

Proverbs

מִשְׁלֵי שְׁלֹמֹה

A chapter-by-chapter study guide, as taught by
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from 2014 to 20??

Introduction to the Book

1. Written by the Solomon in an early collection (Prov. 1:1), and a later collection in the days of Hezekiah (Prov. 25:1).
2. The Bible's testimony as to Solomon's wisdom and literary production (1st Kgs. 2:6,9; 3:9,12; 4:29-34; 5:12; 10:1-10,23-25). Solomon was pre-eminent above any foreign rivals:
 - a. Egypt (Gen. 41:8; Ex. 7:11; 1st Kgs. 4:30; Isa. 19:11-12).
 - b. Edom (Jer. 49:7; Obad. 8).
 - c. Babylon (Isa. 47:1,10; Jer. 50:35; 51:57; Dan. 1:4,20; 2:13-14; 5:8).
 - d. (Later) Greeks (1st Cor. 1:22).
3. Wisdom literature is a well-attested genre in the history of the ancient Near East ([NAC, p.21](#)).
4. Kenneth A. Kitchen's analysis ([NAC, p.39](#)).
5. Outline of the Book.
 - a. Parental Wisdom (1-9).
 - b. Personal and Public Wisdom (10-24).
 - c. Accumulated Wisdom (25-29).
 - d. Additional Wisdom (30-31).
6. New Testament [quotations and allusions](#).
7. Themes of Proverbs.
 - a. Bible Knowledge Commentary [Chart #1](#).
 - b. Bible Knowledge Commentary [Chart #2](#).
8. Specific Terms for wisdom and understanding (Prov. 1:2-7).
 - a. Wisdom terminology: חָכָם chākām #2449; חָכָם chākām #2450; חֹכְמָה chokmah #2451, #2454. 136x in Prov.
 - b. Instruction terminology: יָצַר yācar #3256 *discipline, chasten, admonish*; מוּצָר muwcar #4148 *discipline, chastening, correction*. 35x in Prov. LXX/NT παιδεύω paideuō #3811 & παιδεία paideia #3809 (Eph. 6:4; Heb. 12:5,6,7,8,10,11; 2nd Tim. 3:16).
 - c. Prudence terminology: עֲרֻמָּה 'ormāh #6195; עָרוּם 'āruwm #6175. 11x in Prov. Craftiness is corrupted prudence (Gen. 3:1 cp. Ezek. 28:17).
 - d. Knowledge terminology: יָדָע yāda' #3045; דָּעָת da'ath #1847. 71x in Prov.
 - e. Discretion terminology: מְזִמָּה m'zimmah #4209 8x in Prov. Positive usages: (Prov. 1:4; 2:11; 3:21; 5:2; 8:12). Like prudence, discretion is often corrupted into wicked scheming (Prov. 12:2; 14:17; 24:8).
 - f. Understanding terminology: בֵּינַי biyn #995; בִּינָה biynah #998. 47x in Proverbs.

Parental Wisdom

Proverbs Chapter One

1. Solomon, son of David, King of Israel.
 - a. Proverbs presents the Davidic paternity of Solomon (Prov. 1:1) while Matthew adds the Bathshebic maternity (Mt. 1:6).
 - b. David's greatest failure was Bathsheba (2nd Sam. 11). God's judgment upon David created hardship and heartache for his polygamous house (2nd Sam. 12:10,11).
 - c. David's greatest temporal life blessing was Bathsheba (1st Kgs. 1:1-4,11-31). God's grace upon David and Bathsheba permitted the impartation of Divine wisdom to David's final batch of children (Prov. 1:8,10,15; 2:1; 3:1,11,21; 4:1,3,10,20; 5:1,7,20; 6:1,3,20; 7:1,24).
 - d. Review The Genealogy of David (from The Life of David [series](#) & [notebook](#)). Very helpful is the Logos Bible Facts diagrams for Solomon.
 - e. Davidic kings are always compared to their "father" (1st Kgs. 11:4; 15:3,5,11; 2nd Kgs. 14:3; 16:2; 18:3; 22:2).
2. The Proverbs of Solomon.
 - a. Hebrew & Greek vocabulary. This Book is called mishley sh'lomoh. So, what are m^eshaliym?. What is a māshāl?
 - 1) מַשָּׁל māshal #4910_{18x}: to represent, to be like (Job 30:19; Ps. 28:1; 49:12,20; 143:7; Isa. 14:10; 46:5).
 - 2) מִשְׁלָּה māshāl #4912_{38x}: *proverb, parable* (1st Kgs. 4:32; Ps. 49:4; Prov. 1:1,6; 10:1; 25:1; 26:7,9; Ecc. 12:9).
 - 3) παροιμία paroimia #3942_{5x}: *figure of speech, figurative language, parable* (LXX Prov. 1:1; NT: Jn. 10:6; 16:25_{x2}; 29; 2nd Pet. 2:22).
 - 4) παραβολή parabolē #3850_{50x}: *parable* (Syn.Gosp._{47x}), *proverb* (Lk. 4:23), *symbol* (Heb. 9:9), *type* (Heb. 11:19).
 - b. So what are they? Are they proverbs or parables? By-words or taunts? Yes!
 - 1) Discourse (9x: Num. 23:7,18; 24:3,15,20,21,23; Job 27:1; 29:1).
 - 2) Parable (4x: Ps. 78:2; Ezek. 17:2; 20:49; 24:3).
 - 3) By-word (4x: Job 17:6; Ps. 44:14; 69:11; Joel 2:17).
 - 4) Taunt (3x: Isa. 14:4; Mic. 2:4; Hab. 2:6).
 - c. Variety of English expressions: proverb, maxim, epigram, aphorism, adage, byword, saying, dictum, truism, gnome.
3. Solomon begins by explaining what The Book of Proverbs will do (Prov. 1:2-6), and how to get started (Prov. 1:7).
 - a. Studying Proverbs equips the reader to know wisdom and disciplined instruction (chokmah and muwcar) (Prov. 1:2a), despised by the foolishness of this world (Prov. 1:7 cf. 1st Cor. 1:18-25; Jas. 3:13-18).
 - b. Studying Proverbs equips the reader to discern the sayings of discernment (biyn the sayings of biynah) (Prov. 1:2b). Careful discernment is necessary because there is much in life that has the appearance of wisdom (Col. 2:23).
 - c. Studying Proverbs equips the reader to accept the disciplined instruction for insightful/successful living, righteousness, justice and uprightness (Prov. 1:3 cf. 2:9).
 - 1) שָׂכַל sākal #7919_{60x}: *insight, success, prospering* (Gen. 3:6; Josh. 1:7,8; 1st Sam. 18:5,14,15,30; 1st Kgs. 2:3; 2nd Kgs. 18:7; Ps. 2:10; 14:2; 119:99; Isa. 52:13; Jer. 23:5; Dan. 1:4,17; 9:22,25; 11:33,35; 12:3,10). A Maskil is a psalm that embodies this insightful/successful living. Psalms contains 13 Maskils (Ps. 32,42,44,45,62,63,65,66,74,78,88,89,142).
 - 2) צֶדֶק tsedek #6664_{119x} & צְדָקָה ts'edaqah #6666_{157x}: *righteousness*; plus the adj. צַדִּיק tsaddiyq #6662_{206x}: *just, righteous* (Gen. 15:6; 18:19-28; Lev. 19:15,36_{x4}; Dt. 9:4,5,6; 16:18-20 cf. Jn. 7:24; 2nd Sam. 8:15; 1st Kgs. 10:9; 135x Ps.; 93x Prov.; 75x Isa.).
 - 3) מִשְׁפָּט mishpāt #4941_{421x}: *judgment, justice, custom* (Gen. 18:19,25; Ex. 21:1; 28:15,29,30; Lev. 19:15,35,37; Dt. 16:18,19; 2nd Sam. 8:15; 1st Kgs. 10:9; 65x Ps.; 20x Prov.; 42x Isa.).
 - 4) מִישְׁרִים meyshariym #4339_{19x}: *equity, uprightness* & מִישׁוֹר miyshowr #4334_{23x}. Fr. יָשָׁר yāshar #3474_{25x}: *be straight, right*. Also יָשָׁר yāshār #3477_{119x}: *upright, right, straight*; יוֹשֵׁר yosher #3476_{14x} & יִשְׁרָהּ yishrah #3483_{3x}: *straightness, uprightness* (Job 1:1,8; 2:3; 41x in Ps. incl. Ps. 33:1,4; 45:6; 40x in Prov.; Hos. 14:9; Hab. 2:4).

- d. Studying Proverbs equips the naïve youth with prudence, knowledge and discretion (Prov. 1:4).
- 1) פְּתִיּוֹת pethiy ^{#6612}_{18x} ^{#6615}_{1x}: *simple* (Ps. 19:7; 116:6; 119:130; Prov. 1:4,22,32; 7:7; 8:5; 9:4,6,13,16; 14:15,18; 19:25; 21:11; 22:3; 27:12).
 - 2) Information alone (knowledge) is not the solution to naïveté. The naïve require prudence. Prudence is defined as knowledge + discretion. These terms were discussed in the Proverbs Introductory Material.
 - 3) In Proverbs, the naïve is not the fool but can quickly become the fool if they don't embrace the Lord's protection for their simplicity (Ps. 116:6).
- e. Studying Proverbs never ends. It may start in one's youth, but the blessings of Proverbs sustain believers of all ages (Prov. 1:5).
- f. Studying Proverbs equips the reader to discern the mysteries of life: proverbs, figures and riddles (Prov. 1:2,6).
- g. The fear of the Lord is the beginning (Prov. 1:7). Start there and never leave it (Job 28:28; Ecc. 12:13; Jas. 1:21).
4. Parents must instill divine norms and standards into their children because the other influences of life are deadly (Prov. 1:8-19).
- a. Hear and do not forsake (Prov. 1:8; 6:20). שָׁמַע shama' ^{#8085}_{1158x}: *to hear, listen, obey* ([30x in Prov.](#)).
 - b. The adornment of wisdom (Prov. 1:9; 3:22; 4:9; 6:21) pictures the favor of a king in bestowing his favor (Gen. 41:42; Dan. 5:29). This adornment is the inner beauty of the NT (1st Tim. 2:9,10; 1st Pet. 3:3,4).
 - c. Enticements require consent—so don't give it! (Prov. 1:10).
 - d. The blood-shedding mind-set has easy money in view but fails to see the self-harm consequences (Prov. 1:11-19; 6:17; Isa. 59:2-8).
 - e. Their ambush is a self-ambush (Prov. 1:11,18) as they have failed to ambush the word of God in their hearts (Job 23:12; Ps. 119:11; Prov. 2:1; 7:1). טָפַן tsaphan ^{#6845}_{31x}: *to hide, treasure*.
 - f. Crime doesn't pay (Prov. 1:19).
5. Wisdom is a matter of public life (Prov. 1:20-33).
- a. Values are nurtured in the home (Prov. 1:8), but they are manifest on the streets (Prov. 1:20-21).
 - b. Love/delight/hate is a twisted trinity for the scoffing fools who prolong their naïveté (Prov. 1:22). [Three words for "fool" appear in Proverbs:](#)
 - 1) כְּסִיּוֹל k'siyol ^{#3684}_{70x} (49x in Prov., beg. w/ 1:22).
 - 2) אֵיבִיּוֹל 'eviyl ^{#191}_{26x} (19x in Prov., beg. w/ 1:7).
 - 3) נָבָל nābāl ^{#5036}_{18x} (3x in Prov.: 17:7,21; 30:22).
 - c. The spirit of God has always been a teaching influence—subject to human refusal, inattention, neglect (Prov. 1:23-25). Note: this is independent of the Church reality for the universal indwelling of God the Holy Spirit.
 - 1) Human refusal (Prov. 1:24a) || Resisting the Holy Spirit (Acts 7:51).
 - 2) Inattention (Prov. 1:24b) || Quenching the Holy Spirit (1st Thess. 5:19).
 - 3) Neglect (Prov. 1:25) || Grieving the Holy Spirit (Eph. 4:30).
 - d. Turning to the Holy Spirit's reproof is a volitional desire & decision to accept His love (Prov. 1:23,25,30; 3:11,12; 12:1).
 - e. Ignoring God's wisdom carries a consequence that cannot be ignored (Prov. 1:26-32).
 - 1) Mocking laughter from heaven against His enemies (Prov. 1:26; Ps. 2:4; 37:13).
 - 2) Unanswered prayers from the God who *can* hear but *does not* (Prov. 1:28; Jdg. 10:14; Isa. 1:15).
 - 3) Eating their own fruit (Prov. 1:31; 22:8; Gal. 6:7,8).
 - f. This passage closes as it opened—listen! (Prov. 1:8,33).

Proverbs Chapter Two

1. Parents can urge and admonish, but children must personally adopt the humble attitude to receive the word implanted (Prov. 2:1-5). Every generation is accountable (Ezek. 18:20).
 - a. The Christian Way of Life must incorporate receiving and treasuring Bible doctrine.
 - 1) This is not the end, but the means to the end according to this passage (Prov. 2:1).
 - 2) The end is an intimate walk with the Lord Jesus Christ (Prov. 2:6-11).
 - 3) Even the means has a means. Receiving and treasuring Bible doctrine will not take place without an attentive ear and an inclined heart (Prov. 2:2).
 - b. Treasuring the Word of God means I place it in a particular location, both guarded and regarded. **סָפַן** *tsaphan* ^{#6845}_{31x}: *to hide, treasure* (Ex. 2:2,3; Josh. 2:4; Job 23:12; Ps. 83:3; 119:11; Prov. 2:1; 7:1).
 - c. Attentive ears and inclined hearts are the attitudinal prerequisites to receiving and treasuring. We must be eager to hear and humble to treasure (Ps. 90:12; Prov. 22:17-21; Isa. 55:3; Mt. 13:9; Jas. 1:19,21).
 - d. Crying (Ps. 3:4; 22:2; 34:6; 119:145,146; 120:1; 130:1) and lifting your voice are prayer idioms. They are also expressions for what wisdom itself does (Prov. 8:1). Ask for wisdom—that prayer is always answered (Jas. 1:5).
 - e. Seek and ye shall find (Prov. 2:4-5; Mt. 7:7-8).
2. Believers fellowship with the Lord through the word of His mouth (Prov. 2:6-11).
 - a. The word from His mouth (Prov. 2:6; 8:6-8) is a piercing sword (Heb. 4:12; Rev.1:16; 2:12,16; 19:15).
 - b. The actions of this passage are God's actions: shielding, guarding, and preserving. The settings for these actions are our settings: our paths, our way, and every good course (Prov. 2:7-9).
 - c. When the word enters your heart, it lives there and achieves many things (Prov. 2:10-11; 1st Thess. 2:13).
 - 1) An active and powerful word is effective for everything God designs (Heb. 4:12; Isa. 55:11; Jer. 5:14; 23:29).
 - 2) The word of the Gospel is a particularly active and powerful agent (Rom. 1:16; Col. 1:5-6; 2nd Tim. 3:15).
 - 3) One significant effect of the Word of God is our experiential sanctification (Jn. 17:17,19; Acts 20:32).
 - 4) Another effect is personal lifestyle adjustments based upon doctrinal convictions (Acts 19:17-20).
 - d. The Psalm 119 author is a great illustration for how the Word of God lives within the believer (Ps. 119).
3. Temporal deliverance is the consequence of spiritual fellowship in the Word of God (Prov. 2:12-20; Jas. 1:21).
 - a. We cannot be a testimony to our crooked and perverse generation if we are participating in their unfruitful deeds of darkness (Prov. 2:12-15; Deut. 32:5; Phil. 2:15-16; Eph. 5:6-12).
 - 1) Evil is a crooked and perverse deathstyle. This deathstyle celebrates perversity (Prov. 2:12-15; 10:23; 1st Cor. 13:6; Phil. 3:19; 2nd Pet. 2:13).
 - 2) Our non-participation becomes a testimony in itself (Phil. 2:15-16; 1st Pet. 4:1-5).
 - 3) Beyond the practice of sin, it is disgraceful to talk about it (Eph. 6:12) and dangerous to even think about it (Rom. 1:28; 1st Tim. 6:5; 2nd Tim. 3:8).
 - b. The Word of God rescues us from the all-to-common pitfall of sexual immorality (Prov. 2:16-20).
 - 1) Whereas Exodus, Leviticus and Numbers featured strange fire (Ex. 30:9; Lev. 10:1; Num. 3:4; 26:61), Proverbs spotlights the strange woman (Prov. 2:16; 5:3,20; 6:24; 7:5; 23:27; 27:13).
 - 2) Early marriage and lifelong fidelity are the Biblical norms (Prov. 2:17; Mal. 2:14,15).
 - 3) Marital infidelity is a reflection of spiritual idolatry (Prov. 2:17,18).
 - 4) But for the grace of God, this road is a one-way path to a bitter end (Prov. 2:19,20; 5:5,11; 6:32; 7:26,27; 9:18).
4. The chapter concludes with a contrast of the upright & blameless versus the wicked & treacherous (Prov. 2:21-22).

Proverbs Chapter Three

1. Proverbs Three turns to the long-term benefits of a life spent in the Word of God, should the commandments of God not be forgotten (Prov. 3:1; Ps. 119:93) and should they be kept from the heart (Deut. 4:9; Ps. 119:11).
2. Every believer can expect three additions to their human experience when they are abiding in the Word of God (Prov. 3:2).
 - a. Length of days. אָרְךָ יָמִים 'orek yamiym (exact phrase 8x: Job 12:12; Ps. 21:4; 23:6; 91:16; 93:5; Prov. 3:2,16; Lam. 5:20 cf. comparable expressions Ex. 20:12; Deut. 5:16,33; 6:2; 11:9; 17:20; 22:7; 25:15; 30:18-20; 32:47; 1st Kgs. 3:14; Isa. 53:10).
 - b. Years of life. שְׁנוֹת חַיִּים sh^en^owth chayyiym (Prov. 3:2; 4:10; 9:11). The contrast of perspective is remarkable (Gen. 25:7-8; 47:8-9; Ecc. 6:3,6).
 - c. Peace. שְׁלוֹמִים shalowm ^{#7965}_{236x}: completeness, soundness, *peace* (Prov. 3:2,17; 12:10).
3. Abiding in the Word of God equals fellowship with the Lord in kindness and truth (Prov. 3:3a).
 - a. Kindness. חֶסֶד checed ^{#2617}_{245x}: *lovingkindness*. An OT Hebrew term that spans the NT Greek terms of charis, eleos, & agape. In this scope, checed is a concept that speaks to man's salvation.
 - b. Truth. אֱמֶת ^{#571}_{127x}: *faithfulness, truth*. An OT Hebrew term that spans the NT Greek terms of pistos & alētheia. In this scope, ^emeth is a concept that speaks to man's salvation.
 - c. 33 verses contain both checed and ^emeth (Gen. 24:27,49; 32:10; 47:29; Ex. 34:6; Josh. 2:12,14; Ps. 25:10; 26:3; 40:10,11; 57:3,10; 61:7; 69:13; 85:10; 86:15; 89:14; 108:4; 115:1; 117:2; 138:2; Prov. 3:3; 14:22; 16:6; 20:28; Isa. 16:5; Hos. 4:1; Mic. 7:20; Zech. 7:9).
 - d. All of the OT emphasis on checed and ^emeth comes to a synthesis in the charis and alētheia of Jesus Christ (Jn. 1:17).
4. We should keep the Word of God immediately at hand and treasured in our hearts (Prov. 3:3b; 6:21; 7:3; Dt. 11:18-21; Ps. 119:11). Such disciples find favor with God and with man (Prov. 3:4 cf. 1st Sam. 2:26; Lk. 2:52).
5. Solomon's exhortation to walk by faith contains a summary description for the Christian Way of Life (Prov. 3:5-12).
 - a. Trust is a whole-hearted endeavor (Prov. 3:5a). בָּטַח ^{#982}_{113x}: *trust* (54x in Psalms & Proverbs; also Isa. 26:3,4).
 - b. Human understanding cannot be trusted; it cannot even be leaned on (Prov. 3:5b; 28:26). It is self-delusional and altogether wicked (Isa. 47:10-11).
 - c. Divine acknowledgement is not limited to the really important decisions (Prov. 3:6a; Phil. 4:6). A vivid illustration is found in the life of David (1st Sam. 23:2,4,11,12).
 - d. The summary of our walk is "straight" (Prov. 3:6b). It is not happy, problem-free, wealthy, etc. יָשָׁר ^{#3474}_{25x}: *be smooth, straight, right*. יָשָׁר ^{#3477}_{119x}: *upright, right*. Combined [verse list](#).
 - e. Self-wisdom is the worst kind of wisdom from below (Prov. 3:7a; Isa. 5:21; Rom. 12:16; Jas. 3:15,16).
 - f. Fearing and turning means each believer ought to become an imitator of Job (Prov. 3:7b cf. Job 1:1,8; 2:1; 28:28).
 - g. Physical health is placed in proper perspective by spiritual health (Prov. 3:8; 4:22; 16:24; 2nd Cor. 4:16; 3rd Jn. 2).
 - h. Earthly wealth is placed in proper perspective by spiritual wealth (Prov. 3:9-10; 1st Tim. 6:5-10,17-19).
 - i. Paternal discipline is the birthright for a believer walking in the light (Prov. 3:11-12; Heb. 12:5,6).
6. Solomon inserted a Psalm at this point in chapter three, which recaps the verses which precede it (Prov. 3:13-18).
 - a. This is a happiness psalm (beatitude) like Psalm 1 and Psalm 119. אֲשֶׁרֵי 'ashrey ^{#835}_{41x}.
 - b. Wisdom and understanding is infinitely, eternally profitable (Prov. 3:14; 2nd Tim. 3:16).
 - c. Silver, gold, jewels and *anything* humanly desired is incomparable to "her" (Prov. 3:14-15; 8:10,11,19; 16:16; Job 28:13-19; Ps. 19:10; 119:72).
 - d. "Her" hands are both beneficial (Prov. 3:16). See the TWOT [article](#) on right & left hands.
 - e. "Her" ways and paths are pleasant and peace (Prov. 3:17).
 - 1) Common in poetry to link ways with paths (Job 24:13; Prov. 1:15; 3:17; 7:25; 8:2; 12:28). This verse describes the intersection of Pleasant Way & Peace Path. (Naomi Way & Solomon Path).
 - 2) "Pleasant" and "pleasure" are descriptions of purity in God's viewpoint (Prov. 2:10; 3:17; 15:26; 16:24). By the world's definitions, "pleasant" and "pleasure" are frequently perversions of God's design (Prov. 9:17).
 - f. There was a tree of life in the Garden of Eden (Gen. 2:9), and there will be a tree of life on the new earth (Rev. 22:2), but the tree of life provided to this fallen world is the wisdom of God (Prov. 3:18; 11:30; 13:12; 15:4).
 - 1) Wisdom personified is the OT Hebrew equivalent for the NT Greek expression of ὁ λόγος ho logos.
 - 2) Wisdom personified is a woman—the right woman to embrace (Prov. 3:18; 4:8; 5:20; 9:1-6).

7. Pursuing wisdom, understanding and knowledge makes sense given the Lord's employment of wisdom, understanding and knowledge to create and govern the universe (Prov. 3:19-20).
 - a. The role of Wisdom in the creation of the earth will be expanded in chapter eight (Prov. 8:22-31).
 - b. The role of Jesus Christ in the creation of the visible and invisible realms of existence is revealed in the NT (Prov. 3:19; Col. 1:16).
 - c. The Creator is also the Sustainer and Destroyer (Prov. 3:20; Col. 3:17; Heb. 1:3).
8. Abiding in the God's wisdom provides a life of personal stability (Prov. 3:21-26; 1st Cor. 15:58; Eph. 4:14-16; 2nd Thess. 2:2; Jas. 1:6-8).
9. The life of wisdom contains several "thou shall nots" (Prov. 3:27-31).
 - a. Thou shall not withhold good from those to whom it is due (Prov. 3:27; Rom. 13:7; Gal. 6:10).
 - b. Thou shall not delay to do the right thing (Prov. 3:28; Lev. 19:13; Deut. 24:12-15; Jas. 5:4).
 - c. Thou shall not devise harm against your neighbor (Prov. 3:29; 16:29,30; Ps. 35:20; Mic. 2:1,2).
 - d. Thou shall not contend with a man without cause (Prov. 3:30; 26:17-21).
 - e. Thou shall not envy a man of violence and choose any of this ways (Prov. 3:31; 1:10-19; 24:1-4).
10. The chapter concludes with a declaration of fundamental contrasts (Prov. 3:32-35).
 - a. The fundamental contrast between the abomination and the intimate (Prov. 3:32). תוֹעֵבָה ^{#8441} tow'ebah _{112x}: *abomination* (Lev. 18:22,26,27,29,30; Prov. 3:32; 6:16 & 19 more times in Prov.). Abomination is a revulsion—a compelling impulse to drive something far from one's presence. Personal council (inner circle) is the antithesis. סוּד ^{#5475} _{21x}: *council, counsel* (Ps. 55:14; 89:7; Prov. 3:32; Jer. 23:18,22).
 - b. The fundamental contrast between house of the wicked and the dwelling of the righteous (Prov. 3:33). The man personally, and his household is either blessed or cursed by the Lord (Gen. 18:19; 1st Cor. 7:12-14). Additionally, a contrast is drawn between houses and tents which ought to spur our eternal perspective (2nd Cor. 5:1; Heb. 11:9,10).
 - c. The fundamental contrast between the proud and the humble (Prov. 3:34; Jas. 4:6; 1st Pet. 5:5).
 - d. The fundamental contrast between the wise and the fool (Prov. 3:35; Rom. 1:22; 1st Cor. 1:26-31).

Proverbs Chapter Four

1. Proverbs 4 begins with a collective address to plural “sons” (Prov. 4:1-9).
 - a. The normal expression in the Parental Wisdom portion of Proverbs is “my son” (singular) (15x Prov. 1-9). Four times the expression is expanded to plural *sons* (Prov. 4:1; 5:7; 7:24; 8:32).
 - b. Sound teaching is given, and must be taken persuasively and personally (Prov. 4:2). לִקְחוּ־לָכֶם־לִמּוּדִים leqach^{#3948}_{9x}: *teaching, persuasion* (Dt. 32:2; Job 11:4; Prov. 1:5; 4:2; 7:21; 9:9; 16:21,23; Isa. 29:24). The Torah of God must become “my torah” (Prov. 3:1; 4:2).
 - c. The birth of Solomon was a tender occasion for David & Bathsheba (Prov. 4:3; 2nd Sam. 12:24,25; 1st Kgs. 1:13,17,30,31; 1st Chr. 22:8-10).
 - d. David’s recovery from the sin unto death (2nd Sam. 12:14) entailed full repentance and teaching others the hard lessons learned (Prov. 4:4-9; Ps. 51:10-17).
 - e. The #1 lesson David ever taught Solomon was חֵכְמָה קָנָה q^eneh chokmāh. Vv.5,7 contain 5 instances of the qanah root. קָנָה qānāh^{#7069}: buy, acquire, gain, possess.
 - f. Wisdom is embraced as a son to a mother for foundational grounding in the Truth (vv.6,8,9). See 2nd Kgs. 4:16 for the mother/son embracing. Prov. 5:20; Ecc. 3:5; Song. 2:6; 8:3 for other examples of חָבַק chābaq^{#2263}.
 - 1) Do not forsake, but love her. She will guard you and watch over you (v.6). These were blessings observed in chapter two (Prov. 2:10-12).
 - 2) Prize and embrace her. She will exalt and honor you (v.8). Honoring the word of God prompts the Word of God to honor the true disciple (1st Sam. 2:30; Jn. 12:26; 1st Pet. 1:7).
 - 3) Beauty and adornment is her gift to her son (v.9). These were blessings already observed in chapters one and three (Prov. 1:9; 3:22), and will be taught more clearly in the New Testament (1st Tim. 2:9,10; 1st Pet. 3:4).
2. The middle portion of Proverbs 4 illustrates the point when a son enters into his own generational accountability (Prov. 4:10-19).
 - a. “Your life” is highlighted (v.10) as the work of parenting is viewed in its completion (v.11).
 - 1) I have directed you. יָרָה yārāh^{#3384}_{46x}: *to throw, cast, shoot, teach* (cf. v.4; Ps. 25:8,12; 27:11; 32:8; 86:11; 119:33,102; also Isa. 28:9).
 - 2) I have led you. דָּרַךְ dāraḥ^{#1869}_{62x}: *tread, march, lead* (Ps. 25:5,9; 107:7; 119:35; Isa. 42:16; 48:17).
 - b. When you walk and if you run (v.12).
 - c. You will not stumble—an absolute promise or a principle of applied wisdom? (vv.12,19 cf. 3:23; Ps. 119:165; Jn. 11:9,10)
 - d. The young man is prepared for a new kind of embracing—taking hold, not letting go, and guarding (v.13). The object of these imperatives is מוּצָר muwcar^{#4148}_{51x} (30x in Prov.). LXX & NT equivalent: παιδεία paideia^{#3809}_{6x}.
 - e. The path of the wicked is a terrible contrast to the path of the righteous (Prov. 4:14-17).
 - 1) The directional directives are clear. Do not enter, do not proceed, avoid, do not pass by, turn away, pass on.
 - 2) The path of the wicked is compulsive (Ps. 36:4; Isa. 57:20,21; Mic. 2:1,2; 2nd Pet. 2:14).
 - 3) The path of the wicked is consumptive (Job 15:16; Ps. 14:4; Jn. 4:32,34).
 - f. This middle portion of Proverbs 4 concludes with a pair of similes (Prov. 4:18,19).
 - 1) God’s light shines brighter and brighter the longer we proceed on the path of the righteous. The personal application is obvious but the dispensational application should also be considered.
 - 2) Darkness produces ignorant stumbling.
3. The Path of the Righteous (Prov. 4:18) is expanded in a discourse on Heart-Protection (Prov. 4:20-27).
 - a. As was seen in Prov. 2:2, attentive ears and inclined hearts are the attitudinal prerequisites to receiving and treasuring (Prov. 4:20 & also 5:1).
 - b. A follow-up pair of imperatives stresses the follow-up mandate to paying attention (Prov. 4:21).
 - 1) Do not let them depart from your sight. This imperative describes the nature of God’s word to disappear and be forgotten once the eye loses sight (Prov. 3:21; Jas. 1:23-25).
 - 2) Keep them (guard them) in the center of your center (Job 38:36; Ps. 51:6; Prov. 4:21; 20:27; Jn. 7:38; Rom. 7:22; 2nd Cor. 4:16; Eph. 3:16; Heb. 4:12).
 - c. Practical benefits to heart-protection via the word of God includes life & health (Prov. 4:22 cf. 3:8; 12:18; 13:17; 16:24).
 - d. The admonition to watch over the heart is repeated from v.21 and intensified in v.23.
 - 1) Diligent care must be taken to keep the life springs pure (Prov. 4:23; cf. Deut. 4:9; Phil. 4:6-9).
 - 2) Solomon was a vivid example of failing in this regard (1st Kgs. 11:2,4,9).
 - e. When the heart is protected, the mouth (v.24), eyes (v.25), and feet (vv.26,27) will reflect that (Mt. 12:34,35; 15:18-20).
 - f. Evil is on both the left and the right (Deut. 5:32; 28:14; Josh. 1:7; 23:6; 2nd Kgs. 22:2; Isa. 30:21). Any “alternative” course to the will of God the Father is evil (Gen. 6:5; 8:21).

Proverbs Chapter Five

1. Proverbs 5 contains the second of five discourses on fornication in the Parental Wisdom portion of Proverbs (Prov. 5:3-23).
 - a. Chapter two contained the first such admonishment (Prov. 2:16-19).
 - b. Additional discourses are featured in the Parental Wisdom portion of Proverbs (Prov. 6:24-35; 7:5-27; 9:13-18).
 - c. An extra-Biblical discourse similar to Proverbs is featured in The Wisdom of Jesus the son of [Sirach 9:3-9](#).
2. Proverbs warns repeatedly against the seductress.
 - a. זָרָה (אִשָּׁה) ('ishshāh) zārāh *strange woman* (Prov. 2:16; 5:3,20; 7:5; 22:14).
 - b. נְכַרְיָה nākriyyāh *foreign woman, harlot* (Prov. 2:16; 5:20; 6:24; 7:5; 23:27; 27:13 cf. Gen. 31:15; Ruth 2:10; 1st Kgs. 11:1,8 & 7x in Ezra 10).
 - c. זֹנֵה (אִשָּׁה) ('ishshāh) zōnah *harlot* (Gen. 34:31; 38:15; Lev. 21:7,14; Josh. 2:1; 6:17,22,25; Jdg. 11:1; 16:1; 1st Kgs. 3:16; Prov. 6:26; 7:10; 23:27; Jer. 3:3; Ezek. 16:30,31,35,41; 23:44; & 22x in Hosea).
 - d. אִשָּׁת אִישׁ 'esheth 'iysh *a man's wife, adulteress* (Gen. 20:7; Lev. 20:10; Num. 5:12; Prov. 6:26).
 - e. רֵעַ אִשָּׁת 'esheth rē' *a neighbor's wife* (Ex. 20:17; Lev. 20:10; Deut. 5:21; 22:24; Prov. 6:29).
 - f. נֹאֲפֶת no'āpheth *adulteress* (Lev. 20:10; Ezek. 16:32,38; 23:45; Hos. 3:1; Prov. 30:20).
 - g. The primary verbs are זָנָה zānāh ^{#2181} and נָאֵף nā'aph ^{#5003}, which correspond to the Greek verbs πορνεύω porneuō ^{#4203} and μοιχεύω moicheuō ^{#3431}. These are the primary activities of the strange and foreign women.
3. The seductress' lips and palate are sweet & smooth until they become bitter and sharp (Prov. 5:3-4).
4. Her feet have only one destination, unless the grace of God delivers her from that path (Prov. 5:5 cf. 2:19,20; 5:11; 6:32; 7:26,27; 9:18).
5. The harlot has no perspective for her life-purpose, and she remains oblivious to her own instability (Prov. 5:6).
 - a. The path of life is the upward way (Prov. 15:24), with applications pertaining to positional (Mt. 7:13-14), experiential (Prov. 10:17; 11:19), and ultimate (Ps. 16:11) salvation.
 - b. The unstable and their instability is a terrible danger to those on the path of life (2nd Tim. 3:6; Jas. 1:6,8; 2nd Pet. 2:14; 3:16).
6. The Far & Near admonition is designed to prevent almost-utter ruin (Prov. 5:7-14).
 - a. Proximity is a danger, so why risk it? (Prov. 5:8).
 - b. Fornication is a substantial giveaway (Prov. 5:9-10).
 - 1) Your vigor to others. The man's vigor (majesty, splendor) belongs to his wife (1st Cor. 7:3).
 - 2) Your years to the cruel one. Sexual death is a function of age but sometimes those years arrive sooner (Gen. 18:12).
 - 3) Your strength to strangers & your hard-earned goods to an alien house (Prov. 5:10; 14:23; Ps. 127:2).
 - c. After all the giveaways the fornicator is left at the end to groan and grieve (Prov. 5:11-14).
 - 1) Flesh & body are consumed (Prov. 5:11 cf. Rom. 1:27; 1st Cor. 6:18).
 - 2) The soul & spirit are damaged, as the heart of hate can have no concord with God-fearing believers (2nd Cor. 6:14-18). God's mercy sometimes destroys the flesh in order to save the spirit (1st Cor. 5:5).
7. The Bible contains more than various lists of prohibitions. Every form of fornication is prohibited (via negative imperatives, e.g. Lev. 18; Lev. 20), but marital sex is commanded (via positive imperatives) (Prov. 5:15-19 cf. Gen. 2:24-25; Song. 1:2-4 & etc.; 1st Cor. 7:3; Heb. 13:4).
 - a. Drinking water is a metaphor (cf. Song. 4:15). The cistern and the well are personal, protected, and proprietary (Prov. 5:15).
 - b. Uncontrolled water is wasteful and deadly (Prov. 5:16 cf. Gen. 49:4). Home is where this blessing occurs—not abroad, or in the streets.
 - c. The “flow” between cistern, well, springs & streams must be contained within the prescribed proprietary protection (Prov. 5:17). A stranger is someone you don't know. Simply put: how can you “know” one whom you don't know?
 - d. The blessed fountain is God's reward for marital fidelity (Prov. 5:18; Ecc. 9:9; Mal. 2:14,15).
 - e. God designed the act of marriage to be satisfying and exhilarating (Prov. 5:19).
8. The rhetorical “why” question has no good answer (Prov. 5:20-23).
 - a. When the father of lights has bestowed perfect satisfaction and exhilaration, why desire alternatives? (Prov. 5:19,20; Jas. 1:17; Gen. 2:18,24; Matt. 19:6; 1st Cor. 7:2).
 - b. All of man's ways are before the eyes of the Lord—including his sex-life (Prov. 5:21).
 - c. Sexual sins are binding (Prov. 5:22 cf. Ps. 9:15,16; Ps. 81:12; Rom. 1:24,26,28).
 - d. The epitaph for this man's sad death highlights his own stupidity (Prov. 5:23 cf. 16:22).

Proverbs Chapter Six

1. In chapter six, David's parental wisdom to Solomon turns to financial matters. The first admonition is a warning against the financial entanglements of others (Prov. 6:1-5).
 - a. Become surety for your neighbor (Prov. 6:1a). עֲרַב 'ārab #6148^{17x}: to take on pledge, give in pledge, offer surety (Gen. 43:9; 44:32; 2nd Kgs. 18:23; Neh. 5:3; Job 17:3; Ps. 119:122; Prov. 6:1; 11:15; 17:18; 20:16; 22:26; 27:13).
 - b. Clapped hands for a stranger (Prov. 6:1b). תִּקַּע tāqa' #8628 + כָּפַח kaph #3709 (Job 17:3; Prov. 6:1; 11:15; 17:18; 22:26).
 - c. The dynamic between friends (neighbors) and brothers is often compared and contrasted (Ps. 35:14; Prov. 17:17; 18:24; 27:10), with neither group connected to strangers—except in the matter of surety.
 - 1) Surety may not be given for a friend (neighbor) (Prov. 6:1).
 - 2) Surety may be given for a brother (Gen. 43:9; 44:32), indeed redemption is the obligation of kinsmen (Ruth 4:1-12).
 - d. Human words are ensnaring because God's Word is absolute Truth (Prov. 6:2; Mt. 5:33-37; Jas. 5:12).
 - 1) To give oneself in pledge is to utter an "I will" statement. We are accountable for every careless word (Mt. 12:36,37).
 - 2) I AM takes His "I Will" statements absolutely and eternally (Num. 23:19; Isa. 46:11).
 - e. Financial self-enslavement requires self-deliverance (Prov. 6:3-5).
 - 1) Deliver yourself! נָצַל nātsal #5337^{213x}: *deliver, rescue* (Prov. 6:3,5; Ezek. 14:16,18). Bible Sense Lexicon [to rescue](#).
 - 2) Humble yourself, רָפַשׁ rāphas #7511 or רָפַח rāphac #7512: *trample, foul, humble* (Ps. 68:30; Prov. 6:3; 25:26; Ezek. 32:2; 34:18). Bible Sense Lexicon [to humble](#) & [be brought low \(humble\)](#).
 - 3) Importune your neighbor, רָהַב rāhab #7292^{4x}: *act stormily, boisterously, arrogantly* (Ps. 138:3; Prov. 6:3; Song. 6:5; Isa. 3:5). The best illustration of this is the persistent widow (Lk. 18:1-8).
2. David's second financial admonition is a warning against laziness (Prov. 6:6-11).
 - a. Sluggards should learn from ants.
 - 1) עָצֵל 'ātsēl #6102^{14x}: *sluggish, lazy* (Prov. 6:6,9; 10:26; 13:4; 15:19; 19:24; 20:4; 21:25; 22:13; 24:30; 26:13,14,15,16). The substantive is used only in Proverbs, but the root verb is found in Jdg. 18:9.
 - 2) נְמָלָה n'mālāh, pl. נְמָלִיִּם n'māliym #5244^{2x}: *ant* (Prov. 6:6; 30:25). Wycliffe Bible Encyclopedia has a good article on [Harvester Ants](#).
 - b. Bios life wisdom should be a reflection of Zoe life wisdom. Insects cannot teach us Zoe life wisdom, but the Bible does, and also instructs us to observe the principles of Bios-life wisdom that are manifest in natural revelation (1st Kgs. 2:9; 3:11,12; 4:29-34; cf. Dan. 1:17,20).
 - c. In our non-ant perspective, there are no discernable chiefs, officers or rulers directing the ants work (Prov. 6:7). So too, the unbeliever's perspective fails to apprehend the Zoe life wisdom that shapes our Bios life wisdom (Rom. 8:24; 2nd Cor. 4:18; 5:7; Heb. 11:1,7,13,27).
 - d. Prudence prepares (Prov. 6:8; 30:25; 1st Tim. 6:19). Eternal prudence prepares for eternity (Mt. 6:19-21).
 - e. Poverty and need are the vagabonds and bandits of the undisciplined life (Prov. 6:9-11 || 24:33-34).
 - 1) Poverty is not evil in itself, but the manner in which it arrives is the real problem (cf. Phil. 4:12). רוּשׁ ruwsh #7326^{24x}: v. *to be poor* (1st Sam. 18:23; 2nd Sam. 12:1,3,4; Ps. 34:10; 82:3; Prov. 10:4; 13:7,8,23; 14:20; 17:5; 18:23; 19:1,7,22; 22:2,7; 28:3,6,27; 29:13). Also רֵישׁ reysh #7389^{7x}: n. *poverty* (Prov. 6:11; 10:15; 13:18; 24:34; 28:19; 30:8; 31:7).
 - 2) Need. מַחְסוֹר mach'cowr #4270^{13x}: *need, poverty* (Deut. 15:8; Ps. 34:9; Prov. 6:11; 11:24; 14:23; 21:5,17; 22:16; 24:34; 28:27) fr. root v. חָסַר chacār #2637^{23x}: to lack, be lacking. [Logos Root Search](#).
 - 3) Vagabonds, pedestrians, drifters, rovers, wanderers, hobos, transients, vagrants, bums, clochards, derelicts, gangrels, tramps are among the vibrant tapestry of multicultural expressions for those who wander from place to place without a fixed home. Definition of vagrant: one who has no established residence and wanders idly from place to place without lawful or visible means of support (Gen. 4:12,14,16; Jdg. 11:3; Ps. 109:10; Lam. 4:15).
 - 4) When begging is insufficient, vagrants turn to banditry (Prov. 6:30; Ex. 20:15 22:2-4).
3. As a follow-up to the admonishment against the sluggard, David warns Solomon against Adam Belial, Iysh Awen the Strife Spreader (Prov. 6:12-15).
 - a. A Belial בְּלִיַּעַל b'liyya'al #1100^{27x} is utterly without worth (Jdg. 19:22; 20:13; 1st Sam. 1:16; 2:12; 25:17,25), and by the NT era was viewed as the antithesis of Christ (2nd Cor. 6:15).
 - b. Belial walks with a perverse mouth (Prov. 4:24; 6:12). He says one thing, but by means of winking, foot tapping, and finger motions (Prov. 6:13) communicates his perverse heart's intentions to spread strife (Prov. 6:14,19).
 - c. Perversity. תַּהֲפֹכָה tahpukah #8419^{10x}: *perverse, perversity* (Dt. 32:20; Prov. 2:12,14; 6:14; 8:13; 10:31,32; 16:28,30; 23:33).
 - d. Strife is the antithesis of love between brothers. מַדּוֹן madown #4066^{16x} מְדָן m'dan #4090^{3x}: *contention, strife* (Prov. 6:14,19; 10:12; 15:18; 16:28; 17:14; 21:19; 25:24; 26:21; 27:15; 28:25; 29:22).

4. YHWH hates the abominations of His soul (Prov. 6:16-19). **שָׂנֵא** *sānē*^{#8130}_{146x}: *to hate*.
- YHWH loves (Ps. 11:7; Prov. 3:12; 15:9; Isa. 61:8; Jer. 31:3; Hos. 11:1; Mal. 1:2) and hates (Deut. 12:31; 16:22; Prov. 6:16; Isa. 1:14; 61:8; Jer. 12:8; 44:4; Hos. 9:15; Am. 5:21; 6:8; Zech. 8:17; Mal. 1:3; 2:16) in His non-contradictory perfection.
 - Abomination was first used in Prov. 3:32 where it was featured in a series of fundamental contrasts. **תוֹעֵבָה** *tow'ēbah*^{#8441}_{112x}: *abomination* (Lev. 18:22,26,27,29,30; Prov. 3:32; 6:16 & 19 more times in Prov.). Abomination is a revulsion—a compelling impulse to drive something far from one's presence.
 - The purpose of this kind of numerical pattern (x and x + 1) is not to give a complete list. Instead it is to stress the final (x + 1) item, as the culmination or product of its preceding items (Job 5:19; Prov. 6:16; 30:18,21,29; Am. 1:3,6,9,11; 2:1,4,6).
 - Seven Sins Stimulate the Sovereign's Soul Sin'ah.
 - Eyes **רַמּוֹת** *ramowth*. High, exalted eyes reflect the haughtiness of pride (Ps. 18:27; Isa. 2:12,13,14). More than simple pride or arrogance, this expression epitomizes Satan's revolutionary intentions (cf. Job 41:34).
 - A Tongue **שֶׁקֶר** *sheqer*. The stock in trade for evil spirits (1st Kgs. 22:22,23), absolutely rejected by the Psalm 119 Psalmist (Ps. 119:29,69,78,86,104,118,128,163). Proverbs 12 features a trinity of **שֶׁקֶר** principles (Pr. 12:17,19,22).
 - Hands **דָּם-נִקְיָה** *shoph^ekowth dām-nāqiy*. Shedding blood is sometimes necessary (Ex. 22:2; Ecc. 4:12), and even commanded (Gen. 9:5-6) in order to safeguard the sanctity of innocent blood (Deut. 19:10; 21:8,9; Ps. 106:38; Isa. 59:7).
 - A Heart **אָוֶן מַחֲשָׁבוֹת** *chorēsh machsh^ebowth 'āwen*. Stumbling into wickedness is bad enough (Jas. 1:14,15; 3:2), but it is an even more serious offense when man creatively and inventively (cf. Ex. 35:32,33,35) devises wicked plans (Prov. 3:29; 6:14,18; 12:20; 14:22).
 - Feet **לָרֶעָה לָּרוּץ** *m^emah^arowth lāruwts lārā'āh*. Rapid running reflects a readiness. Readiness/eagerness ought to be oriented towards the will of God (2nd Cor. 8:10,11,12), not towards sin and evil (Prov. 1:16; 6:18; Isa. 59:7,8; Jas. 1:14,15).
 - False Witnesses **עַד שֶׁקֶר יִפְיֶיחַ כְּזָבִיִּים** *yāphiy^ach k^ezābiyim 'ēd shāqer*. Above and beyond the lying tongue, the false witness (Ex. 20:16) who utters lies perverts justice through the undermining of governmental authority (Prov. 6:19; 14:5,25; 19:5,9).
 - Strife Spreaders **אֶחָיוּם בֵּין מְדַנִּים וּמְשַׁלְּחִים** *um^eshall^ech m^edāniyim beyn 'achiyim*. “Spreading” is literally “sending” of strife. The participle of **שָׁלַח** *shālach*^{#7971} stresses the agent of the verb: the sending one, the sender (cf. Gen. 43:4,5; Ex. 8:21; Lev. 16:26).
 - Strife spreading is diametrically opposed to the work of God the Father in reconciling the world to Himself (Jn. 17:23; 1st Tim. 2:5).
 - A sent-one must be faithful and true to the One who sent Him (Prov. 10:26; 22:21; 25:13; 26:6; Jn. 5:37; 6:44; 7:28; 8:16,18,26,29; 12:49; Rom. 8:3). Of course, this applies to Members of the Church (Jn. 17:18; 20:21; 2nd Cor. 5:18,19).
5. The remainder of chapter six (and chapter seven) returns to the Parental Wisdom admonishment against soul-hunting harlotry (Prov. 6:20-35).
- This admonishment begins with a re-introduction that employs familiar expressions from previous admonishments (Prov. 6:20 || 1:8; 6:21 || 3:3; 6:22 || 2:11; 3:23,24).
 - The lamp & light of God's Word is not only illuminating but the disciplined reproof of that illumination defends the soul from the hunters' snares (Prov. 6:23-26; Ps. 119:105,109,110).
 - Purchased sex is cheap, but its cost far surpasses the price (Prov. 6:26; 7:23; Matt. 16:25,26).
 - Sex always has consequences (Prov. 6:27-29).
 - Hungry thieves can at least be rationalized even when caught and punished (Prov. 6:30-31).
 - Adultery is insane and self-destructive (Prov. 6:32), and has no possible restitution (Prov. 6:33-35).

Proverbs Chapter Seven

1. Proverbs 7 contains the fourth (and longest) of five discourses on fornication in the Parental Wisdom portion of Proverbs (Prov. 7:6-23). This discourse is framed by a prologue (Prov. 7:1-5) and an epilogue (Prov. 7:24-27).
 - a. Previous admonishments (Prov. 2:16-19; 5:3-23; 6:24-35).
 - b. The final such admonishment concludes the Parental Wisdom segment of Proverbs (Prov. 9:13-18).
2. Treasuring the Word of God means I place it in a particular location, both guarded and regarded. טָפַח ^{#6845} tsaphan ^{31x}: *to hide, treasure* (Ex. 2:2,3; Josh. 2:4; Job 23:12; Ps. 83:3; 119:11; Prov. 2:1; 7:1). [Copied & pasted from Proverbs 2]
3. The apple (pupil) of the eye is a particular place of observation and affection (Prov. 7:2; Deut. 32:10; Ps. 17:8; Zech. 2:8).
4. Live! It is both an imperative and a consequence of all these other imperatives (Prov. 7:2 cf. 4:4).
 - a. Eye, fingers, and heart must interact with truth (Prov. 7:2,3 cf. 1st Jn. 1:1). Additionally, ears (Mt. 11:15; 13:9,43; Rev. 2:7 & etc.), nose (2nd Cor. 2:14,16; Phil. 4:18) and mouth (Ps. 34:8; 119:103; Heb. 6:5; 1st Pet. 2:3) are also presented as sensory receptors to the written and living word.
 - b. Sibling and kinsman intimacy with the Word of God protects the believer from harmful fallen intimacies (Prov. 7:4 cf. Prov. 4:6-8; Song. 8:1).
 - c. Revive me! (Cause me to live) is the most common imperative (9x) in Psalm 119 (25,37,40,88,107,149,154,156,159). It narrowly beats out Teach me! (8x) and Make me understand! (6x) in that psalm.
 - d. Living in the word of God is what Jesus spoke of as the abundant life for true disciples (Jn. 8:31-38).
5. Unique to this admonishment is the story narrative of what David could see from his window (Prov. 7:6-23).
 - a. Pethiy returns from chapter one. פֶּתִי pethiy ^{#6612} _{18x} ^{#6615} _{1x}: *simple* (Ps. 19:7; 116:6; 119:130; Prov. 1:4,22_{x2},32; 7:7; 8:5; 9:4,6,13,16; 14:15,18; 19:25; 21:11; 22:3; 27:12).
 - b. Lacking sense (lit. heart). חָסֵר chācēr ^{#2637} _{23x} verb ^{#2638} _{17x} adj.: *lack* (Gen. 18:28; Ex. 16:18; 1st Sam. 21:15; 1st Kgs. 11:22; Prov. 6:32; 7:7; 9:4,16; 10:13,21; 11:12; 12:9,11; 15:21; 17:18; 24:30; 28:16; 31:11). 11x in Prov. with heart/sense.
 - c. Pethiy chooses his route so as to come into “her” proximity (Prov. 7:8). Four times he has to pass by before he encounters her (Prov. 7:9). Pethiy is in complete disobedience to Prov. 4:14,15; 5:8.
 - d. Her apparel and personal conduct display her cunning heart (Prov. 7:10-12). Note how her conduct is diametrically opposed to the Bible’s prescription for femininity (Prov. 31:10-31; 1st Tim. 2:9-15; 1st Pet. 3:1-5).
 - e. Nine verses of persuasion, enticement, flattery, and seduction promise every benefit and deny any consequences (Prov. 7:13-21). This sequence forms a vivid illustration for James 1:14,15.
 - f. There are always consequences (Prov. 7:22-23; Gal. 6:7-8).
6. The epilogue to this story (Prov. 7:24-27).
 - a. The heart turns aside before the feet stray (Prov. 7:25).
 - b. You’re not special. Many came before you and many more will follow (Prov. 7:26).

Proverbs Chapter Eight

1. Personified Wisdom in chapter 8 is a sharp contrast with the cunning woman of chapter 7 (Prov. 8:1-11).
 - a. Unlike the harlot (Prov. 7:10-12), Wisdom shouts in clear declaration of Her presence and Her purpose (Prov. 8:1-5).
 - b. The harlot seeks to trap the naïve, but Wisdom seeks to instruct him (Prov. 8:5).
 - c. The wealth of wisdom surpasses any material wealth accumulation (Prov. 8:10-11 cf. 3:13-18; Job 28:15-28).
2. Wisdom speaks in the first person as to her associations and disassociations via a love/hate dichotomy (Prov. 8:12-21).
 - a. Wisdom actively dwells with those who actively dwell in the Word of God (Prov. 8:12 cf. Jn. 8:31-32; 15:7; 2nd Jn. 9).
 - b. The fear of the Lord hates evil (Prov. 8:13; 16:6; Ps. 45:7; 97:10; Jd. 23).
 - c. The Word of God is alive and powerful (Prov. 8:14; 24:5; Ps. 89:19; Mk. 12:24; Lk. 24:19; Acts 18:24; Heb. 4:12).
 - d. Temporal intimacy with the Word results in eternal reward (Prov. 8:15-21; Mt. 6:19-21).
 - 1) Temporally on earth, the Wisdom of God maintains a sovereign rule through human kings (Dan. 2:21; 4:25,32; 5:18-21; Acts 17:26; Rom. 13:1).
 - 2) Eternally, the Wisdom of God will bestow wealth and authority to resurrected rulers (Ps. 49:14; Lk. 19:17,19; Rev. 5:10; 20:4).
3. The most detailed passage in all the Bible concerning the begetting of the Begotten Son (Prov. 8:22-31).
 - a. Today I have begotten you (Ps. 2:7) has three NT allusions (Mt. 3:17 || Mk. 1:11 || Lk. 3:22) and three NT quotations (Acts 13:33; Heb. 1:5; 5:5) but never fixes what day is “today” in the context. See also Ps. 89:26,27 for the principle of sonship displayed by David/Jesus.
 - b. “In the beginning was the Logos” (Jn. 1:1-18). This is the Gospel of John’s theological unfolding of “from the beginning” was the Wisdom begotten, woven and birthed (Prov. 8:22-25).
 - c. YHWH acquired Wisdom at the beginning (Prov. 8:22). קָנְיָהּ qānāh ^{#7069}_{84x}: *buy* (69x), *acquire, get, possess, beget* (Gen. 4:1; 14:19,22; Deut. 32:6; Ruth 4:4,5_{x2},8,9,10; Ps. 139:13 Prov. 4:5_{x2},7_{x2}; 8:22). TDOT [article](#).
 - d. YHWH wove Wisdom from everlasting, from the beginning (Prov. 8:23; Ps. 139:13,15). What verb is in this text? נָצַק nacak ^{#5258}, ^{#5259}, ^{#5260} or סָבַק cakak ^{#5526}?
 - e. YHWH birthed Wisdom (Prov. 8:24,25). חוּלַי chuwli ^{#2342}: *writhe, travail, birth* (Job 15:7; Ps. 51:7; Isa. 66:8).
 - f. YHWH is the Creator with Wisdom being present (Prov. 8:26-29), specifically Wisdom was present as the master workman (Prov. 8:30; Jn. 1:3,10; 1st Cor. 8:6; Col. 1:16; Heb. 1:2).
 - g. In the work of Creation, it is not simply God the Son achieving the designed will of God the Father, it is the God-Man in hypostatic union achieving the designed will of God the Father (Prov. 8:30,31).
 - 1) His delight (play) is in the world/earth and especially in the sons of men.
 - 2) The Father and the Son did not delight in the sons of God, who observed the creation of the earth, but in the sons of men (Job 38:7; Prov. 8:31).
 - 3) The image and likeness of God takes on an entirely deeper significance when we identify the God-Man in hypostatic union as the one who fashioned Adam (Gen. 1:27).
4. Proverbs is not simply David & Solomon providing wisdom to their son(s), but God the Son (Wisdom) providing instruction to the sons of men (Prov. 8:32-36).
 - a. Verse 32 defines שָׁמַע shama' ^{#8085}_{1158x}: *to hear, listen, obey* (30x in Prov.) better than any Hebrew lexicon ever could (Prov. 8:32,33,34).
 - 1) Listen || keep my ways. שָׁמַר || שָׁמַע.
 - 2) שָׁמַר shāmar ^{#8104}_{468x}: *keep, observe, guard, watch* (Prov. 8:32,34).
 - 3) Abraham set the example for this principle (Gen. 26:5), and Israel was expected to do likewise (Ex. 19:5).
 - b. “Being” wise is a transitory personal state contingent upon hearing מוֹדַר muwcar ^{#4148}_{51x} (30x in Prov.) instruction and not neglecting it (Prov. 8:33; 13:18; 15:32).
 - c. “Being” happy is a transitory personal state contingent upon hearing, watching & waiting (Prov. 8:34).
 - 1) שָׁמַע + שָׁמַר + שָׁקַד shāqad ^{#8245}_{12x}: *watch, wake* (Ps. 127:1; Jer. 1:12).
 - 2) The emphasis on daily links v.34 back to v.30.
 - d. Verses 35 & 36 broaden the transitory practical issues to eternal salvific absolutes (Prov. 8:35,36; Jn. 1:4; 3:16,19,20,36). These eternal salvific absolutes are also foretold in the prophecy of a prophet like Moses (Deut. 18:18,19; Acts 3:22,23).

Proverbs Chapter Nine

1. Chapter Nine recaps and concludes the Parental Wisdom portion of Proverbs. Wisdom and folly are contrasted (Prov. 9:1,6,13). The scoffing scoffer is also spotlighted (Prov. 9:7,8,12).
2. Wisdom's Seven Pillared House illustrates the delight Jesus Christ has for the sons of men and in preparing dwelling places for them (Prov. 9:1-6 cf. Jn. 14:2-3).
 - a. 7-fold description from chapter 8 (Prov. 8:12-14). Prudence, Knowledge & Discretion, Fear of the Lord, Counsel, Sound Judgment, Understanding, Power.
 - b. 7-spirits from Isaiah (Isa. 11:2 cf. Rev. 1:4; 3:1; 4:5; 5:6; 8:2).
 - c. 7-fold description from James (Jas. 3:17). Pure, peaceable, gentle, reasonable, merciful & fruitful, unwavering, genuine.
 - d. A complete number (7) which illustrates a spacious palatial residence (cf. Prov. 1:20-21; 8:1-2).
 - e. Additional thoughts on pillars:
 - 1) Heaven has pillars (Job 26:11), as does the earth (1st Sam. 2:8; Job 9:6; Ps. 75:3).
 - 2) The OT has pillars of salt (Gen. 19:26), cloud and fire (Ex. 13:21,22 & etc.).
 - 3) Pillars were memorial (Gen. 28:18,22; 31:13,45,51,52; 35:14,20), idolatrous (Jdg. 16:25,26,29; 1st Kgs. 14:23 & etc.), and/or boastful (2nd Sam. 18:18).
 - 4) Pillars were features of Solomon's temple (1st Kgs. 7:2,3,6,21), the early Church (Gal. 2:9), and the completed church (Rev. 3:12).
 - 5) The Church itself is the pillar and support of the truth (1st Tim. 3:15).
 - f. Wisdom's invitation is a grace invitation (Prov. 9:4-6).
 - 1) The invitation must be volitionally accepted as the naïve turns in to enter Wisdom's palace (Prov. 9:4). כֹּוֹר cuwr ^{#5493}_{297x} (Prov. 13:14; 14:27; 22:6).
 - 2) The metaphoric use of drinking and eating equates to the volitional response of faith when the person accepts and receives the divine provision (Prov. 9:5; Isa. 55:1,2; Jn. 6:27,29,35; 7:37).
 - 3) Step one is to receive life, step two is to proceed in the Word of God (Prov. 9:6; Mt. 28:19,20; Col. 1:9-12; 1st Tim. 2:4).
3. The scoffing scoffer had two previous passing references (Prov. 1:22; 3:34), but has a more complete address here (Prov. 9:7-12). The scoffer makes 10 appearances in Proverbs 10-24.
 - a. The trio of naïve, scoffer, and fool was invited in chapter one to partake of wisdom (Prov. 1:22).
 - b. The Lord scoffs at scoffers (Prov. 3:34). This was a fundamental contrast between the proud and the humble (Prov. 3:34; Jas. 4:6; 1st Pet. 5:5).
 - c. This passage explains why a believer may choose to not communicate truth (Prov. 9:7-8; Mt. 7:6).
 - d. The essence of wisdom is teachability (Prov. 9:8-9). This teachability appreciates correction.
 - e. The fear of the Lord is the prerequisite prosperous personal principle thing for the acquisition of wisdom (Prov. 9:10-12).
4. The Parental Wisdom section of Proverbs concludes with one final glimpse of the Woman of Folly (Prov. 9:13-18).
 - a. 'Ēsheth Kiciyluwth is rowdy, naïve, and does not know anything (Prov. 9:13). She has not prepared a home (cf. v.1), or a wholesome meal (v.2). She does not lead maidens (v.3). She is the living antithesis of prudence, knowledge and discretion (Prov. 1:4).
 - b. 'Ēsheth Kiciyluwth is fundamentally lazy, and inherently corruptive (Prov. 9:15).
 - c. 'Ēsheth Kiciyluwth engages in external activity somewhat comparable to Lady Wisdom, but the internal heart attitude is diametrically opposed (Prov. 9:14,15).
 - d. 'Ēsheth Kiciyluwth finds sweet pleasure in stolen & secret pursuits (Prov. 9:17; Lev. 18). In contrast, there is nothing stolen or secret between a man and woman in marriage (Prov. 5:15-19).
 - e. The narrative description of 'Ēsheth Kiciyluwth is not judgmental of her personality (Prov. 9:13), but a clear indication of her unstable soul and its manifest expression in her agnostic deathstyle (Prov. 9:17-18; 14:12; 16:25).
 - f. 'Ēsheth Chayil (a woman of excellence) is hard to find (Prov. 12:4; 18:22; 19:14; 31:10; Song. 6:8,9) and a life spent with her will have no regrets (Prov. 31:11,12), but 'Ēsheth Kiciyluwth can be found everywhere (cf. Job 2:10; Ecc. 7:28) and any time spent with her will have nothing but regrets (Prov. 12:4; 21:9,19; 27:15,16). The life of man solitary, poor, nasty, brutish and short (Thomas Hobbes, Leviathan, ch. 12).