

## OVERVIEW OF BOOK OF PROVERBS

You could say that Proverbs takes **Psalm 1** with its contrast of the Two Ways and Two Destinies of the Righteous and the Ungodly [Remember we looked at that psalm last week] and expands the contrast between the **wise** and the **foolish** with a long series of pithy, impactful comparisons. It is a book of Poetry and a book of Wisdom literature. As poetry it is dominated by **Hebrew parallelism** as we mentioned in our introduction to Job – either by way of **comparison** – stating the same thought in different words, or by way of **opposites** – where the second line contrasts with the first. Other times the second line **extends the thought** in some fashion or completes the thought. As a book of Wisdom, Proverbs provides practical insights into living a successful and productive life from the perspective of godly righteousness.

**Big Idea:** The Pathway to Success in Everyday Living Requires Pursuing the Practical Wisdom of the Lord Amidst the Distractions of a Seductive World

**Key Verse: Proverbs 1:7; also 9:10**

*“The fear of the Lord is the beginning of knowledge,  
Fools despise wisdom and instruction.”*

*“The fear of the Lord is the beginning of wisdom,  
and knowledge of the Holy One is understanding”*

**House and Durham:** By God’s grace, the book of Proverbs enables each of us to have God’s insight on how to live lives that will glorify Him; how to build up others; and how to be at peace with ourselves. Following its precepts will bring success in business and in the home. Through heeding its advice, we can avoid those regrettable pitfalls that can make life so difficult. If we listen to God’s wisdom, we will experience joy and laughter rather than feeling the sorrow and despair that are so much a part of those who heed the “spirit of the age.” Proverbs speaks to every area of life we will ever encounter. No stone is left unturned; no path not taken. The only issue in question is whether we will consider its ways and follow its advice.

**Overview:** The Book of Proverbs lays out the Pathway of Wisdom in contrast to the Pathway of Fools. In the context of instruction of a father to his son, the fear of the Lord and receptivity to wise counsel are the foundation for success in the practical areas of everyday living amidst the distractions of a seductive world. The first nine chapters provide the framework for choosing wisdom and actively pursuing it as more precious than anything else life has to offer. There is a heavy emphasis on resisting sexual temptation in these opening chapters. The benefits of wisdom are extolled at length and personified so that we can see the **Lord Himself** as our wisdom. The rest of the book consists of individual proverbs – commonly studied **thematically**. [For example **Mark Dever** treats 7 major thematic groupings of proverbs: the Fool, the Sluggard, the Family, Friends, Words, and then Life and Death as final destinations.] But I have chosen to follow the overall structure of the book which revolves around the author of each section of proverbs as we will see.

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## (1:1-7) PROLOGUE / INTRODUCTION: PRIORITY OF GAINING WISDOM

### A. (:1a) Catchy Genre of Proverbs

“*The proverbs*” = nuggets of truth

A proverb is a figure of speech in which the author uses comparison in order to present a pithy, poignant observation or instruction. A proverb is a timeless truth in the form of a simple illustration that exposes a **fundamental reality of life**. Proverbs are practical (not theoretical), easy to memorize and imminently applicable to real life situations.

**Arthur Pierson**: A proverb is a wise saying in which a **few words** are chosen instead of many, with a design to condense wisdom into a brief form both to aid memory and stimulate study. Hence proverbs are not only “wise sayings,” but “dark sayings” – parables, in which wisdom is disguised in a figurative or enigmatic form like a deep well, from which instruction is to be drawn, or a rich mine, from which it is to be dug. Only profound meditation will reveal what is hidden in these moral and spiritual maxims.

One common error in studying proverbs is taking them as **absolute promises** when in fact they are **Generalities** based on the observation of life. Let me give you a couple of examples to show that you cannot treat proverbs as absolute promises: (**Bill McRae**)

- **10:27** – “*The fear of the Lord prolongs life*” – not always true; no guarantee
- **22:6** – most misunderstood verse of bible – “*Train up a child in the way he should go; even when he is old he will not depart from it*” -- not a promise; probably not even talking about **spiritual development**; probably referring to the natural bend of the child; if you have a child that has a natural bend toward a particular profession or talent then the parent should train the child in accordance with the way the child is wired; rather than trying to reshape the direction of the child towards one of your goals and preferences

Not all proverbs are easy to understand at first glance. **Mark Dever** offers

7 Clues to help read and understand difficult proverbs:

- 1) **Common sense** – first tool you use (assuming prayer)  
Example: “*Look before you leap*” – [not in the Bible but similar to biblical proverbs] what if you leap once without looking and it turns out OK? Does that nullify the proverb? No – it is a **general maxim**.
- 2) Realize that these proverbs are always true **ultimately**. Things that are said might not seem immediately true.
- 3) Realize that they are **normally true now**. They are memorable rather than exhaustive. They don’t cover every possibility. They are there to put truth in your mind in a way that you will carry it away with you.
- 4) They often use **imagery**; you don’t need to take them all literally.
- 5) Many of them are **partial** in themselves. You may see in one verse that he who uses a bribe succeeds and gets what he wants; you might conclude that bribes are good things; but you keep reading and find another reference that condemns bribes. It is simply making a sardonic observation about real life.
- 6) They are sometimes **obscure**. We won’t have the cultural background to understand because we live 3,000 years later.

- 7) These proverbs are **religious**. Not a book of secular proverbs. The good life is only found when we have wisdom about God and ourselves.

## B. (:1b) Consummate Author

*“of Solomon the son of David, king of Israel:”*

Who is better equipped than Solomon to provide us with such insights about life. He asked for wisdom and God granted his request. Sadly, in his later years he did not continue to follow the wisdom he had been taught. But remember, these are not the words just of a human philosopher – like Chinese fortune cookies. These nuggets of truth are divinely inspired.

**George Milne:** These words are the instructions of that king who excelled all the kings of the earth in wisdom and grandeur. This great prince is our teacher; but not he alone; the only wise God here condescends to become our instructor. He, then, who disregards this book, despises a greater than Solomon. This book is the work of a noble writer, and truly it was written with a noble design.

There will be other authors later in the book:

- **22:17 – 24** Words of the wise men
- **Chap. 30** – Words of Agur
- **Chap. 31** – Words of King Lemuel and his mother

## C. (:2-6) Comprehensive Purpose Statement

### 1. (:2-3) Overall Purpose: Wise Living

*“To know wisdom and instruction,  
To discern the sayings of understanding,  
3 To receive instruction in wise behavior,  
Righteousness, justice and equity;”*

[much better triad than Diversity, Equity, Inclusion]

**Allen Ross:** The first purpose is that the disciple will **develop skillfulness and discipline in holy living (v.2a)**. “*Attaining*,” from the infinitive *da‘at* (lit., “to know”; from GK 3359), encompasses an intellectual and experiential acquisition of wisdom and discipline, for the expression “to know” wisdom not only means to become conscious of it but also to observe it, to realize it, and to experience it.

“*Wisdom*” (*hokmâ*; GK 2683) basically means “*skill*.” This word describes the “skill” of the craftsmen who worked in the tabernacle (**Ex 31:6**), the “wits” of seasoned mariners (**Ps 107:27**), administrative abilities (**1Ki 3:28**), and the “wise advice” of a counselor (**2Sa 20:22**). In Proverbs “wisdom” signifies **skillful living**—the ability to make wise choices and live successfully according to the moral standards of the covenantal community. The one who lives skillfully produces things of lasting value to God and to the community.

The other object to be acquired is “*discipline*” (*mûsâr*; GK 4592; cf. **4:5**), the necessary

companion of wisdom. *Mûsār* denotes the training of the moral nature, involving the correcting of waywardness toward folly and the development of reverence for the Lord and personal integrity. **Waltke**, 1:175, asserts that wisdom cannot be possessed without this instruction to **correct moral faults**.

The second major purpose of Proverbs is to help the disciple acquire **discernment (v.2b)**. The meaning of the Hiphil infinitive *hābîn* (“to understand, discern”; GK 1067) can be illustrated by the cognate preposition *bên* (“between”). “To discern” means to distinguish between things, to compare concepts, form evaluations, or make analogies.

## 2. (:4-6) Specific Emphasis for Different Groups

### a. (:4a) Protection for the **Naïve**

*“To give prudence to the naive,”*

**Jay Adams**: The “*simple*” or naive is the one who is highly **impressionable**, who is open to all sorts of influences—both good and bad. He lacks the know-how and the discretion to distinguish the one from the other. He is in a dangerous place; he lives in a fallen world that continually beckons him in addition to the call of wisdom. He has trouble knowing which voice is which; he does not know how to distinguish the two. That is what this wisdom book will provide if he reads and heeds.

### b. (:4b) Tips for **Teenagers**

*“To the youth knowledge and discretion,”*

Great memory exercise for youth groups – spend time in the book of Proverbs

### c. (:5-6) Leadership Training for the **Mature**

*“A wise man will hear and increase in learning,  
And a man of understanding will acquire wise counsel,  
6 To understand a proverb and a figure,  
The words of the wise and their riddles.”*

We are never too old to benefit from the wisdom in Proverbs.

**Tremper Longman**: How do we handle life’s problems? How do we deal with difficult people or uncomfortable situations? What do we say and how do we act? How do we express our emotions? The Bible has a word to describe the person who navigates life well; that word is “wise.” A wise person lives life with boldness in spite of the inevitable difficulties.

## **D. (:7) Complex Fundamental Question – How Does a Man Become Wise?**

### 1. Fundamental Step One: Complete Submission to Divine Instruction

*“The fear of the LORD is the beginning of knowledge;”*

**Derek Kidner**: *The beginning* (i.e. the first and controlling principle, rather than a stage which one leaves behind; cf. **Ec. 12:13**) is not merely a right method of thought but a right relation; a worshipping submission (*fear*) to the God of the covenant, who has

revealed Himself by name (*the Lord*, i.e. *Yahweh*: **Ex. 3:13-15**). *Knowledge*, then, in its full sense, is a **relationship**, dependent on revelation and inseparable from character.

What are the Key Elements of Fearing the Lord? Fear of the Lord involves:

- **Reverence and Awe** – recognizing God’s greatness, majesty and holiness
- **Moral Alignment** – with what God loves and what He hates – He hates evil
- **Trust** in God and **Obedience** to His Word – complete dependence and humble submission;
  - Requires being teachable, not wise in our own eyes
- **Sincere Worship** from the Heart
- **Living with Accountability**

2. Fundamental Problem: Refusal to be taught  
*“Fools despise wisdom and instruction.”*

Let’s take a quick topical look at this subject:

#### **Proverbs 12:1**

*“Whoever loves discipline loves knowledge, but he who hates reproof is stupid.”*

In Hebrew, the word for “*stupid*” refers to brutishness or animal-like ignorance = a willful refusal to learn.

#### **Proverbs 13:1**

*“A wise son accepts his father’s discipline, But a scoffer does not listen to rebuke.”*

A fool’s pride makes him unteachable, even when correction comes from a loving authority.

#### **Proverbs 15:12**

*“A scoffer does not love one who reproves him, He will not go to the wise.”*

A fool avoids wisdom at all costs – they don’t even seek it out.

#### **Proverbs 18:2**

*“A fool does not delight in understanding, But only in revealing his own mind.”*

Fools aren’t interested in learning – they’re only interested in being heard.

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Note on the **Structure of the Book of Proverbs**:

**Tremper Longman**: Clear distinction between **Proverbs 1-9** and **10-31**.

- Collection of lengthy discourses
- Mainly individual proverbs

We cannot be sure how many discourses are in **Proverbs 1-9**. Some have clear boundaries, with a change of speaker and an initial appeal for the son to pay attention. But the appeal can also be repeated in the middle of a speech, making it difficult to determine whether we are dealing with a new speech or a continuation of the old speech.

Spend most of our time in this first major section

## **I. (1:8 – 9:18) INSTRUCTION OF PARENTS – WISDOM FOR THE YOUNG**

Conflict (tension) between wisdom and folly – both personified

2 Pathways – one leading to life and the other to death

We are going to study this section based on an analysis by **Whybray**:

Following the introduction, In **Proverbs 1 – 9** there are ten separate sections of ‘fatherly talks’.

**Whybray** calls them the ‘Ten Discourses’ or ‘Ten Instructions’, and compares them with the Egyptian school instruction books which have similar form and content. These fatherly talks, or discourses, practically all follow a similar pattern. Thus

- (a) there is an introductory address, ‘*My son*’, or something similar, followed by
- (b) an instruction to hear, receive or be attentive. Then
- (c) the virtue of Wisdom in one or another of her forms is extolled, and the son is told to clothe himself with it.
- (d) The main theme of each discourse then follows, usually with an exhortation or a prohibition or a command.
- (e) Finally, the talk ends with a reflection on either the happy state of the righteous or the fate of the wicked or the fool.

Here are the **Ten Instructions (or Discourses)** as identified by **Whybray**:

### **1. First Instruction -- Proverbs 1:8–19**

#### **Wisdom Warns against Bad Influences**

- **Theme:** Warning against joining violent men or sinners who entice with promises of easy wealth.
  - **(:10-14)** Your peer group can be a bad influence  
*“if sinners entice you, do not consent” (vs. 10)*
  - **(:18-19)** Lawless men come to a violent end  
*“They ambush their own lives” (vs. 18)*
- **(1:20-33) Wisdom Warns**
  - **(:20-21)** Wisdom is available to all  
*“Wisdom shouts in the street” (vs. 20)*
  - **(:22-25)** Foolishness closes its eyes to wisdom until it is too late
    - **(:22)** Failure to face reality
    - **(:23-24)** Failure to respond to persistent solicitation  
*“Because I called and you refused,  
I stretched out my hand and no one paid attention.” (vs. 24)*
    - **(:25)** Failure to repent in time
  - **(:29-33)** Bitter fruit of rejecting wisdom  
*“So they shall eat of the fruit of their own way  
And be satiated with their own devices.” (vs. 31)*

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### **2. Second Instruction -- Proverbs 2:1–22**

## Wisdom Protects against Corrupt Influences

- **Theme:** The value of wisdom for moral protection and guidance.
    - (:1-5) The gift of wisdom must be actively pursued; but the Lord gives it **vs. 6**
    - (:6-11) This gift of wisdom makes its home at the center of your being – **vs. 10**  
*“For wisdom will enter your heart and knowledge will be pleasant to your soul”*
    - Wisdom protects against evil men (:12-15) and the seducing woman (:16-19)
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### 3. Third Instruction -- Proverbs 3:1–10

#### Wisdom Promotes Spiritual Maturity and Divine Prosperity

- **Theme:** Benefits of trusting the Lord and living wisely.
  - **5 Commitments of the Heart Essential to Spiritual Maturity and Divine Prosperity**
    - (:1-2) Obey God’s Law in your heart
    - (:3-4) Preserve kindness and truth in your heart
    - (:5-6) Trust in the Lord’s sovereign guidance in your heart  
*“Trust in the LORD with all your heart, And do not lean on your own understanding. <sup>6</sup> In all your ways acknowledge Him, And He will make your paths straight.”*
    - (:7-8) Fear the Lord in your heart
    - (:9-10) Honor the Lord in your giving
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### 4. Fourth Instruction -- Proverbs 3:11–20

#### Wisdom is Supremely Valuable

- **Theme:** Praise of wisdom as more valuable than riches.
    - Wisdom is more valuable than material wealth.  
  
*“For its profit is better than the profit of silver, And its gain than fine gold. <sup>15</sup> She is more precious than jewels; And nothing you desire compares with her.” (vs. 14-15)*
    - It leads to long life, peace, pleasantness, and honor.
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### 5. Fifth Instruction -- Proverbs 3:21–35

#### Wisdom Is Undermined by Various Traps

#### Traps to avoid that contradict the character of God and endanger your prosperity

- **Theme:** Wisdom brings security, and kindness earns favor.
- (:25-26) Don’t panic in the face of calamity or unjustified attacks  
*“Do not be afraid of sudden fear, Nor of the onslaught of the wicked when it comes;” (vs. 25)*
- (:27-28) Don’t procrastinate in doing good to others according to your ability  
*“Do not withhold good from those to whom it is due, When it is in your power to do it.” (vs. 27)*



- (:29-30) Don't pervert your neighbor's trust
  - (:31-32) Don't pursue the path of the wicked
  - (:33-35) Conclusion: Contrast between the righteous and the wicked  
*"The wise will inherit honor, But fools display dishonor." (vs. 35)*
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#### 6. Sixth Instruction -- Proverbs 4:1-9

##### Wisdom Must Be Valued as a Family Legacy = time-tested, generational truth

- **Theme**: A father's appeal based on the wisdom passed down from his own father.
  - **Emphasis**: Tradition and heritage of wisdom.
    - (:1-2) the importance of listening to parental instruction
    - (:3-4) wisdom passed down through generations
    - (:5-7) wisdom as the principal thing
    - (:8-9) the rewards of embracing wisdom
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#### 7. Seventh Instruction -- Proverbs 4:10-19

##### Wisdom Guides One Along the Path of Light Instead of Darkness

##### Contrast between 2 Paths – Righteousness vs. Wickedness

- **Theme**: Two paths—righteousness vs. wickedness.
    - (:10-13) Path of wisdom tied to long life and security
    - (:14-17) Path of wicked tied to appetite for evil
    - (:18-19) Contrast between path of righteous and path of wicked  
*"But the path of the righteous is like the light of dawn, That shines brighter and brighter until the full day. <sup>19</sup> The way of the wicked is like darkness; They do not know over what they stumble." (vs. 18-19)*
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#### 8. Eighth Instruction -- Proverbs 4:20-27

##### Wisdom Requires Constant Vigilance -- Stay the Course / Guard your heart

- **Theme**: Guarding the heart and staying morally upright.
    - (:20-22) Attentiveness to godly instruction  
 Wisdom brings life and healing—it's not just intellectual but deeply restorative
    - (:23) Guarding the heart = source of life's direction  
*"Watch over your heart with all diligence, For from it flow the springs of life." (vs. 23)*
    - (:24) Watching your words – your speech reflects your heart
    - (:25-27) Staying focused and morally directed – purposeful living
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#### 9. Ninth Instruction -- Proverbs 5:1-23

##### Wisdom Protects against Marital infidelity

##### Avoid the path of sexual temptation which leads to certain destruction

- **Theme**: Warning against the seductive and destructive power of the adulterous woman.
- **Contrast**: Adulterous woman vs. wife of your youth.

**Max Anders**: An illicit affair may provide short-term pleasure, but the long-range consequences will be disastrous. Stay faithful to your spouse, and you will experience genuine satisfaction—and God will be pleased. You cannot escape the painful results of immorality.

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**10. Tenth Instruction -- Proverbs 6:1 – 7:27** – I would prefer to treat **Chap. 6** and **Chap. 7** as separate lessons:

- **(6:1-35) Wisdom Avoids the Pitfalls of Life -- 5 Ways to avoid wrecking your life**
  - **(:1-5)** Avoid assuming financial responsibility for another's debts
  - **(:6-11)** Avoid laziness by choosing diligence – Not just put off; but put on
  - **(:12-15)** Avoid the trap of deceptive schemers
  - **(:16-19)** Avoid the seven pillars of wickedness  
“There are six things which the LORD hates, Yes, seven which are an abomination to Him:
    - 1. <sup>17</sup> Haughty eyes,
    - 2. a lying tongue,
    - 3. And hands that shed innocent blood,
    - 4. <sup>18</sup> A heart that devises wicked plans,
    - 5. Feet that run rapidly to evil,
    - 6. <sup>19</sup> A false witness *who* utters lies,
    - 7. And one who spreads strife among brothers.” (vs. 16-19)
  - **(:20-35)** Avoid sexual promiscuity
- **(7:1-27) Wisdom Avoids the slippery path of sexual seduction**

Sexual seduction attacks the naïve at their point of vulnerability and sucks them into the path of destruction.

  - **(:1-5)** Seductive enticements require strong defenses  
My favorite verse: “*Keep my commandments and live, And my teaching as the apple of your eye.*” (vs. 2) Apples get a bad name in Genesis but some redemption here
  - **(:6-12)** Only the naïve put themselves in harm's way
  - **(:13-21)** The aggressive adulterer persuades the vulnerable to pursue their sexual fantasies
  - **(:22-23)** The dumb ox cannot discern his coming slaughter
  - **(:24-27)** Final Warning: Sexual seduction has ruined countless lives  
“*For many are the victims she has cast down, And numerous are all her slain.*” (vs. 26)

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### **(8:1-36) WISDOM PERSONIFIED AS PRECIOUS AND VALUABLE**

- **(:1-11)** The Call of Wisdom – its surpassing value **(:10-11)**  
“*Take my instruction, and not silver, And knowledge rather than choicest gold.* <sup>11</sup> “*For wisdom is better than jewels; And all desirable things can not compare with her.*” (vs. 10-11) repeating **3:14-15**
- **(:12-21)** The Companions and Rewards of Wisdom
  - Positive Companions: **(:12)** Prudence / Knowledge / Discretion
  - Negative Companions: **(:13)** Pride / Arrogance / Evil behavior / Perverse Speech
  - Positive Companions: **(:14)** Counsel and sound judgment / Understanding and Power
  - Rewards of Wisdom **(:18-21)**
- **(:22-31)** The Co-Existence of Wisdom with the Creative Activity of God
- **(:32-36)** The Caution of Wisdom – Blessing vs. Cursing

Wisdom's eternality, righteousness and creative power as depicted in Proverbs 8 is a poetic foreshadowing of the Logos who became incarnate in the person of Jesus Christ

**1 Cor. 1:24** "*Christ is the power of God and the Wisdom of God*"

**1 Cor. 1:30** "*Christ Jesus has become to us wisdom from God, and righteousness and sanctification and redemption*"

### **(9:1-18) FINAL CALL TO CHOOSE WISDOM OVER FOLLY**

- (:1-6) The Invitation of Wisdom
  - (:7-12) The Response to Wisdom and the Consequences
  - (:13-17) The Invitation of Folly
  - (:18) The Final Destiny of Folly
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## **II. (10:1 – 22:16) FIRST COLLECTION OF SAYINGS BY SOLOMON**

Chap. **10-15** Contrast between a wise and foolish man –  
“the wise man is this and the foolish man is that”

Chap. **16 - 22:16** Description of the Wise man and Foolish man – using various metaphors and similes and proverbs

**Peter Wallace:** I had originally planned on preaching **topically** through **Proverbs 10-31**, but the more I dig through it, the more convinced I am that there really is a structure and pattern in these chapters that gets lost when you bounce around!

Right now we are in the "*proverbs of Solomon*" (**10:1 - 22:16**). The first section -- **10:1 - 15:29** -- consists of largely antithetical proverbs -- proverbs that contrast the two ways: **the righteous and the wicked**, the diligent and the sluggard, the wise and the fool. And, as you have no doubt noticed by now, each chapter talks about words, deeds, and ends. What you say and what you do are important in shaping where you are going. The pattern may vary, but plainly these chapters were set up intentionally to be literary units. When we get to **chapter 16**, we will see a switch from **antithetical** to **synthetic** proverbs -- where the second line adds to the first, rather than contrasts with it.

We have seen a pretty regular pattern in this opening part of the proverbs of Solomon. What you say – and how you live – form the pattern of your life. If you don't like the trajectory – then turn – repent – change your path. How do you do that? **Change your words. Change your actions.**

[**Illustration:** PEF – ski trip study project – topical commentary on Proverbs]

Why didn't the Lord present this material in topical fashion?

- Value of **memorization** of the verses that stand out to you
- Best if you **meditate** on these verses in small chunks; don't rapidly just read thru it like you would with a historical narrative

- Very rich section – but we just can't cover it in this class

### III. (22:17 – 24:34) SAYINGS OF THE WISE MEN

**Paul Koptak:** The shift from individual sayings to the address of a teacher in **22:17** tells us that we have entered a **new section** of the book. We set this section apart here because

- there is a new title, “*the sayings of the wise*” (**22:17**);
- the style returns to the instruction-like writing we encountered in **chapters 1–9**; and
- a generation of biblical scholarship has drawn comparisons between **22:17 – 23:11** and the Egyptian Instruction of Amenemope, noting similarities and differences in form and content.

Within these words of the wise, there are three subsections after the introduction in **22:17–21**:

**Richard Clifford** (1999: 199) proposes that

- the first part is addressed to young people ambitioning a career,
- while the second deals with the concerns of youth,
- and the third covers the destinies of the righteous and the wicked.

#### A. 22:22 – 23:11 – Key Life Choices – 9 Don'ts

1. (**22:22-23**) Don't Exploit the Poor
2. (**22:24-25**) Don't Associate with a Hothead
3. (**22:26-27**) Don't Give Pledges for Debt
4. (**22:28-29**) Don't Try to Increase Wealth Selfishly or Illegally
5. (**23:1-3**) Don't Overindulge When Invited to a Ruler's Feast
6. (**23:4-5**) Don't Set Your Hopes on Fleeting Wealth
7. (**23:6-8**) Don't Accept Hospitality from the Selfish
8. (**23:9**) Don't Offer Wisdom to Fools
9. (**23:10-11**) Don't Steal Private Property or Take Advantage of the Vulnerable

#### B. 23:12–35 Concerns Related to Training Youth

1. (:12-14) Importance of Discipline and Instruction in Pursuing Wisdom
2. (:15-21) Insights Regarding Pursuing Wisdom
  - (:15-16) Cause and Effect relationship between wisdom and joy
  - (:17-18) Wisdom is rooted in the Fear of the Lord
  - (:19) Wisdom comes from assimilating instruction
  - (:20-21) Wisdom comes from avoiding evil companions

#### C. 24:1–22. Destinies of the Wise and the Wicked

- (:15-22) 4 Prohibitions Based on the Ultimate Destiny of the Righteous vs. the Wicked
1. (:15-16) Do not attack the righteous who will always rise again
  2. (:17-18) Do not gloat over fallen enemies
  3. (:19-20) Do not envy evildoers
  4. (:21-22) Do not associate with rebels but fear the Lord and the King

#### **IV. (25:1 – 29:27) SECOND COLLECTION OF SAYINGS BY SOLOMON**

Collected by the wise men under King Hezekiah

Once again, we must skip over this valuable section

#### **(30:1 – 31:9) APPENDIX: SAYINGS OF AGUR AND KING LEMUEL**

- A. (30:1-33) Sayings of Agur
  - (:4-6) Exalting the Unique Supremacy of God and Sufficiency of His Word
  - (:11-14) Critique of 4 Foolish Behaviors
    - (:11) Disrespect for Parents
    - (:12) Self-Delusion / Self-Righteousness
    - (:13) Arrogance
    - (:14) Vicious Oppression of the Poor
- B. (31:1-9) Sayings of King Lemuel and his Mother
  - 3 Priorities for Rulers:
    - (:3) Rulers Must Guard against Sexual Temptation
    - (:4-7) Rulers Must Guard against Excessive Strong Drink
    - (:8-9) Rulers Must Advocate for Justice for the Vulnerable

#### **(31:10-31) APPENDIX: IN PRAISE OF THE EXCELLENT WIFE**

- (:10-12) Her Value (Worth)
- (:13-19) Virtues Reflected in Activities in the Home
- (:20-27) Virtues Reflected in Activities in the Community
- (:28-31) Her Veneration (Praise)
  - (:28-29) Praised by Her Husband and Children
  - (:30-31) Praised by Everyone for her Inner Spirituality and Outward Good Works

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#### **Structure:**

- (1:1-7) Prologue / Introduction
  - A. (:1) Title and Author
  - B. (:2-6) Purpose
  - C. (:7) Theme — “*The Fear Of The Lord Is The Beginning Of Wisdom*”
- I. (1:8 – 9:18) Instructions of Parents — Wisdom for the Young
- II. (10:1 – 22:16) First Collection of Sayings by Solomon
- III. (22:17 – 24:34) Sayings of the Wise Men
- IV. (25:1 – 29:27) Second Collection of Sayings by Solomon
- (30:1 – 31:9) Appendix: Sayings of Agur and King Lemuel
  - B. (30:1-33) Sayings of Agur
  - C. (31:1-9) Sayings of King Lemuel and his Mother
- (31:10-31) Appendix: Praise of the Excellent Wife

**Ken Boa: Reciprocal relationship:**

- **9:10** – Fear of God leads to Wisdom
- **2:1-5** – Wisdom leads to the Fear of God

**WHY STUDY THIS BOOK? We are going to identify 11 key reasons to study Proverbs:**

1. To attain wisdom and discipline
2. To acquire a disciplined and prudent life so that we do what is right and just and fair
3. To give prudence to the simple; knowledge and discretion to the young
4. To let the wise listen and add to their learning
5. To let the discerning get guidance
6. To enjoy a longer and more successful and prosperous life
7. To avoid the enticing temptations of sinners and the seductive attraction of the world
8. To avoid the inevitable consequences of calamity and destruction that result from foolish choices
9. To understand the fear of the Lord and find the knowledge of God
10. To win favor and a good name in the sight of God and man
11. To bring health to your body and nourishment to your bones

**Big Idea:** The Pathway to Success in Everyday Living Requires Pursuing the Practical Wisdom of the Lord Amidst the Distractions of a Seductive World