procrastination (Cf. Matthew 5:42)
- l. 3:29, duty to neighbors, goodwill, neighbors in good standing look out for one another (Proverbs 27:10)
- m. 3:30, making trouble, initiating strife forbidden, Why do men do this? Jealousy, insecurity, prejudices, etc.

- n. 3:31, Cf. Proverbs 24:1-2, “oppressor” (Heb, Lit: “Man of Violence”), who seems to succeed by taking an aggressive approach, but does not succeed in God’s eyes, when we study his ways, we imitate him unawares (language, etc.)
  - o. 3:32, the “perverse” an “abomination” (Leviticus 18:29), spiritual knowledge attained and rewarded (Cf. Psalm 25:14; Daniel 2:19; Matthew 13:10-13)
  - p. 3:33, blessings and cursing abiding on a place, blessing of homes scriptural, and evil spirit may inhabit a place, there is peace there or unrest (apply to home, work, church, other)
  - q. 3:34, Cf. Galatians 5:7, “scorner” full of pride and own ways, “lowly” is emptied of pride, leaving room to add “grace” in
  - r. 3:35, Is this not the gospel? (John 3:36)
10. Proverbs Chapter 3, Self-Test
- a. Write out and recite Proverbs 3:5-6.
  - b. List four general results found in Proverbs 3 that are made more likely by following godly wisdom.
  - c. Where in Proverbs 3 do we find the secret to a good night’s sleep?
  - d. To whom does the wise Christian owe benevolence?

11. 4:1-13, Security in Wisdom
  - a. 4:1, the need to “give attention”, to slow down in this fast world, and take the time to learn truth and wisdom, Discuss—Examples of when we did and did not do this
  - b. 4:2, “good doctrine” is Bible doctrine, it is supernaturally revealed, Jesus Himself spoke and taught doctrinally (John 7:16-18), Timothy and Titus were instructed to teach “good doctrine” (1 Timothy 4:6; Titus 2:1), and every qualified elder holds fast to it (Titus 1:9)
  - c. “Do not forsake my law”, the OT Law of God had been made his own, Will you make the NT Law of Messiah your own? Cf. Galatians 2:16, 6:2
  - d. 4:3-4, the security of a good childhood can be brought into adulthood if we continue according to its godly foundations, this principle essential for youth, as so many reach the teens and twenties and lose biblical moorings
  - e. 4:5-9, Christologically understood and applied, *ibid.* Prelude 5e., (John 5:39, “search the scriptures” and find Him here), to “Get wisdom!” is imperative, spiritually speaking we must ‘Get Christ!’, He is “The Principal Thing” needful above all else (Matthew 13:45-46), and His wisdom is that which brings life and enjoyment of it (Matthew 13:54; Isaiah 11:2 [Cf. Revelation 1:4, 3:1]), “Exalt” Jesus and He will promote you spiritually (even to heaven), “honor” if found in a life lived godly and with integrity, “crown of glory” our reward (specifically for shepherds in 1 Peter 5:4, but every glorious crown is from Him and rightly His [Cf. Revelation 4:10-11]).
  - f. 4:10, a general truth but not a guarantee, sin erases years from our lives
  - g. 4:11, Solomon (the preacher, and the father in this context) has done his job, You have the same job to do for those in your sphere/entrusted to your care. 1 Peter 4:10.

- h. 4:12, When we walk and run with the Lord, there are no spiritual hindrances. But when we don't what hindrances hold us back? For what reasons do we fall? 20 Pitfalls-
  - i. Lack of sympathy, Matthew 15:23; Mark 10:13
  - ii. Discouraging circumstances, Luke 5:18-19
  - iii. Unbelieving friends, Mark 5:35
  - iv. Scoffers, John 9:24; Nehemiah 4:10
  - v. Failure to wait for divine delays, John 11:3-6,32-33
  - vi. Worldly allurements, Genesis 19:26
  - vii. Attempting to rely on worldly means, 1 Samuel 17:39
  - viii. Unbelief, Matthew 13:58
  - ix. Worldly possessions, Matthew 19:22
  - x. Imaginary hindrances, Mark 16:3-4
  - xi. Family ties, Luke 9:59-62
  - xii. Every weight generally, That sin which is most tempting to you rearing its ugly head specifically, Hebrews 12:1
  - xiii. Prayerlessness, or praying in a state of sin, James 4:1-3; 1 John 5:16
  - xiv. Infrequent repentance, 1 John 1:9 and its context
  - xv. Failure to resist sin, Hebrews 12:4
  - xvi. Spiritual Laziness, Matthew 25:26-27
  - xvii. Neglecting to use spiritual gifts, 1 Timothy 4:14
  - xviii. Not holding to sound doctrine, 1 Timothy 4:16
  - xix. Failure to prioritize the Word of God, 2 Timothy 3:16; Psalm 1, Psalm 119 (too many verses to list)
  - xx. Neglecting the church assembly, Hebrews 10:25; Acts 2:42
- i. 4:13, "instruction" necessary for godliness, and is a twin sister of "wisdom" (Proverbs 4:5-6)

12. 4:14-19, Do Not Enter
  - a. 4:14-15, “DO NOT ENTER” is a big Bible sign, this path is closed to you, there is ample signage at the entrance and along the way with 5 instructions-
    - i. “Do not walk the way of evil” (when you see a situation arising, flee from it)
    - ii. “Avoid it” (the next time you cut through Sin’s yard, go around)
    - iii. “Do not travel on it” (this is not the Christian life)
    - iv. “Turn away from it” (if you find yourself on this path, repent, do a 180)
    - v. “Pass on” (when you see the sign, don’t stop to deliberate whether or not you will indulge)
  - b. 4:16, As Haman, a preoccupation with evil, vengeance, revenge, hate, Cf. Esther 3:5-6, this happens so often at night, with drink, and/or in crowds
  - c. 4:17, “bread of wickedness”, Cf. Psalm 14:4; Jeremiah 10:25; “wine of violence” is unrestrained violent behavior, the inhibitions being down, literally by alcohol or drugs, or more broadly, lacking moral inhibitions and stifling conscience
  - d. 4:18, “ENTER PATH OF THE JUST HERE”, spiritual progression of children of the Light, “Sun of Righteousness” is the “Light of the World” and our guide (Malachi 4:2; John 8:12), Psalm 84:5-7 is a preeminent pilgrim passage in the Psalms, “the perfect day” is that day when we will find ourselves in our God and Savior’s presence in heaven
  - e. 4:19, “the way of the wicked” is that of spiritual darkness, and temporal and eternal insecurity

13. 4:20-27, The Heart, Man's Inmost Being
  - a. 4:20, a restatement (Cf. 4:1,10), we recall Jesus' words recorded in John 12:46-50 as we read this verse following Proverbs 4:18-19 (ibid.12d-e)
  - b. 4:21-22, taking care of our spiritual health
  - c. 4:23, the centrality of the "heart" as man's inmost being, who a man or a woman truly is, the negative- Cf. Matthew 15:15-20 as expositing Jeremiah 17:9-10, the positive- Cf. Psalm 51:10; Ezekiel 36:26; John 14:15-17; 2 Corinthians 5:17; Hebrews 8:7-13
  - d. 4:24, sins of the tongue, which originate of the heart (as in prior verse and Cf. Matthew 15:18), "deceitful mouth" (reflective of the heart, Cf. Genesis 3:1), Solomon learned well from his father David (Psalm 34:13)
  - e. 4:25, Cf. Job 31:1; Psalm 5:3
  - f. 4:26-27, the believer's walk
    - i. A faith walk, 2 Corinthians 5:7
    - ii. A walk with God the Holy Spirit, Galatians 5:16
    - iii. A consistent walk, Ephesians 4:1
    - iv. A walk in love, Ephesians 5:2 (Christ's example, that by which love is defined, 1 Corinthians 13:4-7)
    - v. A cautious walk, Ephesians 5:15 (in wisdom)
    - vi. A walk in the light, 1 John 1:7
    - vii. An imitative of Christ walk, 1 John 2:6 (Matthew 5:48 sets the divine bar, which promotes humility)
  
14. Proverbs Chapter 4, Self-Test
  - a. Proverbs 4:2 speaks of "good doctrine." Whose doctrine is it? And which individuals stress the need for sound doctrine in the New Testament? Give Scripture references.



15. Proverbs 5:1-14, The Perils of Adultery
  - a. 5:1, “My son”, every man being Solomon’s “son”, applicable to daughters also, but the preoccupation is more peculiar to men
  - b. 5:2, “preserve discretion”, which is cautious reserve, temperance in behavior, self-control (Galatians 5:23), “keep knowledge”, to preserve and keep emphasizes consistency in one’s heart, mind, walk, speech, and life
  - c. 5:3, the temptress uses seductive speech, including innuendo (suggestive speech) and flattery; Application can be made to all sin, and its appeal to the three areas of temptation (1 John 2:16)
  - d. 5:4, the end result is much worse than the promise of a night or season of pleasure, “bitter as wormwood”, a bitter plant associated with alcohol and medicine, in the Bible it has negative meaning in which divine wrath is invoked in context (used that way here, and also in Deuteronomy 29:18; Jeremiah 9:15; Revelation 8:11), “sharp as a two-edged sword” so that if you touch the blade of this sin on either side, you are sure to get cut
  - e. 5:5, this is dabbling with hell, of which you have been warned, lust is a kingdom of darkness in whatever form, and it is most often done in darkness for shame of sin
  - f. 5:6, such ways stand in stark contrast to that which your conscience informs you of, and which you have learned from the Lord (and parents, teachers, etc.)
  - g. 5:7-8, Solomon speaks to the one who may still yet coddle the opportunity to eat of the forbidden fruit of sexual sin, to stay away, not to find reasons to drive by her house or look at those images, stay on God’s side of the street, and be holy in all your conduct, Isaiah 59:5-8 applied
  - h. 5:9-11, there is no honor in sin, no profit in sin, and no life in sin, and the one who chooses sin will rue the day

- i. 5:12-13, having fallen prey to sin's devices, the sinner has no one to blame but himself, for he was duly warned, so are all those who are partakers of this study
  - j. 5:14, the first aspect of this is the loss of testimony and reputation among the people of God, and the second aspect is the depravity of the one who enters the church house and/or joins holy company with a heart bent on sin (be it lust or otherwise) rather than on communion with God, Cf. Numbers 25:6,14-15 (Bible example, case study)
16. Proverbs 5:15-23, "Drink Water from your own cistern"
- a. 5:15, a "cistern" is a waterproof receptacle for holding liquids, and a "well" is a deep place from which one may draw water, let our marriages be both waterproof (not allowing anything out or foreign matter in) and deep
  - b. 5:16, the KJV translation seems odd to us in the vernacular of 2024, but the NKJV translation brings the sense of the word in a rhetorical way, as water is a valuable commodity, why would we waste the blessing of the resource?, Apply to marital (eros) love, Apply to John 3:5 to the phrase "born of water"
  - c. 5:17, monogamy is God's design for marriage, and even mutually agreed upon expediency does not abrogate that
  - d. 5:18, "wife of your youth", how wonderful it is when young sweethearts make a life of it, and have a happy and fulfilling lasting marriage
  - e. 5:19-20, there is only one place a man should go to find fulfillment—his wife, further principles for both man and wife are found in 1 Corinthians 7:1-5
  - f. 5:21, no adulterer will get away unseen by God, our lives are cycloramas set before Him, Cf. Hebrews 13:4
  - g. 5:22-23, a final plea by Solomon (inspired by God the Holy Spirit) to reiterate the gravity of the instruction found in Proverbs Chapter 5

\*\*\*Sections 17-20 of this study outline are by Steve Jackson

17. Proverbs Chapter 5, Self-Test
  - a. How is the adulterous woman described in verses 1-6?  
How could we explain this in non-figurative language?
  
  - b. What are three instructions/warnings given to avoid the pitfalls of sexual sin?
  
  - c. How can we deal with lustful temptations in a healthy way?
  
  - d. True or false: If a husband and wife both agree to sleep with other people, this is okay as long as it is completely mutual. Why or why not?
  
18. Proverbs 6:1-5, Dangerous Promises
  - a. 6:1-2, Surety is the act of taking responsibility for another's debt or obligation. Modern vernacular "cosigner." Wisdom precludes making rash decisions about our financial responsibilities. Do not be "snared" or trapped by another's debt. Better to give what help you

can than risk what God has given you (Proverbs 11:15, 17:18, 22:26).

- b. 6:3, Under such circumstances, the best approach is to humble yourself. Whether before your friend or the creditor demanding payment. You are at their mercy should payment default. Pleading in humility is superior to anger driven demands.
  - c. 6:4, Make every effort to discharge this obligation with all due diligence. The lack of sleep implies urgency and seriousness.
  - d. 6:5, Free yourself at all costs. The image is that of a wild animal attempting to escape.
19. Proverbs 6:6-11, The Folly of Laziness
- a. 6:6-8, Avoid laziness at all costs. Be wise and consider the work ethic of ants, for they are a prime example of industry, diligence, and planning, working in due season to provide for their needs all year long (Proverbs 13:4, 15:19, 26:16).
  - b. 6:9-11, While the ant works all day long, mankind often indulges in laziness, to his own detriment. A little here, a little there...The more we indulge, the easier it becomes, until we find ourselves in a place of need, seemingly out of nowhere and against our true will. But God intended from the beginning that man should work (Genesis 2:15; Ecclesiastes 10:1; 1 Corinthians 5:6; 2 Thessalonians 3:10)
20. Proverbs 6:12-19, The Wicked Man
- a. 6:12, Literally translated “man of Belial”, A wicked man is a worthless man to the kingdom of God, good for nothing. A perverse mouth is not just filthy language, but any speech that is ungodly. Lies, deceit, flattery, blasphemy, maliciousness, etc. (Proverbs 4:4; Matthew 12:30,34-37; Colossians 4:6).

- b. 6:13, In this sense, wink, shuffle, and point are indications of deceit. Purposefully concealed signs so as not to convey ulterior motives to another person, without detection (Psalm 35:19; Proverbs 10:10).
- c. 6:14, The heart of the wicked man is filled with evil thoughts, as proven by his speech. His actions follow his heart's desire, and he deliberately causes problems (Matthew 15:18-19; Proverbs 16:27-28, 17:14, 26:18-21)
- d. 6:15, The destruction that awaits a wicked mouth will come as a surprise to he who enjoys it so thoroughly. Seemingly out of nowhere, at times irreversible (Proverbs 29:1; Ecclesiastes 9:12; Jeremiah 15:8,1; 1 Thessalonians 5:2-3)
- e. 6:16-19, God hates all sin, but the seven listed here act as a generalized summary of the previous warnings (Deuteronomy 25:16; Psalm 11:5; Romans 8:6-7).
  - i. "A proud look"- conceited, self-love, haughtiness, arrogance (Proverbs 11:2, 16:18; 1 Peter 5:5)
  - ii. "A lying tongue"- falsehood, deceit (Psalm 5:6, 31:18; Proverbs 12:22)
  - iii. "Hands that shed innocent blood"- unjust violence, murder (Exodus 20:13; Joel 3:19)
  - iv. "A heart that devises wicked plans"- schemers (Exodus 1:10; Ecclesiastes 7:29; Micah 2:1-2)
  - v. "Feet that are swift in running to evil"- intentioned toward evil (Isaiah 59:7; Romans 3:15)
  - vi. "A false witness who speaks lies"- (Exodus 20:16, 23:1-3; Proverbs 12:17, 19:9)
  - vii. "One who sows discord among brethren"- deliberately causing problems between others, busybodies (Job 4:8; Proverbs 16:28)

21. Proverbs 6:20-35, Beware of adultery
  - a. 6:20, filial obedience and honor, those predisposed to these will also be predisposed to giving obedience and honor to God (who designed these lines of authority)
  - b. 6:21-22, the duty of the children corresponding to the duty of the parents as spelled out in Deuteronomy 6:1-9
  - c. 6:23, Cf. Psalm 119:105, “reproofs of instruction” are guidance to “the way of life” (Proverbs 4:18; Cf. John 14:6)
  - d. 6:24-25, do not open yourself up to the “seductress”, her “beauty” is external only but inside is rot, “eyelids” a means of flirting, and makeup is applied with seductive purpose, a wise man once said, “If God had wanted that stuff on your face, He would have put it there!”
  - e. 6:26-27, sin is surely destructive, this sin particularly so, “precious life” in view is both physical and spiritual
  - f. 6:28-29, the man who indulges his flesh with such a woman (or women), likewise the woman who will dabble with the man (or men) willing to stray, will bear guilt and consequences, this deals with extramarital relations on the part of one or both parties
  - g. 6:30-31, stealing does not bring forth the same deep emotional heart responses as adultery, which include anger, betrayal, revenge, and all with passion
  - h. 6:32-35, there is no way out, consequences shall ensue and they will bring shame, there will not be a point where forgiveness (or appeasement or a bribe) takes over even if passion does not get you killed or otherwise reputationally destroyed (Cf. Song of Solomon 8:6-7), for the Christian this is more so (loss of fellowship with God, putting a nail in the Savior Jesus Christ by presumptuous sin, and divine judgment on top of consequences with men—especially those closest to you)



23. Proverbs 7:1-5, “My son, keep my words”
  - a. 7:1, we learn that the continuing exhortations for the young man (or any person of any age) to follow divine wisdom are necessary (2:1-2, 3:1, 4:1, 5:1, 6:20), the importance of staying in prayer, the word, the church
  - b. 7:2, “live” (Deuteronomy 8:3; Job 23:12), “apple of your eye” is the object of one’s affection (Cf. Deuteronomy 32:10; Psalm 17:8; Zechariah 2:8; Ezekiel 24:16)
  - c. 7:3, not to display them in phylacteries with a heart of hypocrisy, but to take them in heart, the heart of the New Covenant as expressed in Jeremiah 31:33
  - d. 7:4, kinship with Christ can be found and cultivated by kinship with the divine attributes, Christ is Wisdom in its fullness and the subject and object of Proverbs
  - e. 7:5, coming back to a reminder of the subject of the previous chapter, because the Lord judges that needful
  
24. Proverbs 7:6-27, The Harlot and the Unwise Young Man
  - a. 7:6-9, Solomon tells the story of a scene that he has seen play out over and over again, the imagery of heading into temptation as heading into darkness
  - b. 7:10-11, “loud and rebellious” women are not marriage material, and should be avoided by all, they are not of the light but of the darkness
  - c. 7:12, unsettled nature of the loose woman
  - d. 7:13-14, she fancies herself religious, thus seeking to assuage the man’s shallow conscience, he will deceive himself and (he thinks) others by presenting her as a strong Christian woman who is in a season of struggle
  - e. 7:15-18, the appeal to the pleasure seeker, ‘if it feels good, do it’ crowd, indeed this is a tempting appeal to any man (young or old), and increasingly the reverse is true regarding men (often irresponsible men at home because they will not work) towards women

- f. 7:19-20, the adulteress reassures the simple man that they will not be caught, he is away on business, such job arrangements in marriages provide unique temptations to the spouse away and the spouse at home
  - g. 7:21-23, the young man yields, his moral, religious, and safety objections being removed by her speech, but he failed to see that sin is destructive and “would cost his life”, discuss the many ways this is so
  - h. 7:24-27, the conclusion, wandering down the pathways of sin leads to spiritual death, for the believer temporal consequences and loss of rewards for a life ill-lived, God’s Pathways and Sin’s Pathways one of the five main themes of Proverbs (Fear of the Lord, Pride and Humility, Wisdom and Foolishness, Jesus Christ our Wisdom)
25. Proverbs Chapter 7, Self-Test
- a. God’s Pathways and Sin’s Pathways is one of the five main themes of the Book of Proverbs. What are the other four?
    - i.
    - ii.
    - iii.
    - iv.
  - b. What does the phrase “apple of your eye” (7:2) mean?
  - c. What can we say about “loud and rebellious” women?
  - d. If a woman is a seductress , will she always reject religion? Where in Proverbs 7 is the answer?
  - e. In Proverbs 7, where is the woman’s husband? Does this living and employment situation present unique temptations? Should the arrangement be avoided in Christian marriages? Why or why not?

26. Proverbs 8:1-11, Wisdom Cries Out
- a. Ibid. 5e. The Greatest Theme, Jesus Christ, the Attribute of Divine Wisdom Personified, Cf. John 5:39 (The Old Testament is Christocentric), (Proverbs 8:1-11), Cf. Isaiah 11:2; Revelation 1:4, 3:1, Cf. Daniel 2:20; Romans 16:27; 1 Corinthians 1:24; Matthew 13:54, the greatest glory in getting the greatest theme (Proverbs 4:7-9 applied)
  - b. 8:1, Wisdom and Understanding are calling out, they are not operating in secret, but God has raised up His preachers, teachers, and evangelists to proclaim Him
  - c. “Does not wisdom cry out...Jesus stood and cried out” (John 7:37-39). The Word of God calls from without, and the Spirit of God from within. And we are left without excuse.
  - d. 8:2, “takes her stand on the top of the high hill” as one does in battle, as at Gettysburg (Little Round Top, Big Round Top, Cemetery Hill, and Culp’s Hill), we engage in a spiritual battle, a “civil war” within us for our soul, “where the paths meet” the outcome of each skirmish is determined, which path will you choose?
  - e. 8:3-5, at the entry of the city and its doors we find wisdom crying out, whenever you go about your business, do it wisely, avoid the merchants and women of ill repute who dwell there seeking to entrap the simple, do not be ignorant of God’s will, go about your business accompanied by Christ (Wisdom Personified)
  - f. 8:6-8, a very good description of the Bible, the Word of God, Cf. Psalm 12:6
  - g. 8:9, the counsel of the Lord is “plain”, easily understood to everyone who doesn’t overthink it, have an agenda to make it mean what one wants, or dwell in Youtubeland or Googleworld to get every opinion of man from those who bloviate in cyberspace without accountability

- h. 8:10-11, the excellence of spiritual treasures (“instruction...knowledge...wisdom”) compared to earthly treasures, those things cannot be lost and will avail us more in this life, even more so in the next
27. Proverbs 8:12-21, Dwelling with Wisdom
- a. 8:12, Apply to Jesus Christ as the perfect embodiment of “wisdom”, Cf. Jeremiah 17:10; Revelation 1:14, 2:2, spiritual discernment enjoined
  - b. 8:13, a healthy reverence of the Lord involves a heartfelt endorsement of His holiness (absent and antithetical to the world’s thinking, and increasingly rare among professing Christians), resulting in hating all that which God hates, “pride” at the root of sin, “arrogance” in setting one’s own standards, and “perverse mouth” sins more common and accepted (a symptom of the decline of civility in our society)
  - c. 8:14, Christ’s attributes the seven spirits which are His, compare (with the preceding verses also) to Isaiah 11:2, no mortal man can have and be all these things, He is indeed the great “I am” (Cf. John 8:58 and elsewhere)
  - d. 8:15-16, “Wisdom” (v.12) is God (further support of its Personification in Jesus), Cf. Psalm 75:6-8
  - e. 8:17a, the mutual love which exists between God and His children (true believers, Cf. 1 John 4:16)
  - f. 8:17b, a promise to seekers, Cf. 2 Chronicles 7:14; Isaiah 45:19; Jeremiah 29:13; Luke 11:9
  - g. 8:18, in the words of Wisdom Personified, John 6:27
  - h. 8:19-21, “fruit” (Galatians 5:22-23), “revenue” [accrued income on the balance sheet, Christ tips the scales in our favor (Philippians 3:7-9)], “righteousness” (2 Corinthians 5:21), “inherit wealth” (Cf. Hebrews 11:8-10; 1 Peter 1:3-5), the final lasting inheritance of the saints is not here

28. Proverbs 8:22-36, God's Wisdom
- a. 8:22-31, the basis for wisdom's excellence, it is of God, perfectly possessed by God, eternal, and powerful
  - b. 8:22-23, wisdom goes back to Genesis 1:1 & John 1:1-3, where we see again that Jesus is the Word, and Wisdom
  - c. Creation and the natural world and its wonders testify to divine wisdom, everything is perfectly balanced
    - 1. 8:24, depths of water in the earth, Genesis 1:2
    - 2. 8:25, topography formed on land
    - 3. 8:26, "primal dust" from which life proceeds, Genesis 3:19
    - 4. 8:27, the first and second "heavens", and the firmament (division of the primal sea to create land), Genesis 1:6; Job 26:10
    - 5. 8:28, "clouds" to decorate the "firmament Heaven", Genesis 1:7-8
    - 6. 8:29, sea limited, and land supported, Genesis 1:9-10
    - 7. 8:30, Wisdom "a master craftsmen", as applied to God the Son whose communion God the Father enjoyed from the beginning (Cf. Colossians 1:15-20)
    - 8. 8:31, the capstone of God's creation, that of man, Genesis 1:26-27
  - d. 8:32-36, "therefore", how men ought to respond to this
    - i. 8:32, obedience to the ways of wisdom, not enough to know them, we must do them
    - ii. 8:33, "Hear instruction", make great effort to learn biblical wisdom and counsel, "do not disdain" or scorn, argue, or otherwise use self-deception to reason against divine wisdom (1 Corinthians 1:18-21)
    - iii. 8:34, "daily" exercise of spiritual disciplines, "waiting" with patience and importunity in prayer
    - iv. 8:35-36, whoever finds Christ finds life, but the sin of unbelief goes hand in hand with love of sin, to love Christ less is to hate Him (Luke 14:26-27)

29. Proverbs Chapter 8, Self-Test
- a. Who or what is the greatest theme in the Book of Proverbs?
  - b. When Jesus (Wisdom Personified) “stood and cried out” in John Chapter 7, what did He say?
  - c. What things are associated with the words of wisdom, according to Proverbs Chapter 8?
  - d. Proverbs 8:12-14 correlates with the seven spirits which are Christ’s. What are they and where in the Bible do we find the list of the seven spirits?
  - e. What is the promise to those who seek the Lord and His wisdom?
  - f. What aspects of creation illustrate the wisdom of God?

30. Proverbs 9:1-6, Wisdom's House
- a. 9:1-2,5, "wisdom" is plural "wisdoms" in the Hebrew, "her house" is the Word of God "furnished" with divinely inspired truth and instruction for life, the "seven pillars" can be correlated with James 3:17-18, and (you guessed it) the seven spirits of Christ in Isaiah 11:2, as it relates to Him the "house" is the place where close communion may be found, even at His "table" where there is "bread" and "wine" (Luke 22:19-20)
  - b. 9:3, "She has sent out her maidens", but few have obeyed (Cf. Romans 10:15) the written word of wisdom to preach the Living Word of Wisdom
  - c. 9:4, "turn in" to the "house" that Wisdom built, we are doing this literally right now as this is taught at a round table Bible study
  - d. 9:6, but if you just gain knowledge but do not apply it (wisdom is knowledge applied), then you have gained nothing, hence this exhortation, what will you do with that which learned here?
31. 9:7-12, Wise Men and Scoffers
- a. 9:7, a "scoffer" is one who ridicules others for their beliefs, such are active enemies of God, this is outworking of Matthew 7:6, social media and online chat boards are full of scoffers
  - b. 9:8, gentle "rebuke" is appreciated by "a wise man", Cf. Psalm 141:5, Galatians 6:1 is prerequisite for the rebuker
  - c. 9:9, discern candidates for discipleship, and invest your time there rather than waste time with scoffers (Matthew 28:19-20; John 7:24; Matthew 7:18-20)
  - d. 9:10, a memory verse containing two of the five great themes of Proverbs, "fear of the LORD", and "knowledge of the Holy One" (applied to Jesus-Luke 4:34; John 6:68-69; Cf. Psalm 78:41 and elsewhere in the Old Testament)

- e. 9:11, longevity the likely result of wisdom, concerning stewardship of one's person, associations, and situational responses (knowing which to avoid, some of this is an inherent gift, and some wisdom gained from the Lord)
  - f. 9:12, personal responsibility for one's actions, specifically concerning salvation and spiritual things, so stop blaming others! Cf. Job 19:4; Ezekiel 18:20.
32. 9:13-18, The Way of the Fool
- a. 9:13-15, we have seen how Christ is Wisdom personified, Folly could be said to be the devil personified (by way of application), such as he and the one who does his bidding by actively and with speech promoting the evil agenda ("clamorous"), and having no spiritual knowledge (experientially), as the immoral woman of Proverbs 5-6-7 called out with lustful enticements to those who were on the way to that path, this woman meets those "who go straight on their way" and invites them to spiritual adultery of a more refined sort (as we find in liberal and ungodly churches, schools, workplaces, and political circles)
  - b. 9:16-17, pleasure seeking and hedonism, doing whatever can be gotten away with (9:17), antinomianism in religion, the hedonism of the "religion" of aberrant sexualities is the end of this rejection of the Creator God (Romans 1:24-32)
  - c. 9:18, the denial of hell in the aforementioned circles, without the restraining influence of divine holiness and judgment (historically, provided by all sects of the Christian religion, and culturally seen as desirable), many live their lives as they wish—ignorantly falling into the hellfire that they did not wish to believe in (Or were they warned? Did you warn them? Ezekiel 3:18.)

33. Proverbs Chapter 9, Self-Test

a. What might we associate the “seven pillars” hewn out by wisdom? Which two Scripture passages correlate, and what are the seven points of correlation for each?

i. x

1. x

2. x

3. x

4. x

5. x

6. x

7. x

ii. x

1. x

2. x

3. x

4. x

5. x

6. x

7. x

b. How should we discern the wise man and the scoffer, and how should we deal differently with each?

c. Write out the memory verse Proverbs 9:10.

d. Which verse strongly teaches personal responsibility? How does the world try to excuse personal responsibility, a concept the Bible clearly teaches throughout?

34. Proverbs 10:1-32
- a. 10:1, the pride or the angst that you brought to your parents, and that which your children have brought you
  - b. 10:2-3, Cf. Psalm 68:20, (spiritual) divine supplies for the righteous promised, “the wicked” have ungodly and/or impurely motivated desires
  - c. 10:4-5, slothfulness leads to poverty while industry leads to provisions, this is an unpopular concept in socialistic-minded theory, and it is manifested in today’s workforce or lack thereof, Cf. 2 Thessalonians 3:10, Let us not enable slothfulness but rather channel our charity towards those who need a hand up, not those seeking a handout
  - d. 10:6-7, legacy of the righteous and the wicked, What is your legacy? Any souls led to the Lord?
  - e. 10:8, teachableness exhorted, obedience to legitimate authority (especially godly authority), “prating fool” talks over the one trying to impart wisdom, even when he stops to listen he will make every excuse not to do right
  - f. 10:9, “integrity” is walking transparently in truth without compromise or corner cutting, sooner or later our “ways” will be evident to others, Do those closest to you have the attitude of Big Mountain/Peter Frampton, or are you despised because of your untrustworthiness/hypocrisy?
  - g. 10:10, “winks” and “prating” are actions of the eye and the mouth which are those of dishonesty and deception, Cf. Proverbs 4:23-25, *ibid.*13c-e
  - h. 10:11, words impart good or evil, life or death, the content of one’s speech reveals the state of the heart, spiritual talk profitable for God’s Kingdom, Cf. Psalm 145:11; Malachi 3:16; Luke 24:13-14,32
  - i. 10:12, whichever is dominant in your life (“hatred” or “love”) will set the tone of your life, an unsettled life with strife and bitterness a result of one’s own heart state and attitude, “covers all sins” (Romans 3:24-25, 5:8-10)

- j. 10:13-14,17, wise words of the man with spiritual discernment, as opposed to harsh correction (required, to get the attention) of the hard-headed man who has no discernment (spiritual or otherwise), “store up knowledge” by daily reading and study of God’s Word and you will have a deep reservoir to draw from when needed
- k. 10:15-16, the common results of those of certain stations in life—“rich” tend to trust in riches unto idolatry, “poor” tend to have their lot worsen (Cf. Proverbs 19:7), “the righteous” are productive for God’s Kingdom and also society, “the wicked” spend their money on sin’s pleasures and thereby fund the things of darkness, Apply: How much better off would we be if the merchants of darkness went out of business?
- l. 10:18-21, sins of the tongue enumerated here are speech meant to mislead/deceive, slander, excessive talking (the more words you speak increase your potential for sin/trouble), foolish talk, evil speech common but righteous speech rare, Cf. James 3:1-12
- m. 10:22, true (spiritual) riches are the result of divine blessings (allowed to flow in by virtue of living a clean spiritual life), “no sorrow”—Who ever regretted obeying Christ’s command of Matthew 6:33?
- n. 10:23-25, temporal and spiritual consequences and blessings, Cf. John 3:36; 1 Corinthians 3:11; 1 Timothy 6:17-19
- o. 10:26, lazy people make poor servants, and poor ambassadors for the Lord, today there is an epidemic of “unemployable” (meaning lazy) young men, the sluggards are bad Christians, bad workers, bad citizens, and tend to have a ruinous effect (as in the examples set forth here)
- p. 10:27-30, the saints immovable and destined for everlasting reward, of the wicked (all unbelievers here be they “decent” or indecent), Cf. Revelation 20:4-6, 21:7-8

- q. “The righteous will never be removed” (verse 30) is the point made and explicated by Paul in Romans 8:31-39.
  - r. 10:31-32, discernment in speech enjoined, ask whether it be both true and needful before opening the mouth
35. Proverbs Chapter 10, Self-Test
- a. What is taught in this chapter concerning the legacy of the righteous and wicked in heaven and on earth?
  
  
  
  
  
  
  
  
  
  
  - b. According to this study, what are four characteristics of the “prating fool” (10:8,10)?
    - i.
    - ii.
    - iii.
    - iv.
  - c. What applications can be made concerning the two truths of Proverbs 10:12?
  
  
  
  
  
  
  
  
  
  
  - d. The memory verse for this chapter is 10:22. Write it out. Does it speak of spiritual or worldly riches? How do you know?
  
  
  
  
  
  
  
  
  
  
  - e. “The righteous will never be removed.” In what ways is this promise made good by the Savior Jesus Christ?

36. Proverbs 11:1-31
- a. 11:1, strong language against dishonest and fraudulent business practices, in Bible days the merchants would have bags of weights which were marked the same but were in fact different (e.g. weights marked 10 pounds but actually weighing 9.8 and 10.2)
  - b. 11:2, pride leads to shame, we ought to be ashamed of our pride when the sins rears its ugly head, also it leads to abasement- Cf. Daniel 4:29-33, had the king taken Daniel's advice in 4:27, for which he had a year (4:29), it would have been wisdom for him
  - c. 11:3-6, these principles are clear in the spiritual (theological) sense, and contrast saints (redeemed sinners made righteous by faith, Cf. Genesis 15:6; 2 Corinthians 5:21) and unredeemed sinners, in the earthly sense note the dichotomy of the desires or the upright (right living) as opposed to the wicked (lust for riches and any/every other evil desire as controlling influence of one's life)
  - d. 11:7-8, the wicked man sets his affections on the things of this world and therefore ends up in hell when he dies in that state (Cf. Luke 16:22-24), here on earth the Lord hears the prayers of His people and does deliver them from trouble as He wills, the outworking of verse 8 is seen in Esther 5:14, 6:7-10, 7:9-10
  - e. 11:9, "The hypocrite" is pleasant to his neighbor's face, but engages in slander and backbiting, which is murder of character, "the righteous" who has "knowledge" of the Person, Word, and will of God "will be delivered" when it becomes apparent, a further application is regarding spiritual (Bible) truth when it is perverted by one who claims to be religious—the informed Bible-believer will not fall for false teaching
  - f. 11:10-11, Matthew 5:13-16 applied re: civics, strong Christian influence vs. Wicked/Tyrannical authority

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g. 11:12, Lack of wisdom breeds certain pride that is harmful to ourselves as well as others. The love of God compels compassion and self-restraint. Luke 10:29-32

h. 11:13, "Whatever I tell you in the dark"... keep it to yourself. A faithful man will not divulge unnecessary information. Only that which is needed. Leviticus 19:16, Matthew 18:15-17

i. 11:14, A nation's security and the wellbeing of its citizens requires many wise advisors. Christians may apply this same principle to those they choose to surround themselves with. 1 Corinthians 15:33

j. 11:15, Surety for a friend is unwise (ref. Proverbs 6:1), but surety for a stranger is on another level. Compassion does not mean we legally bind ourselves to the circumstance of another man. Give what help you can, but rest in peace by avoiding this type of bondage. Proverbs 17:18

k. 11:16, A woman of grace will obtain honor and favor in correlation with her Christlike virtues. In a similar way to a ruthless man who does whatever he can to obtain and keep his money. Proverbs 31:10-11&30, 1 Timothy 2:9-10, 1 Peter 3:3-5

l. 11:17-19, You will reap what you sow. Whether kindness or cruelty, both will have side effects and consequences for your life. Righteousness leads to life, but wickedness to death. Matthew 5:7, 18:35, Romans 3:13, 6:23, Galatians 6:8-9

m. 11:20, God looks favorably upon those who follow His commands. While there is nothing the wicked can do to please Him. Proverbs 15:8, Isaiah 64:6, John 14:21

n. 11:21, Strength in numbers does not apply to those living in sin. Every man is judged according to his own actions, but for those who trust in the Lord, blessing will follow. Numbers 16:1-3 & 31-33

- o. 11:21b, “the posterity of the righteous”, not only physical legacy but spiritual legacy, the latter leads to sure “deliverance” (Galatians 3:26-29), the godly example will increase the chances of relations being both
- p. 11:22, this speaks of the physically attractive woman who lacks inner beauty, Cf. 1 Peter 3:4, after you get past the exterior all you have is an ugly woman left over
- q. 11:23, note the contrast between Psalm 27:1-4 & 7:11-16
- r. 11:24-26, the increase and the loss are spiritual, but the Lord may even entrust the soul who is generous with more and see to it that the stingy will have little because they are proven poor stewards, \*No guarantee, just an application
- s. 11:27, we will find what we are looking for in life, Ephesians 2:1-7 applied
- t. 11:28a, Cf. 1 Timothy 6:9-10, expound and note why this is misapplied by many who have little of this world’s goods
- u. 11:28b, Psalm 1:1-3 expounds this, and we need look no further, compare Scripture with Scripture
- v. 11:29, there is no gain in sin, only servitude
- w. 11:30, for a full exposition of this verse, please visit- [https://www.firmfoundationri.com/images/Soul\\_Winning.pdf](https://www.firmfoundationri.com/images/Soul_Winning.pdf), There are four main points which we will bring out that speak to why soul winning is wise. First, “he who wins souls is wise” because many souls are lost and it is a needful ministry. Second, “he who wins souls is wise” because it is every believer’s responsibility. Third, “he who wins souls is wise” because it strengthens one’s own faith. Fourth, “he who wins souls is wise” because the soul winner stores up treasures in heaven. Cf. Matthew 7:13, 9:37; Mark 16:15; Proverbs 24:11-12; John 15:5; Hebrews 11:6; Matthew 6:19-21; 1 Corinthians 3:11-14
- x. 11:31, divine justice demands perfect holiness; for the believer there will be seasons of divine discipline, but for the ungodly who remains in sin there is only the abiding wrath of God upon them (Hebrews 12:6-8; John 3:36)

37. Proverbs Chapter 11, Self-Test
- a. Explain the background of Proverbs 11:1, noting how unscrupulous merchants would utilize two weights.
  - b. Give an example from the Book of Daniel when Proverbs 11:2 was outworked in the life of an individual.
  - c. How was Proverbs 11:8 outworked in the biblical narrative in the Book of Esther? Give Scripture.
  - d. “Surety” (Proverbs 11:15) is unwise insofar as it discourages what type of behavior in others (2 words)?
  - e. What does Proverbs 11:16 teach about “A gracious woman?” Give an example of a woman who impacted your life, of whom this is true.
  - f. What is “deceptive work” (Proverbs 11:18)?
  - g. Who are “the posterity of the righteous” (Proverbs 11:21)? What New Testament passage speaks of this spiritually?
  - h. Which Psalm and verses expound Proverbs 11:28b?
  - i. What are the four reasons presented in this study why “he who wins souls is wise (Proverbs 11:30)?
    - 1.
    - 2.
    - 3.
    - 4.

### 38. Proverbs 12:1-28

- a. 12:1-3, a secure life and future contrasted with an insecure life and no future, one characterized by love of godly instruction, divine favor, and a deep rooted future (the believer is busy setting down roots in heaven), the other will perhaps set a foundation that seems to be successful for awhile but his only inheritance is divine wrath, Romans 8:1 vs. Proverbs 12:2.
- b. 12:4, “An excellent wife” is the same Hebrew language as “a virtuous wife” of Proverbs 31:10, and she is well defined there in Proverbs 31, “crown of her husband”—he lives as a king, and is given proper authority within the marriage covenant (Cf. 1 Corinthians 11:3-7), she makes the man, whereas the ungodly, loud, and rebellious woman “causes shame” for him, he is embarrassed by her conduct and ashamed to speak of it, notwithstanding the godly man honors the covenant before God while suffering in silence on the inside, “in his bones”
- c. 12:5, the thought life of the man of God is 2 Corinthians 10:5 and Philippians 4:8, the reprobate is as Psalm 10:4
- d. 12:6-7, evil men are always setting snares for good men, out of envy, but our Divine Helper will raise up means of deliverance for us, by His people, by convicting those who have a conscience to speak up, or directly if He so wills
- e. 12:8, the value of a good name (Cf. Proverbs 22:1), Apply: watch your heart lest something come out that ruins that good name, for it is hard to earn but easy to lose
- f. 12:9, this describes the man who seeks to have his ego and desires filled in some worldly pursuit and arena, but in this effort he fails to even provide for his own family, he always has a dream and a story but seldom has a steady job and is neglectful of his wife and children
- g. 12:10, you can learn a lot from a person by their degree of compassion upon all of God’s creatures, in contrast the wicked pretend to offer mercy by coming up with some evil design with built in “tender mercies” (a human code of conduct) to justify the evil (as the Mafia does with cunning skill)

- h. 12:11-15, industriousness enjoined, “frivolity” is engagement in those things that neither feed the body nor profit the soul—both are practical considerations, rather than understanding and repenting of wicked ways, the envy of the wicked and frivolous man adds more sins to his sloth sin
- i. 12:16, folly is (as a rule) very quickly revealed, his wrathful spirit is known because his speech betrays him (Cf. Ecclesiastes 5:3, 10:3), the godly man’s conversation and way of life is charitable towards others (he has a lid on his anger, a restrained tongue, and does not speak coarsely concerning others—even if he believes it to be true, he follows your mother’s advice as a general rule, “If you don’t have anything nice to say, don’t say anything.”
- j. 12:17, This verse is a Christological gem! Remember John 5:39, every Bible Book speaks of Jesus. The True Witness is Christ but those who deny Him speak deceit (John 8:18,37-47), righteousness spoken is found most clearly in gospel witness spoken as it is written (Cf. 1 John 5:9-13)
- k. 12:18-22, spiritual health and spiritual life are promoted or (foolishly) denigrated in speech, Discuss—give examples of each
- l. 12:23, “A prudent man” is not trying to get everyone else to agree with him that he is the smartest man he knows, but the fool will brag and self-exalt
- m. 12:24, as a general rule, diligent people rise to the top, and lazy people never get promoted—they will have menial station, this is true not only in the worldly sense but also in the spiritual sense, “forced labor” was the lot in antiquity but now social services do not allow this consequence—the lazy can free load off the government, it should never be so with the church (Paul stressed this point to Timothy and to the Thessalonians)
- n. 12:25, The Bible tells us the cause of “depression”, it is “anxiety”, which is presented in Scripture as sinful proclivity which can be overcome (Philippians 4:6-7; Matthew 6:25-34; 2 Timothy 1:7), and therefore treatments in place of prayer and Christian faith will be of no avail spiritually, what folks who struggle here need is a good word of encouragement

- o. 12:26, care for the company we keep, knowing 1 Corinthians 15:33, many who thought that they were too strong to be influenced by ungodly company have compromised with them, and fallen from close communion with God
- p. 12:27, follow through in all of life's pursuits is important, apply this principle spiritually also
- q. 12:28, Cf. Romans 6:23; Revelation 20:6, 21:1-4

39. Proverbs Chapter 12, Self-Test

- a. Explain what it means for an excellent wife to be the crown of her husband (Proverbs 12:4, Cf. Proverbs 31:10-31; 1 Corinthians 11:3-7).
  
  
  
  
  
  
  
  
  
  
- b. Based on Proverbs 12:4, why is so important for one to choose a godly wife.
  
  
  
  
  
  
  
  
  
  
- c. According to Proverbs 12:10, what is a sign of a compassionate and an uncompassionate person?
  
  
  
  
  
  
  
  
  
  
- d. Which verse in Proverbs 12 speaks of Christ the True Witness? Give a New Testament reference proof.
  
  
  
  
  
  
  
  
  
  
- e. What is the cause of depression? What does the Bible teach about its cause? Is it sin, or something that cannot be helped or overcome?

40. Proverbs 13:1-25
- a. 13:1, true on a human level and on the human to divine level, Cf. Isaiah 6:10—applied, spiritual deafness comes in many forms, some scoff openly and some more quietly
  - b. 13:2, What fruit are you eating?, Cf. Galatians 5:19-23
  - c. 13:3-5, the content of verses 3-4 have been expounded, the repetition of the principles is deemed necessary by God the Holy Spirit, lying is a trait of bondage, John 8:32,36 applied, liars may seem to prosper for awhile but they are “loathsome” (not respected by man or by God), a “Christian who lies” is an oxymoron
  - d. 13:6, “Righteousness guards”, it is Jesus who is personified here, Romans 8:33-39 speaks of Christ’s constancy in guarding His children, from salvation to sanctification to glorification, all is secure! John 10:28-29. The sinner shall be overthrown by his own sin, by contrast.
  - e. 13:7, earthly riches do not translate to eternal (spiritual) wealth, but the humble in spirit have great lasting wealth, Jesus spoke this same truth in Luke 6:20,24
  - f. 13:8, Jesus Christ our “Ransom” is the “riches” of believers, Cf. Mark 10:45, 1 Timothy 2:5-6
  - g. 13:9, we Christians have the Light of the World (John 8:12), and every other light that men trust in will be extinguished at the first death and confirmed at the second (Hebrews 9:27; Revelation 20:14)
  - h. 13:10, when one exalts himself, it necessarily offends others, the wise present with humility and seek to recognize, respect, and build up others
  - i. 13:11, how this is so, it will be without divine blessing and will be caught up with by man and God, to work and to earn money the right way and on the books will be honored by the same, apply to those who work “under the table”, which is stealing from the government (Romans 13:7), those who negotiate with the IRS on behalf of scofflaws ought not to have any Christian clients

- j. 13:12,19, to hope for something and see it not come to fruition can be a cause for anxiety, stress, and fretting, better to align one's desires with the Lord's desires all the more, managing expectations and measuring them against that which the Lord may deem needful
- k. 13:13-14, Cf. Exodus 9:18-25; Isaiah 30:12-14, the reward of staying on the straight path in this life and the next
- l. 13:15-16, a memory verse, divine favor is to be sought with the heart and the mind—it requires effort, a seeking of it; “But the way of the unfaithful is hard”, a life and lifestyle of sin is a hard life, it can be outwardly seen in the rough looking countenance and aging badly of those who mistreat their bodies and neglect their spirits
- m. 13:17, what one promotes will come back upon them, a healthy Christian is one who is a “faithful ambassador” in the service of the Lord Jesus Christ
- n. 13:18, Are you teachable, correctable? Or are you too often headstrong, resisting advice of godly folks?
- o. 13:20, you are and will become like the company you keep, we must not fancy ourselves so influential that others will be made better by our own influence, Cf. 1 Corinthians 15:33
- p. 13:21, sinners are targets for evil influences which make them abound more in sin, there is a recompense (good or evil) received based upon kingdom righteousness or kingdom opposition
- q. 13:22, heritage, legacy, “a good man” does not live prodigally, but “the sinner” does so and wastes money in sinful pursuits that he or she loves
- r. 13:23, by industry the poor man can enjoy peace and comfort in life, but “lack of justice” (judgment or discernment on his part), he can lose it all if he becomes too prideful, even lose it all
- s. 13:24, corporal punishment, prompt discipline, the younger the child the more prompt it must be
- t. 13:25, applied physically, but especially spiritually

41. Proverbs Chapter 13, Self-Test
- a. In Proverbs 13:6, who does “Righteousness” embody? And in what ways? Give Scripture(s).
  
  - b. In what way(s) does Proverbs 13:8 speak of Christ?
  
  - c. What is the result of pride, according to Proverbs 13:10?
  
  - d. What does “Hope deferred makes the heart sick” mean, according to the interpretation presented in this study?
  
  - e. Which passage from Exodus is presented as an example of the outworking of Proverbs 13:13a? Read that passage.
  
  - f. The memory verse for this chapter is verse 15b. Write it down here.
  
  - g. You may have heard the expression “You are what you eat.” How could this be equated with Proverbs 13:20?
  
  - h. What do we learn about training of children in Proverbs 13:24?
  
  - i. Which Beatitude in Matthew 5 best correlates with Proverbs 13:25?

42. Proverbs 14:1-35

- a. 14:1, the wise woman builds the house in the sense of setting her home and its affairs in good order, with her God and her husband exalted, and with an eye towards a lasting legacy (Cf. Ruth 4:11)
- b. 14:2-3, one's ways and one's lips tell us whether there is a fear of the Lord or not in one's life, this is the fruit test
- c. 14:4, purchase, keep, and take good care of your assets, especially those which are of practical use, especially for making a living or caring for property
- d. 14:5, Cf. Exodus 20:16, the ninth commandment
- e. 14:6-9, the scoffer and the fool have no consciousness of sin and can teach you nothing, keeping company with them is unprofitable, but knowledge and wisdom come supernaturally to the upright because they are near the Lord and are in His word, presence, and counsels
- f. 14:10, nobody knows the bitterness of heart inside except each individual and the Lord, and those who are with the Lord have joy in the fact that God knows, cares, and bears them through (though this may not be known to any others), Cf. 1 Corinthians 2:11

i. **Nobody Knows the Trouble I've Seen**

*(Song by Louis Armstrong)*

Nobody knows the trouble I've seen

Nobody knows my sorrow

Nobody knows the trouble I've seen

Glory, Hallelujah

Nobody knows the trouble I've seen

Nobody knows but Jesus

Nobody knows the trouble I've seen

Glory, Hallelujah

Sometimes I'm up

Sometimes I'm down

Oh, yes, Lord

Sometimes I'm almost to the ground

Oh, yes, Lord

Oh, nobody knows the trouble I've seen  
Nobody knows my sorrow  
Nobody knows the trouble I've seen  
Glory, Hallelujah  
Oh, every day to you I pray  
Oh, yes Lord  
For you to drive my sins away  
Oh, yes Lord  
Oh, nobody knows the trouble I've seen  
Nobody knows but Jesus  
Nobody knows the trouble I've seen  
(Glory) glory Hallelujah (hallelujah) (Lord)  
Source: [LyricFind](#)  
Songwriters: Louis Armstrong  
Nobody Knows the Trouble I've Seen lyrics ©  
Universal Music Publishing Group

- g. 14:11, though the wicked seems to prosper (having a house as opposed to a tent), it will not last
- h. 14:12, the allurements and deceptions of sin, even self-deception, when our standard is our own analysis (subjective) and not the objective truth and guidance of Scripture, we will take wrong ways at times, this is why good biblical hermeneutics in Bible Study is essential, we say “This verse means this, so what are its applications” but we never say “What does this verse mean to you?” Those who seek such format are either ignorant, poorly taught, or most likely desirous of reserving the right to excuse their own sinful ways, Finally, I always say (tongue in cheek) that whenever lost, always go left, not right
- i. 14:13, nervous laughter, tense laughter to mask misery, the end of earthly joy often results in grief, as in the instance of social drinking gone a little too far
- j. 14:14, “backslider in heart” is one who rebels against divine standards and refuses to repent inwardly, “own ways” are outwardly seen—they are distinct from the ways of holiness, being satisfied in the Lord enjoined

- k. 14:15, let us not be naïve, knowing that most men are liars, let us be “prudent” and observe the behavior of individuals over time before giving them our trust
- l. 14:16-17, when there is an evil way to go, we do well to flee quickly, but the wicked man will press onward, thinking he shall succeed in his evil design, discuss/share examples of specific situations
- m. 14:18, “the simple inherit folly” is true specifically of those who are brought up in an environment absent godly values, but is true generally of all men because we all inherit Adam’s sin (Cf. Romans 5:12), but the “prudent...reign...crowned with knowledge” (Romans 5:21)
- n. 14:19, as Joseph’s brothers did (Cf. Genesis 42:6)
- o. 14:20-21, this is generally true concerning the economic and social status of men, being spiritually poor (apart from Christ) we ought to esteem (and as there is legitimate need, to give material aid to) the poor in this world, as Christians we recognize the intrinsic value of every man as God does, and the value of each member of the family of God (Cf. Genesis 1:26-27; Galatians 3:26-28), the merciful is happy because He enjoys communion with the Lord (Matthew 5:7)
- p. 14:22, What does your heart and mind “devise?”, In our past as unsaved folks, we devised things for revenge or for our own gain; Is that gone from you entirely now?
- q. 14:23, an honest day’s work is profitable for the body and the soul, how many talk about their grand plans while doing nothing because they are above all that, such will find poverty—rightly so
- r. 14:24, Jesus Christ our “riches”, Ephesians 1:7-12, 3:8-11, it is foolishness to reject Him and live apart from Him
- s. 14:25, Cf. Proverbs 11:30, the “true witness” is the one who proclaims the gospel, the “deceitful witness” proclaims other than as alternate truth and solution
- t. 14:26-27, “fear of the LORD” leads to refuge in Him in this life, and life everlasting, and no second death

- u. 14:28, a general truth concerning rulers among men, that popular support is essential to maintain power, for the Lord's servant in such authority, integrity is essential
  - v. 14:29, impulsive anger leads to regret, broken relationships, loss of peace, loss of testimony, and loss of communion with Almighty God
  - w. 14:30, this verse correlates with the last of Psalm 112:10 which shows that way in which the wicked shall envy if not now then surely in the days to come, read entire Psalm 112:1-10—as this correlates well with all of Proverbs Chapter 14
  - x. 14:31-32, Cf. Matthew 25:31-46
  - y. 14:33, being discreet enjoined, the fool knows it not
  - z. 14:34, the path to national blessing is not political or economic, but spiritual, revival and the forsaking of sin is that which secures peace—God's 'invisible' blessing will come, "any people" shows this is not restricted to Israel but is for any Gentile nation also, even the USA, the path to a biblically defined "MAGA" is a national turning from sin and to the Savior Jesus Christ and His righteousness and Kingdom, this faith of the colonists, the catalysts of the Great Awakening, and the founders was what made our country great and blessed in the first place
  - aa. 14:35, let servants (today, applied to employees) put forth their best efforts in their work, that they might find satisfaction in the favor of the earthly master (employer)
43. Proverbs Chapter 14, Self-Test
- a. What is the work of the wise and foolish women of Proverbs 14:1?
  - b. How does the song "Nobody Knows" reflect the meaning of Proverbs 14:10? Sing this spiritual song as a group.

44. Proverbs 15:1-33
- a. 15:1-2, verse 1 being the memory verse for this chapter
    - i. “a soft answer” (Judges 8:1-3)
    - ii. “a harsh word” (1 Samuel 25:4-13)
    - iii. “uses knowledge rightly”, this is wisdom, some gain knowledge and use it for evil or selfish ends
  - b. 15:3, the omnipresent “eyes of the LORD”, the Searcher
  - c. 15:4-7, “wholesome”, promoting moral well being, again the righteous is contrasted with the fool, a common theme in the Book of Proverbs
  - d. 15:8-9, doing things God’s way out of a heart for Him, Saul a negative example (1 Samuel 13:9-13, 15:17-23), David a positive example (1 Samuel 16:7; Psalm 51:16-17)
  - e. 15:10, “harsh discipline” is for those who will not accept gentle rebuke from the Lord (directly or indirectly through men or circumstances), such shall die apart from God having never repented of their sin
  - f. 15:11, three Hebrew terms and concepts are in this verse, “Hell” is “Sheol” (the place of the dead, a neutral term dependent upon the context), “Destruction” is “Abaddon” (this name is connected to the demonic realm, “the angel of the bottomless pit” in Revelation 9:11), “Kal v’Chomer” argument made (if the greater is true, how much more so the lesser must be true)
  - g. 15:12, scoffers despise reproof, from God and man
  - h. 15:13-15, “cheerful” ought to be the default “countenance” of Christians (John 15:11 in context), Firm Foundation is known for its excellent spirit by those outside—let us be commended and also reminded, there is a season for “sorrow of the heart” but not unto despondency, depression, and anxiety as default (Proverbs 12:25)
  - i. 15:16-17, contentment of the godly with basic needs met, the ability to rejoice when sitting down to a quiet meal or spending a quiet day with the Lord and loved ones, Why is this not enough for some who confess to be Christians?

- j. 15:18, “A wrathful man” is poison in any environment, he is a troublemaker, note that the root of one who causes trouble is an angry and ungodly spirit—they need prayer, not attention and engagement; whereas the one who is at peace with self and others is in communion with God, and neither brings nor feeds contention (Cf. Proverbs 26:20)
- k. 15:19, “a hedge of thorns” is to be avoided, lest one be pierced by them, the company of “the lazy man” is to be avoided, “a highway” in antiquity is a cleared path for travel, with obstacles and barriers removed (discuss)
- l. 15:20, wisdom is the crown of the family and makes Dad proud, but how ungrateful when a son shames his mother who bore him in much travail and invested so much in his upbringing
- m. 15:21, fools actually enjoy sinful pursuits, but the godly take no joy in them, neither one understands the other
- n. 15:22, the man who is the smartest person he knows, he has too much pride to hear much less seek counsel
- o. 15:23, saying the right thing at the right time can lift one’s countenance, even change a life, Mark 5:34 applied, Discuss- Which of the words of Christ have changed your life? Of God’s Word in general?
- p. 15:24, in the Bible one would always go “up to Jerusalem” because it was the place where the localized presence of God was in that day, so too we go up to be in His presence in spirit (1 Corinthians 3:16; Philippians 3:14), the third heaven is also “upward” (2 Corinthians 12:3-4)
- q. 15:25, he who builds a house on sand shall fall (Matthew 7:26-27), but the widow (who relies upon God alone for sustenance implied) owns real estate in heaven (her land has boundaries)
- r. 15:26, the Lord knows the thought life, and what spirit is behind our words, for good or for ill
- s. 15:27, the one who accepts bribes (Senator Menendez) brings shame not only to himself but also his family and associations, never accept a bribe, stay above reproach

- t. 15:28-29, "studies how to answer" by preparing the heart beforehand, by assessing the conversation and situation in the moment and seeking how the Light of Christ might be brought into it, "the mouth of the wicked" reacts hastily and does not think before speaking, so too does this principle apply to prayer
  - u. 15:30, the eye being the window to the soul (as Shakespeare has well summarized Matthew 6:22-23), the same joy is shared when a report is received of some great spiritual thing (e.g. Christian conversion or baptism)
  - v. 15:31-33, the order of the "Four-H's" in our text is "humility-hear-heed-honor", the challenge is that once we advance in station in life we too often fail to "rinse and repeat" the "Four-H" cycle because we presume to know better (sometimes so, but start with humility anyways, lest honor from the Lord never come)
45. Proverbs Chapter 15, Self-Test
- a. Proverbs 15:1 is our memory verse. Write it out.
  - b. Who is harsh discipline for? And who is spiritual death for?
  - c. What are the three Hebrew words/concepts in Proverbs 15:11? Define each.
  - d. Which two verses in Chapter 15 teach godly contentment?
  - e. What is "upward" in the Bible (Cf. Proverbs 15:24)?
  - f. What is the sequence of the "Four-H" cycle (Proverbs 15:31-33)?

46. Special Study: Knowledge, Understanding, and Wisdom
- a. Whilst knowledge and wisdom need no exposition, understanding does. "Understanding" is from Hebrew "binah" (Strong's 998) and its variations. Now to drill it down to simple terms- Knowledge is simply knowing facts. Understanding is discernment and judgment (spiritual, implied) concerning what that knowledge entails. Correction and life learning teaches us discernment, which is proper understanding (Proverbs 15:21,32). You might say it's a middle step between knowledge and wisdom. Wisdom is knowing how to properly apply the knowledge and understanding to make decisions. Furthermore, concerning understanding, Deuteronomy 4:5-6 well illustrates the meaning. I would say the closest thing in the New Testament to this would be John 7:24. In summary, I see it as a continuum--Knowledge to Understanding to Wisdom. But also a cycle where the three work in concert (Proverbs 15:14,31-33 are examples). Which leads us to...
  - b. Christology: These three are all among the seven spirits of Christ the Lord (Isaiah 11:2; Cf. Revelation 1:4, 3:2), and they are therefore each personal attributes of the most commendable sort. If one wishes to be Christ-like, seek these things. Apply to Matthew 7:24-28 as case study.
  - c. How much emphasis is on these three attributes even from the beginning of Proverbs (1:1-7)! Nine other inter-related concepts are instruction, perception, justice, judgment, equity, prudence, discretion, hearing, fearing God. Exercise: scan through the pages of Proverbs and see these three words often recurring.

47. Proverbs 16:1-33
- a. 16:1-2,9-10, as when Balaam entered into Balak's service to use sorcery to employ a curse against Israel, but he could not but speak as the Lord said, Cf. Numbers 22-24
  - b. 16:3, trust God with the end results, and let Him align your thoughts with His
  - c. 16:4, everything and everyone made for the glory of God, some for salvation (Romans 8:28-30) and others for destruction (Acts 4:27-28), Does not Romans Chapter 9 also teach the same? Yet we reject "double pre-destination" as this lays fault at God's feet, which cannot be, it is man's sin which, when continued in a spirit of unbelief, leads to his doom
  - d. 16:5, those who exhibit pride find company together, but their rebellion will be found wanting in the assembly of the humble, Cf. Numbers 16:1-11 as case study of this
  - e. 16:6, I Spy Jesus and His Gospel in this verse!, "In mercy and truth", these are attributes of Christ, and His atonement for all of our sins has been accomplished by Him as evidence of this, "by the fear of the LORD" one recognizes one's sin and need for divine mercy
  - f. 16:7, divine favor resulting in peace with men is the result of doing God's will God's way, most men (saved or unsaved) will not oppose or quarrel with that which is obviously right as the conscience knows
  - g. 16:8, *ibid.* 44i (Proverbs 15:16-17)
  - h. 16:11, as the weights in the bag of the righteous are marked correctly without any deceit, so go we, Discuss.
  - i. 16:12-15, proverbs concerning kings and by extension those who are in any place of authority, righteousness ought to be practiced, this to the joy of those under authority, to be in such a situation in life, country, city, church, work, etc. for extended time is a life of peace
  - j. 16:16, How well Solomon knew! Cf. 1 Kings 3:5-13; Matthew 6:33 in action as principle there

- k. 16:17, Cf. Isaiah 35:8-10
- l. 16:18-19, Cf. Daniel 4:23,30-31,37; Discuss—Give examples from real life of this proverb’s fulfillment, in the world at large, and personally in your own life experiences
- m. 16:20, a GEM of a verse to APPLY
  - i. First that discretion concerning when/how to speak/not to speak, to act/not to act
  - ii. Second, trusting God fully brings happiness, because we have no power in many cases to effect circumstances and outcomes
- n. 16:21-24, understanding and wisdom are health to both body and soul, these arise from the heart, out of which our mouths speak
- o. 16:25, Cf. Proverbs 14:12, if God the Holy Spirit saw fit to repeat this, there must be a reason for it, let us ever be alert to sin, its deceptions, its devices, its entrapments, and its controlling desires (Cf. Genesis 4:7)
- p. 16:26, hunger and want are great motivators, to supply the antidote from these will tend to make men lazy, “Why work for what you can get for nothing?” is the attitude of the lazy man, therefore he will not work (Cf. 2 Thessalonians 3:10-12).
- q. 16:27-30, note the efforts which evil men take, even to dig up evil, when there is none at the surface to exercise, their deceit knows no bounds and poisons the peace
- r. 16:31, old age brings experience, which tends to understanding and wisdom that used to be respected, but now too many young people despise
- s. 16:32, Cf. Galatians 5:22-23, the ninth fruit (singular) of the Spirit is self-control
- t. 16:33, The OT backdrop of this proverb is found in Exodus 28:30; Leviticus 16:8, and its truth is timeless

48. Proverbs Chapter 16, Self-Test
- a. What do Proverbs 16:1 and 16:9 tell us about man's plans and God's plans?
  - b. Finish the proverb (16:3) by writing it down to help you remember. "Commit your works to the LORD",
  - c. What benefits accrue to the one who has a healthy fear of the Lord?
  - d. What is Solomon's background which informs Proverbs 16:16, and where do we find the narrative account of it in Scripture (Book, Chapter, and Verses)?
  - e. Proverbs 16:17 is a summary statement, the theme of which Isaiah expounded in which passage in his prophetic book (Title, Chapter, and Verse)?
  - f. Which verse in Proverbs 16 is a repetition of Proverbs 14:12? Why do you suppose the Spirit inspired its repetition?
  - g. In the special study, we looked at three words as a continuum, knowledge, \_\_\_\_\_, and wisdom.
    - i. Define each of them.
    - ii. Explain their Christological significance concerning the fact that they are attributes of Jesus. Where do we find all three applied to our Lord in one verse?

49. Proverbs 17:1-28
- a. 17:1, “dry morsel”, the meal of the physically impoverished, but at least if they have peace in life, they do better, peace of mind greater than riches
  - b. 17:2, in antiquity, the chief servant of the house would often receive rights of a son (Cf. Genesis 24:1-2), even including inheritance rights, while the prodigal would usually be disinherited (notwithstanding Luke 15:11-32)
  - c. 17:3, the analogy of refining gold and refining men
  - d. 17:4-5, those who rejoice at evil and promote it actively, to the hurt of the righteous, Cf. Obadiah 12
  - e. 17:6, grandchildren a crown, an honor and a joy, a good, righteous, godly father is held in highest esteem
  - f. 17:7, inconsistencies that ought not to be, we expect those in authority to have a high standard of speech absent of profanity, innuendo, and crassness
  - g. 17:8, a difficult verse to interpret, the sense is that “A present” can also be translated “A bribe”, the one who receives them covets them and directs his affections and energies to receive more of them
  - h. 17:9a, I SPY JESUS in this verse, to cover is connected with the idea/theological concept of atonement (Hebrew: “kaphar”—Leviticus 4:20), 1 John 1:7 applied
  - i. 17:9b, talebearing is to be avoided—if there is no definite purpose to repeating a matter, stay silent, the more a person talks about people they don’t even know and places they never go, the more a fool that person reveals himself to be
  - j. 17:10, rebuke done in a right spirit has great benefits to those who are wise enough to hear sound counsel, but we waste our time trying to talk sense into a fool—the fool will make excuses, talk over you, or outright rage against wise counsel
  - k. 17:11, the rebellious spirit leads to destruction, to the degree any of us have such tendencies let us take heed
  - l. 17:12, you won’t win either fight

- m. 17:13, rewarding evil for good, as David did concerning Uriah—the Lord took care of that (2 Samuel 11:11, 12:11), concerning Christ, John 10:32, 15:25
- n. 17:14, “releasing water”, analogy of a hose, it will take a minute to turn the valve off, but the water has already been discharged and things have gotten wet, if you catch it right away it may be no harm no foul, the quicker it is stopped the better the chances for peace
- o. 17:15, condoning of sin, Cf. Romans 1:32, condemning the just is done by those who love sin, we have heard stories of the prosecution of pro-life sidewalk counselors and street preachers speaking out against the sins of all days in “free” countries, it is a sad day when this happens here, both “principles” violate divine holiness and invite the Lord’s judgment
- p. 17:16,24, God knows the fool is desperately in need of wisdom, so He gracefully makes it available by means of repentance which accompanies the reception of the gospel, such were some of us, Cf. 2 Peter 3:9
- q. 17:17, constancy in friendship, Jesus fits the bill of this verse perfectly, how great it is to have true friends and not mere fair weather friends, going through adverse circumstances together creates a bond, give e.g.’s
- r. 17:18, the voluntary taking on of another’s debts and obligations is generally unwise, men are fickle, in contrast with the previous verse
- s. 17:19-20, the sins of the wicked rooted in pride (19b), they lead to a panoply of sins
- t. 17:21,25, parental sorrow
- u. 17:22, cheerfulness vs. despondency of countenance
- v. 17:23,26, injustice the result of bribes, all too common, but it not only offends our God of Truth, it effects a web
- w. 17:27-28, the value of a restrained tongue, the wisdom of holding one’s peace to thoughtfully consider a response, as opposed to giving a reaction, this is a sign of wisdom and maturity, and men assume it is always so

## 50. Proverbs Chapter 17, Self-Test

a. This question is from our special study of <https://www.jewishvirtuallibrary.org/urim-and-thummim> Explain Deuteronomy 33:8 in light of this study.

b. Explain the metaphor in Proverbs 17:3.

c. Which verse teaches us that the one who receives bribes becomes addicted to receiving them?

d. Finish Proverbs 17:14: “The beginning of strife is like releasing water; Therefore \_\_\_\_\_ .”

e. Who is the epitome of Proverbs 17:17? Support your answer with an example from the Bible and an example from your life.

## 51. Proverbs 18:1-24

a. 18:1-3, passive aggressive angry people isolate both by choice and because nobody else wants to be a part of their sick world, pity the spouse who has covenanted to enter it

b. 18:4, the depth of a man’s words, the heaviness of heart (either for prayer or for vindictiveness) is at the bottom, “flowing” water is healthy and fresh from its source (as opposed to standing water, which is bitterness)

c. 18:5, Cf. Proverbs 1:3, *ibid.* 1c, “equity” is impartial administration of justice and implies sincerity in all dealings, Cf. Psalm 99:4; Isaiah 59:14; Micah 3:9; Malachi 2:6, it does not mean equality of results attained even at the cost of impartiality as the term has been hijacked to mean today

- d. 18:6-8, the words of a fool result in strife, and eventually his own holistic self-destruction (of physical person, reputation, emotions, spiritually, etc.), “the inmost body”, secondarily re: 8b. to the one who willingly hears and receives tales
- e. 18:9, the family of non-productive people, slothful brother is passive while the great destroyer is active, these get along
- f. 18:10, “The name of the LORD” is the covenant name of God who is personally and intimately involved in the lives of all men (Cf. Matthew 10:30), this tower is a place of safety and refreshment, we are to “run to it” in our time of need (today)
- g. 18:11, contrast the Living God in Whom we trust with the rich man who trusts in his riches (idolatry and self-sufficiency), Discuss: What other “strong cities” are there?
- h. 18:12, Cf. Proverbs 16:18-19, in our text here we have sequence, cause and effect, reaping and sowing
- i. 18:13, answering and judging before having all the facts, and making assumptions, can result in having egg on your face
- j. 18:14, God the Holy Spirit will bear us through sickness, Cf. Psalm 91:9-11 (how this reference works together with our text), “a broken spirit” such as Job had is difficult to bear and ought to shock us into silence, yet God can bear it, and so we do well to stay out of His way in such cases (Psalm 34:18)
- k. 18:15, the seeking after “knowledge” in general and especially that of the spiritual (biblical) kind is honorable
- l. 18:16, Cf. Proverbs 17:8, a bribe gives a man an audience before those in authority, this is not commended by Scripture, but it is observed and the wise take note of this fact
- m. 18:17, the prosecutor of the case seems to present the facts rightly, but there must be cross-examination in a matter if one is to discover the truth, Acts 17:11 applied to how we ought to examine Bible teaching concerning the matters of the soul
- n. 18:18, an agreement for a matter to be settled, implied here that it is by the will of God, peaceful resolution of a matter is to be desired always

- o. 18:19, in order to win a strong city there must be great battle planning and effort, and even then any attempt will be met with strong opposition and counterattack
  - a. application to sharing the hope of the gospel, Cf. 1 Peter 2:7-8, let us be firm on the Person of Jesus Christ and gospel and Bible truth, but let us be careful not to add offense concerning things where liberty is allowed, Cf. 1 Corinthians 10:32-33
  - b. application to an offense against a brother, if perceived then apply 1 Corinthians 6:7, if real the forgiveness unto a restored relationship is much more difficult to receive, for the trust has been breached
- p. 18:20-21, appetite is satisfied by what comes in, the applications concern those things that we have appetite for, whether leading to death or to life; just as algorithms that track our online footprints give us more of what we want, so too do we desire the same
- q. 18:22, marriage is good, as and in the manner instituted by God it is natural and honorable, Cf. Genesis 2:20-24; Hebrews 13:4, a (good, godly implied) wife is a sign of favor and blessing from the Lord, Have you thanked the Lord and cherished your wife accordingly?
- r. 18:23, the poor man must be careful to be courteous because he has no power to demand anything—in fact he may even lose what little he has, while the rich tends to answer roughly because he has the power of money behind him, Apply: Let all of us whether rich or poor have the humility to entreat the God of the Universe, recognizing that we are poor, Cf. Matthew 5:3
- s. 18:24, a companion verse to Proverbs 17:17 concerning the character of our Savior Jesus Christ, Cf. John 15:13, concerning fraternal relations between believers let us have a friendly disposition, those who do and are willing to be humble in spirit towards others will make friends at church but those of a critical spirit who stay aloof will not do so

## 52. Proverbs Chapter 18, Self-Test

- a. Which verse in Proverbs 18 describes the passive-aggressive individual?
- b. Who are the two brothers who belong to the family of non-productive people?
- c. Finish the verse, “A brother offended is harder to win than a “\_\_\_\_\_” (Proverbs 18:19).
- d. In John 5:39, Jesus says that the Scriptures testify of Him. Which verse in Proverbs 18 joins with Proverbs 17:17, speaking of His faithful and loving character?

## 53. Proverbs 19:1-29

- a. 19:1, the lost art of integrity, which is doing right because it is right regardless of whether or not anyone else is looking, the “poor” can be materially such as the one who “uses entreaties” (Proverbs 18:23), but better to understand this as spiritually “poor” (Matthew 5:3) since the latter part of this verse speaks of the “perverse” man devoid of spiritual understanding
- b. 19:2-3, man’s ignorance + rashness = blatant sin, let us be careful not to be any part of that equation, and instead be both spiritual and thoughtful, Cf. 1 Corinthians 2:13-14
- c. 19:4,6-7, worldly people associate wealth with success, and they also seek such associations for selfish motives, often at the expense of their poor brother, Cf. James 2:1-9
- d. 19:5,9, as the Law says, Cf. Exodus 20:16; Numbers 32:23
- e. 19:8, Cf. Proverbs 4:5—ibid.11e; Isaiah 11:2; I SPY JESUS
- f. 19:10, worldly promotion of the spiritually and morally destitute is an unfit sight, when it happens it is offensive

- g. 19:11, deferring our anger is wise to do, until such time as we can determine three things- if it is warranted, worth the energy, and righteous, being sinners ourselves we should be gracious towards others who also sin, and not inclined to always be seeking revenge (to even scores)
- h. 19:12, ancient monarchs held absolute power, and their subjects did very well to heed this advice, rulers are inclined to be favorable to those who are peaceable, not troublemakers
- i. 19:13-14, both cause no end of grief, the “foolish son” is not as much of a companion as “a wife”, Cf. Proverbs 21:9,19; 27:15, pity the man who has chosen such a wife, she makes “contentions” and there is much drama and little peace, let us be advised to choose “a prudent wife” (Cf. Proverbs 31:10)
- j. 19:15, the lazy and sedentary life wastes the days away and ends up in poverty
- k. 19:16, What is “the commandment”? Is it the whole of God’s Word or the first of them? Cf. Deuteronomy 6:1-5.
- l. 19:17, the generous and compassionate in this life, expecting nothing in return, will receive payment back in the next life
- m. 19:18, the importance of disciplining children from their very earliest days, done as an act of love
- n. 19:19, the one who lives by his anger will be punished (assaulted, arrested, etc.), if you pay his bail he will go back to jail, and the pattern of manipulation begins and continues, the greater principle behind this Scripture is that of a word to enablers, whatever behavior you enable you will get more of, consider also the life trap of co-dependency

- o. 19:20, notes that discipleship of the Lord is a lifelong learning process (Cf. Matthew 11:29), in contrast to those who accumulate knowledge without understanding (2 Timothy 3:7)
- p. 19:21, man's plans change and are often confounded (Luke 12:16-20), divine counsels are sure—all of them, so let's rest upon the blessed assurance of God's promises, Apply: reliance upon God's plans is by faith (Cf. 2 Corinthians 5:7)
- q. 19:22, "kindness" coupled with grace is a pleasing disposition in God's sight, those dishonest for gain are better off poor—here are poor who love money (1 Timothy 6:6-10)
- r. 19:23, the first of the five major themes of Proverbs, recap-
  - a. Fear of the Lord (1:7, 3:7, 15:16)
  - b. Pride and Humility (16:18-19, 18:12, 29:23)
  - c. Wisdom and Foolishness (10:21, 12:15, 23:9)
  - d. God's Pathways and Sin's Pathways (3:5-6, 4:14-15, 20:24)
  - e. The Greatest Theme, Jesus Christ, the Attribute of Divine Wisdom Personified, Cf. John 5:39 (The Old Testament is Christocentric), (Proverbs 8:1-11), Cf. Isaiah 11:2; Revelation 1:4, 3:1, Cf. Daniel 2:20; Romans 16:27; 1 Corinthians 1:24; Matthew 13:54, the greatest glory in getting the greatest theme (Proverbs 4:7-9 applied)
- s. 19:24-25, sluggard, scoffer, sensible
- t. 19:26, "chases away his mother" who now has no choice but to severely curtail or cut off communication with her son, and suffers silently with tears and desperate prayers
- u. 19:27, the fool's progression, from ceasing to hear godly counsel to living dishonestly toward himself and others to reaping his due reward, pronouns are in the masculine here but women can be fools too (just less so than men, generally)

v. 19:28, “disreputable”, of bad reputation on account of being a known liar, how hard it is to “lose” a bad reputation, by application it is equally hard to “regain” a good reputation once a single willful lie (or other sin) has discredited a man

w. 19:29, scoffers and fools end up punished, for the purpose of learning to be sensible, but most often this is to no avail, the scoffer of Christ willfully enters into judgment at His Hand at the Great White Throne Judgment

#### 54. Proverbs Chapter 19, Self-Test

a. Which 3 verses in Proverbs 19 speak of false witnesses? What do we learn concerning their fate?

b. 19:16, What is “the commandment”? Is it the whole of God’s Word or the first of them? Cf. Deuteronomy 6:1-5.

c. What verse in this chapter of Proverbs deals with the sin of enabling by rescuing someone from the consequences of bad behavior? Write out this verse.

#### 55. Proverbs 20:1-30

a. 20:1, this is one of many verses in the Bible that condemns the sin of drunkenness, a sin of excess, wine mocks the drinker by making him/her look like a fool, strong drink (hard liquor/undiluted wine-that of a higher proof) makes one contentious and fearless, a recipe for a fight, SPECIAL STUDY-

1. Special Study: Is drinking wine a sin? Not in and of itself when done in moderation. It is commended for joyful use (Psalm 104:15), for medicinal use (1 Timothy 5:23), Jesus turned water into wine in John 2 (see especially, 2:10), and our Lord partook of wine at the Last Supper (Passover, see Matthew 26:27-29), and to suggest that either of these instances used grape juice violates context and Jewish custom, reading in a bias. Luke 7:33-34 also implies that Jesus did enjoy wine in moderation, in contrast to John the Baptist, who was an abstainer. And there is nothing wrong with abstaining. In fact, it is commendable. In the event of an individual with compulsive/addictive tendencies, it is sin, because it will proceed to drunkenness and result in sin. Such a one should be completely abstinent (See Matthew 5:29-30 for the principle behind this). Romans 14:21 tells us that we should not drink wine in the presence of or drink near to another to whom it is sin. Hence we do not serve wine at Communion time, and are sensitive to others. The mature Christian is wise to avoid drinking any alcohol in public/outside the home. Further, it has been my observation that one who is (and/or was) drug addicted is easy prey for alcohol/dual addiction, and I counsel to abstain from both.

b. 20:2, Don't pick a fight or aggravate those who are more powerful than you, especially those who have the power of the law and/or the sword behind them, it's common sense

c. 20:3, busybodies strive to make trouble under pseudo-kindness motives, starting trouble is easy, being a peacemaker is required but hard (Cf. Matthew 5:9)

d. 20:4, foresight for the future is wise, notwithstanding its uncertainty, let us not use "spirituality" as a cloak for laziness

- e. 20:5, let us learn all we can from wise people, we draw out that counsel by asking questions, and then listening carefully, with a view to retaining and making life application
- f. 20:6, self-righteousness is a child of pride, her family has included such as Lamech and King Nebuchadnezzar, the tendency of human beings to call attention to themselves, we are told to “sell ourselves to others” in the realm of politics or in applying for a job, but this is not the way of life, true fidelity is rare, the greatest Friend one can have is Jesus Christ (Cf. Proverbs 17:17, 18:24)
- g. 20:7, the “righteous” leaves a legacy, including instruction of children that (though they may stray) they will never completely unlearn
- h. 20:8, King Solomon writes this humbly out of his own experience (Cf. 1 Kings 10:9), the presence of a just “king” or adjudicator in authority is enough to make evil scatter, it is a force for good (Cf. Proverbs 14:34-35)
- i. 20:9, a rhetorical question, answered elsewhere (Cf. Romans 3:9-12), yet some think they do not sin or take pride in being “less sinful” than others, 1 John 1:7-10, Luke 18:10-14, let this spirit not be in us! If we think it can’t be so, then it may be so.
- j. 20:10, dishonesty in business, fraudulent dealings, of any kind (whether weights or measures) are evil, and ought not be named among us, the duty of government to justly prosecute such crimes (sins)
- k. 20:11, we are known by our fruits (Matthew 7:16), even from childhood, apply—let us not excuse the deeds of children, lest they become normative and become “bigger deeds” in their adulthood

- l. 20:12, the members and senses are created and gifted to men, they proclaim his glory, Cf. Matthew 13:16-17
- m. 20:13, love of sleep (and leisure in general, by extension of application) leads to unproductiveness, and then poverty
- n. 20:14-15, the thrill of getting a bargain, but it has been achieved by sin (lying by deprecating the true value of a thing, for personal gain) and leads to another sin (of boasting), this contrasted with knowledge, understanding, and wisdom
- o. 20:16, suretyship leads to poverty, as it is mentioned multiple times in Proverbs we should always consider it, the “stranger” is not likely to pay back else he would have someone near him or reputational credit, the “seductress” is filled with her own ways and a man can be sure that her agenda and cares are not towards her prey
- p. 20:17, “bread gained by deceit” calls to mind all the food stamp fraud and the many who work their families, non-profits, and churches over to live well, yet it never ends well
- q. 20:18, Cf. Ecclesiastes 3:8; Luke 14:31-33 applied contextually and also spiritually
- r. 20:19, talebearing and flattery are intertwined here by “Therefore”, to be let in on secrets gives one a sense of importance and tends to pride
- s. 20:20, Cf. Leviticus 20:9; Deuteronomy 21:18-21; Matthew 15:4-6 applied, the seriousness of the commandments
- t. 20:21, illustrated by Jesus in Luke 15:12-13, the inheritance was squandered, and though the prodigal was welcomed back into the family circle, his inheritance was no more
- u. 20:22, taking matters of vengeance into our own hands is forbidden, Romans 12:17-21 applied

v. 20:23-24, v.23 ibid. 55j, the godly man does not seek to be the master of his own destiny, instead he leaves room for divine leading and guidance, Cf. Psalm 37:23; Proverbs 16:9; Isaiah 63:14; Jeremiah 10:23

w. 20:25, this is strongly discouraged in the Law, Cf. Leviticus 27:14-15,31, by way of principle- Cf. Ecclesiastes 5:4-5, consider carefully before making a promise, for this is your word and integrity

x. 20:26, as Solomon did with Adonijah, Abiathar, Joab, and Shimei in 1 Kings Chapter 2, to govern effectively one must clear out thorns and nettles (be it avowed enemies, those with wicked selfish agendas, or the deep state)

y. 20:27, the omniscient God sees the true man, we cannot hide from him with the lights of our evil hearts turned off

z. 20:28, mercy, truth, and lovingkindness are the three duties of a leader who would please the Lord and be upheld by Him, these qualities are all rare in leaders, for those who seek such positions in our representative republic have the will to power, and worse- reflect their constituency, often the basest of such, Could such a person ever be elected?, perhaps it is rarer still found in a dictator, in the Messianic Kingdom we shall see this verse fulfilled

aa. 20:29, a simple fact, both are needed in society and the work force, as we age and our physical strength ebbs, it is replaced by wisdom from years of life, and we work smarter and not harder

bb. 20:30, discipline of a parent or other person in authority is profitable, consequences (set forth or experienced) are of great benefit, when these are absent, ignored, or buffered by an enabler there is detriment to the life and soul

## 56. Proverbs Chapter 20, Self-Test

- a. From the special study on 20:1, Does the Bible condemn all drinking of wine or just drunkenness? What other Scriptures inform your answer to this?
  
  
  
  
  
  
  
  
  
  
- b. According to Proverbs 20:3, what are the qualifications for seeking peace? How about for starting a quarrel?
  
  
  
  
  
  
  
  
  
  
- c. Which verse in Proverbs 20 clearly teaches human depravity?
  
  
  
  
  
  
  
  
  
  
- d. Proverbs 20:11 and 20:20, taken together, teach what truths?
  
  
  
  
  
  
  
  
  
  
- e. Which parable told by Jesus illustrates Proverbs 20:21?
  
  
  
  
  
  
  
  
  
  
- f. What was the penalty under the OT Law of Moses for reconsidering a vow? Why is such reconsideration said to be unwise by Solomon in Proverbs 20:25?
  
  
  
  
  
  
  
  
  
  
- f. In what ways did Solomon put into practice 20:26 in the early part of his reign as king? Which parable did Jesus tell that warns us to be careful in how we exercise this principle in the church?

## 57. Proverbs 21:1-31

a. 21:1, a good example of this is found in Ezra 7:27, if God has a particular purpose, he will accomplish it by those in human authority whether they be believers or not

b. 21:2, man goes about his business thinking it is the right path, and that his intentions are correct and pure, sometimes deceiving himself and other times in ignorance—give examples of each, but God knows all, and will surely open our eyes to the truth of our motives and intents if we are brave enough to ask

c. 21:3, Cf. 1 Samuel 15:22-23; “righteousness” 1 Corinthians 15:34, “and justice” Isaiah 56:1-2

d. 21:4, three categories of sin set forth, a summation of what is commonly called ‘the seven deadly sins’ (Proverbs 6:16-19)

e. 21:5, wise planning versus hasty responding, one is long term while the other is short term, this can be applied to living for the Lord as opposed to living in the moment (give examples)

f. 21:6-8, dishonesty for gain, must be plotted for as opposed to simply gaining wealth by hard work and doing the right thing the right way, it is the tendency of those hasty ones spoken of in 21:5 to seek short cuts, and be left with nothing of value, “refuse to do justice” even though their conscience convicts

g. 21:9,19 at least on the corner of the flat roof one might find peace and solace, living with contention and anger is awful, so choose your spouse wisely

h. 21:10, “The soul of the wicked” desires and seeks only evil, even to rejoice in doing it, and there is no grace for others

i. 21:11-12, “the simple” will learn the law of sowing and reaping, from negative and positive examples, simple-understanding-wisdom-knowledge-repeat the cycle (elsewhere knowledge-understanding-wisdom-counsel is the sequence)

- j. 21:13, neglect of mercy towards others will hinder our prayers, let us learn James 2:13
- k. 21:14, again the truth is noted though bribery is sin, the application for us is found in Luke 16:9
- l. 21:15-16, human justice is rewarded by divine justice, while human waywardness is rewarded by the same (in wrath)
- m. 21:17, too much enjoyment of leisure will tend to physical poverty, likewise making an idol of worldly substances will lead to spiritual poverty
- n. 21:18, the wicked will be cut off that the righteous might be made free, as we have example in Esther 5:14, 7:8-9
- o. (21:19, *ibid.* 57g) 21:20, prosperity vs. prodigality
- p. 21:21, “He who follows righteousness” follows Christ (2 Corinthians 5:21; 1 John 2:1) “and mercy” (Matthew 5:7), will find (eternal) “life”, (sanctifying) “righteousness”, and “honor” from above
- q. 21:22, wisdom brings down all worldly systems and finds vindication in the end, a picture is found in 2 Samuel 20:15-22
- r. 21:23, the restraining of the tongue, Cf. James 3:1-12
- s. 21:24-29, eleven sins are here warned against, they are pride, haughtiness, scoffing, arrogance, pride, laziness, covetousness, sacrilege, hypocrisy, lying, hard-heartedness
- t. 21:30, the confounding of the wicked, as Gamaliel well understood, Cf. Acts 5:34-39, also Cf. Psalm 2:1-12
- u. 21:31, men prepare for warfare, but without God’s blessing, they shall not prevail, this is not only physically true, it is also spiritually true, how often do we try things on our own strength before allowing the Lord to accomplish deliverance in His way and in His time

## 58. Proverbs Chapter 21, Self-Test

- a. 21:1 finds fulfillment in Ezra 7:27, while 21:18 finds fulfillment in 21:18. Explain how this is so.
  
- b. The three categories of sin set forth in 21:4 are a summation of which passage from elsewhere in Proverbs?
  
- c. What “is the fleeting fantasy of those who seek death?”
  
- d. What are two better places to be rather than in the presence of a contentious or angry woman?
  
- e. Proverbs 21:21 calls to mind “Jesus Christ the righteous” from which NT reference?

## 59. Proverbs 22:1-29

- a. 22:1-2,4, “a good name”, a blameless reputation, as Noah (Genesis 6:9) and Job (Job 1:1), “loving favor” born from a relationship of trust, these are not fleeting as riches do, but they endure forever, with which of these things do you wish to stand before God
  
- b. 22:3,5, avoidance of evil or any appearance thereof (by extension) a wise course, we must be prudent where we go and with whom we associate in life
  
- c. 22:6, parental duty (Deuteronomy 6:4-9), the second part of the verse is not a guarantee of salvation but a general rule, a godly background will stay with a person throughout life

d. 22:7, this is a universal and timeless truth, to enjoy financial freedom one must eliminate debt (as much as is possible), including consumer/credit card debt, debt to family and friends, auto loan debt, and (finally) mortgage debt, satisfying debt is liberating and brings peace from anxiety, Suggestion: Use cash as much as is possible.

e. 22:8, sowing iniquity as a way of life will lead to sadness, regret, premature aging, etc. Such a man will have rage, looking to blame others and take out his (self-caused) bad lot in life on others, but this will fail, he self-destructs

f. 22:9, benevolence and alms rewarded, Cf. Proverbs 19:17

g. 22:10, how one bad apple will spoil the whole bunch, a family gathering, a workplace, a church congregation, correct bad behavior gently but deal with it, as it will get worse

h. 22:11, Cf. Matthew 5:8, Colossians 4:6, such a one will be trusted by those in authority

i. 22:12, God preserves truth and confounds the wicked, a case study of this is found in Jeremiah 36:27-32

j. 22:13, the lazy man always makes excuses, often seen as to why the able bodied man cannot find employment, we have an epidemic of slothful young men in our country, unfortunately women still date them—thinking they will change this trait

k. 22:14, Cf. Proverbs 7:21-23

l. 22:15, foolishness is the default characteristic of the child, it needs to be removed by consistent and appropriate discipline

m. 22:16, a warning to the rich not to use the power of his money to get richer at the poor's expense, and a warning not to give what amounts to bribes to the rich, but rather to give alms to the poor (truly needy, Cf. 1 Timothy 5:3)

- n. 22:17-21, sayings of the wise, Scripture truths, ten injunctions found in these verses—hear them, apply them, keep them, speak of them, trust them, receive them personally, learn them, read them, be assured of them, witness to them
- o. 22:22-23, God Himself will personally intervene on behalf of the poor and needy, nobody is ever alone or without help
- p. 22:24-25, one of many warnings in Scripture about our associations, we become the company we keep, Why not enjoy holy company and join it rather than being intimidated by it?
- q. 22:26-27, yet another warning about suretyship, Cf. Proverbs 6:1-2, *ibid.* 18a.
- r. 22:28, a warning against removing the ancient landmark, generally done for the purpose of defrauding, applied to spiritual truth, moving from the ancient biblical truth once for all given, and compromising it (Jude 3), compromise of the faith personally (end justifies the means) and corporately (seeker sensitive, contemporary church, accommodating doctrine or devaluing it) is a slippery slope that ends badly
- s. 22:29, hard work will be rewarded, Christians ought to be the hardest workers, this will be an aid to testimony

#### 60. Proverbs Chapter 22, Self-Test

- a. Finish the verse- 22:6- “Train up a child in the way he should go...  
(and explain the meaning and applications)
  
- b. Finish the verse- 22:7b- “the borrower is servant to...  
(and explain the meaning and applications)

## 61. Proverbs 23:1-35

- a. 23:1-3, there are two reasons for the admonition, that it will tend to make you indebted to the “ruler”, and that it will tend one to gluttony, a sin of excess, ‘eat to live’ not ‘live to eat’
- b. 23:4-5, another sin of excess, making an idol and an identity out of one’s job/career, and also a warning against making becoming rich one’s main goal in life, there will be consequences to yourself and your family for this course of action, and the riches are fleeting anyways
- c. 23:6-8, “miser”, Lit: “one who has an evil eye”, the hypocrite, let’s not waste much time with worldly company
- d. 23:9, wasting one’s breath, Cf. Matthew 7:6
- e. 23:10-11, theft of land, commonly associated with antiquity, but people do it every day today
- f. 23:12, what you apply your heart to, you apply your ears to, what you listen to on a regular basis is a good litmus test of your spiritual state
- g. 23:13-14, discipline done early for the purpose of correction of behavior is necessary, if withheld there will be long term consequences
- h. 23:15-16, these are Solomon’s words, but they surely also reflect the heart of God, these verses focus on our attitude towards those who are godly, is this our attitude, or are we as many, thinking that the righteous are going too far in a Godward direction? Do you enjoy holy associations?
- i. 23:17-18, being zealous for the Lord, eternal security and justice as motivators for soul winning and holy living, this is a Christian orientation, Cf. Luke 10:20

- j. 23:19-21, you become the company you keep, the sinner, unbeliever, and the worldly will (as a general rule) move the saint to compromise rather than become sanctified
- k. 23:22, filial obedience and filial honor enjoined, respect for parents is for life, and adult children must give respect, especially to their mother who bore them
- l. 23:23, four things to buy, none of which are available for purchase online or at a discount, we buy them by redeeming our time (Cf. Ephesians 5:16) with effort, these four things once bought must not be sold, Would you sell out your Lord who bought you?
  - i. “truth”, Psalm 119:72,162; John 8:31-36, 14:6; 2 Timothy 2:15
  - ii. “wisdom”, Psalm 119:14; Proverbs 3:13-15
  - iii. “instruction”, 2 Kings 17:28; Ezra 7:10; Acts 18:26
  - iv. “understanding”, Psalm 139:17; Isaiah 11:2; Luke 24:45 in its context
- m. 23:24-25, parental joy, a common theme enjoined in Proverbs 15:20, 23:15, 27:11, and 29:3, what is the greatest imaginable parental joy for the Christian, and what passes for parental joy in the world but is inferior
- n. 23:26-28, here we have a verse that does indicate that we are to ‘give our heart’ to Jesus notwithstanding its filthiness that it might be cleansed, the consecration of the heart to the Lord, Cf. Romans 12:1-2, and the consecration of the body and its members; Cf. 1 Corinthians 3:16-17; for a specific cases see Job 31:1, “My son” addresses young men for whom such temptations are more peculiar than other people
- o. 23:29-35, the dangers of alcoholic drink and its abuse, it leads to sorrow of heart, arguments, complaints, injuries or all sorts (physical, emotional, etc.), at first it seems attractive, but when indulged it bites—as all sin does, and the individual is owned by his or her addiction

## 62. Proverbs Chapter 23, Self-Test

- a. What do “riches certainly make themselves?”
  
- b. What motivator is given for zealously worshiping and serving the Lord, according to Proverbs 23:17-18?
  
- c. What applications do we derive from Proverbs 23:23?
  
- d. What kind of person has woe, sorrow, contentions, complaints, and wounds without cause?

## 63. Proverbs 24:1-34

- a. 24:1, Cf. Psalm 73:1-5,16-17
- b. 24:2, the inverse of Proverbs 23:12, two ways of men
- c. 24:3-4, “Through wisdom”, Jesus is Wisdom personified (Cf. Jude 25), that is through Christ, “a house is built” (Cf. Matthew 7:24-27; 1 Corinthians 3:9-15), “by understanding” God’s revealed will is sought after and learned, and “by knowledge” spiritual knowledge fills the rooms in our brains with gold nuggets of truth and eternal gemstones, Cf. Isaiah 11:2 (again)—these three perfect attributes of the Lord are found together in these verses in reverse order of their continuum
- d. 24:5, spiritual strength is the true measure of a man (or woman), the strongest people known are venerable saints
- e. 24:6, you may “wage your own war”, Cf. Colossians 1:9-11 when the Lord is your strength, godly counsel an aid in this

f. 24:7, “Wisdom is too lofty for a fool” because the fool will not reach for it, being content to live without wisdom, and therefore will be of no reputation in the community

g. 24:8-9, “schemer” must be so because his acts are underhanded, grave “sin”, he is a “scoffer” at heart, holding God and men of no value except what he may gain from them

h. 24:10, the response of a person under great stress and trial indicates the measure of their strength, Who had greater of these than our Lord? For human examples see James 5:10-11, 1 Corinthians 10:13. The way Christians responded in the pandemic (faith or fear) showed the strength and weakness of each one; the majority having failed the test, what if we had real persecution?

i. 24:11, an exhortation to have mercy upon those who are traveling on the wrong path, and to give them direction (to God through Christ) and aid if they will receive them, Galatians 6:1-2; Jude 22-23

j. 24:12, ignorance is no excuse before the Lord, we cannot plead the fifth—a full accounting is demanded, let us therefore come clean before God and seek His mercy and forgiveness

k. 24:13-14, as eating honey is physically nourishing (1 Samuel 14:27; Matthew 3:4), it may be likened to ‘eating’ wisdom and knowledge (Psalm 19:7-11)

l. 24:15-18, the righteous will eventually stand while the wicked will eventually fall, this is not always evident but divine justice shall always be accomplished perfectly (Cf. Genesis 18:25), let us therefore allow the Lord to raise up and bring low and not take matters into our own hands apart from Him

m. 24:19-20, “Do not fret” is further expounded in very similar context in Psalm 37:1-8, a passage we all do well to know

n. 24:21-22, fearing God and His appointed earthly authorities, we are warned here that rebellion and revolution will generally lead to sudden calamity, in general principle let us not stir up change without a desired specified goal, the French Revolution of 1789-1799 led to many unintended consequences which made things worse, including bloodbaths, anarchic terror, and loss of freedoms compared to before

o. 24:23-25, Cf. Isaiah 5:20, the perversion of justice forbidden, let us call a spade a spade, for such leads to a more moral and just society

p. 24:26, this is an expression of honor and fellowship (implies respect), Cf. Romans 16:16, when there is no ulterior motive in speech or judgment, the result is peace, the application to Christ is found vividly in Psalm 2:10-12

q. 24:27, forethought in providing for your own physically, how much more so should men deliberate on how to plan for eternity (Luke 12:33)

r. 24:28-29, false witness and retaliation in kind forbidden (against our neighbor), give examples of each, we need not look for trouble—enough of it will come your way

s. 24:30-34, an object lesson in laziness and neglect, of property in this life, applied to eternal property (our soul), how many are lazy in both areas or just the second of the two

#### 64. Proverbs Chapter 24, Self-Test

a. What are the Messianic applications of Proverbs 24:3-4?

b. Finish the verse (Proverbs 24:10), “If you faint in the day of adversity, \_\_\_\_\_.”

c. What does it mean to fret? What verse(s) in this chapter address this sin? And, according to the study, what Psalm addresses this? Read the portion of that Psalm to reinforce the divine guidance concerning fretting.

d. What verses teach an object lesson on where laziness gets you in this life? How can this be applied to the next life?

#### 65. Proverbs 25:1-28

a. 25:1, Thus begins the second division in the Book of Proverbs, Chapters 25-29 having been compiled by Hezekiah’s scribes between 715-686 BC.

b. 25:2, Cf. Deuteronomy 29:29, God is glorified in what He reveals and what He chooses not to reveal (discuss how this is so), Kings (those in authority) are wise to “search out a matter” for the purpose of gaining right understanding (legitimate investigations and financial audits, for example, as some would argue the new administration is doing in the US in 2025)

c. 25:3, man cannot know for sure the motives of those in authority, but God knows

d. 25:4-5, an analogy, civic righteousness is attained by removing the wicked elements from government, Christian citizens may contribute to this in our representative republic by our votes and our advocacy/involvement (caveat—though such must never be done to the exclusion and compromise of the gospel, as happens too often by well-meaning Christians)

\*\*\*Commentary on 25:6-17 by Steve Jackson

e. 25:6-7, A recurring theme throughout Scripture and a piece of practical advice: humble yourself before others and save yourself the embarrassment of being put in your proper place. Jesus teaches us the same in Luke 14:8-11. For those who understand the depths of their own sin, this should come naturally. (James 4:10, 1 Pet 5:5-6)

f. 25:8-10, Once again we find prudent and practical advice. Do not take someone to court frivolously. If there is contention between yourself and a neighbor, it is best to discuss these matters privately and keep them private. However, all Christians should reflect on the mercy they have received before demanding payment for a wrong against themselves. (Rom 12:17-21, Col 3:12-13)

g. 25:11-12, CF. Prov 15:31, The right word at the right time can be as beautiful and valuable as a precious gift. Especially for those who desire the truth.

h. 25:13, Contrast Proverbs 10:26. A faithful and diligent messenger will bring peace of mind to those who sent him. A faithful messenger of the gospel is well pleasing to the Lord.

i. 25:14, How disappointing it is when much is promised, yet nothing is delivered. With God this does not happen, but all men will disappoint us in some way. (Mat 23:27)

j. 25:15, CF. Prov 15:1, Patience, self-control and a calm demeanor often prevail where forceful actions and harsh words cannot. Consider the actions of David who by means of submission to God and king Saul was able to turn the unjust wrath away from himself. (1 Samuel 24)

k. 25:16, What God has given us to enjoy should be received with thanks and praise, but even good things in excess may cause harm.

- l. 25:17, Do not overstay your welcome. Just as too much honey can upset your stomach, too much of your company may upset your neighbor, but no such thing occurs with God. (James 4:8)
- m. 25:18, bearing false witness (lying) is likened to a violent assault (on one's character)
- n. 25:19-20, unfaithful men, and men in general (compared to Christ) are without power and without sympathy in our times of trouble, Cf. Proverbs 20:6- the search for a faithful man ends with Jesus Christ (Cf. John 13:1)
- o. 25:21-22, quoted in Romans 12:10, and illustrated by Joseph and David, this spirit is endorsed by the Lord in Matthew 5:44 and exemplified by His life
- p. 25:23, the cause cannot always be seen, but the effect is obvious
- q. 25:24, peace alone is to be chosen over contentious home life, the reader does well to understand this before they choose this curse by covenant (of marriage)
- r. 25:25, the best good news comes from the "far country" of heaven, news from that place and its Sovereign is always forthcoming, and it is nourishment to the soul
- s. 25:26, "A righteous man", a saved man, a Christian, who still fears man is weak and ineffective, and gives "murky" and "polluted" testimony, by which God is not glorified, we must not only be righteous, we must also stand for righteousness
- t. 25:27-28, restraint of fleshly appetite enjoined, without self-control we are out of control, let us seek this discipline in all areas of our lives

## 66. Proverbs Chapter 25, Self-Test

- a. Proverbs Chapters 25-29 were authored by whom and copied by whom between 715-686 BC?
  
- b. How should we handle disputes with neighbors, according to the verses in this chapter?
  
- c. Finish the verse: “A word fitly spoken is like \_\_\_\_\_ —  
\_\_\_\_\_.”
  
- d. What are some practical outworkings/scenarios that derive from Proverbs 25:17?
  
- e. Where in the New Testament is Proverbs 25:21-22 quoted?
  
- f. How would we apply Proverbs 25:25 spiritually?

## 67. Proverbs 26:1-28

- a. 26:1, things that are incongruous, when a fool is held in high esteem or promoted, it is a ponderous thing
  
- b. 26:2, birds which do not stay long, “so a curse without cause” will not have effect except maybe for a moment, Cf. Matthew 5:10-12
  
- c. 26:3-12, proverbs concerning fools, they receive correction but do not learn from it, they are unfaithful in all things, they are lacking in both worldly and heavenly wisdom, and ultimately they are judged, v. 11- Cf. 2 Peter 2:20-22

d. 26:13-16, proverbs concerning lazy people, they imagine excuses to do as little as possible, they do as little as possible, and count their own cleverness in doing so as wisdom, Christians ought to be models of industriousness—especially when it comes to spiritual work

e. 26:17, let us apply this especially to family matters, if a husband and wife are at loggerheads, we do well to stay out of it absent clear and present danger, lest they join together in turning on us for sticking our nose into their business

f. 26:18-19, deceitful jesting is looking for trouble, it tends to create conflict, or at least sow distrust

g. 26:20-21, Cf. Proverbs 15:1; James 3:6 (as admonition), let us be peacemakers (Matthew 5:9), we can do this by acting or by failing to act or feed a situation

h. 26:22, participating in tongue strife sins by receiving evil whispering (Romans 1:29) will affect us inside, even if we think it will not, such things get “into the inmost body”

i. 26:23, the imagery is one of impurity (“dross”) contaminating the vessel, so it is concerning false professions and hypocrisy

j. 26:24-26, people generally don’t come right out and tell you that they hate you, but they pretend, observe the behavior and eventually the motive will be revealed to the shame of the deceiver

k. 26:27-28, what goes around comes around, the boomerang effect of sin, discuss/give examples (Haman in the Book of Esther, for one)

## 68. Proverbs Chapter 26, Self-Test

a. Explain the simile in Proverbs 26:2.

b. The simile in Proverbs 26:11 can be applied in a number of ways. Name one general way, and then name the way in which it is applied in the New Testament when Peter quotes it.

c. Which proverb serves as a warning to those who might try to intervene in a rocky marriage without being invited to do so by both parties?

d. Finish the beginning of this proverb: “When there is no wood, \_\_\_ \_\_\_ \_\_\_ \_\_\_” (Proverbs 26:\_\_\_).

e. If you would maliciously try to injure someone (by sin of tongue or some other sin means), what is likely to happen to you? Which proverb in chapter 26 informs your answer?

## 69. Proverbs 27:1-27

a. 27:1, let us live our lives in today, for life is full of uncertainties, our times are in God’s hands, and therefore we ought not to be presumptuous about either the near or far future, we have three subtexts

i. James 4:13-17

ii. Matthew 6:25-34

iii. Luke 12:16-21

\*\*\*Proverbs 27:2-11 Commentary by Steve Jackson

- b. 27:2, As our Lord says, “If I honor Myself, My honor is nothing” (John 8:54), Cf. Jeremiah 9:23-24; 2 Corinthians 10:17-18
- c. 27:3, Do not underestimate the wrath of a fool, consider the Parable of the Unforgiving Servant (Matthew 18:21-35), Cf. Proverbs 15:1
- d. 27:4, In conjunction with the previous verse, unchecked emotions lead to disastrous consequences, both worldly and spiritually. We see examples of the destructive nature of jealousy with Cain and Abel, Joseph and his brothers, as well as King Saul and David
- e. 27:5-6, A friend who is willing to tell you the unpleasant truth is one worth keeping. Though it may not be pleasant to hear, it is better to receive criticism than phony praise. Likewise, love does not overlook sin. A true friend will speak up when they see something wrong (Leviticus 19:17; Hebrews 12:6).
- f. 27:7, Is it not the same with the gospel? Those who “know it all” have nothing more to learn. But those who know they are bereft of spiritual knowledge eagerly cling to every word of our Lord (Proverbs 26:12; Matthew 5:6).
- g. 27:8, Whether voluntary or by force of extreme conditions, being away from home for too long is an uncomfortable experience. Often leaving us vulnerable to negative influences. Perhaps this will give us a new perspective to what Jesus experienced (Matthew 8:20).

- h. 27:9, The Lord gives us friends for comfort, companionship, and counsel. Perfume may be pleasing to senses, but an honest friend is pleasing to the soul. Much more a brother or sister in Christ.
- i. 27:10, Blood relations have a purpose and a place, but friendly neighbors can be of greater help and friendship than any blood relation. Especially during a crisis that requires immediate attention. Matthew 12:48-50.
- j. 27:11, Cf. Proverbs 23:24-25, A wise son will bring not only joy, but also comfort and peace of mind to his parents. While a spoiled or a rebellious child reflects poorly on his parents, so too does a sinful Christian spoil his testimony (Philippians 2:14-16).
- k. 27:12-13, “A prudent man” does not need to know about every kind of evil, but wisely avoids it, those who lack prudence walk into the traps of sin and are exposed both figuratively and literally (v.12b illustrated in v.13 with a picture of said exposure)
- l. 27:14, too much praise is disingenuous, further, it may be to the hurt of one’s friend, Cf. Proverbs 29:5
- m. 27:15-16, “a contentious woman” cannot be restrained or even contained, avoid such as would argue and seek quarrels at every turn rather than spend unprofitable time walking on pins and needles
- n. 27:17, how this so, concerning knowledge, wisdom, and perspective, friends ought to sharpen one another, to the spiritual benefit of them both, discuss/give examples
- o. 27:18, patience is a better avenue to reward than instant gratification, Cf. Galatians 5:22
- p. 27:19, clear physical reflection and spiritual reflection
- q. 27:20, Cf. Habakkuk 2:5; Matthew 7:13
- r. 27:21, the value of a good reputation is priceless, it cannot be bought, it must be earned, let us always consider our testimony when sin comes calling

- s. 27:22, no matter what extreme measures you go to, you cannot “defoolify” a fool, Cf. Jeremiah 5:3; Revelation 16:10-11 applied, better if he was never allowed to continue as a fool since childhood (Proverbs 22:15)
- t. 27:23-27, the diligent man will always have his basic needs met (food and clothing), yet to trust in the fruits of his diligence (apart from the Lord) is vain because both riches and honor may be lost or removed in a moment (consider Job and Nebuchadnezzar as diverse examples)

#### 70. Proverbs Chapter 27, Self-Test

- a. Write out Proverbs 27:1. Then name one other Bible passage that expounds upon this same point.
  
  
  
  
  
  
  
  
  
  
- b. A friend who will not be honest with you is not a friend at all. Which verses in Proverbs 27 point this out?
  
  
  
  
  
  
  
  
  
  
- c. What should we do and not do with a “contentious woman?”
  
  
  
  
  
  
  
  
  
  
- d. Finish the verse, “As iron sharpens iron...” (Proverbs 27:17)
  
  
  
  
  
  
  
  
  
  
- e. You can’t “defoolify” a fool. So how could someone have avoided getting entrenched in foolishness to begin with?

## 71. Proverbs 28:1-28

- a. 28:1, “the wicked flee” because they have guilt for deliberately doing evil things, while “the righteous” are filled with holy boldness, unswervingly confident that the Lord will offer grace, mercy, and forgiveness (Hebrews 4:14-16)
- b. 28:2, in a sinful nation there is constant intrigue for power as evil men vie for power, but a wise leader will bring a nation to the place of national righteousness (where the blessing of God can be received), Cf. Proverbs 14:34, Cf. 2 Kings 15:8-15 as an illustration of the outworking of this proverb
- c. 28:3, the will to power, when the oppressed wish to oppress others in even worse circumstances than they, rather than having empathy for them
- d. 28:4-5, condoning of sin or contending with sin (Romans 1:32 applied)
- e. 28:6, why this is so, Luke 16:19-23 illustrates this
- f. 28:7-11, to the degree that we value and obey the Word of God (here, “the law”), we will understand the divine perspective and the end of men, and separate company with the wicked of this world (this is the precursor of eternal states)
- g. 28:12, concerning nations, 2 Corinthians 3:17
- h. 28:13, concealment of sin versus confession of sin, we shall receive either Numbers 32:23 or 1 John 1:9
- i. 28:14, the importance of reverent behavior and speech, as reflective of revering God, outworking Proverbs 1:7, the fear of the Lord as the second greatest theme of the Book of Proverbs (the Person of Jesus Christ being its greatest Theme), irreverent behavior and speech reflects a hardened heart which will not go unpunished either now or hereafter

- j. 28:15-16, why rulers are oppressive (because they are covetous to the core, of power, money, legacy, etc., one may see this succeeds as certain politicians enter poor and leave rich), lions are generally quiet when stalking prey but when they feel threatened and/or are maintaining unity with their pride they roar, likewise bears charge when they perceive a threat, and so evil rulers are above all paranoid (as Hitler, Stalin, and Herod [Cf. Matthew 2:1-12, key on verse 3 in particular])
- k. 28:17, those guilty of shedding innocent blood are deserving of receiving the death penalty by just human government (Genesis 9:6; Numbers 35:17), let us not be “bleeding hearts” even as we operate with compassion towards those truly in need and/or looking for a life change
- l. 28:18-22, contrast between the blameless and faithful (in motive, as a life rule) and the perverse and evil (in motive, as a life rule), both be sinners but only one repents (as illustrated in Luke 23:39-42)
- m. 28:23, reproof and discipline needful, those who mete it out justly and respectfully with motive of betterment of one’s child, friend, employee, co-worker, or neighbor will rejoice when the recipient takes it to heart and repents, the gospel
- n. 28:24, Cf. Judges 17:1-6, learn and apply the narrative
- o. 28:25-26, those who trust in themselves too much and God not enough will be left without divine help in time of need, Cf. Hosea 7:10, spiritual and temporal consequences
- p. 28:27, generosity enjoined towards those who are truly needy and desirous of the gospel and of basic needs
- q. 28:28, “When the wicked arise” people try to live quietly in peace and not unnecessarily find trouble with the authorities, but when they are removed, freedom of righteousness restored

## 72. Proverbs Chapter 28, Self-Test

- a. Why do “the wicked flee when no one pursues?”
  
- b. What kind of person’s prayers are abominations?
  
- c. Proverbs 28:13 deals with concealment of sin and confession of sin. Which verses in this study correspond to each? Write the verses out.
  1. concealment-
  
  
  2. confession-
  
- d. What common reason is there for lions roaring and bears charging, and what does this tell us about wicked rulers (Proverbs 28:15)?
  
- e. Which proverb encourages us to speak hard truth with compassion in love?
  
- f. Which narrative in the Book of Judges most closely illustrates Proverbs 28:24?
  
- g. How many verses are in Proverbs Chapter 28 in our English Bibles?

### 73. Proverbs 29:1-27

- a. 29:1, “often rebuked” because he is a fool in the habit of repeating his folly, there is a fixed number of times that this can be done until judgment comes, Cf. Ecclesiastes 9:12
- b. 29:2, the flip (positive) side of Proverbs 28:28, in our ‘democratic representative republic’ we get leaders reflective of the populace, who choose their own oppression (because sin has a greater hold in their lives and so bondage is preferred, as in Romans 6:16)
- c. 29:3, as we have been repeatedly instructed in this book, wisdom concerning choice and association of women dictates the life from adolescence and onward
- d. 29:4, well written and justly enforced laws, consistent with Judeo-Christian values, establish the land, both concerning God’s blessing of the nation (Psalm 33:12) and one’s enjoyment of being a citizen in it (Proverbs 29:2, *ibid.* 73b), how the Messianic Kingdom will fulfill this (Micah 4:1-4), corruption (especially at the highest levels) is the kingdom of covetousness (which breeds rebellion, anarchy, unrest, and intrigue)
- e. 29:5, the dangers of flattery, the danger for the one who flatters by those who come back on him, and to the flatteree the pride which is engendered to his own destruction, also how the evil design behind the flattering might set up the receiver for a destructive trap
- f. 29:6, sin snares (Numbers 32:23, again), the righteous has no fear because he does what is right, note that Christians should be joyful in countenance, are you regularly singing and rejoicing through life, like they do in ‘The Sound of Music’?
- g. 29:7, spiritually applied, the world does not know why we care about hell-bound souls, Cf. 1 Corinthians 2:14, Christian compassion vs. the world’s compassion (physical sense)

- h. 29:8, why we must choose wise leaders, those who scorn lawful process and the input of others will bring down the city by their bad judgment (give examples in city government), the progressives often subserviate the law under their own social agendas (e.g. opposition to Second Amendment, anti-police measures, and promotion of ungodly ‘alphabet soup’ agendas characterized by the imposition of the will of the minority upon the lawful majority), “wise men turn away wrath” of God and in God-fearing behavior maintain peace
- i. 29:9, there is strife no matter what in dealing with fools
- j. 29:10, the “blameless” function as convicting agents for the “bloodthirsty”, “the upright” will seek not only the betterment of their own souls but also desire that through said conviction, others will believe and live, soul winning of one’s enemies is the heart of God (Cf. Romans 6:7-8; 2 Peter 3:9; Romans 5:8)
- k. 29:11, discernment and reservation enjoined in what we say, how we say it, and to whom
- l. 29:12, if false witness is received, backbiting multiplies in the ranks, let us follow the Bible principle (Deuteronomy 19:15)
- m. 29:13, Jesus expounds, Cf. Matthew 5:45 in context, it follows that all have one Maker to Whom they must give account
- n. 29:14, Christologically, 1 Chronicles 17:11-12; Isaiah 16:5
- o. 29:15,17, the child who lacks discipline will learn undisciplined ways and bring shame, but the reverse will bring joy and rest, apply to the unrest the wayward child causes
- p. 29:16, wickedness multiplies, and so does its destruction, we do well to stay clear, for the Lord will reward us if we endure evil times and hold fast, Matthew 24:13 can be applied here

- q. 29:18, Concerning absence of revelation, Hosea 4:6-10 (characteristic of today's shallow church culture in America, as it was in Israel in 755 BC), a warning that the church must heed in preaching and teaching, Acts 20:26-28, Concerning the purpose and effect of the law, Romans 3:20, 4:15, 7:7-12; Galatians 3:19-25
- r. 29:19, there must be enforced consequences and punishment for bad behavior, since people are evil by default (Matthew 7:11; Jeremiah 17:9) and will continue in evil if unchecked
- s. 29:20, warning against rash speech, Cf. Ecclesiastes 5:2-7
- t. 29:21, good and respectful treatment of employees enjoined
- u. 29:22-23, *ibid.* 67g- "26:20-21, Cf. Proverbs 15:1; James 3:6 (as admonition), let us be peacemakers (Matthew 5:9), we can do this by acting or by failing to act or feed a situation", how pride is the origin of strife and humility is its reduction
- v. 29:24, warning against participating (aiding and abetting) evil, trespass of false witness (as in the Law, Leviticus 5:1)
- w. 29:25, apart from God there is insecurity, but trust in and fear of God grant great security, Cf. Isaiah 26:3, 33:6; John 10:28-29)
- x. 29:26, the favor of the authorities is according to imperfect human wisdom and justice, but God judges righteously, eternally for sure, Amos 5:24, M.K. application is Micah 4:2
- y. 29:27, the unjust seeks unjust and partial 'justice', and they despise the good and honorable way of the sanctified ones (the true believers in the Lord, of Christ Jesus)

## 74. Proverbs 29, Self-Test

a. How does the king establish the land? Cf. Proverbs 29:4,26. What is the fulfillment of these verses yet future, and where does Scripture speak of it?

b. What should the countenance of the Christian be, and why so? Which verse in Proverbs 29 informs us of this?

c. Explain Proverbs 29:7 from a spiritual perspective?

d. One could argue that Proverbs 29:18 describes America today. Who is at fault concerning this? (3 answers)

e. In what ways is Proverbs 29:25 true? Give references from elsewhere in Scripture to support your answers.

f. Proverbs is a book of paradoxes. 29:5 and 29:27 are two of them. Explain those verses.

## 75. Proverbs 30:1-33

- a. the third section of the Book of Proverbs, 1-24 written by Solomon, 25-29 were Solomon's proverbs copied by Hezekiah's scribes, and here the third- "of Agur"
- b. 30:1-3, Who is "Agur"? The etymological case for this being Solomon is that his name means "collector" and verse 3 could indicate that he was a scribe who collected proverbs of Solomon, as Hezekiah did. Unlikely, by insufficient evidence. More likely is that this man "Agur" was well known in his time (though not otherwise mentioned in the Bible record), and did author this chapter, which the Lord did deem inspired, the same being verified by the ancient Hebrews.
- c. 30:2-3, man's ignorance in the natural sense, when we can admit that we know nothing in the flesh then we can know something of spiritual things
- d. 30:4, \*\*\*A Messianic Star Verse\*\*\*, this is the second of two major "Son of God" passages in the OT (Cf. Psalm 2:2,7,12); Ascension, Cf. Psalm 68:18; Acts 1:9-10; Descent, Cf. Isaiah 9:6; John 1:14; Christ the Agent of Creation, Genesis 1:26; John 1:1-3; "What is His name", Exodus 3:13-14; "and what is His Son's name, If you know?", Cf. Matthew 1:21,23; Hebrews 1:1-3; Revelation 19:12
- e. 30:5-6, the purity (truth) and sacredness of God's Word, Cf. Psalm 138:2; Deuteronomy 4:2; Revelation 22:18-19
- f. 30:7-9, two requests, first for truthfulness (and courage to stand for it, not giving into lies nor having a tendency to 'shade' the truth—discuss), second for basic needs met but not to have so much as to be subject to unique temptations of those who have much of this world's goods, note the blessing of being somewhere in the middle (Cf. Matthew 19:23-24)

- g. 30:10, two possible reasons for this response, either/or the servant is loyal and good and as family, or he takes it personally concerning his own household administration
- h. 30:11-14, these four verses all begin with “There is a generation”, rooted in pride and characterized by evil, the same is explicated in 2 Timothy 3:1-5, “last days” are generally speaking of the church age, with a view to the progression of sin within it
- i. 30:15a, the ‘taker’ and recipient of all sorts of unearned charity is not appreciative of it but wants and expects more, Cf. Proverbs 19:19; Galatians 6:7; 2 Thessalonians 3:10-12, the rule for the Christian is Acts 20:35
- j. 30:15b-16, the commonality, all are dry and empty places
- k. 30:17, God will see to it that things on earth will be used as agents to exact retribution against sin, Romans 1:30 shows this sin to be far down the road to depravity
- l. 30:18-19, any commonality between the four is speculative, it is enough to be amazed by things in this world that are beyond us, how much more so are the things of God Himself unsearchable!
- m. 30:20, the searing of the conscience by habitual engagement in adultery, self-righteousness/deception
- n. 30:21-23, the commonality here is undeserved promotion and honor, “a hateful woman” acts maliciously towards her husband and disgraces his name (her children’s friends parents are aware and wary), the maidservant is despised by the mistress if both are alive (as in Genesis 16:1-5), if the mistress is dead this woman causes perturbation in the family (as opportunism is always suspected, even if this is only perception)
- o. 30:24-28, God is glorified even in the little and lightly esteemed things, Cf. 1 Corinthians 1:26-31, applied

- p. 30:29-31, God is likewise glorified in great things, note that they greyhound is the only dog breed mentioned in the Bible (it is the fastest breed of dog), the “male goat” in Israel is known to be majestic (Cf. Daniel 8:21)
- q. 30:32-33, when we realize we have sinned or have begun to sin, let us relent and repent, lest we cause ourselves unnecessary agita

#### 76. Proverbs 30. Self-Test

- a. Who was the human author of Proverbs 30?
- b. Which verse is the second of the two major OT “Son of God” references? What is the other major OT “Son of God” passage?
- c. What Christological things and doctrines do we find in Proverbs 30:4? Supply some NT references.
- d. Which verse in this chapter addresses “takers”? What cross-references from elsewhere in Scripture warn us against “toxic compassion” and “enabling”?
- e. What lightly esteemed things are wondrous, according to Agur?

## 77. Proverbs 31:1-31

- a. 31:1, “King Lemuel”, an otherwise unknown king of antiquity, etymology of the name- “Devoted to God”, some speculate that this is a title for Solomon, but this is not otherwise supported, so we accept King Lemuel at face value, “utterance” is Spirit-inspired, Cf. 2 Peter 1:21
- b. 31:2-3, sin, particularly sexual sin, has brought down many a king, King David, Cleopatra with Julius Caesar and Mark Antony, Can you think of any others?
- c. 31:4-7, intoxication or ingesting any other substance that may be mind-altering alters, impairs, and perverts one’s judgment, this is true of earthly kings and authorities, and Christians also, in particular church leaders (2 Timothy 1:7; 1 Timothy 3:2-3,8,11-12), we cannot forbid wine altogether but we must all be aware of the dangers of overuse (Psalm 104:15; John 2:9-11; Luke 22:20)
- d. 31:8-9, justice without partiality enjoined, as Job had done when he sat in the gate (Cf. Job 29:7-17)
- e. 31:10-31 is the great Bible passage concerning the “virtuous wife”, or more broadly speaking, “the virtuous woman”, some, especially those who identify Lemuel with Solomon, see Ruth (Solomon was her great-great grandson) as the woman in Scripture best exemplifying these qualities-
  1. 31:10, the rarity of such women, her value
  2. 31:11, trustworthiness, contributing
  3. 31:12, kindness and goodwill
  4. 31:13, a worker and not a loafer
  5. 31:14, wise in shopping

6. 31:15, early riser, not a habitual sleeper-in, takes care of all under her roof and care
7. 31:16, wise business sense
8. 31:17, strong by reason of use in work
9. 31:18, works long hours
10. 31:19, she is a Suzy Homemaker (positive sense)
11. 31:20, charitable disposition toward others
12. 31:21, prepared ahead for the winter
13. 31:22, her industry has made the family well off
14. 31:23, her behind the scenes work and marital/home support allows her husband to flourish
15. 31:24, works for extra income if/as needed
16. 31:25, spiritually strong and honorable in the sight of the Lord
17. 31:26, wise and kind
18. 31:27, watchful and busy
19. 31:28, earns respect of her husband and children
20. 31:29, her husband knows she is “the best”
21. 31:30, God-fearing, full of inner beauty
22. 31:31, she is to be esteemed and recognized by all

## 78. Proverbs 31, Self-Test

- a. What two things leading to sin must the man in authority be watchful and wary of?
- b. How common is the virtuous woman/wife?